

# Windspeaker

N.J. OR. NA. 40

## QUOTABLE QUOTE

"People are not treated with the proper respect and dignity. A funeral in a Native setting is a lot different than one in a non-Native setting."

- Edgar Ahenakew.

See Page 14.

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Debora Lockyer

## Drumming in the future

Tuktoyaktuk Elder Shepherd Felix, makes the room reverberate with the sound of his Inuvialuit drum. The traditional drum maker was taking part of a welcoming ceremony for members of the Inuvialuit Development Corporation, Canadian North and Air Aklak. For more on that story, see Page 3.

## Leaders wrangling on self-government

QUEBEC CITY, Que.

Ovide Mercredi, Grand Chief of the Assembly of First Nations has gone on record as being clearly opposed to any self-government plans on a national-provincial basis.

Without constitutional protection there will be no guarantee any deals on self-government will stand up in court, he warned.

Mercredi took part in meetings in Quebec City involving federal, provincial and Native leaders who gathered May 17 and 18 to discuss the implementation of self-government.

Indian Affairs Minister Ron Irwin told the group there must be legal certainty over the agreements reached on self-government, so he is considering protecting such agreements as new section 35 treaties. The federal government proceeded with self-government on the basis that the inherent right is an existing right within section 35 of the Constitution Act, 1982. These new treaties would be in addition to the existing treaties or made a part of land claim agreements, said Irwin.

"Such an approach would be a continuation of the historic relationship between Aboriginal people and the Crown which has been largely based on treaty-making processes," said Irwin.

Irwin cautioned Native groups against relying on the courts to

determine sovereignty issues. The only practical way to establish new political relationships and implement self-government is through negotiations, Irwin said. Seeking answers from the courts would not be a fruitful approach, he said.

"We cannot expect the courts to write out self-government agreements for us: that is our job, and we cannot simply pass the buck to the courts on such a critical task."

Anne McLellan, interlocutor for the Metis and Non-Status Indians, said court-imposed solutions are high risk and expensive for all concerned.

"At the end of the day, the courts would likely urge us to work out a fair and reasonable accommodation, inevitably through negotiations," she added.

McLellan told the assembly the time has come to move ahead and to seek practical results.

"The only way in which we will make progress is if we are committed to work in partnership and in an open and co-operative fashion," she said.

Still, there are hold-outs for the constitutional approach. Konrad Sioui, former head of the Assembly of First Nations of Quebec and Labrador, is hopeful the Ottawa/Quebec wrangling over Native territories will renew debate on constitutional recognition of the inherent right to self-government.

## Aboriginal lands to stay in Canada

QUEBEC CITY, Que.

Aboriginals in Quebec should have no fear of being stranded by the federal government if the province decides to separate, said Indian Affairs Minister Ron Irwin.

Native people - with their territory - have the option to remain a part of Canada if they don't want to be included as part of an independent Quebec, he said.

Irwin made the remarks in Quebec City, May 18 at a meeting of federal, provincial and territorial ministers and Aboriginal leaders gathered to discuss the implementation of self-government.

Native leaders were told Ottawa intends to live up to its fiduciary responsibilities and protect Aboriginal interests in the event of Quebec sovereignty.

Kanesatake Chief Jerry



"The separatists say that they have a right to decide. Then why don't the Aboriginal people, who have been here 20 times as long, have the same right? It only seems logical to me."

- Ron Irwin, Indian Affairs Minister

Peltier said Quebec has no right to take Native land with them if it separates. He said it was unclear how Canada would protect Native jurisdiction, but suggested political force and economic sanctions should be considered.

Inuit communities are also concerned with the possible separation, and are adamant about maintaining their sovereignty as well.

"Inuit in Quebec and the Inuit of Canada have the right

to choose our own political future," said newly re-elected Inuit of Canada president Rosemarie Kuptana, in a recent interview. "The future of Quebec is an issue that affects all Inuit in Canada."

Native leaders are applauding Irwin's stance, but the days comments had Parti Quebecois leaders seeing red. PQ leader Jacques Parizeau said Ottawa turned its back on its fiduciary responsibility for Natives in Quebec when it endorsed the

James Bay and Northern Quebec Agreement in 1975. Irwin flatly refuted Parizeau's comment.

"There was never agreement that Quebec could take that territory and form a separate government. I don't think that was ever the agreement the Aboriginal peoples thought they were getting into - never in a 1,000 years," Irwin told reporters outside the closed meeting.

"The separatists say that they have a right to decide. Then why don't the Aboriginal people, who have been here 20 times as long, have the same right? It only seems logical to me," he added.

Quebec has a serious problem, said Ovide Mercredi, Grand Chief of the Assembly of First Nations. Quebec's hostility toward Indians has left the province with little hope in convincing Natives to separate with them, he said.

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## TOURISM BOOM

First Nations of British Columbia have just what today's travellers are looking for — a real life taste of their own unique cultural traditions and heritage. The interest in tourism ventures has sparked a 133-per-cent increase in the number of Native owned and operated tourism enterprises in B.C., but operators warn traditional values shouldn't be lost in this newest economic boom.

See Page 7.

## WATER RIGHTS

Natives in South America who's lands are threatened by huge hydroelectric projects are fighting to be heard by their governments in an effort to have a voice in development plans.

See Page R2.

## AD DEADLINES

The Advertising deadline for the June 6 issue is Thursday, May 26, 1994

## Manitoba Cree call for confederation

By Debora Lockyer  
Windspeaker Staff Writer

THE PAS, Manitoba

The time has come for all the Crees of North America to join and work together as confederates, said Opaskwayak Cree Nation general manager, Jim Smith on announcing a conference to that end.

Smith is hoping The Gathering, planned for July 18 to 24 and

hosted in Opaskwayak, will set the stage for the development of a Cree Confederacy. This confederacy will be instrumental in advancing the assorted causes of Cree people in North America, he said.

This would be an association, of sorts, said Smith. The confederacy would promote the good of the membership, revive and promote Cree culture, and act as an advocate for member nations in their negotiations with federal governments.

There are approximately 500 different bands which are Cree, and an invitation to attend the Gathering goes out to all, from Labrador to B.C. and into the United States, Smith said. He is hoping to have at least 250 of the individual Cree bands represented at the July meeting. "It has become increasingly evident that the Cree must act accordingly to provide better protection for our sovereign way of life, including our inherent rights to be self-govern-

ing," quotes a mission statement developed by the Opaskwayak Cree Nation for the event. A more likely way to ensure the Cree nations' interests are protected is with a United Cree Voice, continues the statement.

The Gathering includes a powwow on Friday, Saturday and Sunday, and political meetings of the chiefs on Wednesday Thursday and Friday. On the lighter side, a \$50,000 Monster Bingo has also been planned.

## Cigarette smugglers fined \$54,000

By Debora Lockyer  
Windspeaker Staff Writer

PEEPEEKISIS, Sask.

The case was an interesting one said the judge. But then he found the two treaty Indians on trial guilty of selling tax-free U.S. cigarettes and the May 6 court proceeding became a little frightening as well.

"When he said guilty, I didn't know what to expect after that," said George Poitras, 57, of the Peepeekisis Band of Saskatchewan. "My eldest daughter had to leave. She couldn't hear any more." Poitras, and his brother James, 47, were charged with smuggling cigarettes and tobacco products after an RCMP raid on their homes in December 1992. Police seized \$120,000 worth of contraband, including 2,000 cartons of cigarettes and 650 pouches of blended tobacco. It was the largest seizure of its kind in Saskatchewan's history.

*"Indians have agreed to obey and abide by our law and therefore are bound by all Canadian and provincial laws unless they conflict with the treaty."*

— Federal Judge Ronald Barclay, on sentencing the Poitras brothers.

Federal Judge Ronald Barclay fined James \$43,000 on two counts of smuggling. George was fined \$11,000. There was no jail term, or default term set out for the men, so in practical terms, the fine cannot be enforced, said George.

The brothers did not contest the Crown's charges, nor were they represented by counsel. They argued the court had no jurisdiction over reserve treaty Indians as a result of ancient treaties entered into by their ancestors with the British Crown.

"When we gave up the land we didn't give up the nation," said George. "The sovereignty remained, the jurisdiction remained. Indian Nations have not given up

everything."

But the judge dismissed the argument brought forward by the two men.

"Indians have agreed to obey and abide by our law and therefore are bound by all Canadian and provincial laws unless they conflict with the treaty," Barclay concluded in a 26 page judgement.

The Supreme Court of Canada deemed that Indian treaties should be given a fair, large and liberal interpretation in favor of Indians, but within the treaty itself it is clear that all parties were concerned with law and order, Barclay wrote.

The judge found the accused guilty because he saw nothing in

the treaty which would exempt Indians from complying with the provisions of the Customs and Excise Act, the judgement noted.

The judge was fair and allowed Elders, historians and members of the community to act as witnesses, said George. But Barclay didn't have much choice but to find the brothers guilty, said George. The whole system of justice in Canada would have taken a step backwards if he would have decided in favor of the Poitras, he said.

George said the judgement will be appealed, and the brothers are encouraging allies to help them in their next phase of defence. The Poitras are trying to woo Treaty 6, 7, and 8 representatives to intervene for them.

"As far as we're concerned we've gone as far as we can alone," said George. "We want to go to the world court - set up a tribunal in Europe." George wants to force Canada to come to the table and explain its position.

## Cash crunch makes film festival a low-budget affair

By Gina Teel  
Windspeaker Contributor

EDMONTON

Dreamspeakers Festival director Loro Carmen said Edmonton council's vote to not increase the festival's funds leaves her little choice but to lobby against specific aldermen in next year's civic election.

"We'll certainly be working on council and I have personally made a commitment to unseat some council members," Carmen said.

Carmen has taken off the kid gloves after three years of wrangling with council for increased funding for Dreamspeakers, a unique festival that brings international Aboriginal artisans, entertainers, films and food to Edmonton each August. Carmen is frustrated Edmonton's city council continues to refuse additional funds to the festival's \$30,000 Grant-in-Aid budget.

This year, Carmen requested an additional \$20,000 in light of the festival's proven track record and high attendance figures. Dreamspeakers total budget is

nearly \$670,000 but only three per cent of that is allotted for the festival. The rest is designated as employment training grants.

"Dollar for dollar, we are the lowest-funded festival in the whole city," Carmen noted.

Despite being lauded as the only festival of its kind in Canada by Mayor Jan Reimer, the motion was trounced by eight out of 12 council members.

Meanwhile, council granted \$190,000 to the week-long gold rush celebration Klondike Days.

The no-vote means the festival has been cut back one day and

the popular downtown Churchill Square is being turfed as the venue site. Carmen said Dreamspeakers can't afford to foot the \$100,000 bill on its own and "is on willing to try to pay that by flogging hamburgers and T-shirts."

Though disappointed, Carmen is banking on another successful year to prove to council once and for all this is one festival that's worth the extra cash.

"Dreamspeakers is fast becoming the premier Native festival in the country," she said.

Dreamspeakers is slated to run Aug. 25-27 this year in Edmonton.

## NATION IN BRIEF

## Top court rules in favor of treaty

The Supreme Court of Canada has swamped the hope of seven Ontario bands when it upheld a 1923 Treaty wiping out Aboriginal fishing and hunting rights. The Ontario Federation of Anglers and Hunters called the decision a major victory for the conservation movement, but Hiawatha Chief Earl Cowie predicts violence if anyone tries to stop Indians from catching food for their families. The decisions affects thousands of Indians who have fished and hunted year-round in southern Ontario since the 1600s.

## Singer jailed for drunk driving

Singer Claude McKenzie, 26, of the pop music duo Kashtin was sentenced to nine months imprisonment after being found guilty of drunk driving causing bodily harm. McKenzie was arrested last summer after running over an 11-year-old girl who was walking on the Maliotenam Montagnais Reserve in the North Shore region of Quebec. McKenzie will be on probation for three years, is banned from driving for six years and must get treatment for alcoholism.

## ITC goes to the polls

Rosemarie Kuptana has been re-elected to the position of president for the Inuit Tapirisat of Canada, taking 54 per cent of the votes cast by Inuit in 60 communities. This will be Kuptana's second term as leader for the organization which represents Canada's Inuit in national issues. Opponent Ruby Argna'naaq, a consultant with the Inuit Women's Association, ran on a grassroots platform, advocating a return to a community-based rather than a government-determined agenda. Kuptana has focused on resolving national issues, being a strong supporter of constitutional reform and self-government.

## Innu to block SM-3 hydro-project

The Coalition for Nitassinan, made up of a group of Innu traditionalists, plan to set up a base camp on the construction site of the SM-3 hydro-project on the Sainte-Marguerite River. The coalition intends to exercise its right to defend the land against Hydro-Quebec's dam project, the third phase in a mega hydroelectric development plan. The coalition maintains the project is not needed either on economic grounds or for reasons of energy demand. The

Innu plan to establish a new community, independent of government, in the interior of Nitassinan, and intend to adopt energy alternatives to power different economic activities related to eco-tourism.

## Gasoline flow into Kahnawake stopped

The Quebec government is playing hardball with Mohawk gas station owners in on the Kahnawake reserve near Montreal. The station owners have had their permits revoked and their gasoline supplies cut off because of non-payment of back taxes. The government says the Mohawks owe \$3.8 million in unpaid taxes on sales to non-Natives and won't get any more fuel until the debt is paid. But the Mohawks insist the figure is arbitrary and absurdly high. Owners maintain they do not have to act as agents of the government and collect taxes on products sold on the reserve. They accuse Premier Daniel Johnson of posturing for votes and exploiting anti-Native sentiment in a bid to garner support in the upcoming fall election. Kahnawake band councillor Phillip Jacobs fears the revenue department will target other Mohawk businesses next.

## News

# Brothers charged with subversion of AIM

## Former leader accused of being police informant

By Alex Roslin  
The Nation

The American Indian Movement is not what it once was.

The feisty organization of Native Americans who took up arms at Wounded Knee is now caught up in internal strife and charges that one of its former leaders, Vernon Bellecourt, is a police informer.

Members of the American movement held a public trial in California March 24-25. A jury of five found Clyde Bellecourt, one of the organization's founders, guilty of "subversion of AIM" and the "use, sale and/or distribution of drugs and alcohol to Indian people." His brother,

Vernon, was found guilty of "subversion of AIM."

The two face further charges at another AIM tribunal in August, including the charge that Vernon is a police agent.

The conflict started in 1993, when Vernon and Clyde Bellecourt set up an organization known as National AIM in Minneapolis.

The Bellecourts started proclaiming their group as the national office of AIM's many state chapters and proceeded to appoint national representatives across the country.

This surprised long-time activists in AIM's state chapters, who for years operated on a decentralized basis and had never met to appoint a national office.

Russell Means, AIM's state executive director in Colorado, told The Nation that the Bellecourts also started trying to undermine some of AIM's most outspoken activists.

"The grossest part was that,

for reasons that were initially unfathomable, they began attacking AIM chapters and leaders who were very effective," he said in a phone interview from California.

The person who bore the brunt of their attacks was Ward Churchill, a Native studies professor at Colorado University and co-director of AIM's Colorado chapter who has written numerous books and articles about Native American oppression.

The Bellecourts started suggesting that Churchill is really a white man because he isn't enrolled on any official band council list. This has now become a big debate in the U.S. and publications like Indian Country Today have devoted entire articles to whether Churchill is really Native.

Means said Churchill can trace his ancestry back to immigrant roles of the Cherokee Nation in 1815.

"I can't trace my own ancestry to 1815," Means said. "The Bellecourts are themselves one-eighth Indian and then they go around pointing fingers at others."

The activities of the Bellecourts led some AIM members to start asking questions.

"What we couldn't figure out was why they were doing this," said Means. "We started doing some research into AIM history and we found out that every time there was dissension in AIM, Vernon Bellecourt was in the middle of it."

Means said suspicions were further raised when National AIM appointed a known police informer as the group's representative in Virginia and Maryland.

Leading AIM members started probing the past of the Bellecourt brothers, and even searched out testimony from their own people, the Ojibway. They found a pattern of irresponsible behavior that was so perva-

sive, they started thinking Vernon Bellecourt was a police agent.

Twelve AIM chapters finally met last December to draw up an indictment against the brothers.

"Based on the evidence we have, we feel we can prove that Vernon Bellecourt is an agent," said Means, who is the chief prosecutor in both trials.

The police-informant charge will be dealt with in the second part of the trial, planned for August in Minneapolis. The verdicts are being decided by a five-person jury including three non-AIM members, one of them a Cree lawyer from Edmonton, Sharon Venne.

The issue in the trials, said Means, is the sovereignty of each state AIM chapter, and of Native people in general.

"We want the Indian world to understand that sovereignty is the issue. The lack of respect of another Indian's sovereignty is unconscionable."

## Global investments put Arctic corporation in the black

By Debora Lockyer  
Windspeaker Staff Writer

INUUVIK, N.W.T.

Times are tough in the Arctic. The military bugged out, the oil and gas business dried up, so the Inuvialuit Development Corporation came to realize the only way to survive was to dramatically change the way it did business.

The year 1993 was a good one for the corporation, the Inuvialuit management company which attempts to fulfil the business goals set out in the Inuvialuit final land claim agreement.

IDC returned to profitability for the first time since 1986 and handed over \$2 million in profit to its sole shareholder, the Inuvialuit Regional Corporation.

But success had its costs. Lost jobs, pay cuts, and 18 months of restructuring was a difficult path



"There were times when Inuvik was almost twice the size. That's when the oil business was booming... That's all gone now."

— David Connelly, IDC president

to take in refocusing on the economy that exists today.

Northern communities would be happy if somebody just took some notice, said Dennie Lennie, chairman of the IDC. But the reality for the company was to rely less on the economy on its door step and reach out to the global community for economic opportunities.

"There were times when Inuvik was almost twice the size. That's when the oil business was booming. There would be huge populations in the summer times

and during the drilling and off-shore activity. That's all gone now," said IDC president David Connelly.

In response, IDC formed alliances in Port Moody and Nanaimo B.C. in real estate and property management. SRI, a subsidiary which manufactures mobile homes, opened a new plant in Winfield, B.C. in addition to its two existing plants in Estevan, Sask, and Lethbridge, Alta. Edmonton-based IDC subsidiary Valgro Ltd. launched a new product line. Northern Transportation

of Hay River, jointly owed with Nunasi Corporation, a development arm of the Inuit of Nunavut, won a contract to supply fuel to the North Slope of Alaska.

The strategy was to diversify. To invest in the places that would make money for the 5,000 beneficiaries of the final land claim agreement. What resulted was a \$2.5 million profit on \$79 million in revenues on a asset base of \$74 million.

This year marks the 10th anniversary of the signing of the final agreement, which was the first comprehensive land claim settlement negotiated on Crown lands. IRC is the holder of the land claim and responsible to the Inuvialuit people.

IDC, the business arm of IRC, operates through 20 subsidiary enterprises which break down into six business sectors of project management and environmental services, manufacturing, real estate development, transportation, property management and northern services.

The corporation was seeded in 1984 with a \$10 million dollar

economic enhancement fund and provides dollars to the IRC which distributes the wealth among a number of social and community programs.

But land claim money is a diminishing resource, said Connelly. If there is something IDC can offer other communities in negotiations on claims, it is 10 years of experience in managing land claim monies, he said. Others, he hopes, can learn from the corporation's mistakes, and this year's success.

"There is a heavy bias towards doing things in a bureaucratic, government, social point of view and there hasn't been a whole lot of experience in term of the commercial model and corporate, profit-motivated model," said Connelly.

The Inuvialuit Final Agreement separates the politics from the business, and further separates the land, hunting, trapping and harvesting from the main political body, he said.

"One of the ways IDC's been economically successful is that it stays out of the political issues," Connelly insisted.

## Aboriginal Anglicans move toward self-governing church

WINNIPEG

The trend toward Native self-government has taken another step, this time in the church. A group of Aboriginal Anglicans has agreed to work toward the creation of "a new, self-determining community within the Anglican Church of Canada."

The decision arises from a consultation of 20 Anglican leaders which was called to advise the church on priorities. The group, which included members of the church's Council for Native Ministries and Aboriginal members of other national committees, presented a statement to the church's national executive council, meeting in Winnipeg May 6.

The statement invites the Anglican Church "to covenant with us, the Indigenous Angli-

cans of Canada, in our vision of a new and enriched journey."

"We were elated by how clearly we all felt led to this unanimous vision," said Donna Bomberry, chair of the Council for Native Ministries. "We felt the presence of the Holy Spirit all through the gathering. Every day we shared traditional (Aboriginal religious) teachings, scripture readings, the eucharist and biblical reflection."

"We feel like new missionaries," said the Rev. Arthur Anderson, an Aboriginal member of the national executive council. "We are bringing a proposal to our church for a new spiritual relationship between ourselves and non-Native Anglicans."

Archbishop Micheal Peero, the Primate of the Anglican Church, notes that the church began a fundamental review of

its relationship with native people 25 years ago, after a national report called its practises into question.

"Since that time, we've worked at ways to increase our sensitivity to the needs and hopes of Aboriginal people. The dialogue that will be created by this initiative is a further step along that road."

"This is a sign of increased self-confidence, and a perception within the Aboriginal community that the rest of the church is ready and willing for this dialogue," he said. "Much of that dialogue will take place in local congregations and in diocese."

Aboriginal people are estimated to make up about four percent of Canadian Anglicans. There are approximately 210 Aboriginal congregations, 70 Aboriginal clergy, and two "suffragan" (assistant) bishops.

## Armed Forces investigated on Native discrimination

By Debora Lockyer  
Windspeaker Staff Writer

WINNIPEG

A human rights tribunal investigating a complaint of discrimination against the Canadian Armed Forces by an Aboriginal soldier will resume May 24.

The Human Rights Commission will hear final arguments on charges the Canadian army is insensitive to the culture and values of First Nations persons and has discriminated against the Natives in its ranks.

The complainant is Melvin Swan, a former military policeman from Lake Manitoba First Nation. Swan is seeking damages totaling four years lost wages plus

legal costs. He quit the forces in late 1988 after 15 years and filed the complaint of racial discrimination in early 1989.

Swan also expects an apology from the military and the initiation of cross-cultural programs that would improve the treatment of Natives choosing to pursue a military career.

"It was me against the whole system," said Swan, describing the response to his complaint five years ago.

He said now he's got the support of his people and feels strongly about forcing changes in the way the military treats First Nations.

"It's personal, deep-down, and at the centre of my being. I have to do what's right for other First Nations."

## Our Opinion

# Old habits die hard

It was little more than a month ago when Christos Sirros, Quebec's minister responsible for Aboriginal affairs, was enthusiastically praising a new-found cooperation between the province and the Mohawk community. All parties agreed to put aside their myriad disagreements in favor of discussion and negotiation.

Talks were to focus on policing, self-government, and taxation. The hope was to have a framework for discussions fleshed out by the end of May.

Most of us cocked an eyebrow in cynical disbelief. 'I'll believe it when I see it,' we were heard to say. It's tough to break the habit of a lifetime of dissension.

These past few weeks have proved the cynics out. On May 9 Quebec revoked 12 Mohawk service-station permits to sell gasoline. Further, the province threatened to fine any company \$25,000 that supplied the unlicensed stations with fuel. Quebec Premier Daniel Johnson said the Mohawks owed \$3.8 million in gasoline taxes on sales to non-native customers. As far as he was concerned, the Mohawks wouldn't get another drop of gasoline until the debt was paid, he told reporters.

Mohawks, on the other hand, insist the Federal Indian Act exempts them from paying provincial taxes on goods and services sold - even to non-Natives. They don't believe they must act as agents of the government and collect taxes on products sold on the reserve.

So, what happened to discussion and negotiation?

Phillip Jacobs, a Kahnawake band councillor, said the Mohawks made attempts to meet with Quebec authorities and still want to meet to discuss the issue, but the government chose to act rather than negotiate. Action, it seems, speaks louder than words, especially to the Quebec voting public, said Jacobs.

Johnson is up for re-election in the fall and may be trying to play the tough guy, fanning the flame of anti-Mohawk sentiment in order to garner votes, he said. Jacob is worried that service-station owners are only the first to fall victim to the province's strong-arm tactics.

Quebec's embargo on gasoline products to Mohawk service-stations screams out that the provincial government's commitment to reconciliation with the Mohawk community is just cheap talk.

This propensity for speaking out of both sides of its face is endemic of all of the Quebec government's dealings with all of Quebec's Aboriginal peoples. Witness the callous handling of the concerns of the James Bay Cree over the flooding of their traditional lands and displacement of their peoples in the name of economic development. Put aside the abysmally ignorant handling of the 1990 Oka crisis and focus on more recent violations of Innu land. The Sainte-Marguerite hydro-project is bound to lead to a social and political crisis of unprecedented proportions.

The government believes Natives and their land are at the province's disposal to misuse and abuse, will not listen to the concerns or opinions of Canada's First People and arrogantly pushes them beyond distraction. They yell out about Quebec sovereignty then yelp when Native self-government is mentioned.

Well, the Mohawks are considering a little pushing of their own. Supported by Federal Minister of Indian Affairs Ron Irwin, the Mohawks may just decide to seek a court injunction against the provincial government that would allow the service station owners to resume operations. This would force Quebec back to discussions as a means to resolve the dispute.

And if Quebec should separate from the nation, they musn't be surprised if all the First Nations stay behind. Keeping our lands and natural resources along with us.

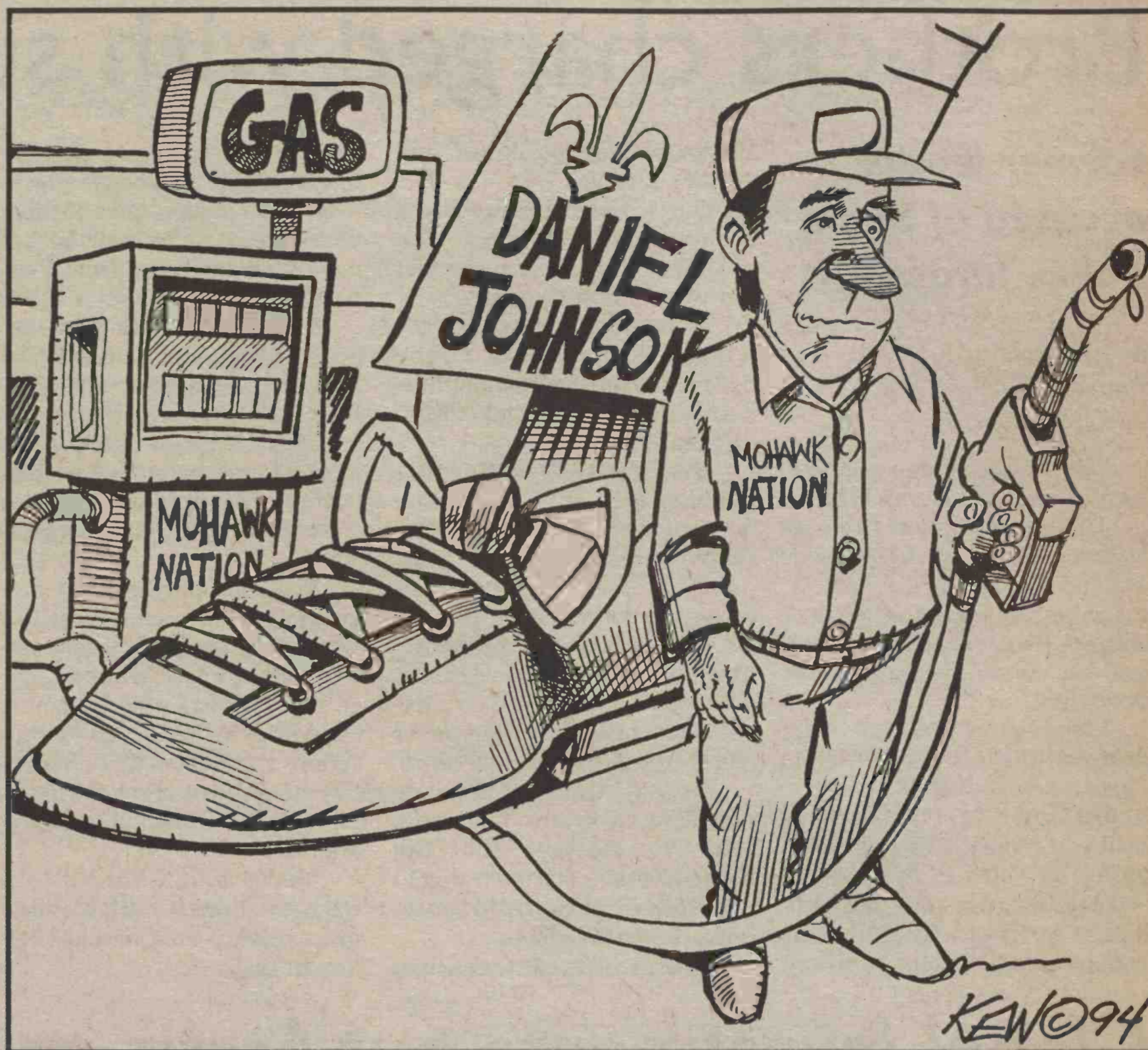


Illustration by Don Kew

## Social work program celebrates 20th year

Driving by the seemingly drab and dormant grey building on 3rd Avenue and 20th Street in Saskatoon which houses the Saskatchewan Indian Federated College's Indian Social Work program, one would hardly imagine that this year alone 30 social work students armed with degrees will be leaving the program physically, emotionally, spiritually and intellectually stronger people.

Just like their predecessors, those students will fondly remember the social work program, not only for the academic skills acquired but for the very necessary cultural enrichment they have enjoyed as part of the distinctive character of the program.

Already caught up in the pre-graduation excitement, those 30 students will be among many returning alumni invited to participate in the celebration planned for the Indian Social Work Program's 20th Anniversary. In January 1974 18 very eager and committed First Nations students entered the then



### JANICE ACOOSE

Indian Social Work Education Program. The following September 18 more started in the program. Since those few semesters, SIFC's Social Work Program boasts a continuously increasing student population. In fact, since its inception in 1974 the program has graduated 480 certificate and degree graduates.

Moreover, in contrast to many other academic departments and despite continuous criticisms of "too many students going into social work," SIFC's School of Social Work is one of the few department's that can point to a very successful rate of employment after graduation. Indeed, according to Yvonne House, social work department

head, "most graduates of SIFC's school of social work are employed with First Nations organizations across Canada."

Not forgetting the hard work and dedication the founding Elders contributed to the success of the program, the organizing committee (Joan Sanderson, Thelma Knight, Sid Fiddler, John Sealy, Louise McCallum, Chester Knight, Alice Abey, Shelley Thomas, and many many student volunteers) plan to ceremoniously honor them. Also included in the honoring ceremony are specific individuals from the academic and political communities who have made significant contributions to the program.

# Wind speaker

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Publisher: Bert Crowfoot

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## Your Opinion

# Family basis of tradition

Dear Editor,

All cultural traditions fill an important need in the hearts of the people; this is what I understood from Janice Acoose's latest column, Spirituality in traditions, not church. But I hope you have not forgotten something even more basic — family.

In the last supper of Christi-

anity, shared food was the sign of brotherhood and community. The Christian tradition still survives on the strength of that community meal. Native traditions have examples of shared meals as well. Our traditions teach us that a feast is a time to forgive old faults. They honor tradition by honoring community.

The family is the source of culture. When a person with no

family dies, their tradition and culture dies with them. When a family keeps traditions alive, they will last forever. I am surprised you have forgotten this lesson which all religions teach. It is wrong to reject a family dinner because it honors a Christian feast. Honor the family first.

Tony Dowler  
Fort Smith, N.W.T.



## Blood Elder speaks out

Dear Editor,

This is dedicated to my grandson, "Iinii Pooka" (Buffalo Child).

Come to Grandma, my Buffalo Child,  
I'll tell you a story, if you'll sit for a while.  
Our people were oppressed, for jobs, they cried  
Drinking, drugs, assaults, no end in sight.  
Then, a ray of hope it seemed, the council directive read,  
"Bring back the buffalo!" and swiftly it said.  
To the south, to get the buffalo, all arrangements were made,  
The Chief and Elders fasted, for safe journey they prayed.  
Curious buffalo encircled the small Buffalo women,  
Hurray, take us home now, if that is your intention!  
Sealed with sacred sweetgrass, the offerings were made,  
And this is the story of that Last Blood Buffalo Raid.  
The Buffalo people didn't know what lay ahead,  
They sang and rejoiced, so proud of their catch.  
Alas, no council welcome, block the bridge instead,  
Stop the buffalo and their people! The police order read.  
"Move the barricades!" said the chieftains, the old and the new,  
"The buffalo are here to stay!" and the people broke through.  
Human dignity violated, all human rights denied,  
Tears of fear and anger, finally, gently subside.  
But council insisted, by their own laws they abide,  
"There's no wrong-doing" cried the people of the lie.  
Injustice is what the Buffalo People have always known  
Injustice by the Bible and broken promises at home.  
Tell the Tribal Police, send for the Bureaucrat Men,  
Write your MPs but then who really gives a damn.  
Justice! We demand Justice! cried the prisoner from inside  
Why should we suffer and the lawless council ride.  
Buffalo Brave, stand guard, for you just may have to fight,  
If you're a Buffalo Follower, its another sleepless night.  
Making and shaking plastic beads, Cursillo leaders say,  
Here sign this petition and now let us pray.  
Don't fight evil with evil, suffer like the Lamb,  
Stay neutral, says the preacher, or tomorrow you'll be damned  
Red Crow and Thunder Chief saw the Buffalo disappear,  
And the Treaty was signed with Grandmother's tear.  
Then, children were taken from warm tipi nest,  
That's History and Our story and you know the rest.  
For a hundred years we've wandered, shamelessly subjected,  
We tried this and we tried that, always, rejected.  
It's a century now of government rations and care,  
We have oil and gas now but its still food banks and welfare.  
We know the useless system and we want a change,  
The buffalo have returned, to their home on the range.  
This animal is a symbol of our sacred existence,  
So why are we putting up such a resistance.  
We toss and turn in our nightly solution dreams,  
The answers come at dawn, in a vision, it seems.  
The Bald Eagle flies high, over our ancestral land,  
Challenging us, "Fly Like Me, Unite, Do Take a Stand!"  
We are all sacred, every man-woman-child,  
When you hurt your brother, you only harm yourself.  
Council, be slow and cautious when you deliberate,  
Consult your people and don't promote hate.  
Let's not forget Aakaina, the land of many chiefs,  
Many our grandfathers were in fact fine fearless Chiefs.  
It is they that we call on when times they are down,  
Let's now disturb them, or upon us they will frown.  
Aakaina, warrior horsemen, men, women, tall and strong,  
Avid protectors of the young and old, Upholders of treaty law.  
The power of survival is within each and everyone of us,  
We will trust you if you listen, dialogue and respect us.  
What do you offer us council? A cry or a smile?  
Close your hopeful, trusting eyes, dream on, my Buffalo Child.

Grandma, Doreen "Saipiaki" Rabbit  
Blood Reserve, Alberta

## True spirit of powwows lost in commercialism

Dear Editor,

The powwow season has begun. When I was much younger I had occasion to enjoy a powwow or two. Being tied to a slave wage-earner society I could only attend a few. This for me would be a high point in my spring/summer season. The drummers, singers, dancers, and us—you and me—all too happy to be together, for me this was the one time I would be part of the majority, yes! The majority—wall-to-wall skins. When I first experienced this I damn near died, such was the overwhelming sense of security. Not since a small child had I experienced such wholeness of being.

I live in the heart of Vancouver's skid row and day in, day out I see the destruction of our people. There is no better life for the vast majority of us. For those that squeak through, they are the exception rather than the rule.

Back to the powwow. That has become crass and enslaved to commercialism, once what

was to be sacred, holy, spiritual has become a grotesque parody of what I had experienced as a young man. To be with my people I will be forced to pay an admission. The destruction, if not annihilation, of a peoples and culture is often subtle.

Yes! Reward the dancer, singer, drummers and organizers; find the ways and means but do not make it filthy by charging admission.

As a people to live we had to be adaptive, if not adoptive, of ways and means to survive; this is good though I would say some ways were best left alone. Me, I will find those powwows where old people recollect times past. Where young people go snagging, girls giggling and boys being oh-so-cool. Children screaming and laughing, the security and warmth to them has no label, it simply is. We are not white and to try can only cause pain and humiliation. Charging money for Indians to be together in wrong, wrong, wrong.

Dennis Maurice  
Vancouver, B.C.

## More Elders needed to help prisoners

Dear Editor,

Tansi! First I guess it would be only appropriate to introduce myself to all the readers and staff of Windspeaker. My name is Dennis Aulotte and I am from Fishing Lake, Alberta. I am currently serving a four-year sentence in a federal institution. I am 25 years old and I have three years in so far on this sentence.

This letter is going out to everyone that has an interest in the struggle that goes on in prison to maintain our spiritual way of life. Over the years I have met many gifted people, who with the assistance of an Elder would go a long ways in the Native ways of life. I have experienced many beautiful things in here, from a spiritual aspect.

It has spoken to many Elders who have said that the future leaders and warriors are mostly all in prison. If the warriors and leaders of the future are to be forgotten in prison, then our future as a united people is but a

dream. Why is it that when my people are starting to get strong spiritually, the government throws money at them? This brings about the greed and jealousy which in turn breaks close bonds.

We, the warriors who are inside these fences and walls, need more Elders. I humbly ask all the people who are interested in helping in the ways of facilitating programs or becoming a resource person for the warriors in need, to please try and pull together for the sake of our future.

This prison is no place for our people, for I have seen and witnessed great despair. The soul is such a delicate gift, and no one knows that better than a Native person. May our prayers be answered and may this seed I have planted in your hearts bloom with the coming summer.

Your Warrior,  
Dennis Aulotte  
Bag 3000  
Drumheller, Alta. T0J 0Y0

## Protect First Nations families

Dear Editor,

The criminal justice system is incompetent and unreliable on the Native Indian reserves. It has been lenient in the prosecution of convicted killers. Discrimination is the motive in some of the cases. An inquest must be held to examine the circumstances of the victims of violence.

The community feels the pain and agony as it loses one of its members. Gary Thompson was from the Chawathil Reserve near Hope, B.C. He was 30 years old when he was killed by three young men on Sept. 21, 1991. He left behind two sons, age 10 and four, a wife, a mother, and two brothers. The senseless killing devastated the family, loved ones and the Sto:lo Nation. A trial was never held to determine the motives of the three young men.

The First Nations family must be protected from unknown assailants. The Royal Commission must be appointed to determine the aspects of criminal negligence. Policies and procedures must be developed to deal with emotional and psychological trauma. It will save the lives of loved ones within the Native Indian reserves.

The vigil is a symbol of hope and peace of mind. A candlelight vigil was held at the Parliament Buildings in Victoria, B.C., on April 29, 1994. The vigil was to commemorate the death of Gary Thompson and the criminal injustice imposed upon the Native Indian reserves.

I believe the support generated within the whole community will create awareness on how to deal with crisis intervention.

Henry Mitchell

## Speaker apologizes

Dear Editor,

I would like to formally apologize to the owner/operators of Napii's Place Gas Bar in Brocket, Alberta for having suggested that they were pursuing a plan to redevelop their retail site. The comments that I made were only intended to reflect my personal vision of a possible redevelopment of the site and not the views of the owner/operators. I sincerely apologize for any inconvenience that may have resulted from my actions.

Greg Favelle

## Letters welcome

Windspeaker welcomes letters to the Editor. Submissions should be approximately 300 words or less in length. All letters must be signed with a first and last name or an initial and last name. A phone number and address must be included, not for publication but for verification.

All letters are subject to editing.

Please send letters to: LINDA CALDWELL, EDITOR, WINDSPEAKER, 15001 112 AVE., EDMONTON, AB T5M 2V6.

# Indian Country

## Community Events

**IF YOU WOULD LIKE TO INCLUDE YOUR EVENTS IN THIS CALENDAR FOR THE JUNE 6TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, MAY 25TH AT 1-800-661-5469, FAX (403) 455-7639 OR WRITE TO: 15001-112 AVENUE, EDMONTON, AB., T5M 2V6**

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**FROG LAKE RODEO**

May 28 & 29, 1994, Frog Lake, Alberta

**ODAWA POWWOW**

May 27 - 29, 1994, Nepean, Ontario

**12TH ANNUAL MEMORIAL DAY POWWOW**

May 28 - 30, 1994, Columbus, Ohio

**N.A.C. MEMORIAL DAY POWWOW**

May 28 - 30, 1994, Woodstock, Illinois

**STO:LO NATION WOMEN'S CONFERENCE**

May 30 - June 1, 1994, Pioneer Chehalis Camp, B. C.

**6TH ANNUAL NATIONAL NATIVE AMERICAN CONFERENCE ON INHALANT ABUSE (see ad)**

June 1 - 3, 1994, Phoenix, Arizona

**THE CLASSIC (see ad)**

June 3, 1994, Lake Wabamun, Alberta

**RUDY WASKAHAT MEMORIAL ROUNDDANCE**

June 3 & 4, 1994, Hobbema, Alberta

**PEGUIS GOLF TOURNAMENT**

June 4 & 5, 1994, Peguis, Manitoba

**YORKTON FRIENDSHIP CENTRE SLOW PITCH TOURNAMENT**

June 4 & 5, 1994, Yorkton, Saskatchewan

**WHITE BRAID SOCIETY'S 20TH ANNIVERSARY GALA (see ad)**

June 10, 1994, Edmonton, Alberta

**ST. MICHAEL'S COLLEGE OPEN TRACK MEET**

June 10 - 12, 1994, Duck Lake, Saskatchewan

**KIKINAHK FRIENDSHIP CENTRE SLOW PITCH TOURNAMENT**

June 11 & 12, 1994, La Ronge, Saskatchewan

**3RD ANNUAL BITTERROOT GOLF CLASSIC**

June 11 & 12, 1994, Oliver, British Columbia

**FATHER'S DAY RODEO**

June 18 & 19, 1994, Morley, Alberta

**DELTA PARK POWWOW**

June 17 - 19, 1994, Portland, Oregon

**INDIGENOUS ENVIRONMENTAL NATIONAL CONFERENCE**

June 17 - 19, 1994, Mole Lake, Wisconsin

**WILLIAMS LAKE 1ST ANNUAL NATIVE BALL HOCKEY TOURNAMENT (see ad)**

June 18 & 19, 1994, Williams Lake, British Columbia

**1994 SUMMER INSTITUTE FOR ABORIGINAL PEOPLE**

June 18 - 24, 1994, Ottawa, Ontario

**NORTH AMERICAN NATIVE GOLF CHAMPIONSHIPS**

June 24 - 26, 1994, Waterton Lakes, Alberta

**SIKSIKA NATION FAIR**

June 24 - 26, 1994, Siksika Nation, Alberta

**WRITING THRU RACE CONFERENCE**

June 30 - July 3, 1994, Vancouver, British Columbia

**STONY NATION CANADA DAY RODEO**

June 30 - July 3, 1994, Morley, Alberta

Oki. Hey did you know that the Toronto Blue Jays subscribe to Windspeaker? They do! I'm not lying! I just want to say to them and from all the other fans throughout Indian Country... Howdy!

**Going home - finally**

You know there has been an epidemic going on throughout the world. People talk and try to make others aware of this epidemic, and if you don't know by now, I'm talking about AIDS. Kevin Ryan of the Chapleau Cree Nation is one man who died from this disease. A man who used his potential to the fullest, by being a chief to working for the government and liv-



Kevin White

ing it up with Canada's elite power mongers. He was best known for his book called "Where the Eagles Dare to Soar - Indians, Politics and AIDS.", a book of his life.

Through his eyes, he has



**PEOPLE & PLACES**  
by Ethel Winnipeg

seen many different perspectives of life from growing up poor in northern Ontario to prostituting on the streets of Toronto and Montreal to living in the riches of materialism. On a lighter side of his life, he completed his degree in teaching and went onto the Saskatchewan Federated college Native Pre-Law program and the University of Ottawa Law School. On his journey home, he contacted AIDS and spoke openly about it. He recently launched his book and video to people in First Nation communities, warning "Indian people are just as vulnerable to AIDS as anybody else. But they don't talk about it." "This feeling to live as an Indian is built into our hearts and you cannot steal something from the heart. I leave you with my love, the only love I have ever known. My fight has come to an end. Prepare the way for our children's children." he wrote on the last page of his book. Prayers to you and your family.

**Where are you?**

A plea to find a lost young woman. I remember going to a

powwow and a young woman had just turned 16. The announcer said to the crowd "this is a special age for woman. The age is four times four and as you know four is a sacred number". I know when I was 16 I began to see things in a different light. I wanted to live my life without restriction. This young lady has a mind of her own, but she wondered off without giving word to anyone. Her name is Heather Anderson. She is 5 ft. 4 in., 120 lb. and she is 16. She has been missing since March 8 and her mother is worried and would like to know where she is. If you have come in contact with her, please call Elaine (her mother) at (403) 447-5988 or Valerie (403) 477-1744. Here's one of her most recent pictures.



Heather Anderson

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## Economic Development

# Today's tourist looking for cultural experience

By Penny Gummerson  
Windspeaker Contributor

VANCOUVER

Remember when being a tourist meant staying at a nice hotel, eating out, checking out a few of the popular sites and shopping for that special T-shirt? Well, tourism today is taking on a new twist. Tourists seem to want to take home more than the T-shirt and mug and are steering away from the traditional "tourist trap" type holidays in search of an authentic, cultural, hands-on experience. The First Nations of British Columbia have just what today's travellers are looking for — a real life taste of their own unique cultural traditions and heritage.

A recent inventory of First Nations tourism in B.C. reflects the vibrancy and potential of a growing tourism market. Over the past decade, there has been a 133-per-cent increase in the number of Native owned and operated tourism enterprises, according to B.C. tourism ministry figures.

Ten years ago there were 80 products; today, there are 182 — ranging from art galleries and craft stores to camp grounds and elite hotels, to working fishing camps and pit houses to restaurants and wild and wet water slides. It's an industry that employs 992 full-time employees and 168 part-time.

Tourism experts anticipate that by the year 2000, tourism will



Gary Johnston

be the world's number one industry. There are several motivating factors behind the jump in First Nations tourism, according to Gary Johnston, who compiled the detailed inventory of Native tourism products and businesses in British Columbia and works on special projects for the tourism ministry.

"Firstly, Expo 86 gave a lot of profile to the tourism industry in B.C.," he explains. "Globally, tourism was pretty fragmented prior to Expo. Over the last few years that's started to coagulate and become recognized as one of the world's major industries."

Secondly, diminishing resources have forced many bands to look at tourism as an alternative economic base.

"We have to look at other options for some of the economic bases that are decreasing, like fishing and forestry," says Johnston. "We might look at other types of maritime activities like whale

watching or maybe look at the value of a forest from an eco-tourism view — like offering interpretive tours and wildlife viewing. Instead of cutting down trees for \$1 million a year, that forest might be worth \$10 billion in tourist dollars over the next 10 years."

"Tourism is a perfect vehicle for enhancing the culture of First Nations people," says Johnston. "It's a great opportunity for us to educate the world about our people and profile First Nations in a very positive light. A lot of tourists come over with the mind-set that we're still living traditional ways — some expect to see tipis, which aren't even indigenous to this part of Canada," he says. "We want people to know that we have our cultural traditions, but that we are also living in a part of the modern and contemporary world."

One of B.C.'s more popular First Nations adventures, and one that blends the old with the new, is the Lheit-Lit'en Elders working fish camp at Fort George Canyon in northern B.C. Travellers can actually pull in salmon from the nets and learn how to clean and filet them on a traditional barbecue, while listening to Elders share their stories of days gone by.

"Travellers are taken 17 miles down river to the fish camp in a modern jet boat, not by dug-out canoe," says Johnston. "The Elders are not trying to offer a recreation — they are offering a real-life, hands-on experience that blends tradition with mod-

ern technology."

There's no doubt that tourism is one of the fastest-growing sectors of B.C.'s Native economy, but with increased growth comes increased concerns.

"There are definitely a few roadblocks to overcome," says Johnston. "One of the problems is the concept of tourism — of what it is and what it encompasses," he says.

"Because tourism is pretty new to our people, a lot of tourism-related businesses and products have been working independently without them even realizing they are involved in the tourism industry."

B.C.'s First Nations people are doing their part in preparing for the growing global trend and visitor expectations.

"Our timing is really good in terms of positioning of First Nations tourism products," says Johnston. "Part of the process in preparing for this major growing industry is marketing, but equally important is maintaining control."

"We've got to maintain our integrity and authenticity of First Nations tourism, especially with culturally sensitive products, and only offer what's supported by the Native communities and nations," he says.

"Depending on the type of tourism operation, if we can keep it away from the living areas and it's not going to affect our people in terms of pollution and extra traffic or make them feel like they're sit-

ting in a glass cage getting looked at — if it doesn't impact on their lifestyle — then I think it will have the support of the community."

There are a number of steps being taken to educate and train First Nations people in tourism. Vancouver's Native Education Centre offers a one-year tourism program that deals with the core of tourism and blends in culturally focused courses.

Johnston's own company, Tankaya Tourism, is a First Nations tourism consulting service that offers a two-day training package that focuses on cultural issues.

"We talk about some of the do's and don'ts in offering cultural experiences," says Johnston.

"There are 29 distinct language groupings just in B.C. alone," says Johnston. "Looking at that from a tourism perspective, it's like looking at Europe and saying, hey, there's a lot of different things to see and different rich cultures to experience. We're all First Nations, but we all have unique features."

"If you have young people taking the training to do the interpretive guiding, not only are they being provided employment and experience, but they are actually learning about their culture at the same time as they are presenting it."

"It's also a great vehicle for cultural exchange because not only are you offering your own culture, but other cultures are coming in from Japan and Germany and offering us a piece of theirs."

## Nicola Valley Institute of Technology

NVIT is a comprehensive institution of higher education serving the needs of First Nations. Located in Merritt, British Columbia, we offer on-site programs to 300 students in developmental education, university transfer, career education and a degree program. All programs are accredited with public college or university. NVIT also runs community-based developmental programs throughout B.C., and extension programs nationally.

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MLS degree required, plus two years experience in academic library. Applicants must be familiar with electronic communication systems.

**Annual Salary Range: \$34,000 - \$56,000**

**Application Deadline: May 27, 1994**

**Start Date: August 1, 1994**

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**Application Deadline: May 27, 1994**

**Start Date: August 1, 1994**

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## Economic Development



Canadian North's general manager Barry Rempel tries out the Seal Hunting dance with an Elder at Tuktoyaktuk, N.W.T..

### Northern airline spreads its wings

By Debora Lockyer  
Windspeaker Staff Writer

TUKTOYAKTUK, N.W.T.

Clouds of dust and chunks of dirt filled the Arctic air as the 737 roared down the gravel airstrip. The Inuvialuit school children on board were excited about this special flight that would soar above the frozen Beaufort Sea and over their homes in Tuktoyaktuk.

They didn't care a wit that this flight was Canadian North's way of celebrating the signing of a 'strategic partnership' with Aklak Air, a subsidiary of the children's very own Inuvialuit Development Corporation; or that this agreement would extend Canadian's reach into the Western Arctic to the communities of Tuktoyaktuk, Sachs Harbour and Paulatuk, N.W.T..

They only knew the plane had brought a group of strangers to their remote community, and that for many this would be their first-ever journey on a jet.

However, that day, May 10, did mark the beginning of a new era of transportation into northern communities. The partnership better positions Aklak's year-round twin otter service to take control of a larger share of the tourist market, said IDC president David Connelly.

"There are a number of southern carriers that come up, don't offer a year-round service, don't offer a scheduled service, don't offer Inuvialuit job training, don't participate in the community, but come in during summer, because you can operate 24 hours a day, and take the peak of the market," said Connelly. The Aklak strategy is to reduce the number of interlopers into the market, he said.

Canadian North will fly into Inuvik each day and connect with Aklak, said Canadian's general manager Barry Rempel. Cargo on priority or guaranteed services, which often was delayed until connecting flights became available, will now

move right through as well.

During the early 1980s, jet airplanes were a familiar sight over the Hamlet of Tuktoyaktuk. Canadian North's predecessor, PWA, serviced oil companies like Dome and Beaudrill and offered charters to Tuktoyaktuk about five times each week, said Rempel. But the engines that drove the economy in the Western Arctic - oil, gas, the DEW line and cold war days of military defence - sputtered and stalled. Last year, the airline flew into the area only three times in total.

"The reality of doing business today, and I think part of the difference between success and failure, is saying 'okay, we're in a new time so we're going to have to do more with less'," said Connelly.

This new awareness held IDC in good stead in 1993, when the corporation returned to profitability for the first time since the heydays of the 1980s. The partnership between Canadian and IDC's Aklak Air is a testimony to that philosophy. Both have suffered through difficult financial times. Adversity, said Rempel, is the single most shared experience of both airlines.

"Both have spent a lot of time reviewing their structure, reviewing their business, reviewing their core and the foundation of why they are in business," he said.

Aklak Air was restructured in 1993 and showed its first profit since IDC acquired the airline in 1986. To achieve this turn around surplus planes were sold and staff reduced. Operations at the Inuvik Airport were consolidated into a single facility. Staff wages were cut and a hangar facility was sold.

At Canadian, the airline has been in a state of voluntary bankruptcy for the past two years. On April 27, one-third of the equity in Canadian was turned over to AMR Corp., the parent company of American Airlines. Canadian got a \$246 million boost in the arm upon inking the deal.

## Consumers influence crafts

By Zarah Chun  
Polar Access

BROUGHTON ISLAND, N.W.T.

Crafts provide an important source of income for people of various cultures worldwide. One example of a group that produces traditional crafts for a profit is the Minnguq Sewing Group, which manufactures and markets seal skin crafts based on traditional Inuit designs and local

natural resources.

A study was undertaken to identify how the Inuit members of the Minnguq Sewing Group and the non-Inuit consumers affected the design, production, and marketing of the products.

An understanding of the context in which the Minnguq Sewing Group produces and sells its crafts provides insight into the factors that facilitate and inhibit craft development. The study revealed several influences: (Cross) Cultural, social, eco-

conomic, political, environmental, and physical.

The multiple roles of the seamstresses which included family, employment and community responsibilities affected their participation in the enterprise.

Traditional Inuit designs and consumer preferences affected the design of crafts.

The geographic location of Broughton Island and consumer markets imposed particular marketing strategies.

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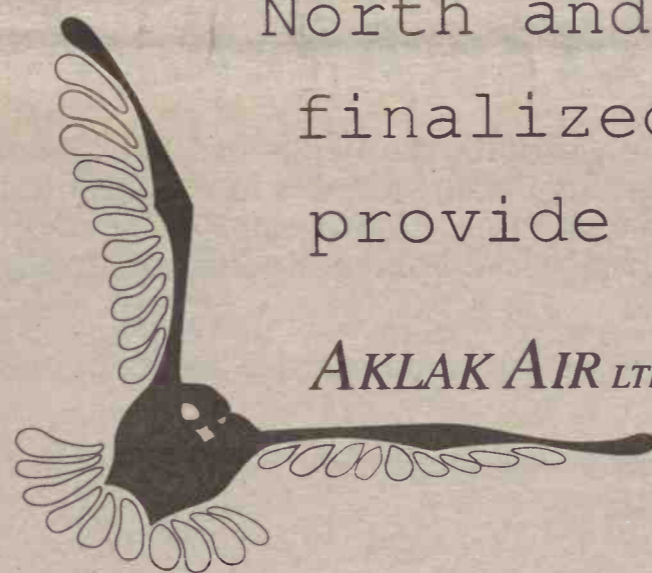
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# Wind speaker

May 23 - June 5, 1994

Regional Section

Volume 12 No. 5

Regional  
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Debora Lockyer

## DEW you see what I see?

A lone boat, stranded high and dry during the frigid Arctic winter, points toward an aging Distant Early Warning Line installation on the Tuktoyaktuk horizon.

## Hereditary chief reclaims reserve as own, gets arrested

By Jon Harding  
Windspeaker Contributor

COLD LAKE, Alta.

The ceremonial taking back of a reserve by a hereditary chief and her followers has resulted in a confrontation with RCMP and the arrests of several members.

Four residents of Cold Lake First Nations in east central Alberta were arrested for setting up a blockade on the reserve in early May. Descendants of the band's first chief, Muchaes Kinoosayo Janvier, had reclaimed the reserve as their own, starting with a patch of land that Barrington Petroleum Ltd. began drilling a gas well on.

On May 11 the band council filed an injunction against

the group for blockading the right-of-way and two days later police arrested members of the camp for failing with the order to "cease and desist." Those arrested including Mary Janvier, who claims to be the hereditary chief of CLFN.

Also arrested were Janvier's father Peter, Louis Janvier, band councillor Ivan Janvier and a chief from Saskatchewan who supports the "hereditary chief" argument.

Marcel Prononvost a communications spokesperson with Indian Affairs in Edmonton, says Ottawa recognizes Chief Mary Francois and the current band council as the governing body of CFLN.

However, during an interview with a local newspaper, Francois said that she and other members of band council

were considering handling in their resignations over the situation which Francois says has caused "embarrassment and division" within the reserve which has a population of about 1,700 people.

Grand Center RCMP first went to the reserve on May 3 when members of the Janvier family, including Mary Janvier Kinoosayo, who the family and Ottawa both acknowledge as the hereditary lifetime chief of CFLN, told Barrington construction crews that they were trespassing. After the workers left, the family pitched tents and set up camp surrounding the gas compressor. Police backed off in hopes that diplomacy between the family and band council would solve what Grand Center RCMP Sgt. Brian Merryweather calls an internal conflict.

The treaty, a land and resource sharing agreement between the Indians and the Crown, determined the 35 km by 35 km boundary of CLFN. The reserve is located 10 km east of Grand Center.

The protesters say three factors led to last week's revolt which was ignited by Barrington Petroleum's lease agreement with current band council; the traditional argument that chiefs should be appointed and not elected, the sacred nature of the treaty, and an injunction that the family filed against Chief Mary Francois last August, part of which deals with the 1992 election results.

Chiefs at CLFN have been elected for the last 50 years, says Minoose. In 1986, the band opted for its own elections act rather than having

elections regulated by Indian Affairs.

Eric Tootoosis, a Treaty Indian from Saskatchewan's Poundmaker Cree Nation, was the electoral officer appointed by the band for the 1992 vote.

He says discrepancies appeared in three straight votes and when Indian Affairs threatened to take over band administration, and Elders suggested the new council and chief hold interim positions while an ad hoc committee form a new less contentious election policy.

The committee hasn't been formed nor has another election taken place since July 15, 1992.

Documents revealed by the family include a voter's list with 169 names scratched off and an electoral officer's final tally of 178 votes cast.



# British Columbia

## Medals salute Native art

VANCOUVER

Athletes competing in the XV Commonwealth Games this summer will be vying for gold, silver and bronze medals designed by west coast Native artists.

Charles Elliot, a Coast Salish native, designed the gold, Art Thompson, of the

Nuu-chah-nulth nation designed the silver, and Richard Hunt, a Kwagiulth Native, designed the bronze medal.

The newly minted prizes were unveiled May 3. They incorporate evocative Native imagery in conjunction with the games international governing body and the celebration ribbon logo.

## School gets First Nations face-lift

By Penny Gummerson  
Windspeaker Contributor

VANCOUVER

Vancouver's Sir William Macdonald Elementary School is getting a First Nations face-lift. Over the next two weeks, the 88-year-old school's main entrance will see new life, shedding its dull brown brick for a collage of vibrant colours - an elaborate traditional Westcoast design and the work of renown Haisla artist and Master Carver, Henry Robertson.

Macdonald School, located in a predominantly First Nations area in Vancouver's East side, has a student population of 259, of which 50 per cent are First Nations.

"The significance of this art work," said teacher Norine Colvin, "is to help raise self-esteem among the students here, to make them feel proud of their culture, and for them to be able to watch and learn from Mr. Robertson."

The soon-to-be completed artwork is part of the school's second annual First Nations Festival, running June 7-9. Last year, teachers and students celebrated the Year of the Indigenous People by hosting a two-week long First Nations Festival - complete with workshops, field-trips, performance art, craft and a closing feast.

"It was a learning experience for the students - to teach them about Native culture," says

Colvin.

"It was also to educate the community, to let them know that First Nations students are here," adds Evens Stewart, a First Nations home-school worker with the Vancouver School Board. "We want to broaden people's knowledge of Native culture and tradition," said Stewart. "This is sort of a spin-off from that."

This year's Festival is, in part, embracing the United Nations-declared Year of the Family. It seems appropriate, then, that two of Robertson's grandchildren attend Macdonald School and that he has titled his school design "The Cycle of Life."

A stream of colorful salmon will arc over the entrance way symbolizing their journey up river from life to death to life again, explains Mr. Robertson.

"Everything depends on the salmon for life," he says. "Mammals, animals and humans. The design will blend together all of those things: the seal, sea lions, killer whale, grizzly bear, black bear, an eagle and two humans."

An eagle's head, carved out of yellow cedar, will look out from atop the archway. The rest of the artwork will be etched into the brick with a drill and then painted. When completed, the art piece will measure approximately six metres high by three metres wide.

Displaying his work on the front of Macdonald School holds significance for the 60-year-old artist. Robertson, who has been carving since he was 10, reflects

back to his days as a young student at Port Alberni residential school - a time he remembers as being "really tough".

"I tried to continue my carving at school, but (the teachers) wouldn't let me," he said. "They beat me up for carving and for speaking my language. See this," he said, pulling back his speckled grey and black hair from his forehead to reveal a white scar. "This is what I got for speaking my language...for being Native."

It was after that incident, when Robertson vowed he would never give up his art and culture.

"I secretly kept carving," he said. "I kept thinking, when I get out of school, I'm going to bring my art and culture to the people."

Like the salmon, Robertson's life has been a journey from light to dark to light again. Today, almost half a century since his own school days, he is able to openly share his carving, his art and his culture with an inner city elementary school. And this time... with pride and dignity.

Macdonald school plans to honour Robertson with a traditional feast following the official unveiling and dedication ceremony on June 9.

Festival organizers anticipate a turn-out of close to 1,000 people and are hoping to raise about \$4,000 to cover costs. Anyone wishing to donate food or help with funding can call Norine Colvin or Audrey Tooshkenig at 255-5174. A tax receipt will be issued upon request.

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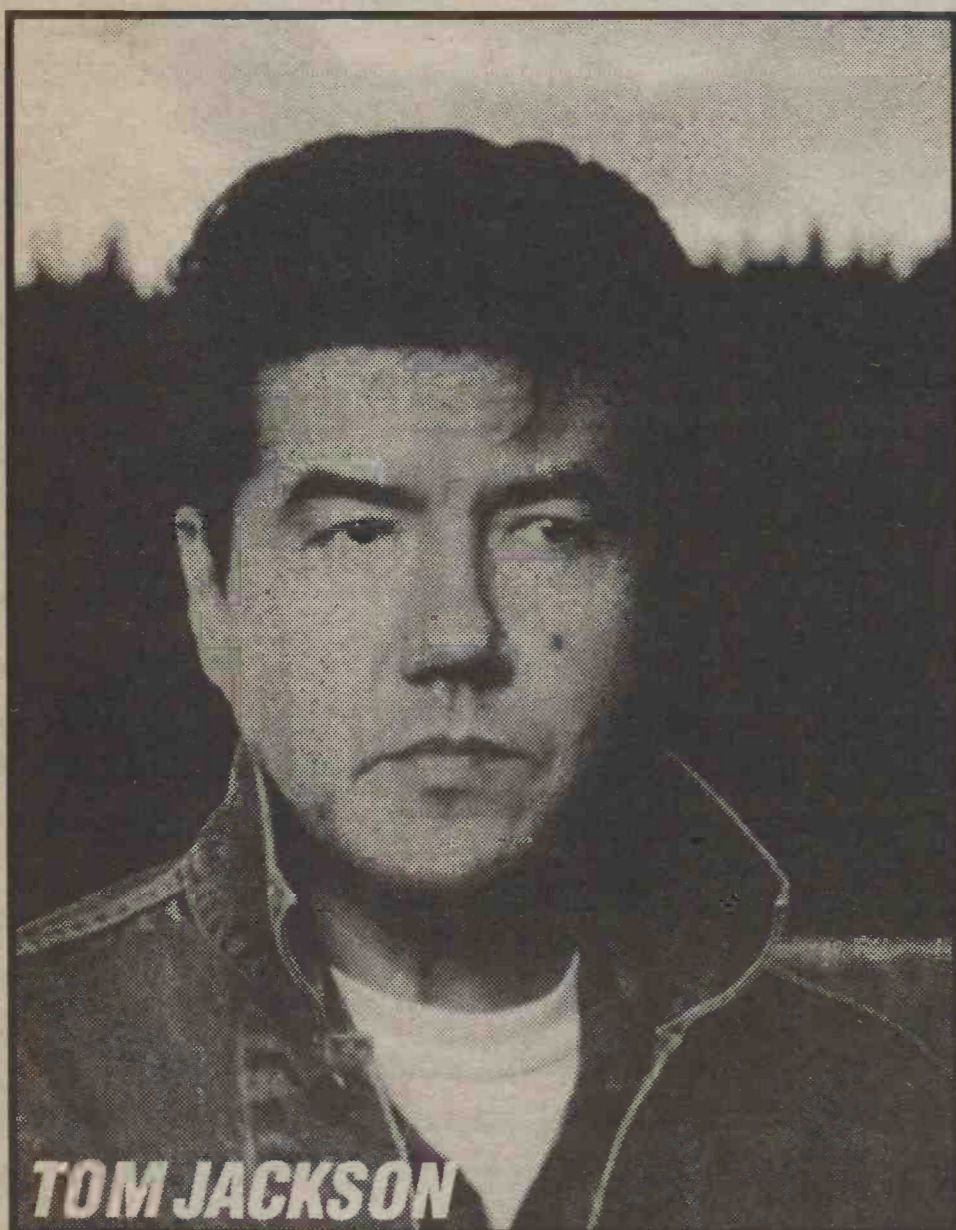
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Glen Smith

## Sports

## Canucks' winger establishing himself in NHL

By R John Hayes  
Windspeaker Correspondent

## VANCOUVER

Gino Odjick has made himself into one of the most popular and most valuable members of the NHL Vancouver Canucks. In a year of minor disappointment all around in the Canucks organization - nothing has quite lived up to early season hopes - Odjick and his sidekick, "Russian Rocket" Pavel Bure, stand out because they've had sterling seasons.

Bure has lived up to his billing. The diminutive speedster is in contention to lead the league in goals scored. Odjick has grown from an enforcer into a complete winger. In 1993-94, he's scored, hit and skated so well that he's played the power play and had a regular shift on Bure's left side.

The big winger from

Maniwaki, Quebec, is 25 years old, 6'3" and weighs in at 220 pounds. After a spotty junior career with the Laval Titans of the Quebec Major Junior Hockey League, he was picked fifth by the Canucks in the 1990 draft, 86th overall. He split his first NHL season between the big club and their Milwaukee farm team. Since then, he has become an integral part of the Canucks' plans.

It's been hard work for the self-effacing Native.

"Sometimes personal things have overshadowed team concerns," explains Odjick. "But that's one of the things that have to be overcome to become a contributor."

Odjick sees hard work as his forte.

"I've had three years under Pat Quinn, Canucks' head coach and general manager," Odjick laughs. "Some of what he's said seems to be sinking in. But I still believe that the first thing I've

learned is to work hard every time I'm on the ice, even though I also believe that you've got to have fun off the ice."

Team-mate and NHL veteran Tim Hunter, who has trodden the same path as Odjick, speaks highly of Gino.

"He's underrated, really," says Hunter. "Of course he's very tough, but he's got all the skills and he's showing his talent this year. He's coming into his own."

As does Odjick, Hunter credits coach Quinn for much of Gino's development.

"This year he's getting the ice time that he earned over the last few seasons. His coach is patient and is showing confidence in him. For Gino, this has allowed him to not be afraid to make mistakes, and so his playing level has come way up."

Edmonton sports reporter and talk-show host John Short put Odjick into select company.

"Gino Odjick has come an awfully long way. He's in a

group with Bob Probert, Marty McSorley, John Ferguson, that kind of player." Each of those men has got into the league with his fists but stayed not only as a "role player," hockey jargon for a fringe player with one skill, but as a regular contributor.

Odjick shrugs off such praise and talks, albeit somewhat unwillingly, about the fight he's had to make it. His toughest battles haven't been against players in other uniforms; they've been against foes within.

"I'm always lonesome for home," Odjick said after a game in Edmonton. "But this is my job and I've had to adjust and become comfortable with it."

Early in his career, he had anything that a young, good-looking athlete with money could have. But Odjick now speaks of what is important to him.

"When I was growing up, when I wanted anything I had to earn it myself."

He speaks from experience. "That's still the way it is. Drugs and alcohol don't help. They're a no-no. Nobody helps you there."

This is Odjick's theme for most of his conversation. In the big city, it takes a great deal for an outsider to get by. He and Bure, companions on the ice, are buddies off it as well. The small, skill player from Russia and the big, tough guy from a reserve in rural Quebec. Both are outsiders.

"In major junior, the inner strength wasn't there because I was drinking," said Odjick. "Now it is."

"I had fun with the guys but I want to go home every day. Every day is a struggle to stay here."

And after his career in hockey ends?

"I want to go back home, become a policeman in my community on the reserve. I know everybody there. I fit in there."



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**Central Briefs**

**Brawl costs hockey player liberty**

A hot-headed hockey player took his beef off the ice and got turfed to chill out in jail after assaulting a radio commentator. Mike Mayhew is serving 10 days of jail time on weekends after pleading guilty to punching out a Sarnia radio play-by-play announcer on March 10. The Chatham Micmacs captain committed the assault during a playoff game at Memorial Arena. He launched himself into the press box and punched announcer Murray Vosburgh in the nose after Vosburgh yelled at him, a Chatam court heard. Mayhew led the Western Jr. "B" West Division in the past season, scoring 64 goals and 53 assists for 117 points in 50 games. The volatile player also tallied up 225 penalty minutes.

**Sega supports Save Our Native Grandchildren**

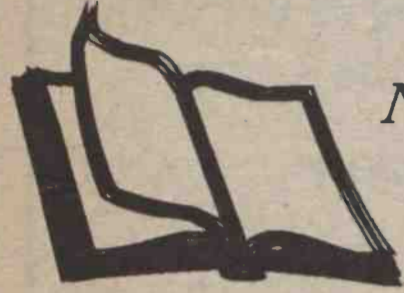
The children of Davis Inlet may want peace of mind, running water and a healthy home environment, but Sega Canada is filling the gap for video games. The company has donated 10 new Sega Genesis games to a national campaign collecting money and equipment for a recreation centre for the community. General Manager Jeff McCarthy said Sega hoped the games would provide an entertainment alternative for the youth in the community. The poverty-stricken community was the focus of national attention last year when a group of children were video taped sniffing gas-line fumes in an unheated hut and screaming about suicide.

**Fishing rights exchanged**

In a move to increase Native fishing opportunities, the

Ontario government has bought the fishing rights of a commercial fisherman to allow a Native commercial fishery access to his quota. The Cape Croker and Saugeen Native fishery on Lake Huron were the recipients of Lynn Fordham's commercial rights. How much the provincial government spent on the deal is being kept under water, but representatives of the natural resources ministry say both buyer and seller were willing participants. The ministry admits a quota system created to protect fish stocks from being depleted was stopping Aboriginals from exercising their rights to the fishery. The sale comes on the heels of a 1993 provincial court ruling that the two Ojibwa bands were being squeezed off waters they traditionally fished.

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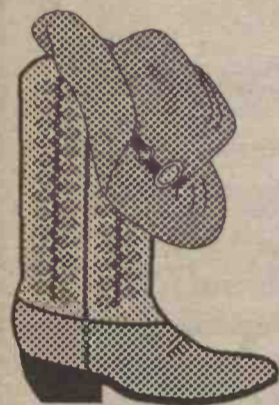


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**Prairie Briefs**

**Park future site for casino**

The Siksika band of southern Alberta wants to cash in on the natural splendour of Banff National Park. The band, which has claimed more than 100 acres in the park as traditional hunting grounds, may develop a casino on the site. The land lies near the junction of Highway 1 and Highway 93, close to Castle Mountain, and would be a prime spot to open a casino because tourists already flock to the area, said a Siksika council member. The land claim under a 1867 treaty should be resolved within a year.

**Metis warned**

The financial strapped executive of the Metis Nation of Saskatchewan knew they were in trouble for months before a damaging audit revealed the extent of their debt. An internal memo obtained by a local newspaper revealed treasurer Philip Chartier was warned in October 1993 there might not be enough funds to cover employee salaries because of the increasing debt load. More than \$1 million in spending are unaccounted for by the Metis Federation. Hundreds of accounting errors were also uncovered in the recent independent audit conducted by Deloitte and Touche. The RCMP have launched an official investigation into the financial irregularities.

**Lubicon gain another ally**

A major Canadian department store has started boycotting Daishowa paper products to protest the company's plan to clear-cut Lubicon territory in Alberta. In April executives of Holt Renfrew Canada joined the boycott of Daishowa-Marubeni International paper products, directing its supplier to purchase paper bags from a company other than Daishowa. The high-end department store is now one of 45 companies with 4,500 retail outlets who have made a commitment not to use Daishowa products. Among the companies are A&W, The Body Shop and KFC. The boycott is part of the Lubicon strategy to settle a 50-year land rights battle.

**Swampy Cree sue feds**

The Swampy Cree Tribal Council is taking the federal government to court over desperate housing conditions on their Manitoba reserves. A flood of new band members, reinstated through Bill C-31, has sent housing demands on the tribal council's seven bands through the roof. But the SCTC say the Department of Indian Affairs has only approved 220 of its 1,500 housing applications. Ottawa promised adequate housing for all returning band members on passing the 1985 bill, but has fallen behind on action across the nation. Council lawyer Vic Savino estimates the bands need an additional \$50 million to \$60 million to solve severe overcrowding in band residences.

**Fishing curtailed**

Overfishing and poaching by non-residents has nearly wiped out fish stocks in a Saskatchewan reserve, prompting a two-week moratorium on fishing. Chief Roy Bird of the Montreal Lake Cree in northern Saskatchewan believes non-resident fishing has decimated the walleye population in the Bittern and Wakesiu rivers. He and the council have voted to restrict fishing in the rivers within reserve lands to band members until the beginning of June while fish are spawning.

**Funding restored**

After pulling the plug on funding for three schools affiliated with the beleaguered Metis Nation of Saskatchewan, the provincial government has decided to lift the ban on one of the institutions. The Gabriel Dumont Institute had its funding restored after directors and education ministry officials agreed to a government-supervised review of the facility. The Gabriel Dumont Institute, along with the Saskatchewan Urban Native Teacher Education Program and the Dumont Technical Institute, lost funding after the release of a damning independent audit of the Metis organization. The audit showed unexplained transfers of money between the institute and the organiza-

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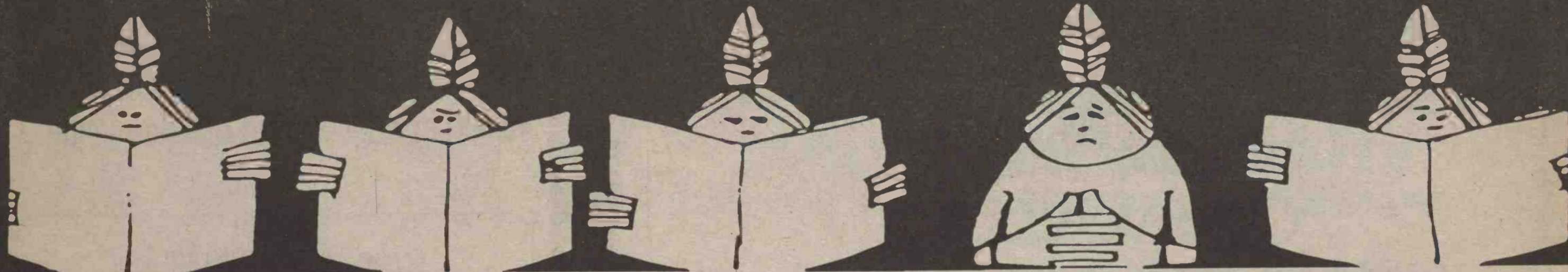
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## Economic Development

# "Material woman" makes style successful

By Debbie Faulkner  
Windspeaker Contributor

### CALGARY

Calgary fashion designer Carol "Starlight" Mason has already proven worthy of her Blood name, "Material Woman."

Since she started Starfire Clothing Company Ltd. in 1990, she has been turning heads and winning sales in both Canada and the United States with her Native and country-style fashions.

Now the Native business-woman wants to use her imagination to expand her business. For that idea to take shape, however, Mason will need money even more than fabric.

"I need \$250,000," she says. Actually, \$300,000 to \$500,000 would be better, she adds, but one-quarter million will do.

With the money, she envisions fulfilling the first step of her business plan — setting up her own manufacturing plant. Presently, she contracts work out to other Calgary manufacturers.

She would start small: Six permanent seamstresses, more on contract as needed, a floor supervisor, a receptionist/office manager, and a team of marketing representatives. She already knows who she would fit into those jobs.

She would use the rest of her capital to help meet the plant's early operating costs.

"You need the money in place to carry you for two seasons," she explains. Revenue from the winter 1995 line of clothing, for example, wouldn't start coming in until after she needed to buy fabric and



Calgary designer Carol "Starlight" Mason poses with one of the jackets she designed.

start production for the summer 1995 line.

"You need a good two (fashion) seasons to get you going and that's a good one-and-a-half years." Good profitability, she adds, could take up to three, even four years.

"I thought I'd stay in Western Canada and stay small," Mason says. Presently, Starfire sells about 8,000 to 10,000 items of clothing annually.

But U.S. sales orders and invitations to fashion shows in the United States, Germany and Japan keep prodding her to think big.

"We got down to Texas and

they just swarmed around us," recalls Mason, who with her husband, Jim, attended the giant Western Wear Mart in Dallas in March 1992. Eleven sales representatives wanted to sell the jackets and other clothing items in Mason's collection. Company capacity forced Mason to settle on supplying only two of those sales representatives.

Declining multi-million dollar orders from J.C. Penney's, a U.S. national department store chain, and Osh Kosh, a leading children's wear line, hurt the most.

Now as she counts the financial cost of expanding her company, she considers all her exist-

ing assets.

"We've never had a problem getting an order," she says, opening a file folder and waving a couple of orders in the air.

Contacts have come easily, too — in New York, Los Angeles and Texas. Top designers, such as Alfred Sung, consider her a colleague. Celebrities such as Tantoo Cardinal, who asked Mason to design the dress she wore for the 1991 Genie Awards, call her friend.

"(Being) a Native woman from Canada who is a designer — they've never seen that before. . . They are curious to the point where they give me anything I want,"

Mason says about a couple of Eastern U.S. fabric suppliers.

Mason says her U.S. experience has also given her confidence and street-smarts. She now knows all the tricks of the trade, some of them through painful experience.

"The clothing business is a way cut-throat business."

Surprises, such as delayed fabric deliveries, also can hurt a clothing manufacturer working hard to meet its own deadlines. But Mason says she's ready for them, too.

"We know what to expect. We know what the roadblocks are."

She also knows the value of existing Canadian business. Filling local orders, such as the 254 jackets recently ordered for the cast and crew of CBC's North of 60 series, will keep Mason's manufacturing plant busy in the off-season.

But raising \$250,000 to fulfill her U.S. marketing dream likely won't be as easy for her as it was for Calvin Klein, Mason says with a bit of a smile. He was handed his \$250,000 right out of fashion school when someone saw his show, liked it and backed it.

For Starfire, says Mason, it was Peace Hills Trust, a wholly-owned Native Alberta company, and the federal government's Western Diversification Plan that gave her new, untried company its first modest financial backing.

Now private investors have offered to supply the capital that Starfire presently needs. But Mason says she's reluctant to accept that offer. Instead, she's hoping Starfire's long-term business relationship with the Royal Bank will lead to a better financing deal.

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# Economic Development

## Network to help women meet challenges

TORONTO

Finding solutions to the challenges faced by Aboriginal business women is the goal of the newly formed Aboriginal Women's Advisory Network.

The network will be made up of Aboriginal women from fields such as education, law, business, the arts, finance, com-

munity development and government. Representatives of the sponsoring Bank of Montreal's Circle of Aboriginal Business Leaders and senior female managers and executives from the bank will also be members.

The network is a national forum for Aboriginal and non-Aboriginal women to work together to develop grass-roots

solutions to the social, cultural and economic challenges faced by Aboriginal business women in Canada.

"Network participants must share a strong belief in the importance and significance of support systems," said Bonnie Shettler, vice-president, Aboriginal Affairs for the Bank of Montreal, the

network's sponsor.

"They must also recognize that education, employment and economic development are vital if Aboriginal women are to achieve economic self-sufficiency."

Women play a strong role in the development of independent businesses in Aboriginal communities, said Ron

Jamieson, vice-president of Aboriginal Banking for the Bank of Montreal. Women are often sole providers, and are frequently the catalyst for the creation of a small business that will support the entire family.

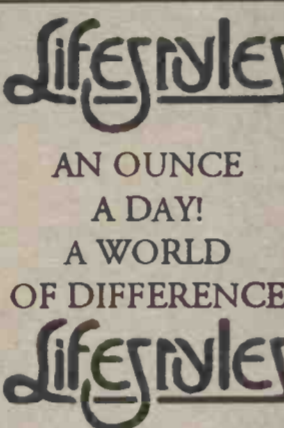
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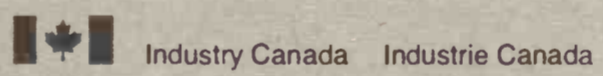
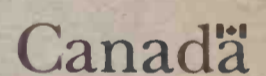
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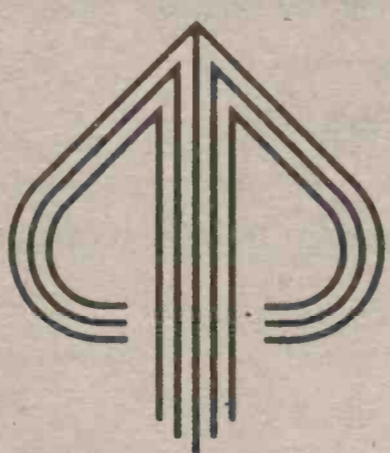
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## Economic Development

# Aboriginal business magazine to fill gap

By Dave Leaderhouse  
Windspeaker Contributor

### SASKATOON

Sighting a need for Aboriginal business to be brought into the spotlight has provided two Saskatoon entrepreneurs with an opportunity of a lifetime.

Leighton Wensley and Brent Ballard have joined forces to produce the Aboriginal Business Magazine, a publication which will concentrate on Aboriginal businesses and issues across the country.

"The magazine is a collaborative idea of Leighton and Brent," said editor Jeff Campbell. "They spent about a year researching the idea and noticed that other (magazines) were good, but they did not relate to Aboriginal businesses. When they saw the gap they thought maybe it would be a good one to fill."

Wensley, the director of sales and marketing, and Ballard, the director of business for the magazine, are both graduates of the University of Saskatchewan. They recruited Campbell as the editor in early

April and plans are for the first edition to hit the newsstands July 1.

"We will be dealing specifically with business and related issues," noted Campbell. "We will be profiling key people involved in business and we will also be working on breaking news stories."

"We have a number of writers who are experts in their fields and they have submitted a number of 'how-to' stories," continued Campbell. "Maybe we can enlighten people with some ideas on how to start a business."

With more than 3,000 Aboriginal businesses nation-wide, topics of discussion should be easy to find for the new magazine. The Aboriginal Business Magazine will be published 10 times a year to start.

With all with funding coming solely from Wensley and Ballard, the circulation will be limited to 5,000 copies on the initial run. Those numbers may change, depending on how well the magazine is received.

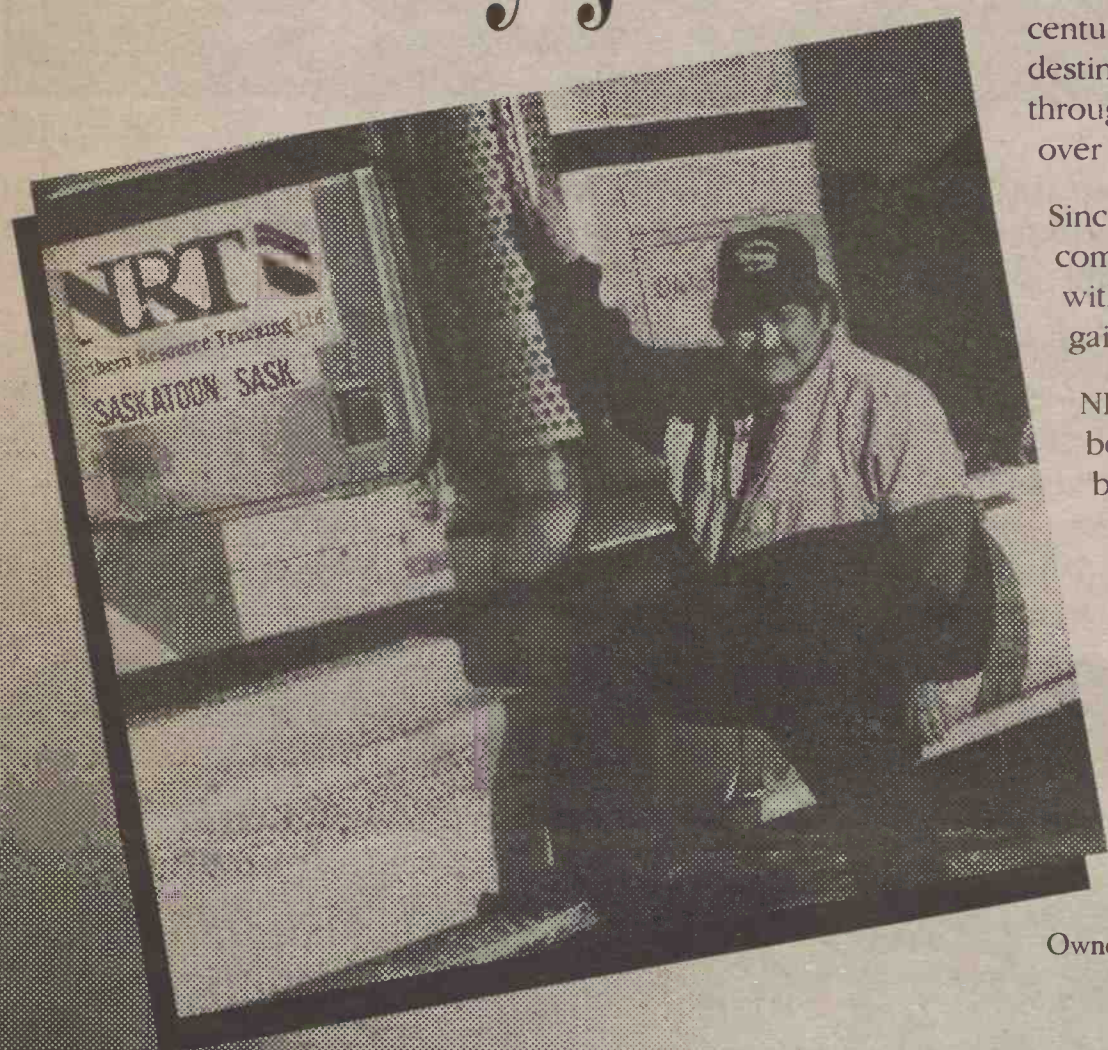
"We will be distributing primarily through Western Canada — to major banks, education centres, libraries and business

centres — kind of a shotgun approach," said Campbell. "There seems to be a lot of positive feedback so far."

The Aboriginal Business Magazine has been modeled after Canadian Business with color used throughout. Campbell hopes that the new magazine will not be restricted to just the Aboriginal business community.

"We are hoping in some ways that our magazine can serve as a bridge between Native and non-Native communities, especially in business," said Campbell.

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## Economic Development

# Tsuu T'ina unveils economic plan's focal point

By Terry Denomme  
Windspeaker Contributor

TSUU T'INA NATION, Alta.

With the echo of ceremonial gun-fire and the flapping of eagle's wings, the Tsuu T'ina Nation introduced its economic plan for the future to more than 500 visitors and dignitaries Monday, May 2 at the reserve southwest of Calgary.

Alberta Premier Ralph Klein and Minister of Indian and Northern Affairs Ron Irwin were two of the dignitaries who witnessed the rifle salute and the symbolic release of two formerly convalescent eagles as part of opening ceremonies for the nation's new 7,380-square-metre administration building.

The building is the focal point of an economic plan which will include construction of the Itsu Isnooi Business Park, a 1,350-square-metre commercial centre, the development of the 27-hole Buffalo Run Golf Course and the construction in August of a new junior and senior high school.

The beautiful three-storey structure was built in two years at a cost of \$8 million and houses the nation's government and admin-

istration, the new Indian Oil and Gas Canada headquarters, the Southern Alberta Indian and Northern Affairs Canada offices, Health and Welfare Canada, and the Treaty Seven Business Development and Community Futures Centre.

Tsuu T'ina Chief Roy Whitney said the development will encourage Natives to contribute to their economy by creating business and spending opportunities.

"What we hope to do is to be able to generate the money within the community so it is spent at least seven times before it leaves into the city," Whitney said.

Whitney also said a strong economic community contributes to strengthening culture by giving its people a firm foundation from which to work.

"It gives a real sense of pride in the nation and within the individual," Whitney added.

Klein applauded the project as an "effective and efficient way for doing things," citing the consolidation of federal government services, Tsuu T'ina tribal services and private sector services as a trend other political circles should emulate.

"This \$6-million dollar, 20-year mortgage from the Alberta Treasury Branch anchored financ-



Rick Mohruk

Turning sod for the new school are Junior Princess Jenelle Meguinis (left to right), Alberta Premier Ralph Klein, a Tsuu T'ina princess, Chief Roy Whitney, Minister of Indian Affairs Ron Irwin, Calgary Mayor Al Duer and Senior Princess Cora Starlight.

ing for the administration, while the nation invested \$2 million. A grant negotiated with the Canadian Economic Development Strategies also funded a portion of the project.

Peter K. ManyWounds, Tsuu

T'ina Business and Development commissioner, said the nation will pay the mortgage through leasing the building's office and business space.

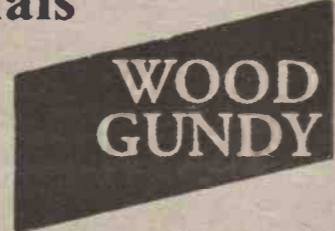
While space has already been leased for a restaurant and lounge,

smokeshop and trading post-style store, ManyWounds is also in the process of negotiating leasing space to the Alberta Treasury Branch.

The Government of Canada already leases 38 per cent of the building's office space.

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They developed an action plan for the community, from the community, that included back-to-school programs to encourage all types of job training. For example, seven students are attending a university, studying in disciplines such as biology and forestry.

These students will return



Chief Peter Quaw

to the community and work with others there to blend the traditional ways of their people with the latest knowledge and technology in resource management.

This expertise will be coupled with the business opportunities emerging such as a salmon stock enhancement initiative and resource management consulting.

At the same time, the nation of the Lheit-Lit'en has asserted its sovereignty over its traditional lands of approximately one million acres.

The community is working towards co-management of these lands along with the provincial and federal governments.

This approach means, in part, that the environment is treated with respect. When logging takes place, for example, there is an assessment to make sure that the forest is dealt with ethically, keeping in mind that what one person does, affects everyone else.

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# Economic Development

## Service caters to Native mourners

By Dave Leaderhouse  
Windspeaker Contributor

PRINCE ALBERT, Sask.

Edgar and Arnold Ahenakew want to make sure traditional funerals are not a thing of the past.

That is why they have formed Keyanow Funeral Service in Prince Albert.

"It was something we thought there was a need for," explained Edgar Ahenakew.

"People are not treated with the proper respect and dignity. A funeral in a Native setting is a lot different than one in a non-Native setting. Native funerals last the good part of the day and have sets of wakes, while at a non-Native funeral, everybody is fidgety and looking at their watches."

The Ahenakews have a working agreement with River Park Funeral Home in Prince Albert. Keyanow, which is the Cree term for "our", will remove the deceased from the hospital and transport the body to River Park. Keyanow will then be responsible for transportation to the wakes and burial service. River Park is responsible for the technical aspects of the process.

"We gather the information from the family and provide cards at the funeral," explains Edgar Ahenakew. "We are open

*"Native funerals last the good part of the day and have sets of wakes, while at a non-Native funeral, everybody is fidgety and looking at their watches."*

— Edgar Ahenakew.

to suggestions from the family. We take the lead from them, but we don't tell them what to do."

"There are a lot of traditional things (you can do)," added Ahenakew. "There are traditional singers or an honor song. We don't really offer it, but we can accommodate it. Things vary from community to community. It also depends on what the religion is of the family."

The Ahenakews have been busy marketing Keyanow for most of this year and Edgar said that word is slowly getting around, but it will take some time before people are comfortable with what they are offering.

"We've visited band offices and talked with chiefs," said Ahenakew. "There has been good response, but it will take a while to get going."

"It will have to promote itself. People aren't sure what we are all about and people have a wait-and-see attitude."



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- To promote and support the development of human and natural resources;
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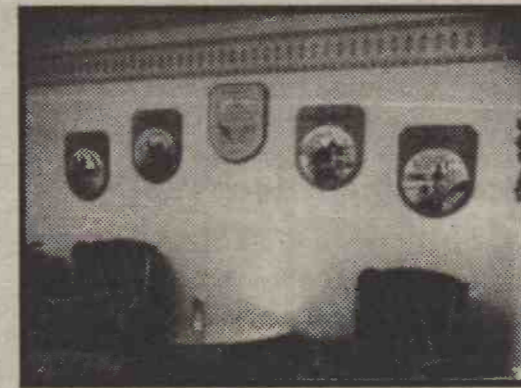
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This first program is designed to help students develop strategies and techniques to deal with the pressures of law school.

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made available to help defray students living expenses, textbook purchases, tuition fees and other costs.

Applications for the 1994 summer pre-law program were accepted until April 1. Prospective students have until June 1, 1994 to apply for the three-year scholarship. For more information contact the Program Assistant, Legal Studies for Aboriginal People Program, Department of Justice Canada, K1A 0H8. Or telephone (613) 941-0388.



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# Self-sufficiency key to self-government

## OPINION

By Ben Whiskeyjack

First Nation communities must have leaders who have the vision, ambition, and ability to broaden their economic interests beyond the current narrow political-fiscal purpose of achieving larger government grants and more control over band budgets. They need to formulate and implement effective, meaningful, economic development initiatives that will bring employment and business opportunities not only at the community level, but also in the Canadian mainstream economy.

Whenever government grants are given to bands in a form of aid, the rules and procedures by which such funds are allocated disproportionately continue to enrich band councils and the First Nation elite class. They are in a position to take advantage of the opportunities presented because they have the power and connections. The benefits that trickle down to the lower class (where the real need is) are usually so small that they have no measurable impact on unemployment, dependence and destitution.

The federal government had allocated \$750 million over a five-year period for business development for Aboriginal people. Such a strategy has only placed more money into the pockets of First Nation elites.

Money, oil, and gold attract the people who are money and power hungry as blood attracts sharks. Grassroots people in First Nation communities must be careful not to be quick to learn this lesson again, especially in terms of self-government.

No matter how much money the federal government gives in self-government grants to First Nation communities, band councils, and First Nation elites will continue to be the main beneficiaries of such hand-outs. The majority of First Nation members will continue to live in despair, hopelessness and destitution.

There are 601 Indian bands in Canada. The unemployment rates in the majority of these bands range between 70-90 per cent. For example, the Saddle Lake band's current unemployment rate is a staggering 90 per cent.

The reality of the situation on the reserves is that most First Nation members have two options: stay on the reserve and live on social assistance, or move to the city and live on social assistance.

The other hard fact is that reserve populations have already grown far beyond the level that most reserves can sustain.

A government that relies primarily on grants for its existence from another government can never function effectively. Regular airplane flights to Ottawa for treaty First Nation leaders for on-going negotiations for

for government grants will be the prime function of this "total dependency" form of self-government. This type of a government will merely serve as a potent recipe for a ghetto of continual dependence and high unemployment, thus enhancing a culture of poverty in treaty First Nation communities.

In the event the self-government grants stop coming, then what? Can self-government in our treaty First Nation communities grow and flourish given the circumstances and economic conditions in our communities? Is it the intent of the federal government by the Indian Act, and more specifically Section 88, to cause our treaty First Nation communities to become municipal governments under provincial jurisdiction? Are the federal government's plans to totally dismantle Indian Affairs in Manitoba the first major step towards total extinction of our treaties?

Effective leadership, economic self-sufficiency, sensible government (federal) policies and a workable constitutional framework at the community level are the main components that will form the basis of meaningful self-government for First Nation communities.

On Jan. 10, 1994 I was present at a band meeting which took place in the Saddle Lake Reserve. The chief and council had formed a corporation, which was one of the agenda topics. At this meeting I asked some basic questions to individual members of the band council about the corporation. For example, one of the questions was if the corporation was federally or provincially incorporated.

The band councilor to whom I raised this question said that he wasn't sure. Another band councillor who happened to be the secretary-treasurer for the corporation refused to answer my question because he said he only has a Grade 6 education.

The sad part of all this terribly flawed system is that there are many First Nation members who are eager, ambitious and have great ideas but are tied down by the "drag down" system at the community level and by the restrictive government policies. This dual two-tiered restraining system has had a crippling and paralyzing effect on the lives of treaty First Nation people. There is incredible potential among First Nation members. All they need is a little boost.

Great progress can be realized in First Nations communities if they had effective leadership and if changes were made in federal government policies affecting the lives of First Nation people.


As treaty First Nations people, let us make a conscious effort to protect our treaties. Let us band together to move toward economic self-sufficiency so that we can live with pride and dignity, and be contributing members in our communities and in the mainstream of Canadian life.

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- Entries shall consist of a complete and signed Entry Form and an UNFRAMED two dimensional work of art in any graphic medium; will only be accepted from August 31, 1994 to 4:00 p.m. on September 16, 1994, will be judged by a panel of adjudicators arranged through Peace Hills Trust whose decision will be final and binding on the entrants.
- By signing the Entry Form, the entrant represents that the entry is wholly original, that the work was composed by the entrant, and that the entrant is the owner of the copyright in the entry; warrants that the entry shall not infringe any copyrights or other intellectual property rights of third parties. Each entrant shall, by signing the Entry Form, indemnify and save harmless Peace Hills Trust and its management and staff and employees from and against any claims consistent with the foregoing representation and warranty; waives his Exhibition Rights in the entry for the term of the PHT Contest, and in the event that the entry is chosen as a winning entry, agrees to waive and assign the entrant's Exhibition Right in the winning entry, together with all rights of copyright and reproduction, in favour of Peace Hills Trust; agrees to be bound by the PHT Contest Entry Procedures and Rules and Regulations. All entries complying with the Rules and Regulations will be registered in the PHT Contest by the Official Registrar Ms. Suzanne Lyrntz. Late entries, incomplete entries, or entries which do not comply with the PHT Contest Entry Procedures and Rules and Regulations will be disqualified.
- All winning entries will become the property of Peace Hills Trust and part of its "Native Art Collection." Unless prior arrangements are made, non-winning entries will be returned as follows: entries hand delivered by the entrant will be picked up by the entrant; all other entries will be returned by mail in the original packaging in which they were received. Peace Hills Trust assumes no responsibility for entries which are misdirected, lost, damaged or destroyed when being returned to the entrant. **CHILDREN'S ENTRIES WILL NOT BE RETURNED.**

**ENTRY PROCEDURES**

- Ensure that all spaces on the Entry Form are filled in correctly, and that the form is dated and signed otherwise Peace Hills Trust reserves the right to disqualify the entry.
- Adult entrants may submit as many entries as they wish however, a SEPARATE entry form must accompany each entry. In the children's categories only ONE entry per child is permitted.
- All entries must be UNFRAMED paintings or drawings and may be done in oil, watercolor, pastel, ink, charcoal or any two dimensional graphic medium. All entries will be judged on the basis of appeal of the subject, originality and the choice and treatment of the subject, and the creative and technical merit of the artist. Entries which were entered in previous PHT Contest competitions are not eligible.
- Peace Hills Trust will not acknowledge receipt of any entry, if the entrant requires notification, the entry should be accompanied by a self-addressed stamped postcard which will be mailed to the entrant when the entry is received.
- The completed Entry Form and Entry must be received on or before September 16, 1994 at Peace Hills Trust, Corporate Office, Peace Hills Trust Tower, 10th Floor, 10011 - 109th Street, Edmonton, Alberta, T5J 3S8. Entries submitted by mail should be postmarked no later than September 16, 1994 and encased in protective material to prevent damage to the entry. Late or incomplete entries will be disqualified. Peace Hills Trust assumes no responsibility as to entries which are misdirected, lost, damaged, destroyed, or delayed in transit. Peace Hills Trust assumes no responsibility for placing insurance coverage on the entries submitted to them or returned by them to the entrant.
- Should you wish to sell your work while on display at the PHT Contest, please authorize us to release your telephone number to any interested purchasers. Should you not complete that portion of the Entry Form, your telephone number will not be released.
- Peace Hills Trust at its sole discretion reserves the right to display any or all entries.

**12<sup>th</sup> ANNUAL NATIVE ART CONTEST**

**ENTRY FORM**

**ENTRY DEADLINE:**  
Hand Delivered: 4:00 p.m., Sept. 16/94  
Mailed: Postmark Sept. 16/94

REGISTRAR'S USE ONLY

Number \_\_\_\_\_ DATE \_\_\_\_\_

IN  Mail  Del. \_\_\_\_\_

OUT  Mail  Del. \_\_\_\_\_

**MAIL TO:**  
Peace Hills Trust  
"Native Art Contest"  
Peace Hills Trust Tower  
10th Floor, 10011 - 109 Street  
Edmonton, Alberta  
T5J 3S8

Attention:  
Suzanne Lyrntz

**FOR MORE INFORMATION**  
(403) 421-1606  
1-800-661-6549  
Fax (403) 426-6568

(Please Print)  
FULL NAME: \_\_\_\_\_ AGE: \_\_\_\_\_  
PRESENT ADDRESS: \_\_\_\_\_  
CITY: \_\_\_\_\_ PROV./TERR.: \_\_\_\_\_ POSTAL CODE: \_\_\_\_\_  
PHONE NUMBER(S): \_\_\_\_\_ (HOME) \_\_\_\_\_ (WORK) \_\_\_\_\_  
BAND/HOME COMMUNITY: \_\_\_\_\_  
TITLE: \_\_\_\_\_  
MEDIUM(S): \_\_\_\_\_  
DESCRIPTION: \_\_\_\_\_

Yes, you may release my phone number to an interested purchaser. Selling Price \$ \_\_\_\_\_

I hereby certify that the information contained in this Entry Form is true and accurate. I hereby further certify that I have read and understand the Entry Procedures and Rules and Regulations of Peace Hills Trust "Native Art Contest", which are incorporated here-in by reference, and I agree to be bound by the same.

Date \_\_\_\_\_ Signature of Entrant \_\_\_\_\_