

Wind speaker

Quotable Quote

"Make them taxpayers again, make them Canadians again, and stop the drain on the federal treasury." — Reform party delegate

See Reform, Page 3

November 7 - November 20, 1994

Canada's National Aboriginal News Publication

Volume 12 No. 17

\$1.00 plus G.S.T. where applicable

Tax protesters march on Ottawa

By Allen Sackmann
Windspeaker Contributor

OTTAWA

A "small but strong" band of Natives carrying a mixture of messages marched under a sign and with a memory to Parliament Hill in late October. They were throwing down the gauntlet on taxes and rallying the people for self-determination.

Printed material handed out concentrated on Native government issues, including the ruling that Natives must begin paying GST in January 1995, while speeches urged Natives to unite, to begin healing themselves and to nurture Native values of culture, spirituality and tradition.

After the rally and a planning session, Spokesman Roger Obonsawin told a news conference that participants had put a process into place for grassroots consultation, emphasizing that it was relying on individuals, not organizations, to address issues such as self-government.

"Our nations are our people."

Any infringement on Native citizenship, traditions and culture will be challenged, he said. The Native Defence League will support anyone charged for practising their rights.

Obonsawin was critical of the federal government spending "\$100 million and calling it



An angry young woman states her case at the Ottawa rally.

Patrick Wey

consultation. They've wasted the taxpayers' money, spending it on a structure which they control. We don't accept it."

He also announced that his company would not collect GST next year even though a Revenue Canada guideline calls for it to be collected off-reserves.

"Our people won't pay it. (The government) will be breaking their own laws."

Obonsawin said the purpose of the march was "to send

three messages":

- to Native communities that Indian Nations have "started to heal themselves" and have the power to take control of their futures;
- to Revenue Canada to rescind tax guidelines which would begin collecting certain taxes in 1995; and
- to the federal government that it must negotiate self-government directly with First Nations, not through the federal

department of Indian and Northern Affairs.

The three sponsors of the march in support of inherent rights and historic treaty agreements were: the Coalition on Aboriginal Inherent Rights and Economic Alternatives (CAIRES), the OI Group of Companies and Aboriginal Legal Services of Toronto. Representatives of several First Nations participated in the event.

A rally had earlier been

held in Toronto.

Obonsawin, who represented the sponsors, said:

"If they (government) continue to take away our rights, we'll charge them with breaking their own laws.

"We can be silent no more. The people have the power, not the people back there (Parliamentarians)."

Estimates of participants varied widely but Obonsawin was pleased with the turnout. Media attention was scant.

While the rallying point was redressing issues with the government, uniting First Nations under a common umbrella was an underlying and prominent theme.

Participant Vera Martin told the demonstrators: "You have been given a powerful sign when the White Buffalo calf was born. It is our time, take up our culture, our spirituality, our land... ahead to seven generations."

The birth this year of a rare white buffalo is, says Floyd Hand, a Sioux from Pine Ridge, S.D.: "like the second coming of Christ... the legend is she should return and unify the nations of the four colors — the black, the red, yellow and white."

Speaker after speaker called on participants to "hold your head high," to become masters in your own land and to have all Nations speak with a common voice.

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Iqaluit mourns eight lost hunters

By Lisa Gregoire and Todd Phillips
Nunatsiaq News

IQALUIT

Counsellors and social workers in this close-knit northern community are bracing themselves for a wave of mourning following the deaths of eight local Inuit hunters in the frigid waters of the Arctic.

Ten men on a walrus hunting expedition plunged into the ocean on the evening of Oct. 30 when their boat capsized in gale-force winds. Two survived, clinging to the wreckage of the boat for three days before being spotted by a federal search party.

"These guys were in the water and what they were clinging to was the sunken hull of the boat. There was little bits

of cabin left above the water," said Mike Ferris, the Baffin region emergency co-ordinator for Emergency Measures Operations.

Among the victims was Simonie Alainga, a respected Elder who was known as the keeper a treasure house of cultural and traditional knowledge. He had recently been appointed cultural advisor for the new treatment centre in Baffin Island.

Since news of the tragedy first spread, social workers, counsellors and clergy in Iqaluit and other eastern Arctic communities have been working overtime to provide support for the grieving families and friends of the lost hunters. A memorial service was held Nov. 4 for the men, and was attended by religious and political leaders from across the Northwest Territories.

But a glimmer of light to emerge from the tragedy is the miraculous survival of Pitseola Alainga, 33, and Billy Kownirk, 27.

The two men were found clinging to the wreckage of the Qagsauq on Nov. 2 by members of a massive air and search rescue team after spending three nights in the water. The men were spotted approximately 16 kilometres off shore by a Hercules SAR aircraft, and picked up by a Fisheries and Oceans vessel at 1:30 p.m. The search for the other eight men was called off when the survivors confirmed their companions died in the -1 C water.

"It was a nightmare," said Kownirk from his hospital bed the next day to visiting cousin Levedee Attagoyuk. Kownirk and Alainga were treated at the Baffin Regional Hospital.

Some Inuit Elders believe

the two men lived to pass on their stories, and to teach others.

"It's an age-old Inuit tradition that whenever there is a tragedy there are survivors who live on and tell the stories of what happened. People live to pass on the experience for future generations," said one observer. "Someone had to live to tell the story. Sometimes miracles do happen... There were a lot of prayers, and they were answered."

The hunting party left Iqaluit on the morning of Oct. 25 to hunt walrus at the mouth of Frobisher Bay then started to return to the town on Oct. 30. That night, at approximately 11 p.m., the men sent out a radio distress call to a nearby outpost at Gold Cove, saying the boat's pumps were not working properly and they were taking in water.

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Nov. 7/94

PUBLICATION MAIL REGISTRATION #2177 POSTAGE PAID AT EDMONTON

News

Innu, Atikamekw tired of waiting for self-government deal

By Alex Roslin
Windspeaker Contributor

The new PQ government in Quebec City has made its first offer of self-government to First Nations, but Native leaders are reacting with skepticism.

"It's like a jigsaw puzzle," says Jacques Kurtness, chief self-government negotiator for Quebec's 12,000 Innu. "We want to see the entire picture before we give our agreement or not."

PQ Premier Jacques Parizeau promised the self-government deal at the annual meeting of the Innu and Atikamekw Council on Oct. 28. In an hour-long speech, Parizeau, who also holds the title of Native Affairs Minister, said he's ready to give the Innu and Atikamekw "real and significant" powers over their lands and allow them to control their economic, social and cultural development.

"The offer that will be made to you soon constitutes a unique opportunity because it will be the first time such a global proposition is put on the table," Parizeau said.

While tensions have been escalating between the PQ government and Crees and Mohawks, government insiders have been hoping a deal with the Innu and Atikamekw will be proof of the sovereigntist party's openness to First Nations.

But Parizeau's speech was quickly criticized as a public relations move.

"The fact that they want to speed up the negotiations is directly connected to the sovereignty question," said Ghislain Picard, regional Chief of the Assembly of First Nations for Quebec and Labrador and himself an Innu.

"This has been a good public relations act today," he told the Montreal Gazette the day of Parizeau's proposal. "It's clear

if there was a satisfactory agreement with two nations, it would raise the image of the government of Quebec outside Quebec."

Kurtness pointed out the Innu and Atikamekw have been waiting since 1979 for a land claims settlement. The claim a 750,000-square-mile area stretching from Lac-St-Jean just south of James Bay Cree Territory to the St. Lawrence River and all the way into Labrador.

The land claim remains stalled because the Innu and Atikamekw nations refuse to sign an extinguishment clause giving away territorial and compensatory rights over their ancestral territory. Even the Jean Chretien government has continued to insist on such a clause before Ottawa agrees to make any settlement — despite the fact that the Liberal Party platform opposes the extinguishment policy.

Kurtness said the lack of a

self-government agreement means Native hunters are getting arrested for conducting traditional pursuits on their own lands. Also, the lack of control over the land means 14 rivers in Innu Territory have been dammed by Hydro-Quebec.

Kurtness himself is from the Innu community of Masthauats, 100 km south of Chibougamau in northern Quebec. Three-quarters of the trappers in this community hunt in the valley of the Ashuapmushuan River, where Hydro-Quebec plans to build yet another dam. This dam project is more evidence of the need for a new relationship between First Nations and the outside society, said Kurtness.

"It's time we arrive at something — 20 years after the James Bay Agreement," he said.

"The only condition we put on it is will it assure the future generations a place in Canadian and Quebec society."

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FIGHTING VIOLENCE

Ending violence against women and children will mean taking a good, hard look at traditions, assumptions and the pattern of life in Aboriginal communities, writes Madeleine Dion Stout, Director of the Centre for Aboriginal Education, Research, and Culture at Carleton University in Ottawa.

See Page 10.

RESERVES BROADEN HORIZONS

A Saskatchewan band buys rural land to increase its land base in the first-of-a-kind transfer under the Treaty Land Entitlement Agreement.

See Page R1.

AD DEADLINES

The advertising deadline for the November 21 issue is Thursday, November 10, 1994

Kemano opponents gain Liberal support

VICTORIA

Opponents of Alcan's Kemano Completion Project in northern British Columbia have gained the support of the province's Liberal leader of the official opposition.

Gordon Campbell has called upon the NDP government to shelve the hydroelectric project.

The project would see water diverted from the Nechako River Reservoir to the Kemano powerhouse, significantly reducing water levels on the Nechako and Fraser Rivers.

First Nations oppose the project, saying risks to Chinook and sockeye salmon stocks in B.C.'s rivers are considerable.

"It's obvious that in reducing the flows in the Nechako River to 12 per cent of their original levels, the survival of important commercial and sport fishery salmon runs cannot be guaranteed," said Campbell.

The town of Vanderhoof faces critical water shortages and the recreational potential of the river will be destroyed if the project isn't cancelled, he said.

"Times have changed and public values have changed over the last 30 years, with society being far more concerned about the impact of such development on the environment."

The announcement pleased chief of the Carrier Sekani Tribal Council Lynda Prince.

"His position is very close to our own. We are pleased that some politicians are finally listening," she said.

Prince has learned, however, you can't always count on a politician to remain consistent on their positions.

"We haven't forgotten that Premier Harcourt opposed Kemano Two before he was elected. We only hope Mr. Campbell's party remembers its promises better if they form the government."

Favel new chief of FSIN

SASKATOON

Delegates of the Federation of Saskatchewan Indian Nations have elected Blaine Favel of Poundmaker First Nation as their new chief.

Favel replaces Roland Crowe of Piapot First Nation, who has headed up FSIN since 1986.

Favel, 30, is the youngest person ever to hold the organization's top position. He won convincingly over Crowe Oct. 20, garnering 418 of 630 ballots cast.

The top priorities for Favel in his new job will be the protection and promotion of Treaty rights and dealing with the social issues that affect Indian communities across the province.

"We are in a state of hope. Our nations are rebuilding, we are healing ourselves. We have to address the issues of solvent abuse, alcoholism, family

violence and build healthy families," he said in an interview with Ivan Morin for the Prince Albert Herald.

Favel has been chief of Poundmaker for the past two years and has a degree in education and law. He is concerned with the continual attack on treaty rights. He singled out taxation as an issue that is a particular threat to the treaties.

Crowe said the election loss marks the end of his political career. He plans to return to farming on his home reserve.

The two-day FSIN assembly was held in Saskatoon and attracted 1,000 people of which 658 were voting delegates. Allen Joe Felix of Sturgeon Lake was elected as a first-ever FSIN regional vice-chief to represent Saskatchewan at the Assembly of First Nations.

NATION IN BRIEF

Saskatchewan Metis funding restored
Ottawa will restore some funding to the Metis Nation of Saskatchewan under the condition it be held in trust and used to pay off creditors. The Department of Canadian Heritage will give the organization \$85,000 and the Privy Council of Canada will provide another \$58,000 if the Metis agree to the conditions. Funding was halted after an audit released in May revealed the organization could not account for more than \$1 million in spending. This may be the first steps to restoring full funding to the group, said a Heritage department official.

Soldier back in Saskatchewan
Master Corporal Clayton Matchee, a Canadian soldier implicated in the beating death of a Somali teenager last year, was transferred from the Royal Ottawa Hospital to a hospital in North Battleford, Sask. where the 28-year-old man from Meadow Lake will continue treatment for severe brain damage suffered during a suicide attempt. Matchee was never brought to trial for the killing because of the brain injuries, but fellow accused Elvin Kyle Brown was

found guilty of manslaughter and is currently serving a five-year sentence in an Edmonton military prison.

Kanesatake residents afraid
Gunfire and intimidation are two of the tools being used by some Mohawks to run riot through the Quebec settlement of Kanesatake. Quebec's Public Security Minister Serge Menard wants an end put to the situation. Menard held a two-hour meeting with police in the area and then with area residents. Tensions have risen on the reserve west of Montreal when a bullet pierced the front door of a house belonging to a non-Native resident of Oka, and a Molotov cocktail was tossed into a store belonging to a Mohawk who opposes Kanesatake chief Jerry Peltier. Menard said the intimidation of law-abiding citizens by criminals must end.

Land claims good for business
Native-run businesses are on the increase because of land claim settlements, said Robin Wortman of the Council for the Advancement of Native Development Officers. Native land claims have given Indian bands

the capital needed to initiate new business, and that business is not limited to on-reserve. Non-Native business should be encouraged to look to joint venture opportunities with Native groups, said Wortman. Canadian companies will have a much better chance of winning international contracts if they can show they are able to work with other cultures.

OK to exclude women's group
The Supreme Court of Canada has ruled the federal government had control over who was invited to discuss constitutional issues and the right to exclude the Native Women's Association of Canada from constitutional talks in 1992. The decision overturned a federal court ruling that Native women's right to free speech was violated by not giving NWAC a seat at the table. The ruling said the four funded Aboriginal groups that were at the table made attempts to include the viewpoint of women during debate. A statement from NWAC said the court's decision does not lessen the group's role as the voice of Aboriginal women in Canada.

News

Leave cash out of settlements — Reform MP

By Debora Lockyer
Windspeaker Staff Writer

ST. ALBERT, Alta.

The Minister of Indian Affairs is a trend-setter, according to Reform treasury critic John Williams.

Minister Ron Irwin has started the ball rolling with extremely generous cash and land settlement to Natives and he's starting an expensive trend, Williams said.

The minister should leave cash out of Native land settlement deals and negotiate only in the services Ottawa is willing to provide, said Williams.

The St. Albert MP said Canada has identified \$8 billion in land claim settlements and anticipates another 504 settlements are in the works. If the cur-

rent trend of generosity continues, there won't be enough money in the country to pay for them, he said. Williams suggested a change in negotiating tactics.

"We are obligating ourselves to dollars when, in fact, it is services we should be committing ourselves to."

The government is converting the intergenerational assets, like the land treaties, into cash, said Williams.

"Cash is transient in what it will purchase, so if you pay so much cash over the long term, the value of the cash won't buy you what you thought it would or it will buy it 10 times over," he said.

What will result is eventual dissatisfaction on someone's part as to what was negotiated.

"We should be leaving cash out of agreements, and if we feel

that we are obligated to provide education or health care, or housing or roads and sewers or infrastructure or whatever we are saying that we are going to do, let's put that in the agreement and let's leave the dollar figures or the cash out of it."

Judy Gingell, chairman of the Council of Yukon Indians, said Williams' suggestions are completely inappropriate. Aboriginal groups are trying to get arm's length from the government and away from the notion government is the master over them. It's a matter of control and self-determination, she said.

The land claims Williams refers to did not recently materialize since the Liberals took office in 1993, said Gingell. The recently settled Yukon land claim settlement had been in negotiations for eight years. The Reform Party took great pains to stall its pas-

sage through the house last July, saying the \$163 million agreement was too rich for Canada's blood.

Gingell said it was an insult to the Yukon Indians to insinuate Liberals are being generous, as though Natives were sitting back while government was dishing out favors. The settlements were negotiated and many organizations were involved, she said.

Gingell thinks Williams is speaking out of turn and without the depth of understanding needed to make an informed statement about land claims. She said the entire Reform Party could benefit from some background on Aboriginal issues.

She is encouraged by the recent announcement the party intends to send an Aboriginal task force across the country to gather information that will help it develop a policy on Aboriginal issues.

"They should do their homework. They should have done it a long time ago."

Chief Sydney Garrioch of Cross Lake First Nation agrees and said Williams' comments were just 'fast talk'.

"Their statements are coming out with no education or knowing any formal background of the treaties at all. All of these people under the Reform Party are very uneducated in regards to the treaties."

Williams admitted he didn't give a lot of thought to the philosophy which governed land claim negotiations, self-government or treaties when he made his statement.

"I was just looking through the public accounts of Canada and said 'Hey, we're on the hook for \$8 billion here, and another 500 claims are coming down the pipe.'"

Reform task force to consult Aboriginals

By Debora Lockyer
Windspeaker Staff Writer

The Reform Party's Aboriginal Affairs Task Force is set to begin its cross-country tour of Canada in Manitoba this month, and is seeking the counsel of First Nations members.

The task force will examine Aboriginal and treaty rights, self-government and land claim issues and develop policy for the Reform Party. Manitoba was chosen as a starting point for the task force, because of concerns raised by some Aboriginal groups in that province about the proposed dismantling of Indian Affairs, said task force chairman Bob Head.

People who have contacted the Reform Party are concerned that under the self-government system being proposed by the Assembly of Manitoba Chiefs, band councils will have too much control over the daily lives of First Nations members, said Head.

Native groups are being called on to consult with the task force on "a number of self-government options which would give Indian bands a real choice," reads a letter to First Nations organizations.

Self-government alternatives being considered by the Reformers include either a re-

working of the Indian Act; forming federally incorporated municipalities with special powers regarding resource management and individual property rights and a community trust fund option. A personal opt-out agreement, much like disenfranchisement, is another option, said Head.

Chief Sydney Garrioch of Cross Lake First Nation in Manitoba looks forward to meeting with the task force.

"It would be a meaningful exercise to inform and to give the historic provisions, as well as to educate."

He's concerned that much of the Reform policy to date has more to do with assimilating Natives than recognizing their unique circumstances.

This perception was only augmented by statements made during the Reform Party convention held in Ottawa in October. A policy was proposed by Reform members to make Natives citizens like the rest of Canadians by replacing the Indian Act and putting Natives on the tax roll.

"Make them taxpayers again, make them Canadians again, and stop the drain on the federal treasury," said one delegate.

All the more reason to become involved in the process, said Garrioch.

Funded groups fail to submit reports

By Debora Lockyer
Windspeaker Staff Writer

OTTAWA

Money for nothing. That's what the federal government said they spent and got from some Native groups under the \$8 million Intervenor Participation Program for the Royal Commission on Aboriginal Peoples.

The IPP report released last week shows 14 Native groups who received funding to make submissions to the commission either never delivered reports or submitted incomplete work for consideration.

The report identifies funding the Grand Council of Crees at \$40,000; the Metis Nation of Alberta at \$21,250; the Yellowhead Tribal Council at \$25,000; Native Courtworker and Counselling Association of British Columbia at \$30,000; Nicola Valley Tribal Council at \$17,000 and the Ontario Metis Aboriginal Association at \$37,500. The report says none of the groups submitted briefs.

But Metis Nation vice-president Lyle Donald said his organization did submit a 73-page report in November 1993. It was returned 11 months later with a letter asking the organization "to tighten up a few things," he said.

Donald complained that so much time had passed since the submission, the consultant that had worked on the brief had gone on to other things in another part of Alberta, he said.

The Metis Nation's brief may not have been identified in the IPP as being received because it was submitted well past deadline.

Written briefs and findings were to have been made available to the Royal Commission by March 31, 1993. This deadline was later extended to September and then a "period of grace" to Oct. 31 was granted.

"I'm teed off," said Hugh Braker, president

of the courtworkers association in response to the report. His group has yet to file its brief, but intends to submit a report soon.

The \$30,000 granted the courtworkers was only half of what was originally requested, said Braker. It was barely adequate to cover travel and meeting expenses, let alone a salary for an individual to put the brief together, he said.

The group's submission became dependent on the availability of volunteers to do the work. Braker said it was only natural to expect the process to take longer.

Some people have criticized the group for approving the contract if it couldn't meet the requirements, said Braker, who dismisses the criticism wholeheartedly.

The Royal Commission was to be the big review of Native issues and the government is expected to base future policy on its findings, said Braker. If his association wanted to have any voice at all it had to be involved.

"It's unfair to say 'You have to play by my rules or don't play at all,'" Braker said.

The Intervenor program was intended to provide 142 organizations with limited resources funding to enable participation in the royal commission.

While the program was more generously funded than any other similar intervenor program in the past, the \$8 million seemed woefully insignificant when more than \$36 million was requested from interested parties.

The Inuit Tapirisat of Canada was funded at almost \$1.5 million. The Assembly of First Nations was funded at \$1 million. Both the Metis National Council and Native Council of Canada received \$500,000 each.

The Native Women's Association of Canada received \$247,000 while the National Association of Friendship Centres received a total of \$100,000. The remainder of the money was divided among the remaining 136 applicants.

\$58 million Royal Commission report too late to be useful — Irwin

OTTAWA

Canada will continue to fund the Royal Commission on Aboriginal Peoples even though its final report may come too late to be of any use.

Indian Affairs Minister Ron Irwin said the report will be received in early 1996, past the mid-point of his mandate. Any recommendations the commission will make will be difficult to implement because of the time lines, he said.

The report will be delayed because the commissioners need more time to consider the



"If I had my druthers I would build a thousand houses with the \$58 million."

— Ron Irwin

accumulated research, said co-chair Rene Dussault. By the time the report is printed and translated, more than a year could elapse past deadline.

"I would prefer a report

now. I need it now. They have decided they need another year. My preference is now. I am stuck with a year and I will have to live with that," Irwin said in the House of Commons.

Funding will continue because the commission is now in the final phases of its work, Irwin said. He criticized the commission's \$58 million budget, saying the money could have been spent on "the poorest of Canada's poor".

"If I had my druthers I would build a thousand houses with the \$58 million," he said.

He also criticized the high pay the commissioners are receiving for their work. Co-chair Georges Erasmus receives between \$600 and \$700 per day.

Irwin blamed the commission on former Prime Minister

Brian Mulroney. He said the Liberal's policies on Aboriginal affairs had also thrown a monkey wrench into the commission's work, because it became necessary to keep up with changes like the government's recognition that the inherent right to self-government is protected in the Constitution.

Reform Party MP John Duncan urged the government to instruct the commission to file its report immediately. Irwin said the commission's work was independent of government and Indian Affairs is not in a position to make that demand.

Our Opinion

Drunkennes no excuse for harming others

"I was drunk."

It's an excuse recently legitimized by the Supreme Court of Canada, and used successfully as a defence by an Alberta man last week to beat a charge of assault against his wife of 11 years.

Carl Blair of Leduc spent 30 hours in November 1993 on a drinking binge with a buddy. When his wife came to pick him up, he severely beat her in the head and face resulting in her hospitalization. Blair didn't dispute the charges but argued he acted "like a robot" without knowledge of what he was doing because of the large amount of alcohol and prescription drugs he had consumed.

Court of Queen's Bench Justice J.H. Mackenzie ruled that Blair, in fact, was not responsible for the attack. He based his decision on the September ruling of the Supreme Court of Canada in which the conviction of a man who sexually assaulted an elderly disabled woman was overturned on the grounds he was so intoxicated he was insane. This ruling has set a dangerous precedent and is sending the wrong message to abusers, their victims and the lower courts. It is a frightening message that is open to interpretation and wide application.

'Extreme drunkenness' is just not an excuse. It is not an excuse when a person drinks and gets behind the wheel of a car. And it's not an excuse when a person drinks and chooses to harm someone. If a person drinks, he or she does so voluntarily. People knowingly put themselves in situations when they drink where they could lose control. They should not be freed from liability, because their knowledge of the risks is present before they take the first drink.

Just when we as a society were beginning to make headway in disarming abusers, we stock their arsenals. Society had begun to realize that spousal abuse is not a private matter, one best left behind closed doors to be dealt with within the confines of the family, but a public menace which spreads cancer-like through the generations.

Domestic violence in particular was targeted as a no-tolerance crime. Harsher sentences for assault were being meted out, law enforcement officers were ordered to lay charges at the first sign of physical abuse. Imagine the frustration of all those people who have struggled for so long to get this far, only to have the court turn their backs on their efforts.

The last thing people living in abusive situations need to hear is that the court won't convict abusers because they were drunk, that abusers can be absolved of all responsibility for their actions if they are fortunate enough to consume enough alcohol.

How many times have victims of abuse already heard "I'm sorry honey. I was drunk"? How many different ways have we insisted that "No, that's not good enough. Abuse is wrong and punishable under law no matter what influences the abuser is under." How can we now say "That violence is indefensible. You deserve more than this," when the Supreme Court says there are times when violence can be defended.

The doors of justice have been flung wide to allow the defence of 'extreme drunkenness' to be used indiscriminately. This was to be a rare defence, and almost never to be used, implied the Supreme Court in its September ruling. Instead the flood gates have been opened, much to the horror of just-minded individuals.

Our only saving grace may come from Justice Minister Allan Rock who is concerned about the impression the Canadian public has been left with. We can only hope that he moves quickly to mend the gaping wound the Supreme Court has inflicted on Canadian justice.

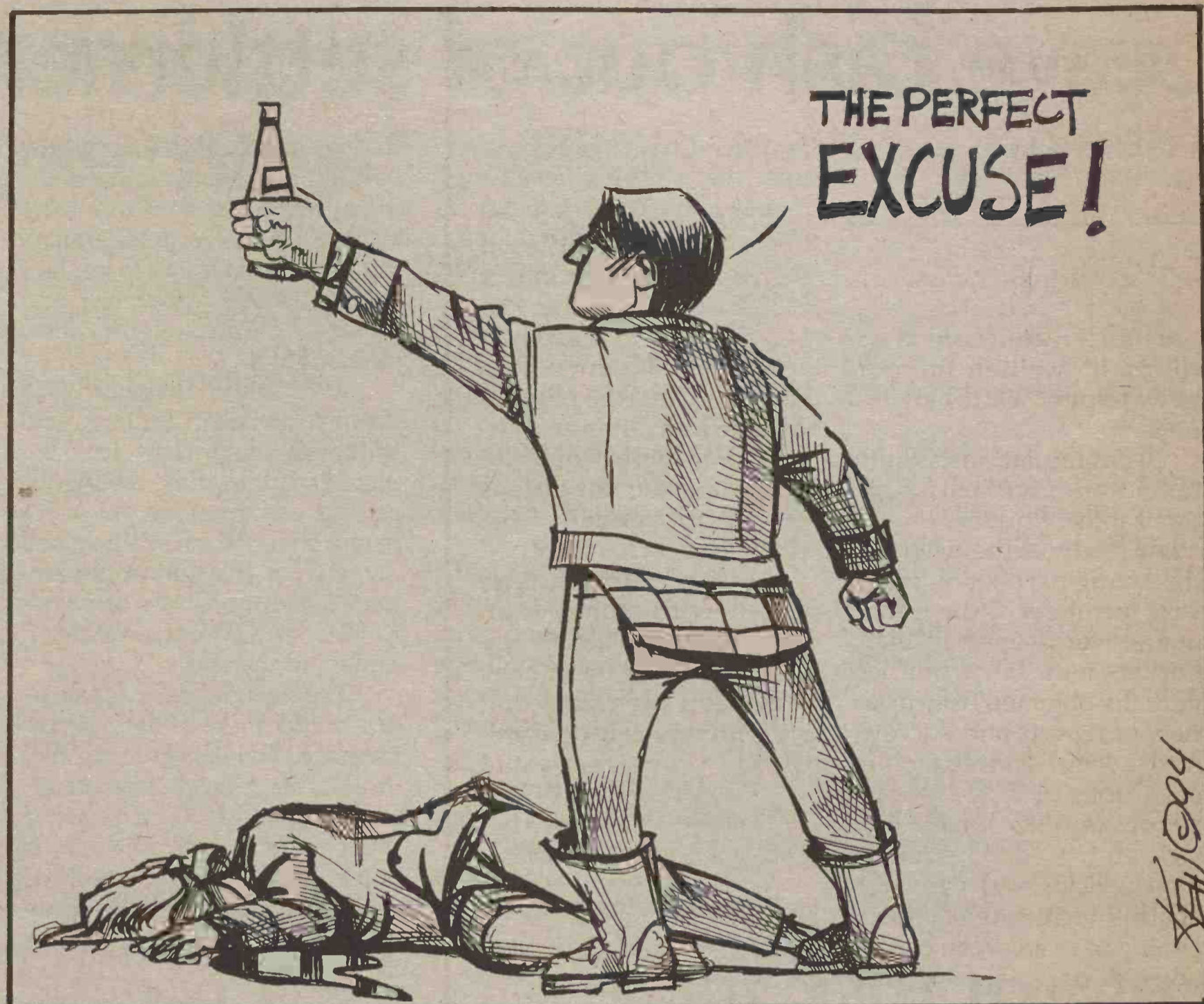


Illustration by Don Kew

Communicating without smoke signals

By Bruce Sinclair

As a reasonably avid reader and writer I am always aware of the power of the written word. Words have a unique power due to their ability to transcend time and space and convey messages to people in every aspect of life. I remember a vivid example of this power in the film *Black Robe*, when an Indian chief is amazed a French voyageur can interpret the symbols in a book to immediately carry a message to another voyageur nearby without saying anything. But would this incredulity be considered a genuine response by the Indian chief?

Perhaps the chief, in his own context of time, was understandably perplexed by this 'magic' and awed by the power of the symbols. Realistically, the North American Indian had many tribal symbols and images through their art and culture that astounded and undoubtedly confused the first

Europeans that contacted them.

Returning to the written word, we nevertheless recognize and respect the knowledge this gift has given us as Aboriginal people. Despite its power and capacity to create good, the written word we encounter today is overwhelmed by the massive amount of printed material consumed by our society. It is impossible to digest all the information we are deluged with, making it necessary to be selective in what we read.

We have to reach out and find the words that soothe, excite and motivate us, the words that express our purpose as human beings and as Aboriginal people. In our culture, we are honored with many writers that express our thoughts and dreams. But there are many others who share their words in the oral tradition — the storytellers, the Elders. Some of these people do not read the words we offer in English for the English. The words from the oral tradition can also be expressed in

written form, the syllabic system or phonetics.

English, as any language, has its beauty and rhythm but also can be used as a weapon to dominate and subjugate other languages. Indian languages are survivors, although many are in danger of disappearing. We must find ways to ensure our Indian languages will continue to survive, perhaps by working with English and French to express their worlds in rhythm with our Indian tongue with understanding and knowledge.

We have a responsibility to share our knowledge through our languages, written and spoken. As Aboriginal people, we all have a common purpose, to create the words that reflect our purpose, dreams, and hopes for our children. We must take the time to read and write and speak to our people, to preserve our languages and to communicate to others. As Aboriginal people we must hear the words from our past and make it our present and our future.

Windspeaker

Windspeaker is published by the Aboriginal Multi-Media Society of Alberta (AMMSA) every second Monday to provide information to the Aboriginal people. Windspeaker has a circulation of 15,000. Windspeaker was established in 1983 and is politically independent. Indexed in the Canadian Magazine Index and indexed on-line in the Canadian Business & Current Affairs Database and Canadian Periodical Index, 35 mm microfilm: Micromedia, 20 Victoria Street, Toronto, Ontario, M5C 2N8.

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Your Opinion

Put money into communities, not more studies – student

Dear Editor:

I am writing in response to the article "Poverty, social problems mean unhealthy children" written in your newspaper October 10, 1994.

Congratulations! White Canadian have just spent thousands of dollars on another study of the needs of the Aboriginal people. Every year members of the Canadian government pad their pockets with large salaries partially obtained from a variety of reports and surveys of the social and economic conditions of First Nations people in our country. I'm sick and tired of reading these articles over and over again and nothing is happening to change the conditions for my people in their communities.

Native leaders must be a part of these studies if change is to happen in our Native communities. The money needs to be given to the people and communities that experience the poverty and unhealthy living conditions. Only those people living among the conditions you speak of can know what will work best for them.

Stop padding white pockets with money from all your surveys. Let the Native leaders use the money to develop programs that will promote self-determination, reduce poverty and enhance social conditions suitable to the needs of Aboriginal people.

Duane Nelson
Student - Port Hardy Secondary School
British Columbia

Shelter offers choice of follow-up program

Dear Editor:

Edmonton's Women In Need House is mandated to promote the well-being, health, development and welfare of battered women regardless of circumstances. After families have resided at WIN House they can choose to have the services of a follow-up worker for three months after leaving the shelter.

The goals of this program are to empower women to seek a healthier, abuse-free lifestyle for themselves and their children. The interventions used by workers vary in accordance with each client's unique circumstances. All attempts, however, are directed towards linking the clients with existing services, and to helping them become aware of, and adjusted to, life transitions resulting from their search for independence from their abusers.

Follow-up workers provide education and information on the

medical, social, economic and legal resources in the women's community and on methods of accessing them.

Education on the cycle of violence is undertaken with the women. WIN House workers are a support in assisting clients to anticipate and plan for future needs and events. Helping with referrals and advocacy to help clients become aware of community resources and services and to connect the client with these services. Attendance with clients to appointments and through the court system. We refer to other counselling agencies (individual or group) which will assist them in life transitions to enhance their self-esteem and to increase their feelings of competence in meeting their needs. We help connect clients with support programs, resources, and services such as financial support services, child welfare, medical and dental services, legal services and the Food

Bank.

Part of the job of the follow-up worker is to help meet the physical needs of the family when necessary is furniture, household and clothing needs.

The follow-up visits are made weekly, or as agreed upon by the client and the worker. The frequency of these visits may also depend on the urgency of the clients' situation. The services are provided in the clients' home and last for approximately three months, with exceptions made for extenuating circumstances.

Follow-up workers can help fill the void in a women's life in regards to friendship and loneliness. Often women are from out of town and do not as yet have a support system close at hand. Telephone support as well as home visits provide huge support.

Laura McGill
WIN House, Edmonton

HIV testing urged for Canadian blood recipients

Dear Editor:

Health Canada is advising anyone who may have received a blood transfusion or blood products from 1978 to the end of 1985 to talk to their doctor or nurse about being tested for HIV- human immunodeficiency virus -, the virus that causes AIDS.

The Canadian Red Cross began testing all blood donations for HIV in November 1985 and there is a risk that anyone who received a blood transfusion or blood products before that time may be infected with HIV.

Not everyone who has surgery receives blood or blood products. People who are unsure should talk to their doctor or nurse. When asked about checking a patient's hospital record to see whether blood transfusions or blood products have been given, Health Canada explained that it may be more practical to be tested for HIV infection.

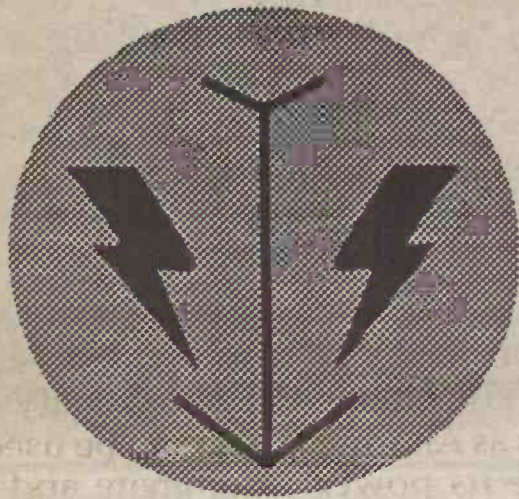
If there is any doubt the person should be test. Although the risk is small, it is there. People who are infected should know so they can get appropriate care and support, and so they can ensure they do not pass the virus to others.

While this is not new advice, Health Canada is concerned some people do not know they received blood components and so have not been tested for HIV.

Anyone who received blood transfusions or blood products before 1986 and have already been tested for HIV do not need to be tested again unless they have been involved in activities which could expose them to the virus. These include sexual intercourse with someone who is infected or sharing needles or syringes to inject drugs or other substances.

HIV testing is confidential and available free of charge through your doctor. For more information on where or how to be tested for HIV contact your doctor or local health centre.

Dr. Richard Musto
Health Canada



NAPA

NORTH AMERICAN
POW-WOW ASSOCIATION

The purpose of NAPA is to have official world championships. All dancers, drum groups and pow-wow committees wishing to take part must be registered. From January 1, 1996 to Labour Day weekend 1996 points will be administered for winners from registered pow-wows. Overall prize money will be at least \$100,000 Cdn. funds. The first "Gathering of Champions" Official World Championships pow-wow will be held in Vancouver, B.C. on October 18, 19, 20, 1996. Each following year the pow-wow may be held in another city.

DANCERS

Each dancer that has placed in the top five at least twice at a registered qualification pow-wow will be invited to compete for the world title. In order to take the world title in a particular category you must be one of the invited dancers. All other dancers are invited to come and dance. Awards will be given to the top dancer in each category. Top prize money for adults will be at least \$3,000.00 Cdn. funds, medals and jackets.

DRUM GROUPS

In 1996 ten pow-wows will be selected as semi-finals for the world championships, the top three drums at each of these pow-wows will be invited to compete for the world title. Top prize money will be at least \$5,000.00 and a new top of the line P.A. system and jackets.

POWWOW COMMITTEES

In order for NAPA to administer points for winners from a pow-wow, the pow-wow must be registered. A book listing all of the registered pow-wows will be sent to all registered dancers and drum groups. NAPA also has custom developed software available to help committees register dancers and administer points and then forward the winners to the association. The software is about six times faster than calculating winners by hand. Demo disks are available for \$25.00 Cdn. funds. The price of the demo disk will be subtracted from the purchase price. The software package sells for \$650.00 Cdn. funds. Prices due to rise in spring of 1995. Full training and technical support is available.

| DANCER | DRUM GROUP | POWWOW COMMITTEE |
|---|---|---|
| Category: Traditional Fancy Grass Jingle Golden Age First Name: Last Name: Tribe: Birthdate: Gender: Street: City: Province or State: Code: Phone: | Drum Name: Lead Singer: Singers: Street: City: Province or State: Code: Phone: | Committee Name: Contact Person: Start Date: End Date (1996): Total Prize Money: Location: Street: City: Province or State: Code: Phone: Fax: |

Please send above registration form along with cheque or money order payable to: North American Pow-wow Association (NAPA). Newsletters will be sent out on a regular basis to registered members updating them on events within the association. For more information, call: Gary Abbott at (604) 760-5825.

NAPA, 434 West 2nd Street, North Vancouver, B.C., V7M 1E4 Phone: (604) 760-5825 Fax: (604) 985-2653

BRINGING YOU THE OFFICIAL WORLD CHAMPIONSHIPS IN 1996.

Indian Country

Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENTS IN THIS CALENDAR FOR THE NOVEMBER 21ST ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, / NOVEMBER 9TH AT 1-800-661-5469, FAX: (403) 455-7639 OR WRITE TO: 15001 - 112 AVENUE, EDMONTON, ALBERTA T5M 2V6.

NATIVE ELDERS SOUP & BANNOCK

Every Wednesday at noon

Cottage-E, 10107 - 134 Avenue, Edmonton, Alberta

INDIGENA 94 (see ad)

September 17 - November 20, 1994, Calgary, Alberta

INTERDISCIPLINARY SYMPOSIUM ON WILDLIFE, FOREST & PEOPLE

November 6 & 7, 1994, Winnipeg, Manitoba

8TH ANNUAL HIV/AIDS CONFERENCE

November 6 - 8, 1994, Vancouver, British Columbia

EDUCATION AUTHORITIES SYMPOSIUM

November 7 - 11, 1994, Prince Albert, Saskatchewan

TRADITIONAL MEMORIAL ROUND DANCE

November 11 & 12, 1994, Enoch, Alberta

NATIONAL ADDICTIONS WEEK

November 14 - 20, 1994, across Canada

STOPPING THE VIOLENCE CONFERENCE

November 16 - 19, 1994, Vancouver, British Columbia

COMING HOME: NATIONAL METIS FAMILY CONFERENCE

November 16 - 19, 1994, Edmonton, Alberta

DREAMCATCHER 94: ABORIGINAL YOUTH CONFERENCE

November 18 - 20, 1994, Edmonton, Alberta

CONFERENCE ON FETAL ALCOHOL SYNDROME

November 18 - 20, 1994, Bonnyville, Alberta

POUNDMAKER/NECHI ROUND DANCE

November 19, 1994, St. Albert, Alberta

CHRISTMAS CRAFT SALE

November 19, 1994, Edmonton, Alberta

32ND ALL NATIVE FESTIVAL (see ad)

November 19, 1994, Edmonton, Alberta

TSILHQOT'IN WAR OF 1864 & 1993 CARIBOU-CHILCOTIN JUSTICE INQUIRY SYMPOSIUM

November 19, 1994, Vancouver, British Columbia

NATIVE SPIRITUAL WORKSHOP

November 24, 1994, Lloydminster, Alberta

SOCIAL INITIATIVE FAMILY CONFERENCE

November 24 & 25, 1994, Porcupine Plains, Sask.

LOGAN ALEXIS MEMORIAL ROUND DANCE

November 26, 1994, Alexis, Alberta

KAMLOOPS ANISHAWBEK FALCONS ALL-NATIVE SENIOR MEN'S HOCKEY TOURNAMENT

November 25 - 27, 1994, Kamloops, British Columbia

NEXUS 94 (see ad)

November 28 & 29, 1994, Vancouver, British Columbia

ALL-NATIVE ART SHOW & SALE

December 1 - 3, 1994, Lloydminster, Alberta

CMHC HOUSING AWARDS SYMPOSIUM (see ad)

December 4 - 6, 1994, Kelowna, British Columbia

THIRD CANADIAN CONFERENCE ON HIV/AIDS ON ABORIGINAL COMMUNITIES

December 5 - 7, 1994, Toronto, Ontario

NORTH AMERICAN NATIVE ARTS & CRAFTS FAIR (see ad)

December 12 - 15, 1994, Vancouver, B.C.

Oki. You know I was just wondering about this talk of the White Buffalo. It got me wondering if it only pertains to the Sioux and most of the cousins south of the border? As you know, I'm Blackfoot and Chipewyan or what you call Black Chip (jokes). Seriously, I thought because Blackfoot were a part of the Plains tribes, maybe they would have something to do with the White Buffalo. I'm asking for help from the Blackfoot readers, if you have any information please give me a call or write to me.

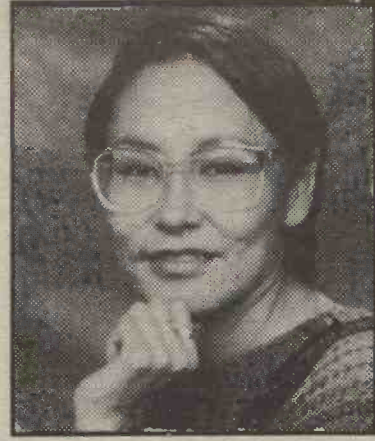
Winnipeg celebrates

Well, well, well, for all you powwow goers, I hope you had a good time for me. The city that bears my last name celebrated with a huge powwow. You know when you are reduced to foot-mobiles and work you can't really go anywhere. All you can do is dream that one day your boss will say, "Here's two plane tickets to go and cover a story."

They kicked off the powwow with a dinner to honor role models from all over Manitoba. As you know they have more Natives within their legislature and some actors to honor. They also honored the youths of Manitoba with the youth achievement award winners that were put up on Oct. 20 in Winnipeg. I would like to list the youth achievement award winners: Tammy Gleich (academic), Terry Francois (cultural), Kevin Chief (athletics), Dawn Roache (artistic), Allen MacLeod (business), Lisa Foster (community volunteer) and Elsie Souliar (personal achievement). These youths are all from in and around Manitoba. There were about 450 people who attended the dinner. It's nice to know that there is so much hype about people who are doing good for themselves!

Silver anniversary for education

The National Indian Educa-



PEOPLE & PLACES

by Ethel Winnipeg

tion Association had their annual convention in St. Paul, Minnesota. The convention brought about 5,000 Indian educators from all over North America. The convention also had awards to be given out to people from all over the United States, here they go...

Educator of the Year: Dorothy Kiyukan, member of the Prairie Band of Potawatomi, Mayetta, Kansas. She is an Intense Residential Guidance Counselor at the Marty Indian School at Marty, South Dakota. She was honored for her work with students on prevention of alcohol and drug abuse.

Elder of the Year: Maxine Edmo, member of the Shoshone-Bannock Tribes, Inc. of Fort Hall, Idaho. She has been deeply involved with Indian education programs for more than 30 years. **John Rouillard College Scholarships (4 winners):** Mistie Dawn Wind, a freshman at the University of Oklahoma in Norman, Oklahoma. She is a member of the Seminole tribe of Oklahoma and was the outstanding high school student. Peggy Logan, a member of the Wampanoag Tribe of Gay Head, Massachusetts, is a student at the University of Hawaii's Leeward Community College (boy, wouldn't you like to go study there!). She is also a volunteer counselor at the American Indian Student Center. Roland Pollard, a member of the Wampanoag Tribe of Gay Head, Massachusetts, is a graduate student at San Jose State University. She is pursuing her masters in Business Administration. Glen Drapeau, a

member of Yankton Dioux Tribe, of South Dakota, is a pre-med student at Valley State University in North Dakota.

There were two people who were honored for their special contributions to Indian Education, and they are:

Karen Gayton Swisher, a member of the Yankton Sioux Tribe. She is a Professor at the Arizona State University in Tempe, Arizona. She is the editor of the Journal of American Indian Education and has been actively involved in NIEA research issues for several years. The other person is Sandra Fox, a Lakota Sioux, for her work with Office of Indian Education Programs in the Bureau of Indian Affairs in Washington, DC. She is a Branch Chief for Monitoring and Evaluations.

These people have spent hard times and are deeply dedicated to their education and have been rewarded with these honors, maybe, one day soon I will do the same for you, my friend.

Awarding a red business Sudbury, Ontario - A record number crowd of 600 attended the eighth annual Northern Ontario Business Awards dinner. And the winner for the First Nations Business of Excellence presented by NOBA for the first time, and sponsored by the Ontario Hydro (whew, long speech) is Andrew Manitowabi of the Manitowabi's Shell Service of Wikwemikong First Nation. Congratulations, Mr. Manitowabi! With all the hard work, you deserve it!

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Ministry of Social Services

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Aboriginals played a part in every major war battle

More than 200 Canadian Native soldiers were killed or died from wounds during the Second World War. Natives earned a minimum of 17 decorations for bravery in action.

They participated in every major battle and campaign, including the disastrous Dieppe landings and the pivotal Normandy invasion. They also served in one of the worst imaginable theatres, Hong Kong, where nearly 2,000 members of the Winnipeg Grenadiers and the Royal Rifles of Canada became prisoners of war of the Japanese. Included among them were at least 16 Indians and Metis, nine of whom died from wounds or illness.

For many, the adjustment to army life had been jarring. One veteran from British Columbia explains that the volunteers from his reserve, including himself and 10 brothers and cousins, expected military service would involve hard work. But most of their initial experiences were astonishing:

"Some of them had never seen a railway train. Everything was new to them. The big ships carrying them over were new. They didn't know too much about Europe. . . all they knew was trapping," said Raymond Prince.

Native soldiers returned to Canada with incredible memories and mixed emotions. Along with the horrors of war, they carried the pride and elation of having helped free captive peoples. Additionally, Native participants came home with a taste of different lifestyles, particularly of Great Britain, where months, and in some cases years, had been spent training. Apparently, this cultural exposure worked two ways:

"Like their comrades, Canadian Indians in the forces experienced everything from British pubs to brussels sprouts to the Blitz. In both World Wars . . . Canadian Indians were often regarded with curiosity and fascination by the British public. As well as memories of Britain some of those of Indian ancestry. . . brought home British war

brides," wrote Fred Gaffen in *Forgotten Soldiers*.

As in the previous war, Natives actively contributed to the war effort on the home front. In British Columbia, many Indians joined Pacific Ocean defence units, which patrolled and surveyed the coast for signs of Japanese invasion.

Across the country, Native men and women worked in war factories and increased agricultural production on their reserves. Indians also contributed some reserve lands, which were used for airports, rifle ranges and defence posts.

In the Yukon, members of the Vuntut Gwitchin Band (at the time known as the Old Crow Band) became pen pals with a group of English orphans. The correspondence began when the children wrote thank-you notes to the band for the money it sent following German air raids. The orphans also expressed their gratitude during a BBC radio broadcast.

In 1943, King George VI showed his appreciation for the leadership and loyalty demonstrated by four bands by awarding British Empire Medals to the chiefs of Ontario's Nicikousemenecaning Band (formerly called the Red Gut Band), British Columbia's Kitkatla Band, Manitoba's Norway House Band and the Vuntut Gwitchin Band.

Canada's first peoples donated their own money; raised additional funds by holding auctions, raffles, sports days and special dinners; and collected all manner of relief items. At war's end, the Indian Affairs Branch noted the donation of more than \$23,000 from Canadian Indian bands plus additional, unknown amounts that had been sent directly to the Red Cross, the British War Victims Fund, the Salvation Army and similar charities, along with gifts of clothing and other items.

Once again, the efforts of Canadian Natives at home and abroad had reinforced the traditions of sacrifice and achievement in wartime.

(Reprinted from *Native Soldiers, Forgotten Battlefields*, published by Veterans Affairs Canada.)



Patrick Wey

Lest we forget

Angus Pontiac, (left), an Ontario Ojibway Elder, and Bobby Woods, a Saskatoon, Sask. medicine man, march before a banner commemorating the contributions of Aboriginal soldiers. The two were at an Ottawa rally protesting changes to the tax law for Aboriginals.



THE ROYAL CANADIAN LEGION

"STILL SERVING"

The Royal Canadian Legion has been a part of Canada's military heritage since 1925. The Legion devotes a great deal of time and money to programs to help veterans, serving and ex-service members, seniors, youth, as well as other members of the community. This tradition of service promotes a sense of comradeship and pride found in few organizations.

As a serving or ex-serving member of the Canadian Forces (regular or reserve) or the Royal Canadian Mounted Police you and members of your family could be eligible for membership in the Legion.

Why not visit a Branch in your area, or for more information on how the Legion can help YOU; clip and mail this coupon to:

Director, Service Bureau
The Royal Canadian Legion
359 Kent Street
Ottawa, Ontario
K2P 0R7

THE ROYAL CANADIAN LEGION WANTS



TO HELP US SERVE VETERANS AND EX-SERVICE MEMBERS AND THEIR FAMILIES

Service/SIN #: _____ Name: _____

Address (street): _____ City: _____

Province/Postal Code: _____ Telephone: _____

My service is:

Wartime [] Peacetime [] UN Special Duty Area [] RCMP []

The Royal Canadian Legion has my authority to review service records and files relating to this claim for benefits.

Date: _____ Signature: _____

I would like information concerning:

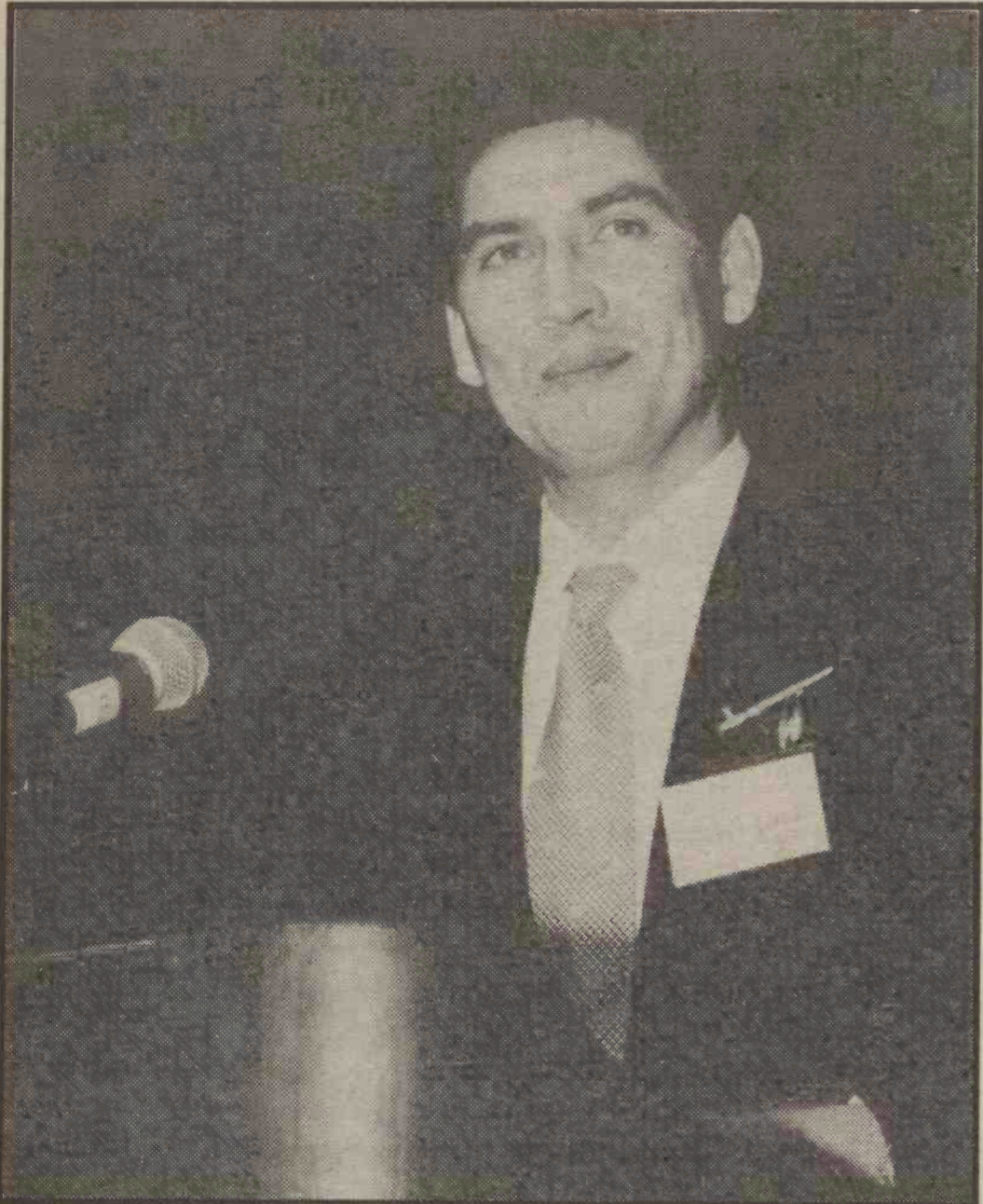
- | | |
|---|--|
| <input type="checkbox"/> Disability Pension | <input type="checkbox"/> Membership |
| <input type="checkbox"/> Update present pension | <input type="checkbox"/> Veterans Independence Program |
| <input type="checkbox"/> Treatment | <input type="checkbox"/> Benevolent Funds |
| <input type="checkbox"/> Funeral | <input type="checkbox"/> Other |



Business

TAKING CARE OF BUSINESS

By Heather Halpenny
Windspeaker Contributor



Bert Crowfoot

CCAB sponsors gala

George Lafond, president of the Canadian Council for Aboriginal Business, spoke on the importance of joining forces between Aboriginal peoples and the private sector to open up opportunities for both. Lafond addressed the Calgary crowd at the annual fund-raising gala for the CCAB.

This column begins a series that will focus on successful small business management. You who are running your own businesses may find some of the suggestions and ideas helpful and some will be useless for your business. You are the best judge of that.

As the head of your business, have you ever thought about your leadership qualities? Ask yourself these questions and make notes to yourself about the answers you can't answer.

1. Forcefulness:

- Do I give my orders properly and see that they are carried out?
- Do I have a business-like atti-

tude at work?

- Do I keep in touch with the efforts of my people so that I know how well each is working?

2. Ability to inspire confidence:

- Do I show respect for my people and myself?
- Am I impartial, or do I play favorites?

3. Ability to take a personal interest in the workers:

- Do I talk with the people as people rather than as inferiors?
- Do I get things for them which they would be unable to get without my assistance?

4. Ability to get the work done correctly:

- Do I give instructions so clearly no one can misunderstand?
- Do I check to see if my orders are carried out?

5. Ability to get and use the ideas of the workers:

- Am I successful in getting suggestions from the workers?
- Do I give credit to the person who gives me an idea?

6. Ability to be one of the workers:

- Do I work as hard as the workers and with them, or do I work over them?

7. Ability to lead rather than boss the workers:

- Do I set the example by being as hard on myself as I am on any of my subordinates?

If you have business questions or comments that you would like written about in the column please call me collect at Crocker Consulting in Edmonton, (403) 432-1009.

Traditional Indian Education Customs as a Basis for Contemporary Education

Native Canadian Relations Seminar Series

December 4 - 9, 1994
Banff, Alberta

This seminar will explore the education customs of Canadian education systems and Aboriginal societies. The program is designed to shift the thinking of people involved in the education of Aboriginal peoples by the exploration of traditional education customs and the use of these education customs as a foundation for education curricula.

Ten partial scholarships are available for these seminars. Team discounts are available for organizations sending two or more participants to the seminar.

Contact:

Debbie Stephan, Program Coordinator
The Banff Centre for Management
Box 1020, Station 45
Banff, Alberta T0L 0C0
Phone: (403) 762-6133
Fax: (403) 762-6422



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IN NATIVE HOUSING**

Canada Mortgage and Housing Corporation invites everyone involved in Native housing to attend this year's

Housing Awards Symposium
December 4 - 6, 1994
Kelowna, B.C.

FEATURING:

Workshops led by Native housing experts on innovations in community development, design, financing and housing management

Presentation of National Housing Awards

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call 1-800-465-6212

Seating is limited to 200 delegates



**1994 CMHC
HOUSING AWARDS**

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Canada



Windspeaker

November 7 - November 20, 1994

Regional Section

Volume 12 No. 17



Fluffy's back!

See Page R3



Creation's journey

Native American art, culture and history are being celebrated in a new branch of the Smithsonian Museum in New York City. The National Museum of the American Indian opened on Oct. 30 with three inaugural exhibits featuring objects chosen for their beauty, spiritual and personal significance. The above photo of Potawatomi Indians from Kansas is featured in the exhibit entitled *Creation's Journey*: masterpieces of Native American culture and belief.

Land purchase first step in honoring treaties

By Debora Lockyer
Windspeaker Staff Writer

WITCHEKAN LAKE, Sask.

The Witchekan Lake First Nation has cleared the final hurdle in a long process that will see land added to the reserve.

An Oct. 5 federal order-in-council made the purchase of two quarter sections, 128 hectares, of agricultural land possible in the first transfer of rural lands to a reserve under the province's Treaty Land Entitlement Agreement. The agreement - unique to Saskatchewan - enables bands to purchase land towards the fulfillment of treaty agreements signed between 1874 and 1906.

Witchekan Lake is one of 25 bands in Saskatchewan that have yet to acquire all the land promised them under the historic treaties. Under the TLE, \$450 million over 12 years will be provided to the bands from the federal government to buy a total of 1.67 million acres of land to transfer to reserve status. First Nations, under the TLE, can target private, federal and provincial land to be purchased. The first TLE settlement was completed in July, and involved new reserve land for the Star Blanket First Nation at Fort Qu'Appelle.

In this case, Witchekan Lake targeted private land in the Rural Municipality of Spiritwood. The band was responsible for negotiations with all interested parties to ensure nothing stood in the way of the reclassification

of the land from private to federal reserve. The TLE specifies 75 per cent of interested parties must be in favor of the sale.

The Rural Municipality of Spiritwood was one such stakeholder. By removing the land from the municipality, Spiritwood would lose municipal and school tax money and had to be compensated.

Negotiations with the municipality went smoothly, said Ron Fineday TLE coordinator for Witchekan. He believed the entire process to be painless. The band also had to negotiate with other stakeholders like utilities boards, and all went well, Fineday said.

The only downside to the process was the time it took to get the order-in-council. Negotiations started in October 1993 and were completed the following May. It took the wheels of government another five months to complete the transfer.

While this first transaction was successful, the band has had trouble with the purchase of provincial pasture land. Third-party interests, farmers who leased the land from the province, are blocking the sale.

Frustrating though it may be, the TLE agreement is clear that all sales are undertaken on a "willing seller-willing buyer" basis with all existing interest in the land discharged, said Lorne Koback, director of Treaty Land Entitlements and specific claims in Regina. This was the threshold that all parties agreed to and this framework has to be achieved.

History month disappointing for Nova Scotia researcher

By Stephanie O'Hanley
Windspeaker Contributor

HALIFAX

It's hard to condense 10,000 years of Mi'kmaq history into a 45-minute speech. Just ask Don Julien, executive director of the Confederacy of Mainland Micmacs.

"You miss an awful lot of stuff," he sighed. "You have to summarize the key points."

For the past year, Julien has been re-educating the Nova Scotia public on Mi'kmaq history. He's been giving speeches

to organizations such as school, rotary clubs, church groups, the police, Girl Guides, and even visiting Mi'kmaq reserves.

However, Julien usually takes three hours to tell the history of his people, and it's usually in Micmac, he told an audience of around 30 non-Natives gathered at the Nova Scotia Museum.

Last year Nova Scotia Premier John Savage and Ben Sylliboy, Grand Chief of the Mi'kmaq Grand Council, signed a proclamation recognizing October as Mi'kmaq History Month. Events around the province included cultural aware-

ness days, open houses, lectures at libraries, and museum and book displays.

But Julien was disappointed with events for this year's first-ever Mi'kmaq History Month because while many non-Native students did class projects on Mi'kmaq history, they rarely met Mi'kmaq people.

"I think there could have been more interaction in the schools across the province. They should have local people from the local reserves go in (to the schools) to talk," Julien said.

His history lesson touched on everything from Mi'kmaq

inventions - for example, Indian football, a game played using a dried-out moose bladder - to atrocities committed by Europeans.

Between 1744 and 1749 the Gorham Rangers were sent from Boston "to annoy, distress and destroy" Mi'kmaq men. The rangers were paid 50 pounds for every Mi'kmaq scalp they produced.

But the situation became more terrifying when the infamous Nova Scotia Governor Lord Cornwallis commanded "all (in Nova Scotia) to take and destroy the Savages commonly called 'Micmacs.' In 1756 Gov-

ernor Charles Lawrence offered a bounty for the scalps of Mi'kmaq men, women and children.

Learning about Mi'kmaq history is a difficult task for Natives since so much oral history has been lost through the loss of the language, Julien said. Most information comes from Jesuit writings and non-Native archaeologists - not from Mi'kmaq people themselves, he added. Treaty and government documents help flesh-out archaeological research, said Julien, who started piecing together Mi'kmaq history 20 years ago.

NOTICE OF HEARING FOR PERMANENT GUARDIANSHIP TO: BETTY LOU BULL

Take notice that on the 14th day of December, 1994 at 9:30 a.m., at Wetaskiwin Family Court, 4605 - 51 Street, Wetaskiwin a hearing will take place. A Director, under the Child Welfare Act, will make an application for Permanent Guardianship of your child, born on October 27, 1980. You are requested to be present at the hearing. You have the right to be represented by legal counsel. An Order may be made in your absence, and you have the right to appeal the Order within 30 days from the date the Order is made. Contact: JOSEPHINE BEAVER, Alberta Family and Social Services, Wetaskiwin, Alberta. Telephone (403) 361-1289

TO FERN THOMPSON

TAKE NOTICE THAT on October 21, 1994 an Application was filed in the Provincial Court of British Columbia, Vancouver, File Number 94-6561 by John and Sheila McLean regarding custody of DESTINID HOOPER-THOMPSON, born November 23, 1993. The hearing of this application is set for NOVEMBER 8, 1994 at the Vancouver Family Court, 800 Hornby Street, Vancouver, B.C.

Attention storytellers!

It's that time again — time to share your own special Christmas story with Windspeaker readers. So all you writers and storytellers out there, put pen or pencil to paper, fingers to typewriter keys or dance those digits over a computer keyboard — whatever it takes to tell us one of your favourite holiday memories.

All entries chosen for publication will appear in our Dec. 5 and Dec. 19 issues. The winners will be announced in our Jan. 2 issue.

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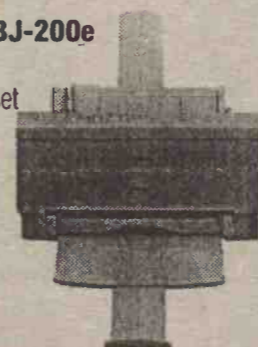
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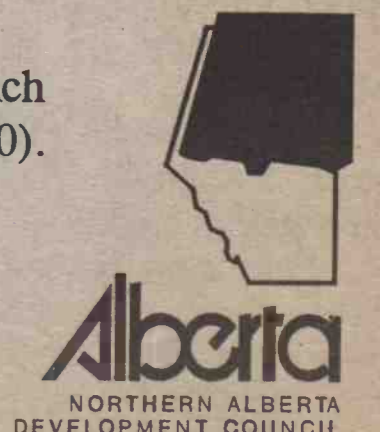
Boyle
Thursday, November 17, 7:00 PM
Boyle Community Centre

The NADC will hold a public meeting in Boyle on November 17. We invite you or your organization to present a brief on social or economic development in your area. This meeting is also a chance to meet local community leaders and elected officials.

The NADC is an advisory group to the provincial cabinet. Its chairman is Wayne Jacques, MLA Grande Prairie-Wapiti. Issues or ideas raised at the Boyle meeting will be followed up by the NADC.

For more information about the meeting, contact your local NADC member Don Lussier in Athabasca at 675-6114 or the Northern Development Branch at 624-6275 (Toll free dial 310-0000).

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Wind speaker

QUOTABLE QUOTE

"This is like the second coming of Christ on this island of North America."

— Floyd Hand,
Sioux medicine
man
See Page 3

October 24 - November 6, 1994

Canada's National Aboriginal News Publication

Volume 12 No. 16

\$1.00 plus G.S.T. where applicable



Bert Crowfoot

Puppy love

Get it while you can! The last of the fall weather, that is, not the canine affection being bestowed on Ameron Baer — that knows no bounds. The four-year-old and pup Sunny romp in an Edmonton park amid the fallen leaves, cashing in on the precious few days of warmth left before the snow flies.

Northern reforms need special consideration

OTTAWA

The federal social services review should not be considered a means to off-load responsibilities for Aboriginal people to Canada's lower governments, said Rosemarie Kuptana, president of the Inuit Tapirisat of Canada.

Changes to the system of transfer payments are being suggested in the Human Resources Department's discussion paper on social services reform. Transfer payments are money from the federal government to the provinces or territorial governments that help fund programs such as welfare and social services.

Kuptana said these transfer payments have to recognize the "special relationship" and the "fiduciary responsibility" of the Government of Canada toward Inuit, especially in the areas of education, health care and housing. To ensure Canada lives up to these responsibilities, it's important Inuit have input into the reforms, she said.

Reforms will have to take into account the distinct lifestyle of Canada's northern people, particularly in the area of job creation, said Kuptana.

"Inuit are a northern people depending upon hunting, trapping, fishing and other renewable and non-renewable resource activities for employment, food and our identity as a people. As such, job creation is dependent upon these areas, employment within government, with land settlement organizations and a service sector that provides the support necessary to the three sectors."

Kuptana criticized the federal government for not protecting the traditional Inuit economy of harvesting wildlife. Canada's lack of willingness to take the United States to task over the economic and trade restriction imposed by the Marine Mammal Protection Act has added to the social cost in terms of a high suicide rate, family violence and alcoholism in the Inuit community. The erosion of a meaningful economic system based on renewable resources has also resulted.

She said job creation in the north would be limited, so some form of income supplement would have to be considered for hunters, trappers, and those in the Inuit fishery.

"The Arctic is a difficult place to create southern-type jobs."

Leaders lobby for input into reforms

By Debora Lockyer
Windspeaker Staff Writer

HORTON, N.S.

Native women across Canada are being urged to seek out the Standing Committee on Human Resources Development as it travels the nation, to let their opinions on social security reform be known.

Janis Walker of the Native Women's Association of Canada said women will be among the most affected by the reforms so it's very important they make their voices heard. The reforms were proposed by Human Resources Minister Lloyd Axworthy in a discussion paper released Oct. 6, entitled Agenda: Jobs and Growth, Improving Social Security in Canada.

Walker has several concerns on how NWAC will gather a response about the paper from the

"First Nations must be given the real opportunity to improve our quality of life and to advance the recognition of our rights by becoming equal partners in the review and reform of the social security system."

— Ovide Mercredi

350,000 members she represents. She said the government has provided a woefully inadequate amount of money for her group to consult with its members. Coupled with a short three-month time frame in which to gather the information, it would be difficult to ensure everyone has input into the process, she said.

Assembly of First Nations Grand Chief Ovide Mercredi joins Walker in her concern.

In a letter to the chiefs and regional First Nations leaders, Mercredi said funding the AFN at \$50,000 for the purposes of presenting testimony to the standing committee was "totally reprehensible."

He informed the leaders the organization had asked that consultation funding be increased for genuine First Nations participation.

"First Nations must be given the real opportunity to improve our quality of life and to advance the recognition of our rights by becoming equal partners in the review and reform of the social security system," Mercredi wrote.

Mercredi slammed the government for not being serious about Aboriginal participation in the process. This causes grave concern because Native people have the most at stake in almost every area of reform under con-

sideration, he said.

Axworthy's team is prepared to discuss housing and criminal justice issues, but not the inherent right to self-government and jurisdiction issues, which could involve social security concerns, wrote Mercredi.

"Once again, the fundamental reforms we have been seeking to empower our First Nations governments through our treaties, the inherent right to self-government and asserting jurisdiction are in danger of being swept off the SSR table."

Mercredi has called upon the chiefs to support him in securing a federal commitment to a First Nations-Human Resource and Development bilateral process for reform, and in gaining the financial funding required to carry it out.

There will also be a discussion on reform at the AFN Special Chiefs and Confederacy of Nations meeting Nov. 8-10 in Ottawa.

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News

Officials unaware of activities of Aboriginal Fisheries officers

By Debora Lockyer
Windspeaker Staff Writer

VANCOUVER

Leaked internal government documents stated the Department of Fisheries and Oceans had "no idea" what Aboriginal Fisheries Officers had been doing for the three-month summer fishing season.

The document, released by Reform fisheries critic John Cummins, is a Sept. 4 conservation and protection report penned by a DFO fisheries officer. It said the AFOs or Guardians had been ineffective in the enforcement of the Aboriginal Fishery, had not provided communications regarding their activities, and had pursued an agenda which was incompatible with the department's.

The criticism led Cummins to again call for a judicial inquiry into the West Coast salmon fishery problems.

The document is one of the tools developed by fishery officers and staff to help the department manage the resource, said Paul Sprout, DFO Acting Director Op-

erations Branch, Pacific Region. It is one of three documents that have recently been leaked to Cummins.

"What you'll see in there is that we're not sure exactly what the Aboriginal fisheries program is doing. We haven't had the kind of communications with them that we think is appropriate. It simply indicates that we don't feel we know as much about the program, the activities they're carrying out, as we should," Sprout said.

Following that concern being raised, DFO conducted meetings with the leaders of the guardian program to clarify their tasks and the communications have improved, he said.

"It's an ongoing exercise and it's not over. We still need discussion and further meetings."

The Aboriginal Fisheries Guardian Patrol Program is designed to monitor the Native fishery, record the catch, and try to ensure compliance with the agreements that have been struck between the DFO and the individual Native groups, said Sprout.

The agreements allow for a certain amount of fish to be harvested and caught in a certain way. They allow for the sale of fish and

where those fish can be landed. The guardians are involved in monitoring the landing stations and patrolling the river for illegal activities, he said.

But the author of the report is critical of the way the guardians are fulfilling their enforcement obligations. Very few early morning and evening patrols are conducted by the guardians, accuses the DFO officer.

Violators are found by DFO staff when no problems are observed by guardians and their ability to pursue and prosecute violators within the fishery have not improved over time, the report reads.

The problem may lie in the differences between how DFO and the guardians view their enforcement duties, said Sprout.

"The Native Guardians largely see their activity as one of deterrence, i.e., their presence stops illegal activity. Our staff are concerned about identifying any individuals that are, in fact, fishing illegally. What is not clear is whether or not the Native guardian is seeing violations and not responding to them, though I have no evidence that that is the case, or whether in fact the way they are carrying out the patrols is done in

a way that deters people from fishing," he said.

The guardian program, first introduced in 1992, is very young and it's not unexpected that it should be experiencing growing pains, said Sprout.

"You're seeing a situation coming forward, where people are pointing out, I think correctly, that there are problems that have to be addressed." He said the program is being refined so that it's made to work effectively and reaches a standard they're comfortable with.

"There has been a lot of criticism in 1994 that potentially the levels of illegal activities taking place in the Fraser River is a real problem. The evidence that we have in 1994, is there definitely has been some level of illegal activity of people fishing and mis-reporting fish, but on balance, we have no evidence to suggest that it was anywhere near the level that it may have been in the past, particularly in 1992."

Sprout said there has been illegal activity the DFO has come across, but there is no reason to suggest the problems the West Coast salmon fishery has experienced this year are related to the Native fishery.

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MISSING CHILDREN

Four missing young women in Yellowknife have sparked rumors of a serial killer at work, but RCMP say there's no truth to the rumor. And two young girls missing from Smithers, B.C. have the townspeople wondering if someone out there is preying on young women.

See Page 8.

IRCA FINALS

Standoff in southern Alberta was the site of some exciting bronco bucking during the Indian Rodeo Cowboy Association rodeo this month. Dozens of cowboys and cowgirls showed their best in efforts to take that happy trail to the Indian National Finals Rodeo at Rapid City, SD, Oct. 27 - 30.

See Pages R3,4.

AD DEADLINES

The advertising deadline for the November 7 issue is Thursday, October 27, 1994

Yukon claims 21 years in the works

OTTAWA

Four Yukon land claim settlements are poised to be implemented after 21 years of negotiations on surface rights and compensation.

The Yukon Surface Rights Board Act, or Bill C-55, was introduced to the House of Commons in Ottawa on Oct. 7 by Indian Affairs and Northern Development Minister Ron Irwin. On receiving royal assent, a last-step formality to legislation, the Yukon land claim settlements can be implemented.

The agreements will contribute to certainty of land title. Benefits will include cash, land and participation in wildlife and other management boards for the Vuntut Gwitchin, Champagne and Aishihik, Nacho Nyak Dun First Nations and the Teslin Tlingit Council.

The bill is legislation which ensures a process for dealing with disputes regarding access to vast holdings of private land in the territory. When this bill is passed the Yukon First Nation Final Land Claims Settlement Act and the Yukon First Na-

tions Self-Government Act, passed in July, come into effect.

Under the bill, a person may apply to the board for the arbitration of disputes between those holding surface rights and those holding sub-surface rights; the amount of compensation given for expropriation of settlement lands; and the amount of compensation for pockets of government lands retained within settlement lands.

The board is empowered to establish the terms and conditions of

rights of access, award compensation for access and for damage resulting from access.

For years there has been uncertainty concerning land title in the Yukon. The bill confirms the legal rights of miners remain unchanged and purports to offer a foundation upon which a new partnership between First Nations and the mining industry can be built.

Ten more Yukon First Nations are waiting in the sidelines to proceed with their land claim settlements.

WINNIPEG

Presbyterians apologize

At an annual general assembly in early October, the Presbyterian Church publicly confessed its sins against the First Nations.

"We regret that there are those who are deeply scarred by the mission and ministry of the Church . . ." stated the confession presented by Rev. Dr. George Vais, head of the church.

"With the assistance and encouragement of the Canadian government, children were taken from their homes and placed in residential schools."

On behalf of the First Nations of Manitoba, Assembly of Manitoba Chiefs Grand Chief Phil Fontaine received the confession which acknowledges the painful history of the Church's relationship with First Nations.

"The effects for First Nations was the loss of cultural identity and loss of parenting skills, which has continued to damage subsequent generations," Fontaine said.

Requesting full support from the United, Presbyterian and Anglican Churches, the church will participate in a project to set up residential treatment facilities.

NATION IN BRIEF

AFN defending Quebec sovereignty

Assembly of First Nations chief Ovide Mercredi said he will take to the international stage to defend Quebec Native sovereign rights. Mercredi said a delegation representing Quebec Natives will travel to Europe, making stops in France and Great Britain, to argue their case before an independence referendum is held. He wants "to make people aware of the potential threat to our rights here in Quebec". Mercredi said if Quebec separates with its current borders and against the will of the province's Aboriginal people, its international recognition would be damaged.

Sovereignty a costly endeavor

A Quebec economist said the cost of sovereignty to Quebecers could total an extra \$3.4 billion a year for the first few years. The extra cost would result from starting up a new country and funding social security programs in the province. A byproduct of independence would be a considerable slowdown in Quebec's economy, he predicted.

Help to Ukraine protested

Peguis Band Chief Louis Stevenson doesn't understand

how Canada could help Ukraine become self-sufficient when it's not prepared to lend the same help to Native communities. He said Native leaders will stage a demonstration during a Group of Seven conference on Ukraine's economic future held Oct. 27 in Winnipeg. Stevenson said that while the leaders had nothing against Ukraine or the Ukrainian community they want to hold Ottawa up as hypocritical for not spending energy and resources in its own backyard before assisting a foreign country.

Casinos in Akwesasne

The Mohawk reserve of Akwesasne, divided by the Quebec-Ontario border and the Canada-U.S. border, will soon see casinos in operation on its American side. Members of the Saint Regis Mohawk Tribe voted in favor of gaming on the reserve under a deal negotiated with New York State. Only members who live in the U.S. were eligible to vote on the issue, which has sparked heated battles on the reserve. Illegally-run private casinos had sprung up on the reserve and raids, roadblocks, gun battles and two deaths resulted. The Canadian side of the reserve supports the new deal. Doors are expected to open at the casino in early 1995 and it is expected to create as many as 750 jobs, most of them for Native people.

Get it done

The inquest into the death of Cpl. Marcel Lemay has gone on long enough, said Quebec's Public Security Minister Serge Menard. He wants the coroner's inquest into the death of the provincial police officer during the 1990 Oka crisis to finish as soon as possible. The inquest is expensive and has failed to produce answers, Menard said of the 125 days of hearings adjourned in May. Some Mohawk witnesses refused to testify.

Traditional justice, Aborigine-style

Australia's Aborigines are flogging, spearing in the thigh and forcing Aboriginal offenders into exile in an attempt to curb crime in their communities. White authorities frustrated by rising crime are allowing Aboriginal leaders to administer their own type of justice, sometimes without trials. Three months ago, tribal Elders in a small town near Darwin in the Northern Territory decided car theft had gotten out of control and convinced police to allow them to administer traditional justice to six Aborigines aged 15 to 25. The young men were flogged on Main Street with rubber hoses. One of the men couldn't walk for three days after the flogging, said a witness. Only one car has been stolen in the town since then.

News

White buffalo's birth an omen

JANESVILLE, Wisconsin

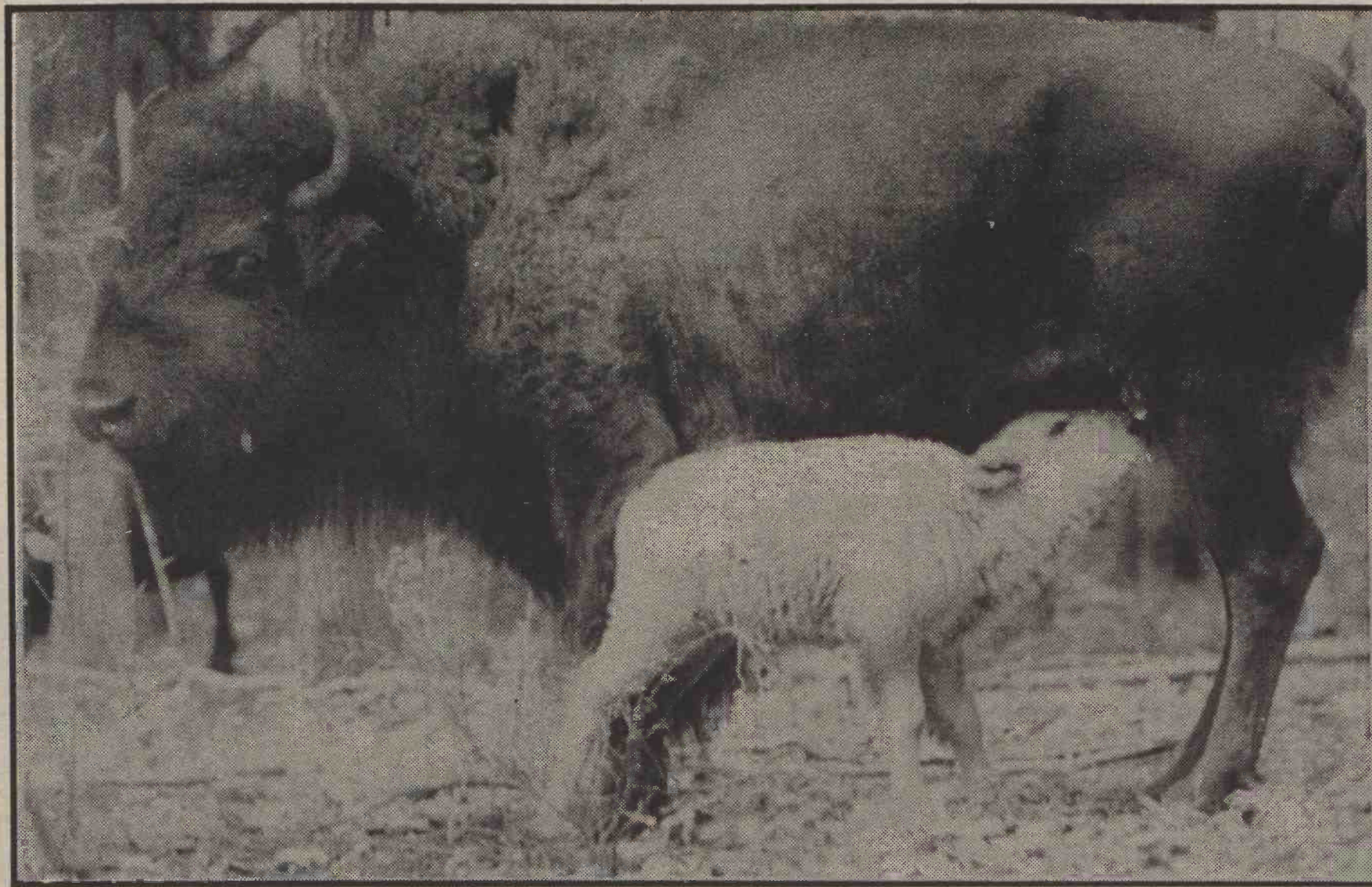
News of the birth of a rare white buffalo is spreading among American Indians, inspiring pilgrimages to what many tribes believe is a sacred, apocalyptic animal.

"This is like the second coming of Christ on this island of North America," said Floyd Hand, a Sioux medicine man from Pine Ridge, S.D. "The legend is she would return and unify the nations of the four colors — the black, red, yellow and white."

The white calf named Miracle was born Aug. 20 at the Wisconsin farm where Dave Heider raises a herd of 14 buffalo and other animals. He plans to have it tested to see if it is a true albino.

The white buffalo is particularly sacred to the Cheyenne, Sioux and other nomadic tribes of the Northern Plains that once relied on the buffalo for subsistence, said Matthew Snipp, a University of Wisconsin sociology and Indian studies professor.

The white buffalo's spiritual significance stems from its rarity. In the 1800s, when up to 80 million of the huge animals roamed the Plains, the odds against having an albino calf were estimated at one in 10 million, according to the National Buffalo Association. Relentless hunting reduced the



Rick Phillips, Janesville Gazette

Miracle, the first white buffalo born in 50 years, nurses from her mother at the Heider farm south of Janesville, Wis.

buffalo population to about 500 in the late 1800s; there are about 130,000 today.

"The impact of this and enormity of it to the Red Nation is immense," said Harry Brown Bear of Wisconsin's Oneida tribe. "This was meant to be because the teachings of our people and Elders say there would be a time

the Anglo nation and American Indian would come together in goodness."

Soon after the calf's birth, about 100 people from the Oneida, Cherokee, Sioux and a half-dozen other tribes had visited the calf, Heider said.

"One woman flew in from Arizona, paid her respects, and

then she was gone," he said.

Arvol Looking Horse, who holds the pipe given to the Sioux by the legendary White Buffalo Calf Women and Floyd Hand, came to the Heider farm. He came to perform a sacred-pipe ceremony and spread a message of cultural revitalization and peace.

The birth of the first white buffalo in more than 50 years is an omen of renewed interest in American Indian heritage, Looking Horse said.

As the 19th keeper of the sacred calf pipe, Looking Horse said the buffalo's return signifies that "a healing would begin," and dreams and visions would return.

Hand, who led a convoy of Lakota Sioux from Pine Ridge, S.D., said the calf's coming also affects non-Indians.

"It's an omen that's bringing a new change to a new world," he said. "The 21st century that's coming around is going to unify all of us. We are here to encourage people to pray for peace. We're gonna heal together now."

Heider said the family felt honored by the ceremony and gifts.

"It's not something you feel in your head; it's something you feel in your heart," he said.

More than 1,500 people from around the country have visited the animal farm.

Sue Wittig, an Ojibway from Milwaukee, has set up a trust fund at a Janesville bank for donations to help Heider care for the calf.

That address is Bank One, 100 W. Milwaukee, Janesville, Wisconsin, 53545.

(Reprinted with permission from *News From Indian Country*.)

Quebec Natives cautious about separatist dealings

By Alex Roslin
Windspeaker Correspondent

MONTREAL

As promised, relations between the new Parti Quebecois government in Quebec and First Nations peoples have proven to be front-page material fairly quickly.

First it was David Cliche, the separatist government's point man on Native issues, who turned heads with his offer of a "new deal" to the First Nations. The deal, which got a lot of publicity in the Quebec media, could include royalties to development projects on Native lands. The new deal is a critical element in the PQ's efforts to build its campaign for a "yes" vote to independence in a referendum that should take place in 1995.

"Now is the time to sit down with every one of the Native nations and come to an agreement on what self-government is," Cliche told Windspeaker. "What powers and authorities will be the ones of the Native local governments and what will be the land basis on which those govern-

ments will have jurisdiction."

The Crees reacted with caution, and some might say skepticism. Cree Deputy Grand Chief Kenny Blacksmith described the Cliche offer as "a positive approach," and promised that Crees "generally respect and want to work with any party in power."

But there was also a warning that the royalties offer won't convince the 12,000 Cree people in Quebec to embrace sovereignty. "You can't entice people to join the sovereigntist cause by holding out carrots they are entitled to," said Bill Namagoose, executive director of the Grand Council of the Crees, in a *Montreal Gazette* story.

On Oct. 11 and 12, just one week after Cliche started selling his new deal, Quebec Chiefs met near Quebec City to discuss how to deal with the PQ government and the prospect of sovereignty. Ghislain Picard, regional Chief of the Assembly of First Nations of Quebec and Labrador, told reporters that First Nations consider their own territorial integrity to be paramount, as important to them as Quebec's territorial integrity is to the PQ.

"When the new Quebec government speaks of sharing royalties on natural re-

sources, the whole issue of ownership of this land hasn't even been discussed and it's still an issue for us," Chief Picard said in the *Gazette* article. Aboriginal title is where discussions between the PQ and First Nations must start, Picard added.

When Windspeaker contacted Kahnawake Mohawk traditionalist Kahn-Tineta Horn for her comments on these events, she had just finished writing a brief to the United Nations on the political situation-confronting First Nations in Quebec. She was also preparing for meetings to build a Mohawk Nation Council spanning all seven Mohawk territories in Ontario, New York State, Oklahoma and, of course, Quebec.

Horn had this message for the PQ: "They'll have to deal with us, the Mohawk Nation. They say they're separating. Where are they going? Where are they going to put their government? On our lands? They haven't talked to us about it. They have to talk to us."

In her UN brief, she included the statement: "If Quebec can separate, so can the Indians."

Horn said in an interview that

Mohawks will remain neutral in the upcoming punch-up between Ottawa and Quebec City. "They've been fighting forever. We want to sit back and watch them. And let's have a good time watching them."

As for the 7,000 Inuit of Nunavik in northern Quebec, they are sitting this one out, at least for now. They did not take part in the recent First Nations Chiefs' meeting.

"The Inuit are not panicking," said Paul Bussieres, co-ordinator of Quebec affairs for the Inuit Makivik Corporation.

Unlike the First Nations, which are (largely) tied to federal funding, the Inuit rely heavily on Quebec to fund their services. Nevertheless, using careful language, Bussieres said almost the same thing as the Crees said at their Cree Nation Gathering in September — when Quebec holds its sovereignty referendum, the Inuit will choose their own future as well, inside Quebec or outside of it.

"We certainly say that at that point, we will have to consult the population about which way we will go. We will see when we get there how we will cross that river," said Bussieres.

Changes for UI, social assistance proposed

Selected issues for discussion in the federal government's paper Agenda: Jobs and Growth, Improving Social Security in Canada.

• Unemployment Insurance

Long-term unemployment in Canada is particularly pervasive among Aboriginal people or those groups dependent on a single industry or resource, reads the paper. The unemployment rate for Aboriginal people is approximately twice that of the rest of the Canadian population.

One suggested change to the system would create a two-tier system, with the first tier giving the basic insurance to occasional UI claimants. The second tier would be reserved for frequent UI claimants, or a person who uses the program three or more times within five years. Claimants would see re-

duced benefits and more active assistance in finding a job.

• Education

In Canada, the provinces are responsible for education, but the federal government supports post-secondary education to the tune of \$8 billion a year. This is done through transfer payments which are used to run universities and lessen the cost of tuition. Canada also supports \$1 billion in loans and grants to students.

The federal government proposes to shift spending from support to institutions to expanded loans for students. What may result then is higher tuition fees and a greater debt load for students upon entering the work force.

• Social Assistance

Currently there are two main federal programs designed to sup-

port those who can't work, are low-income families, or people with a disability and children.

The Canadian Assistance Plan shares the cost of social assistance and services with the province; Child Tax Benefit provides income support to families with children.

CAP has been criticized as working in a way that dissuades people from getting off welfare by making families lose support and needed services if they get a job.

The federal government suggests replacing CAP with block funding for welfare and social services to the provinces, giving them greater freedom in how the money is used. The block fund could be transferred to the provinces without conditions, or provinces may be required to conform to national welfare standards.

Government seeks input

Lloyd Axworthy, Minister of Human Resources and Western Development, is asking the nation for input into the rebuilding of Canada's social security system.

A copy of the government's new discussion paper, *Improving Social Security in Canada*, is available free of charge by dialing 1-800-735-3551.

Also available are background documents and a question-and-answer workbook for those individuals who want to contribute their ideas to the minister. Responses will be analyzed and submitted to the Standing Committee on Human Resources Development.

The Aboriginal component of the reform will be co-

ordinated through the office of Secretary of State, Ethel Blondin-Andrew.

Aboriginal people have never been consulted before, she said. "We want to know how we can best do things, with their advice. We look to them in this process of consultation."

In the past, she said, if Aboriginal people required social assistance they would receive help to go on the land, because they were not living in a wage-based society. People were given food and supplies, and the people would go on the land, a legitimate form of help.

"To assist people to just be dependent is not the way to do it."

Our Opinion

Time to marshall forces to face impending changes

It's the calm before the storm. The turbulence brewing over Ottawa is set to spread throughout the nation, scattering the broken bits of Canada's poor and vulnerable from the Queen Charlotte Islands to the farthest reaches of the northern territories and the salty ebb and flow of the Atlantic Ocean.

It's time for reform.

Not only has Ottawa set the wheels in motion to revamp (and lessen its financial commitment to) the country's social security net, it has put the nation on alert as to its plans to impose some of the deepest cuts in spending that Canada has ever known. An ill wind is blowing and it may be enough to loosen the tenuous grip many of us have on the life preservers we've come to need for our very survival. The individual economic situations, good or bad, to which we've become accustomed are about to change. In Canada, there is no looking back.

"There is no doubt that we are going to have to look at real spending cuts — greater spending cuts than ever before," said Federal Finance Minister Paul Martin on Oct. 17. He promised he will be swinging the axe in all directions, sparing no one but perhaps seniors on fixed incomes.

In fact, there will be very few areas in our lives that will be exempt from cuts. Martin wants the 1996-97 deficit down to \$25 billion. The 1993-94 deficit was \$43 billion. It will be a long, hard row to hoe.

Programs we have come to depend upon will be reduced or eliminated. Never mind tightening our collective belt, we're facing a constrictive, restrictive future, and there's little or nothing that can save us from it.

A memo released the day before Lloyd Axworthy, Minister of Human Resources and Western Development, released his discussion paper on social security reform, foreshadowed the coming federal government's budget intentions. The leaked document suggested the government's secret plan was to cut \$7.5 billion from our social programs. Confirmation was found in the discussion paper itself, with a sly one-sentence aside that said further cuts would be found in the 1995 budget, due out next February, if it were necessary to achieve the government's deficit target. There are no ifs, ands or buts about it, cut they will.

Has the call for public consultation in the reform process been a red herring and meant to keep a nation busy while the scythe is being sharpened in Ottawa? Does that mean we should stand back, thinking our future has been predetermined by a bunch of federal bureaucrats?

In the coming months, the nation's less fortunate and struggling, the unemployed and unemployable, single parents, working poor, sick, disabled, and children are expecting the better able of us to take to the front lines. We will be expected to be the social activists who will fight for the preservation of programs, present the changes necessary to keep them from sinking into the quagmire known as federal social reform and budget balancing. It's our obligation, our responsibility, to take on these duties without compunction or hesitation, because the people who are most in need of these programs are often the people without the resources to fight for themselves.

There's still time to say: "Look here, we will not become a nation of sick and weary, homeless and helpless. The health and well-being of our people is still a sacred trust that Ottawa can't shove under the carpet when it becomes a difficult burden to bear. We have a standard, and we won't stoop below it."

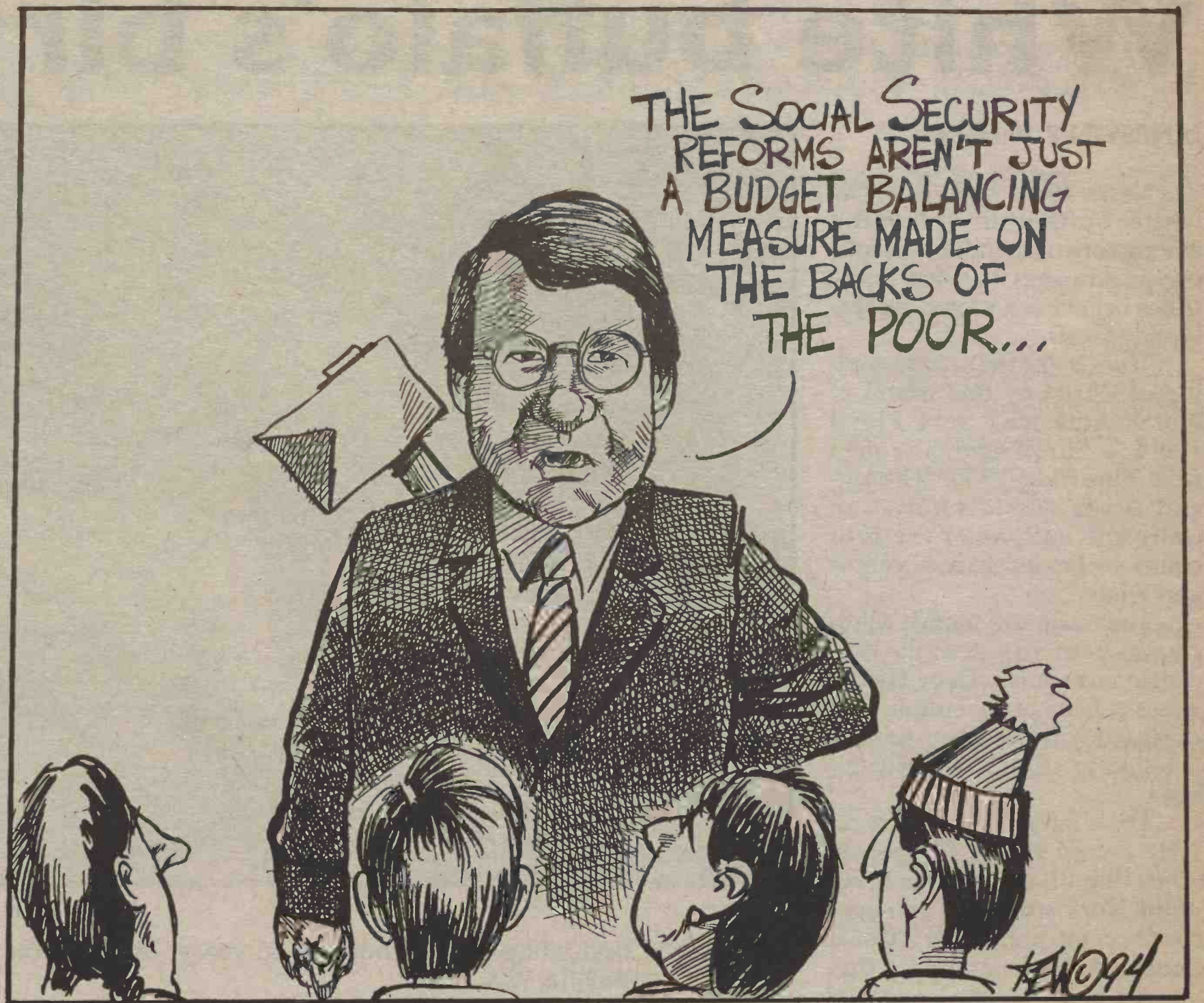


Illustration by Don Kew

White hair does not an Elder make

By Gilbert Oskaboose
Guest Columnist

Respect ALL of the aged but chose your Elders carefully. All of the white-hairs have travelled the Sacred Hoop of Life, but many are none the wiser for the trip.

Something strange happened to me once at a powwow. I was at the Three Fires Confederacy gathering on the ceremonial grounds of the Garden River First Nation. I had met and talked with some old friends, shared some corn soup and was beginning to enjoy the gathering, feeling good about the warm sunny day. . . the powwow . . . myself. . . the People. . .

Two elderly women passed by. One said 'Hi' and I returned the warm greeting. The other said something in Ojibway and I responded:

"Sorry, ma'am, I don't understand. Could you say it in English, please?"

"What!" the old crone shrieked toothlessly, "You don't speak Eendian! What

kind of Eendian are you that you don't speak your own Eendian lang-gwitch? Shame on you!"

Thirty years vanished in a split second and I was back in my community, fresh out of residential school and under the withering toe-tapping glare of another "all-wise and sacred Elder," who demanded an answer to the same question: "What the hell kind of Eendian are you if you can't speak Eendian and don't know your culture?"

This time I just walked away. This time I didn't bother explaining that I'm the kind of Indian that was dragged away from his parents and other tribal role models at age five to be raised by white men who wore black dresses — while you and your gutless generation watched it happen. I didn't bother saying that it was you, old lady, who stood by, drunk, hat in hand, and allowed it to happen. This time I just walked away.

I was brought up not to raise my voice in anger to old

people. I don't always live up to the teaching and it sure doesn't stop me from thinking:

How dare you dump on me for surviving an Indian residential school!

How dare you and your ilk preach about respecting other people but take it upon yourself to criticize and belittle a complete stranger!

How dare you dismiss the majority of our people who no longer speak the language and know little or nothing of their culture as some kind of non-people!

How dare you bully the younger people into pretending they speak the language once they learn to say hello, thank you, their "Eendian" name, their totem plus a few other words or numbers!

God, there's some ugly people out there.

(Gilbert Oskaboose is a 53-year-old Ojibway from the Serpent River First Nation in Ontario. He's a retired journalist and former communications director for the North Shore Tribal Council.)

Windspeaker

Windspeaker is published by the Aboriginal Multi-Media Society of Alberta (AMMSA) every second Monday to provide information to the Aboriginal people. Windspeaker has a circulation of 15,000. Windspeaker was established in 1983 and is politically independent. Indexed in the Canadian Magazine Index and indexed on-line in the Canadian Business & Current Affairs Database and Canadian Periodical Index, 35 mm microfilm: Micromedia, 20 Victoria Street, Toronto, Ontario, M5C 2N8.

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National Aboriginal Communications Society (NACS)
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Your Opinion

Natives invited to serve in U.S. navy

Dear Editor:

I would like to inform your readers of career opportunities which may be available to members of their tribe. American Indians born in Canada who are between the ages of 17 and 34, have completed high school or 12 years of education and are at least 51-per-cent American Indian could possibly qualify.

The United States Navy has many entry level and apprenticeship positions available with immediate openings. With the job market being on a downward trend, these positions could definitely be a beginning point for an excellent career which, after 20 years of service, can yield a pension.

An initial enlistment of

two, three or four years will provide an individual with technical job training, full medical and dental benefits, room and board, plus a competitive salary. Rapid advancement based on job performance and knowledge is possible, as well as advance educational opportunities to include free or low cost college classes or technical school training, management and leadership training, stable employment, world travel and numerous other benefits associated with the United States Navy.

Most importantly, the Navy provides excellent job training and employment opportunities found with very few employers. We are committed to seeking out the best qualified people to hire for the United States Navy,

and we also feel this letter would be a tremendous way to assist American Indians seeking outstanding vocational training or wish to continue their education.

If you know any individuals who are 51-per-cent American Indian, or have a green card to work in the United States, or have a parent who is an American citizen and wish to further discuss the opportunities available to them through the United States Navy, please have them call (206)733-0320 and talk to Petty Officer Curtis Beers or Petty Officer Richard Buford. They can call collect if they wish.

Curtis R. Beers Jr.,
Recruiter-in-Charge

Algoma grads called upon

Dear Editor:

Being a former student and past graduate of Algoma University College, I have often pondered the whereabouts of my fellow Native graduates. This is the reason why I am writing this letter! I hope to see the development of an Aboriginal Alumni Association!

Besides getting caught up on the latest happenings for all AUC Aboriginal graduates, the association could also become involved in fund-raising ventures to sponsor scholarships and bursaries for Aboriginal students currently enrolled in AUC academic programs.

Financial assistance could also be given to Aboriginal students who demonstrate academic excellence or require short-term emergency funding. Different cultural and social events could be arranged throughout the year to heighten Aboriginal cultural awareness.

If you would like to become involved in any or all

of the above, please indicate your preference(s) below.

- To become a member of AUC's Aboriginal Alumni Association, include your name, mailing address, postal code and phone number;
- tracking of AUC Aboriginal graduates;
- fund-raising;
- organizing cultural/social events.

It is hoped that the above areas would develop their own committees as required. Your enthusiasm and co-operation is needed to make this a success. I know I can count on your support! A combination founding meeting/social is being planned for Saturday, Dec. 10, 1994. Details will be forthcoming. Please mail your responses by Nov. 30 to Alanna Jones, Aboriginal Alumni Association, Algoma University College, 1520 Queen Street East, Sault Ste. Marie, Ont. P6A 2G4. Or phone (705) 949-2301, Ext. 522. Internet/E-Mail Address: jones thunderbird.auc.laurentian.ca.

Lands taken

Dear Editor:

I'm writing directly in hopes of having a story told and passed on towards what Canada and the United States of America will be negotiating in regards to the Migratory Bird Convention and possibilities of amendments to be made on whether an Aboriginal be recognized to hunt year-round.

I'm 29 years of age, born and raised in a remote fly-in community referred to as Attawapiskat, sited along the James Bay coast of the province of Ontario. The Canadian governments refers to my people as Natives, in its Constitution as Aboriginals and in their Indian Act as Indians.

But I myself, prefer to be identified as Cree. I take pride in being born a Cree as much as I am proud of my heritage.

My people are at times referred to as the Muskegowuk, or Swampy Cree, which de-

finies the land where we are living from - the muskeg. Of which we have been occupying since time immemorial, is being slowly allocated away by both the federal and provincial governments of Canada.

First, they allocate a parcel of land for our benefit - what they refer to as a reserve. Then they proceeded to allocate a provincial (Polar) park, along the coast of the Hudson and James Bay, then a bird sanctuary on Akimiski Island.

Now both governments are granting permits to mining groups for diamonds and oil, and other grants to outfitters, for moose hunting and fishing camps.

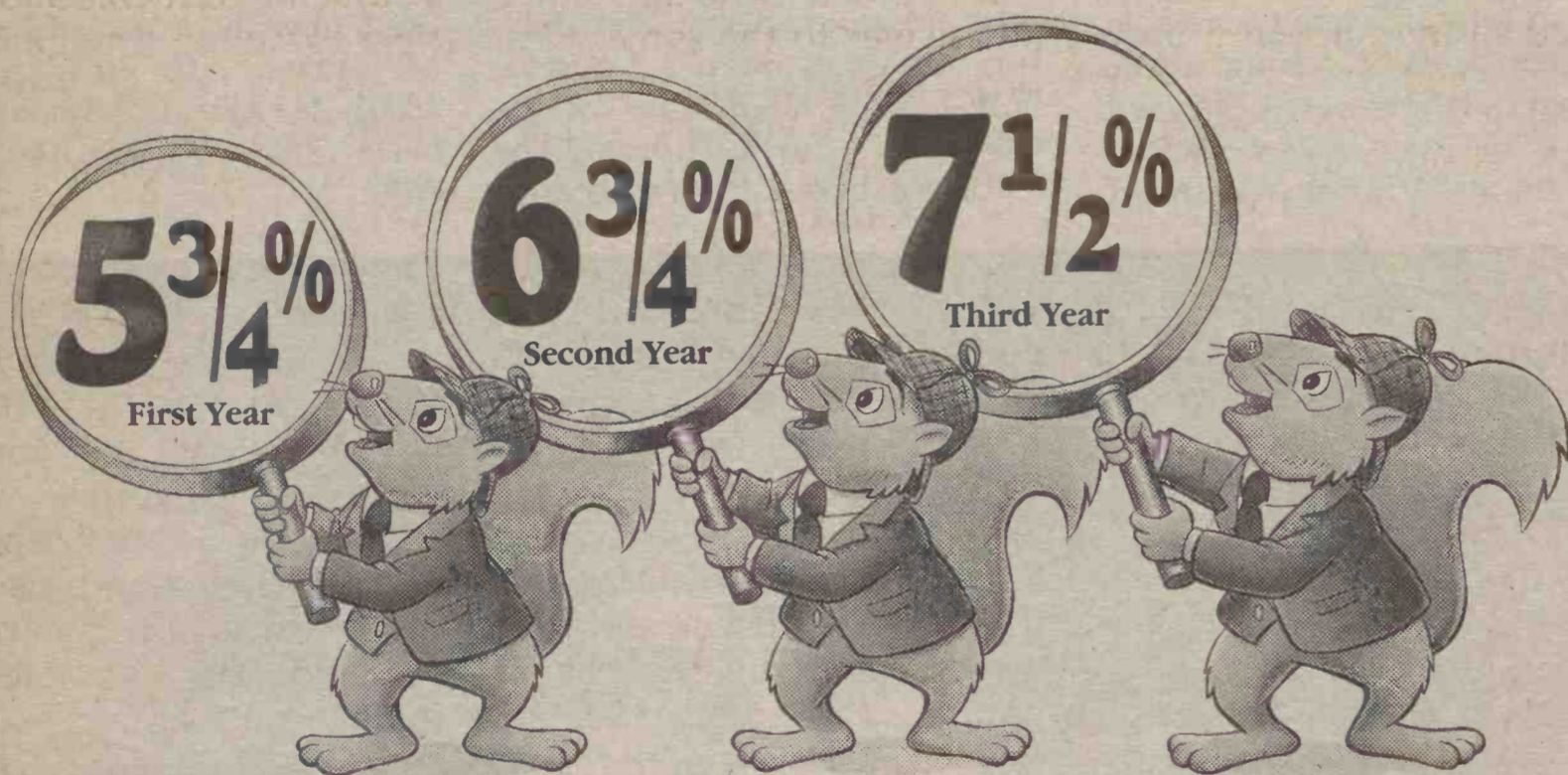
All acts proceeded without first consulting with the original people who inhabit the land they are encroaching on.

Joseph Louttit
Attawapiskat First Nation, Ont.

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HERE'S SOMETHING DISTINCTLY NEW!

3-YEAR MINIMUM RATE GUARANTEE... AND YOU'RE NOT LOCKED IN.



CANADA SAVINGS BONDS

Now, Canada Savings Bonds offer you 5 3/4% the first year, 6 3/4% the second year, and 7 1/2% the third year — guaranteed. Yet you're not locked in because, as always, Canada Savings Bonds are cashable at any time. These great rates also apply to all outstanding unmatured series of Canada Savings Bonds.

IT'S A WINNING COMBINATION!
With the new 3-year minimum rate guarantee, you win through the combination of competitive rates and instant cashability. What's more, the interest you earn may be increased if market conditions change, but you'll never earn less than these guaranteed rates.

SAFE AND SECURE
Canada Savings Bonds are fully guaranteed by the Government of Canada.

They're a safe, secure investment that never falls in value.

EASY TO BUY
You can buy the new bonds at face value wherever you bank or invest until November 1. Simply date your payment November 1, the day the new bonds start earning interest. And you may purchase bonds for as little as \$100 up to an individual purchase limit of \$100,000.

OUTSTANDING SERIES ALSO BENEFIT

All outstanding Canada Savings Bonds (Series 42 - 48, issued from 1987 to 1993) will also earn:

5 3/4% for the year beginning Nov. 1, 1994;
6 3/4% for the year beginning Nov. 1, 1995;
7 1/2% for the year beginning Nov. 1, 1996.

Complete details are available wherever Canada Savings Bonds are sold.

Take the mystery out of investing!

Canada

BUY YOURS BY NOVEMBER 1.

Tune in to the Native Perspective News Hour weekdays at 6 and 10 p.m. on CFWE 89.9 FM - Alberta's Aboriginal Voice.

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 NOVEMBER 7TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, / OCTOBER 27TH AT 1-800-661-5469, FAX: (403) 455-7639 OR WRITE TO: 15001 - 112 AVENUE, EDMONTON, ALBERTA T5M 2V6.

NATIVE ELDER'S SOUP & BANNOCK

Every Wednesday at noon
Cottage E, 10107 - 134 Avenue, Edmonton, Alberta
INDIGENA 94 (see ad)

September 17 - November 20, 1994, Calgary, Alberta

AIDS: SHARING THE JOURNEY

October 25 - 27, 1994, Saskatoon, Saskatchewan

FIRST NATIONS BUSINESS AWARDS

October 27, 1994, Sudbury, Ontario

SECOND ANNUAL FUNDRAISING GALA

October 28, 1994, Calgary, Alberta

QUALITY CRAFT SHOW

October 28 - 30, 1994, Edmonton, Alberta

1ST ANNUAL POWWOW

October 28 - 30, 1994, Winnipeg, Manitoba

2ND ANNUAL MEMORIAL ROUND DANCE

October 29, 1994, Enoch, Alberta

WELLNESS & SPIRITUALITY

October 30 - November 2, 1994, Tucson, Arizona USA

ABORIGINAL COMMUNITY CONE. ON HIV/AIDS

November 2 & 3, 1994, Edmonton, Alberta

INNOVATIONS & ALTERNATIVES IN MENTAL HEALTH

November 2 - 5, 1994, Calgary, Alberta

NATIVE ARTS & CRAFTS SHOW & SALE (see ad)

November 4 - 6, 1994, Edmonton, Alberta

15TH ANNUAL RITA HOULE AWARDS BANQUET

November 5, 1994, Edmonton, Alberta

CRYSTAL KIDS POOL TOURNAMENT

November 6, 1994, Players Billiards, Edmonton, Alberta

INTERDISCIPLINARY SYMPOSIUM ON WILD-LIFE, FOREST & PEOPLE

November 6 & 7, 1994, Winnipeg, Manitoba

8TH ANNUAL HIV/AIDS CONFERENCE

November 6 - 8, 1994, Vancouver, British Columbia

EDUCATION AUTHORITIES SYMPOSIUM

November 7 - 11, 1994, Prince Albert, Saskatchewan

TRADITIONAL MEMORIAL ROUND DANCE

November 11 & 12, 1994, Enoch, Alberta

NATIONAL ADDICTIONS WEEK

November 14 - 20, 1994, across Canada

STOPPING THE VIOLENCE CONFERENCE

November 16 - 19, 1994, Vancouver, British Columbia

COMING HOME: NATIONAL METIS FAMILY CONFERENCE

November 16 - 19, 1994, Edmonton, Alberta

DREAMCATCHER 94: ABOR. YOUTH CONF.

November 18 - 20, 1994, Edmonton, Alberta

POUNDMAKER/NECHI ROUND DANCE

November 19, 1994, St. Albert, Alberta

CHRISTMAS CRAFT SALE

November 19, 1994, Edmonton, Alberta

NATIVE SPIRITUAL WORKSHOP

November 24, 1994, Lloydminster, Alberta

KAMLOOPS ANISHAWBEK FALCONS ALL-NATIVE SENIOR MEN'S HOCKEY TOURNAMENT

November 25 - 27, 1994, Kamloops, British Columbia

NEXUS 94 (see ad)

November 28 & 29, 1994, Vancouver, British Columbia

ALL-NATIVE ART & CRAFT SHOW & SALE

December 1 - 3, 1994, Lloydminster, Alberta

Oki. Many of you have written me to put in your poetry. I have read all your poems and I'm sure glad there are a lot of you. I used to write poetry when my mind would work for me.

This time I want to share a poem I wrote a couple years ago when I was taking care of my niece. She had a young, eager mind that wanted to know and see things like I did when I was a teen. She left me because I wouldn't listen to her and give her a piece of my love. Right now, she lives in the northern bush of Saskatchewan with a child and a husband. This is dedicated to you, my child (through my eyes) Dana.

*Where have all the children gone
their eyes are imposed blackness
their tongues severed
leaving no words.*

*Where have all the children gone
they lived here with love
they've given and taken their share as
any
they lived here once with love*

*Where have all the children gone
leaving us lonely and empty
leaving us with questions
and giving no answers*

*Where have all the children gone
in the world with no respect or trust
they live with the unknown
they live in chaos*

*Children are the future but why oh why
do they leave with bitterness and hate
listless from no ears that will listen
no eyes seeing them as they are*

*A child, a small adult
with a mind and spirit as you and me
needs teaching from you
needs love from you
child, will you need me as I need you?*

Bad habits can be broken

Calgary, Alta. — The RCMP and Poundmaker's Lodge have master-minded a project aimed at the youngsters of the reserves. The program is called Aboriginal Shield. It's a life skills training program helping to teach the young ones to avoid the habits or addictions that cause crimes and deaths throughout the reserves. They will go over the main causes of addictions on reserves, such as unem-



PEOPLE & PLACES

by Ethel Winnipeg

ployment, broken homes and incomplete schooling. It will give a chance for the young ones to talk about themselves, their worries, their (already) past and give them a chance to free their frustrations instead of carrying them into adulthood. With all my prayers, I see this as another step toward freedom from addiction.

Calling all Native men

I received a little letter asking for an introduction to you men. It's like a personal ad but no weirdos, hmmm, I asked myself why a Native man then? Just kidding! This is what she wanted you guys to see: Australian female would like to meet Native Canadian male, approx. 35 - 40 years, anybody interested please write to:
Ursula Arnold
46/77 Riley Street
East Sydney NSW 2010
Australia

Hey if you have the time to meet a woman from across the seas and are willing to share your experiences or life, drop her a couple of lines.

Running on 4

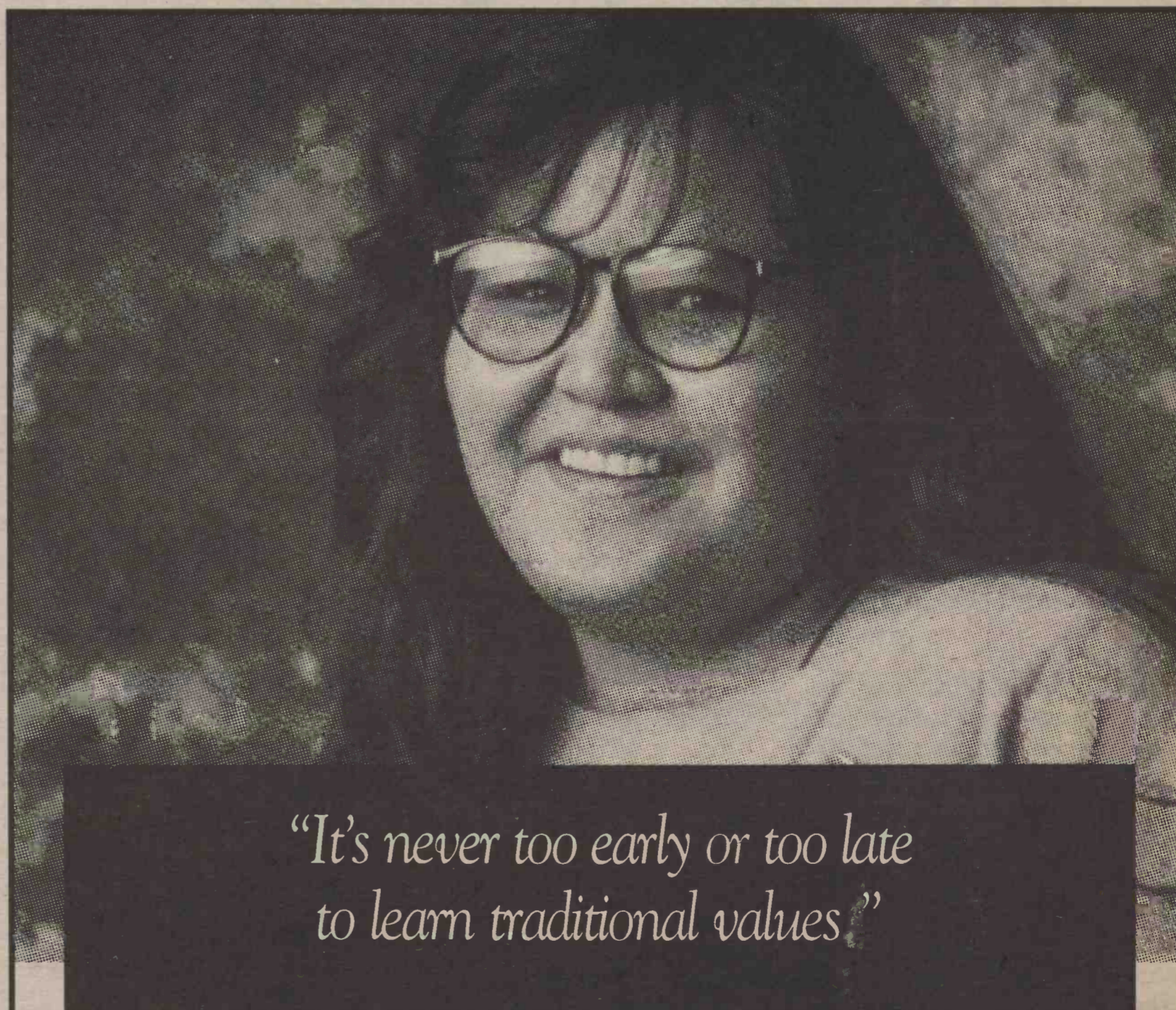
Edmonton, Alta. — Well, it's that time of the year again. Maybe for some of you that would like to get your Christmas shopping done early. The White Braid Society is holding its fourth annual Native Art and Craft show and sale. This event features artists of the Native origin who come together to show their pride and artistry. The exhibitors are from across Canada, N.W.T., and United States with locals from around Alberta. The crafts are diverse from moccasins

to beaded jewelry to fine art as in paintings. This year will also recognize the Year of the Family: and a special Children's Learning Area. If you are hungry from looking so hard, there will be Native foods to enjoy. It's happening on Nov. 4-6, 1994 at the Edmonton Convention Centre. The times are Nov. 4 & 5: 9 a.m. to 9 p.m.; Nov. 6: 9 a.m. to 6 p.m. So come out and see what kinds of gifts you can purchase for your loved one.

Attention storytellers!

Most of you are shy or you know money is not involved or no prizes, so you don't drop me a line. Just kidding! Anyways, I'm always beating around the bush and telling you this and that before I get to the point. The point is. . . Windspeaker is putting on its annual Christmas contest for all you storytellers. Get your pen and paper and start writing your Christmas memory to tell the rest of Canada and the world. First prize is \$200 and a year's subscription, second is \$100 and a one-year subscription and third is \$50 and a one-year subscription.

Please read this part real careful okay! If not I'll go as slow as I can. **All entries** (is this slow enough?) **must be received by December 2.** All the winning entries, and the best of the rest, will appear in the December 6 and 19 issues of Windspeaker. The winners will be announced in the January 2, 1995 issue. Before I let you off for this week the address to write or fax is Christmas Memories, c/o Windspeaker, 15001 - 112 Avenue, Edmonton, Alberta T5M 2V6, Fax: (403) 455-7639.



"It's never too early or too late to learn traditional values."

Belinda Stick, Whitehorse, Yukon, has been nominated and selected to the National Native Role Model Program. Her values and beliefs are an inspiration to others and reflect the vision of the program.

The National Native Role Model Program is a national health program committed to the recruitment and promotion of role

models whose dreams can inspire youth to create and achieve positive lifestyles.

For more information, or to invite the program into your community, call 1-800-363-3199.



NATIONAL NATIVE ROLE MODEL PROGRAM

PROGRAMME NATIONAL DE PERSONNAGES
MODELES AUTOCHTONES

Windspeaker

October 23 - November 6, 1994

Regional Section

Volume 12 No. 16

More sports,
more photos,
more news,
more fun
in
your
Regional
Windspeaker!



Bert Crowfoot

Shady deal

Taking time out during a hot, dusty day on the plains of southern Alberta, Aaron Whitefish, 6, cools off in the only place with shade he could find, his dad's car trunk. Aaron was a spectator to a recent treaty signing celebration at Siksika First Nation between Cree and Blackfoot.

Deaths plague reserve

PIKANGIKUM, Ont.

An entire community in northern Ontario has been labeled suicidal following the eighth death by suicide among the reserve's youths this year.

Crisis intervention teams were flown out to the remote Pikangikum community in early October after two youths committed suicide in four days. But despite efforts to contain copycat actions, two more youths killed themselves the following week.

In light of the continuing trauma to the community crisis counsellor Temius Nate said all 1,600 residents of Pikangikum are considered possible suicide risks. While the reserve gained national attention in the spring because of a wave of suicide attempts - 13 in 11 days - Nate said the situation today is the worst he has ever seen.

Leaders on the reserve are refusing to comment on the recent tragedies. The federal government summer pledge of \$3.8 million to upgrade the Ojibway community's sewer system did not address a desperate need to increase housing, said Chief Gordon Peters in an August interview with Windspeaker.

Metis right to hunt defended in Ontario

By Debora Lockyer
Windspeaker Staff Writer

TORONTO

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

Metis are being urged to hunt moose and deer this fall in defiance of Natural Resources Minister Howard Hampton and his department. Hunters are being called to support the endeavors of the MNO to have the Metis right to hunt under section 35 of the Canadian Constitution recognized by the province.

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

moose to the Metis "could create a conservation issue."

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

"You have allocated 26,955 moose for recreation and sport hunting this year in Ontario. The Metis Nation of Ontario, their families and their children need 245 moose to sustain them over the winter (55 in the Northwest region). Why are there so many for recreational purposes and nothing for food for the Metis?"

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

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

Ruby expanded upon the

Metis argument saying the minister's reasons for rejecting the proposal were misleading.

The impression the minister seems to wish to create is that the Northwest Metis Hunt Agreement was initially proposed only at the end of September, when the reality is the proposal had been in the works since as early as March, wrote Ruby.

A Sept. 29 meeting with representatives from MNO and the ministry resulted in the negotiated agreement which was then sent to the minister for approval. The Metis believed the government was acting in good faith during the eight months it took to come to the mutually acceptable agreement, said Ruby. It is clear now that was not the case, he concluded.

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

The proposed agreement could only help the government to manage the resource because Metis could hunt without fear

of prosecution and MNR officials could have a better understanding of how many moose and deer are actually being harvested, said Ruby.

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

The MNO has pledged to provide legal and financial support to challenge the unconstitutional behavior of the provincial government, said Ruby. To get the judicial wheels in motion, he has invited MNR officers to attend a hunt where he will help them gather evidence. Then a charge can be laid, said Ruby.

In the meantime, Belcourt has offered more global support to Metis hunters.

"We're going to defend every single Metis person that gets charged while they're hunting pursuant to the terms of the agreement that we negotiated," said Belcourt. "We're keeping our end of the bargain. If people are going to get charged, we will defend them."

Agreement highlights:

- Any Metis holding a citizenship card issued by the MNO may participate, but must first get authorization to hunt adult moose, deer or other wildlife. The harvest must then be reported.

- The total harvest in the six regions will be 245 moose and 430 deer.

- Nothing in the agreement precludes MNO members from purchasing a license from MNR for the 1994 fall hunting season.

The MNO advises the following if stopped by MNR officials during the hunt:

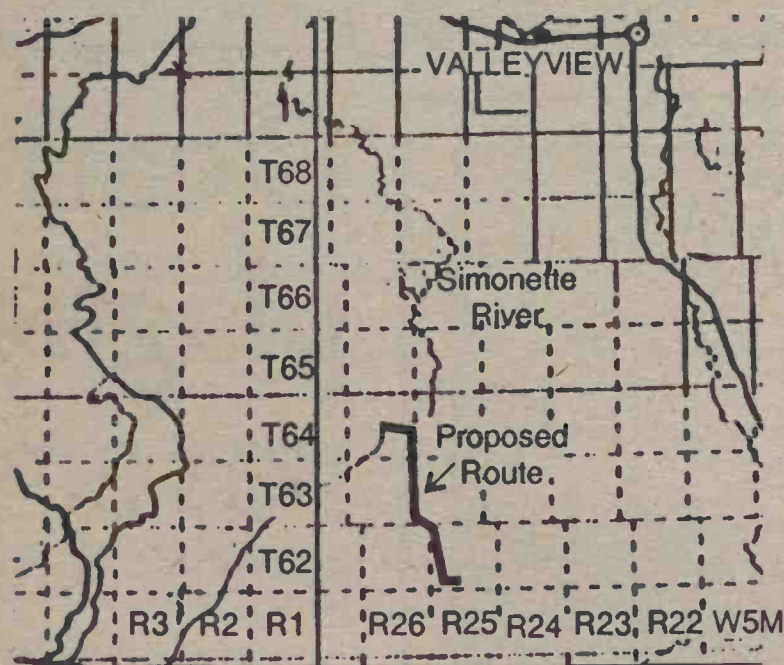
- Be polite.

Say this: "I am a Metis person exercising my section 35 Constitutional Aboriginal right to hunt for food following my Metis traditions."

- Any person charged while hunting within the terms of the agreement should contact MNO lawyers Clayton Ruby or Rick Salter in Toronto, or the MNO.

**PUBLIC NOTICE
ALBERTA ENVIRONMENTAL PROTECTION
AND ENHANCEMENT ACT
NOTICE OF APPLICATION**

In accordance with Part 2, Division 2 of the Alberta Environmental Protection and Enhancement Act, Chevron Canada Resources is applying to Alberta Environmental Protection to construct the Simonette Lateral Pipeline Project. The project involves the construction of 18.5 km of 88.9 mm O.D. pipeline to carry fuel gas from a NOVA meter station at 5-5-63-25 W5M to a Chevron Battery at 16-17-64-26 W5M; 17.7 km of 219.1 mm O.D. pipeline to carry oil from 16-17-64-26 W4M to the Peace Pipe Line System in 10-5-63-25 W5M; and 18.5 km of 219.1 mm O.D. pipeline to carry water from the Suncor water pumping station at 5-5-63-25 W5M to the Chevron Battery at 16-17-64-26 W5M. The pipelines will be constructed within a common trench and the standard right-of-way width will be 20 m. Construction is scheduled for the winter of 1994/1995.



Any person directly affected and wishing to file a statement of concern with respect to conservation and reclamation activities can do so by writing to L. K. Brocke, Director of Land Reclamation Division, Alberta Environmental Protection, 3rd Floor, Oxbridge Place, 9820 - 106th Street, Edmonton, Alberta T5K 2J6 (427-6323). Statements of concern must be submitted by November 18, 1994. Please quote file number RS 15133 for correspondence. Submissions related exclusively to compensation for land use are beyond the jurisdiction of Alberta Environmental Protection and will be addressed by the Surface Rights Board.

Copies of the application can be obtained from TERA Environmental Consultants (Alta.) Ltd., #205, 925 - 7th Avenue S.W., Calgary, Alberta T2P 1A5, Attention: Mr. Piers Fothergill, Phone: (403) 265-2885 or fax: 403-266-6471.

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Rick West Jr. (right), director of the Smithsonian's National Museum of the American Indian, learned how to dance when he was 5 years old from his father, renowned Southern Cheyenne artist W. Richard West Sr. (left). They reinforce the truth of that saying when they dance together.

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EDUCATIONAL AWARDS PROGRAM

Husky Oil is pleased to announce the new recipients of the 1994/1995 Educational Awards Program for Native People.

Rog Gareau, Edmonton, AB, is attending the University of Alberta working towards his Bachelors Degree in Science.

Orland Hansen, Calgary, AB, is entering his final year as a Petroleum Engineering Technologist at Southern Alberta Institute of Technology.

Stephanie Kappo, Edmonton, AB, is entering her third year of Commerce at the University of Alberta.

Jason Roe, Calgary, AB, is entering his second year of Management at the University of Calgary.

Husky Oil is also pleased to continue its educational support for the following individuals:

Andrew Brochu, Moose Jaw, SK, who is entering his final year of Instrumentation Technology at the Saskatchewan Institute of Applied Science and Technology.

Cindy Koop, Slave Lake, AB, who is entering her third year Engineering at the University of Alberta.

Naomi Racette, Regina, SK, who is entering her fourth year of Chemistry at the University of Regina.

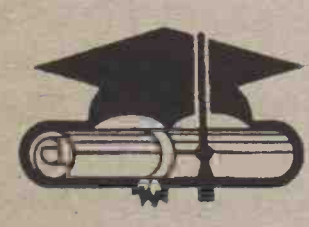
Carla Tebb, Calgary, AB, who is entering her second year of Commerce at the University of Calgary.

Each year Husky Oil provides four new awards to persons of Native ancestry who are enrolled in post-secondary programs at universities, technical institutes, or community colleges.

The Educational Awards Program assists Native people in achieving greater success for professional career opportunities.

Husky Oil Ltd. is an internationally active Canadian-based petroleum company with headquarters in Calgary, Alberta. It is a privately-held company controlled by the Hong Kong based Li Ka-shing Group of companies. Husky is involved in the exploration, development, production, purchasing, transportation, refining and marketing of crude oil, natural gas and natural gas liquids and sulphur. For more information, please contact us at the address below.

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NATIVE AFFAIRS

Dr. Joseph J. Starko

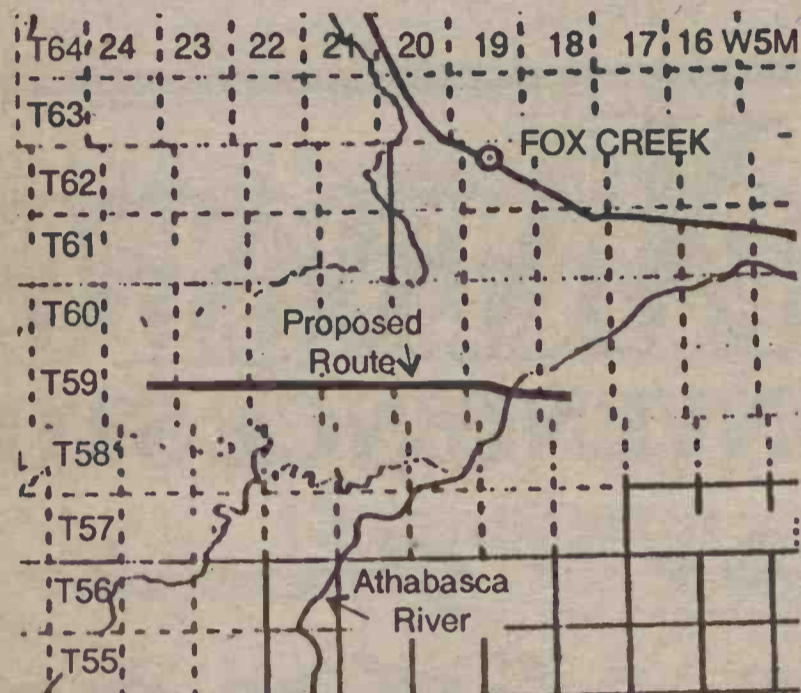
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**PUBLIC NOTICE
ALBERTA ENVIRONMENTAL PROTECTION
AND ENHANCEMENT ACT
NOTICE OF APPLICATION**

In accordance with Part 2, Division 2 of the Alberta Environmental Protection and Enhancement Act, Chevron Canada Resources is applying to Alberta Environmental Protection to construct the Berland Lateral Pipeline Project. The project involves the construction of approximately 68 km of 323.9 mm O.D. pipeline to carry sour gas from a pipeline terminal in 5-59-24 W5M to the Chevron Kaybob South No. 3 Gas Plant in 15-59-18 W5M. The pipeline will be constructed within a 20 m right-of-way. Construction is scheduled for the winter of 1994/1995.



Any person directly affected and wishing to file a statement of concern with respect to conservation and reclamation activities can do so by writing to L. K. Brocke, Director of Land Reclamation Division, Alberta Environmental Protection, 3rd Floor, Oxbridge Place, 9820 - 106th Street, Edmonton, Alberta T5K 2J6 (427-6323). Statements of concern must be submitted by November 18, 1994. Please quote file number RS 15134 for correspondence. Submissions related exclusively to compensation for land use are beyond the jurisdiction of Alberta Environmental Protection and will be addressed by the Surface Rights Board.

Copies of the application can be obtained from TERA Environmental Consultants (Alta.) Ltd., #205, 925 - 7th Avenue S.W., Calgary, Alberta T2P 1A5, Attention: Mr. Piers Fothergill, Phone: (403) 265-2885 or fax: 403-266-6471.

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Sports

Brothers shine at IRCA finals

By Jim Goodstriker
Windspeaker Contributor

STANDOFF, Alta.

A strong contingent of veterans, youth and new faces will be representing the Indian Rodeo Cowboy Association at the Indian National Finals Rodeo at Rapid City, SD, Oct. 27 - 30.

The IRCA Rodeo finals held here at the Memorial Agriplex during the Thanksgiving weekend, determined the two finalists to go to the INFR after four rounds of competition.

The year-end champions were declared by total points over 10 rodeos for the 1994 season and got the first seat to the finals. The second representative in all the major events went to the finals champions here, on total money won in each event over four performances.

The three-day rodeo provided top notch, exciting action from start to finish. Blackfoot

cowboy Allison Red Crow came to the finals all pumped up and put on an outstanding performance in capturing the year-end and finals championships with year-end total points of 326, and winning \$990 in the bareback event.

This will be Red Crow's first INFR and he was thrilled with the finals results.

"I knew going in I had to just give it all and get good draws every round. This is a dream come true for me, ever since I started in the steer riding event some 15 years ago. Everything just went right, and I hope I can come home with a world championship," he commented.

Allison also picked up an extra \$445 in the bull riding, making him the top money winner at \$1,425. Kesley Chief Moon was second to Allison at the finals and will also be going to the INFR in the bareback event.

Eighteen-year-old Tyler Little Bear from Standoff, a student

at Kanai High School, put it all together to capture the finals championships in the bull riding event. The diminutive toro twister dominated the event, sticking like glue to all the bulls he rode. Little Bear won \$1,230, the most money won in a single event, winning two goes and placing second twice.

"I'm just thrilled to make my first INFR finals. I drew some of the top bulls and just went all out on all of them and it paid off for me," he said.

Year-long leader Lorne Bell from Peigan hung on to his lead to end the season with 297 points and his third trip to the INFR.

Two veteran calf ropers who have been to the world finals before, will be taking aim at a world title.

Standoff's Robert Bruised Head won the year-end title with 189 points, while Ken Augare of Browning, Montana, won the finals title with total winnings of \$800.

See Cowboys Page R4

Windspeaker is a bi-weekly newspaper bringing you news from around Indian Country.

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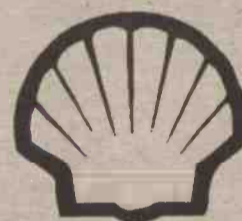
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FOCUSING OUR RESOURCES

Call for Papers

A national conference on resource development and management on the traditional First Nations territories is to be held in Calgary during April 23 to 26, 1995. This forum is solely an initiative by the First Nations and the resource development industries of mining, forestry, hydro, oil and gas. The program advisory council chaired by Robert Blair is now calling for the presentation of papers on co-management and related themes. Sponsorship and exhibit/trade show opportunities still available. For further information:

First Nations Conferences Inc.
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SERVING FIRST NATIONS ACROSS THE LAND

Sports

Cowboys battle for championship

Continued from Page R3

A tough pen of steers gave fits to the steer wrestling contestants, but this event produced the most exciting of the finals as a run-off was held to determine the finals champion.

Clarence Black Water Jr. won the year-end title, moving from third to first with 180 points. He and rodeo manager Brian Many Grey Horses were tied in total money won at \$800 each, so a run-off was held to see who would win the championship buckle.

Black Water Jr. went first and downed his steer in 7.6 seconds. With all the pressure on his shoulders, Brian came out and flattened his steer in 5.7 seconds to win the finals championship.

Byron Bruised Head won the year-end, all around and saddle bronc championships, and is no stranger to the INFR, making his first appearance in 1982 at the age of 16 years. He qualified for the finals in all three riding events, but due to injuries entered only the saddle bronc events.

Max Big Throat, a veteran for some 15 years, will be making his first trip to the finals after winning the saddle bronc finals with total winnings of \$1,035.

In the barrel racing events,

two Standoff cowgirls will make the trip south. Jackie Black Water won the year-end title with 260 points, while Lisa Jo Creighton won the finals with total winnings of \$950.

The junior barrel racing provided the tightest race of all. Janey Day Chief held a five point lead over Beck Jo Fox heading into the finals, but Fox came out the winner, taking the year-end title with 460 points, and was the finals winner with total winnings of \$617. Both junior events are excluded from the INFR finals.

The ladies' breakaway roping, an added event to the INFR for the past five years, will see both Barb Regan of Babb, Montana, and Tammy Dodging Horse of Sarcee going to Rapid City.

Chute Chatter

Thanks to the rodeo committee headed by Brian Many Grey Horses and Dolly Creighton for putting on one heck of a show... Shade & Sons and Bob Wilson supplied the rodeo stock, judges were Dake Helgerson and Bob Wilson... Besides the odd injuries, Charles Shade was the most serious after his horse banged him against the fence knocking him cold, Charles is still in hospital recovering from head injuries, a speedy recover for him... See you all at Rapid City.

Treaty medal restored

PRINCE ALBERT, Sask.

On a hot August day in 1951, a young boy's act led to the disappearance of a treaty medallion. The medal stayed in the hands of strangers for 43 years, only to return through the actions of a bereaved widow.

The missing medal, a heavy, saucer-sized silver disc, had been presented to Chief Ahtahkakoop on signing Treaty Six in 1876. The medal bears a portrait of the Queen on one side and images of the chief and treaty commissioner on the other.

Hereditary chiefs of the Starblanket family passed the medal down father to son. One day a child, left alone by his brothers to play, was approached by two men asking for

Indian artifacts to buy. He ran to get the medal and they gave him \$2. Local myth had it that the misappropriated item brought bad luck to all who possessed it.

Forty years later, a woman in Saskatchewan heard the story of the medal. The woman, who does not want to be identified, realized her husband had bought the disc as a collector's item several years ago. He later died in an accident.

The medal was returned to Chief Barry Ahenakew, of the Ahtahkakoop Cree Nation, in August. Hereditary chief, Allen Starblanket, great-grandson of Ahtahkakoop, now holds the medal, identified as the nation's, by the actions of another child who scratched his initial on the back of the disc.

NOTICE OF HEARING FOR PERMANENT GUARDIANSHIP TO: EVELYN NEZCROCHE aka NECROCHE

Take notice that on the 28th day of October, 1994 at 9:30 a.m. a hearing will take place in Courtroom Number 441, Edmonton Family Court. A Director, under the Child Welfare Act, will make an application for Permanent Guardianship of your children, born on August 15, 1991 and June 09, 1989. You are requested to be present at the hearing. You have the right to be represented by legal counsel. An Order may be made in your absence, and you have the right to appeal the Order within 30 days from the date the Order is made. Contact: ARLEND DROZD, Alberta Family and Social Services, Edmonton, Alberta. Telephone: (403) 431-6742.

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ERCB

NOTICE OF HEARING

PINCHER CREEK AREA APPLICATIONS NO. 941438 AND 941439 SHELL CANADA LIMITED

TAKE NOTICE that the Energy Resources Conservation Board will hold a public hearing at the Heritage Inn in Pincher Creek, Alberta, commencing on Tuesday, 8 November 1994, at the hour of 9:00 a.m., for the purpose of hearing representations respecting applications by Shell Canada Limited. The applications are for a permit to construct an approximately 30 kilometre, level 3 pipeline, as defined in the ERCB ID B1-3, with a maximum outside diameter of 219.1-millimetre and the associated fuel gas system from Legal Subdivision 7, Section 20, Township 6, Range 3, West of the 5th Meridian, to an existing pipeline at Lsd 2-10-5-2 W5M. The applicant proposes to transport sour natural gas with a maximum of 309 moles of hydrogen sulphide per kilomole of natural gas from three wells along the pipeline.

Copies of the applications and information and particulars filed in support thereof may be obtained by interested persons from the applicant, Shell Canada Limited, (Attention: R. Gorby), 400 - 4 Avenue SW, P. O. Box 100, Station M, Calgary, Alberta, T2P 2H5. Copies of the application are available for viewing at the Calgary offices of the Board.

Any person intending to make a submission with respect to this matter shall file, on or before 2 November 1994, ten copies of the submission with respect to the applications with the undersigned and one copy with the applicant at the above address, in accordance with the Board's Rules of Practice. Copies of the Board's Rules of Practice may be obtained from any Board office.

AND FURTHER TAKE NOTICE that any submission filed shall contain a concise statement of:

- (i) the desired disposition of the application, if any,
- (ii) the facts substantiating the position of the submitter, and
- (iii) the reasons why the submitter believes the Board should decide in the manner he/she advocates.

AND FURTHER TAKE NOTICE that submissions relating exclusively to matters of compensation for land usage are beyond the jurisdiction of the Energy Resources Conservation Board, but may be referred to Alberta Surface Rights Board.

DATED at Calgary, Alberta on 5 October 1994.

Michael J. Brunl, General Counsel, 640 Fifth Avenue SW Calgary, Alberta T2P 3G4

SPECIAL ADVISORY

Effective October 17, 1994, the Energy Resources Conservation Board (ERCB) plans to discontinue most newspaper notices for applications that concern energy industry interests only. If you rely on the newspaper for notices, the ERCB has an alternative for you. Please contact Karine Fisher at (403) 297-8490.

The ERCB will continue to place notices - including notices for hearing - for projects of interest to the public, communities and landowners - in daily and local newspapers.

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Business

Tax experts disagree on how to deal with looming changes

By Susan Lazaruk
Windspeaker Correspondent

VANCOUVER

Experts on Native taxation can't agree on the impact of a court ruling affecting tax exemption for status Indians.

But speakers at a recent Vancouver conference on the issue all agreed the 1992 Supreme Court of Canada decision referred to as the Williams case won't be the final word on Native taxes.

"The soap opera has to continue," Douglas Sander, a law professor at the University of British Columbia, told the 100 delegates

to the two-day conference this month. "Williams isn't the final act; the soprano hasn't sung yet."

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

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

For a decade, Native businesses had structured their tax

planning based on this decision.

Then came Williams, a test case intended to decide if unemployment insurance benefits were taxable income. Because the Supreme Court couldn't determine where the payer — the federal government — was based, it concluded other factors connecting the worker to the reserve would have to be used, including where the money was earned, to entitle the worker to tax-free status.

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

The tax man's view is that

Williams overrides Nowegijick. The change was to take effect last Jan. 1, but was moved up to next Jan. 1 to give Natives more time to prepare.

Since the beginning of the year, nothing has changed.

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

In a panel discussion at the conference, three different experts made three different suggestions.

Barrie Davidson, a Vancouver tax lawyer, called Williams a bad law.

"I don't think there should be any acceptance of the Williams decision," he told delegates.

He said Natives must push another test case to the Supreme Court because the tax department won't back down on its policy guidelines based on its interpretation of Williams.

"The department of Revenue Canada has no intention whatsoever of listening to debate. Its guidelines stand; there's no sense in approaching Revenue Canada."

And he suggested appealing to Jean Chretien, who just before being elected into government called Williams a bad law that needed changing.

"You're wasting your time dealing with anyone short of the prime minister and maybe the minister of revenue," said Davidson. "The First Nations should directly approach the prime minister and ask (the Liberals) to live up to their commitments and to the basis in law."

David Anderson, the Vancouver-based federal revenue minister, had agreed to be keynote speaker at the conference but withdrew a week earlier without explanation, said Blythe Rogers, who handles public relations for the Native Investment and Trade Association, which organized the conference.

Revenue Canada said it doesn't set policy, it just collects taxes, he said.

Anderson could not be reached for comment.

Said Davidson, "We should all get behind a test... another test case has to be pushed to the Supreme Court to decide this case once and for all."

But Jack London, a Winnipeg

lawyer and panel member, had a different view.

"First Nations should stay as far away from the courts as they possibly can," he said. "What test cases are likely to wind up doing are setting very difficult precedents that will set back the laws that provided for the liberal interpretations in the past."

He suggested Aboriginals work the Williams decision to their advantage by adapting their tax planning under the new guidelines, for instance by setting up trusts.

"If you focus on Williams as bad law, you'll miss the good part of Williams," said London. "It opens up a whole new area of tax structuring."

A third panel member, Robin Wortman, the Metis executive director of the Advancement of Native Development Officers in Edmonton, agreed with neither plan.

"What we need is the federal government to vacate the jurisdiction of tax law and hand it over to the governments of First Nations."

"The fundamental issue is that First Nations need jurisdiction because First Nations need unlimited sources of income for economic development and to provide services to the people of their communities," he said.

In response to a delegate from a reserve in northern B.C. who, as a law student, planned to open an office in Vancouver one day and wondered if he would need to maintain an apartment on his reserve to keep his tax-exempt status, Davidson said, "The answer is yes. If you don't live on the reserve, you're dead."

He added, "Jack's view is to work within Williams' guidelines. But lots of people can't," such as wage workers who wouldn't be able to set themselves up as a corporation on reserve to maintain an exempt status, as a self-employed lawyer could.

And Wortman worried about the effect that would have on reserves, particularly, he said, when huge non-Native businesses always seem to attract the best and brightest Natives as employees.

"If you have to set up an apartment on reserve, what does that leave for the communities? Is that the way we want to see the future?"

Traditional Indian Education Customs as a Basis for Contemporary Education

Native Canadian Relations Seminar Series

December 4 - 9, 1994
Banff, Alberta

This seminar will explore the education customs of Canadian education systems and Aboriginal societies. The program is designed to shift the thinking of people involved in the education customs and the use of these customs as a foundation for education curricula.

Ten partial scholarships are available for these seminars. Team discounts are available for organizations sending two or more participants to the seminar.

Contact:

Debbie Stephan, Program Coordinator
The Banff Centre for Management
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For more information contact any Bank of Montreal branch near you.



"Missing" means no end to the pain

By Kari Klassen
Windspeaker Contributor

Losing someone you love to a violent death leaves you with shattered assumptions about the world you once knew and an unspeakable, insidious anger, say people who have worked with victims of violence.

There is nothing like it, but there is something worse. You wake up in the morning, looking for your loved ones and they're not there. There's no one to direct your anger to. No body to lay to rest.

"There's no closure for these people," said Betty-Anne Doucette, Edmonton District Office Co-ordinator for Child Find. "There is always the possibility in the back of their minds that their loved ones are still alive."

Without a body to bury, a missing person's family and friends have been sentenced to a life of waiting and hoping for some kind of ending to an ongoing horror story.

Doucette brings up the case of Kevin James Charles, 17 at the time, missing from Chitek, Sask. since April 3, 1993.

"Kevin Charles is an enigma." Charles lived with an older



Kevin Charles

woman he called his grandmother. Mary Goodfellow, actually a family friend, is also missing, Doucette said.

"The grandmother reported being harassed. There were a lot of strange incidents, I guess. (They) were harassed to the point I believe the word 'terrorized' was used."

In the early morning of April 3, a neighbor was awakened by Kevin and an unidentified person knocking on her door.

"She was an older lady, and she didn't open up the door. Kevin and Mary have never been heard from since."



Delphine Nikal

The small B.C. town of Smithers is also trying to deal with strange disappearances. Two teenage girls have vanished.

"It's like they've disappeared off the face of the earth," said RCMP clerk Melanie Sunduck.

Delphine Nikal, then 15, phoned her mother at 10:30 a.m., June 13, 1990, to say she was heading home to Telkwa, 11 km east of Smithers. She was last seen hitchhiking on Hwy 16.

Almost four years to the day later, Ramona Wilson, 16, left her residence at 10 or 10:30 the evening of June 11, 1994. She was heading to a girlfriend's



Ramona Wilson

place. She never arrived.

"We have no idea what happened," Sunduck said.

In Yellowknife, some residents are worried about the possibility of a serial killer preying on young women. Three women are missing and a fourth one, whose body was found, is being labeled a suspicious death by police. The RCMP, however, say there is no evidence to support that rumor.

"There's nothing to indicate that there are any linkages between these four girls. We don't even know, for sure, if the three missing girls have been murdered because there aren't

any bodies," said Supt. Ross Grimmer.

One of the missing women, Charlene Catholique, 14 at the time, was last seen, July 22, 1990, at the junction of the Fort Rae access road and Highway 3. Fort Rae is 100 kilometres west of Yellowknife.

Catholique was visiting friends in Fort Rae July 18 and was hitchhiking home in the direction of Yellowknife. She got a ride as far as the junction and was never seen again.

Also missing since the summer of 1990 is Mary Rose Keadjuck, 25 at the time. She was last seen in Yellowknife in June. Keadjuck was pregnant at the time.

Leona Mae Brule is the third woman still listed as missing. She disappeared in September of 1988 and was 18 at the time.

"We believe she's still alive," said the investigating officer Cpl. Al McCambridge. "We believe she just does not want to communicate with her family."

Mariella Lennie, 16 at the time of her disappearance, was last seen alive in October of 1991. Her partially clothed body was recovered in Slave Lake May 8, 1992.

"We haven't ruled out foul play," McCambridge said. "In fact it is strongly considered."

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By exploring these situations, you can give children advice to draw on if they ever encounter a similar situation. They can react by thinking, "Mom said I can do this".

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PROGRESS REPORT No.1

The government of British Columbia has established a basis for negotiating treaties with First Nations and the federal government that will be fair and lasting, and will provide certainty and stability for the province.

Getting ready

- ▶ Last year, we entered into an agreement with the federal government and First Nations to establish a new B.C. Treaty Commission to oversee tripartite negotiations.
- ▶ We have negotiated a cost-sharing agreement for treaty negotiations and settlements which reaffirms the federal government's primary financial responsibility.
- ▶ Over the past year, more than 40 First Nations, representing more than two thirds of the reserve-based aboriginal population of B.C., have stated their intention to begin treaty negotiations.

Open and inclusive negotiations

To ensure public confidence in the new process, we are instructing British Columbia's negotiators on the following principles for open and inclusive treaty negotiations. We have:

- ▶ Called for open negotiations as the starting point, closed negotiations the exception.
- ▶ Committed to giving all British Columbians an opportunity to be heard, and ensured meaningful input from local communities and third parties.
- ▶ Guaranteed local government participation in the new treaty process.
- ▶ Committed to taking all agreements-in-principle to the public for review and all final agreements to the legislature for ratification.
- ▶ Committed to applying the spirit of these principles to negotiations for pre-treaty interim measures agreements.

Where we stand

We are instructing our negotiating teams on guiding principles which include the following:

- ▶ Private property will not be on the table.
- ▶ Continued access to hunting, fishing and recreational opportunities will be guaranteed.
- ▶ The Canadian Constitution and the Charter of Rights and Freedoms will continue to apply to all British Columbians.
- ▶ Fair compensation for unavoidable disruption of commercial interests will be assured.
- ▶ Jurisdictional certainty between First Nations and local municipalities must be clearly spelled out.
- ▶ Province-wide standards of resource management and environmental protection will continue to apply.

The treaty negotiation process will begin in the next few months. Watch for further progress reports and background bulletins.

For more information:

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Education helps children protect themselves

By Michelle Huley
Windspeaker Staff Writer

EDMONTON

Every day across Canada, children disappear. Many are never again seen alive.

Almost 56,000 kids were listed as missing in 1993 by the RCMP Missing Children's Registry. More than 3,300 were never found.

Law enforcement agencies train officers specifically on how to deal with such situations, and have units which go to schools to talk to and educate kids. But parents often wonder if it's enough. Are the children being taught in a way they can understand? Are they being taught what to do if someone tries to grab them?

"One of the things we try to

teach to kids is avoidance of the situation," said Const. Darren Hodson from the Crime Prevention Unit, Edmonton Police Services. The unit goes to schools and talks to the kids about safety.

"What we do is target Kindergarten to grade three," he explained. "We teach them what is a block parent, what is a stranger? A stranger can be anybody, no matter what they look like."

Hodson said many children have an idea in their minds of what a stranger looks like, such as a man with a beard, or a dark coat.

"We teach them about the lures somebody may try to use, like 'help me look for my puppy', or 'come look at a toy', and we empower them to say 'no' to an adult," he said. "We teach the kids that adults aren't

going to ask a little kid for help, they're going to ask another adult. Adults don't ask children for help to look for a dog."

Sixty-one children were abducted by strangers in 1993. More than 400 children were abducted by a parent or family member.

Const. David DeMarco, a Trainer with the Officer Safety Unit of Edmonton Police Services, said if a parent is worried about the safety of a child, it's essential to ensure the children are always under observation. Whether playing outside or going to or from school, they need to be constantly supervised.

Parents should call police immediately if they suspect their child is missing. Field officers would be dispatched to investigate further, DeMarco said.

"We want to consider the

safety of the child first. Their safety, that is first and foremost."

All education and information is helpful, DeMarco added.

"Most of the programs schools have today are right down to basics. Don't talk to strangers, don't wander away, learning to identify block parents, and about not going and putting themselves at risk."

DeMarco thinks organizations such as the RCMP Missing Children's Registry, Child Find, and The Missing Children Society of Canada are very positive sources for communication and information. Although Edmonton police have a good relationship with other police services, it can be hard to share information, he said.

"Once a missing person's report is confirmed, it's very helpful not only to have fingerprints, but also to have current

pictures," he said, referring to organizations that provide these services to parents.

Officers with the Edmonton Police Services are trained in how to respond to missing persons' reports in theory and by experience in the field.

Experts say children are bombarded with information about stranger danger, but do they know who a stranger is? Strangers include people like the postman and the person behind the counter at the store.

Hodson said parents should teach kids to "kick, scream, and make a lot of noise" if someone scares or tries to grab them.

"The more we talk about this, it gives them an awful lot of confidence," he said. "We try to give them ammunition so if they find themselves in a situation, they can react."

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Take notice that on the 12th day of January, 1995 at 9:30 a.m. a hearing will take place in Courtroom Number 351, Edmonton Family Court. A Director, under the Child Welfare Act, will make an application for Permanent Guardianship of your children, born on March 17, 1989 and May 27, 1991. You are requested to be present at the hearing. You have the right to be represented by legal counsel. An Order may be made in your absence, and you have the right to appeal the Order within 30 days from the date the Order is made. Contact: TAMMY TALBOT, Alberta Family and Social Services, Edmonton, Alberta. Telephone: (403) 422-2093



Career Section

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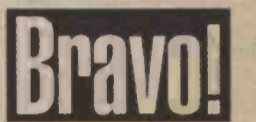
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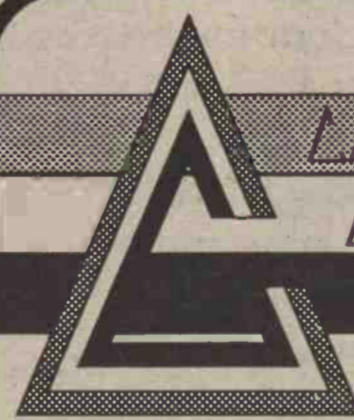
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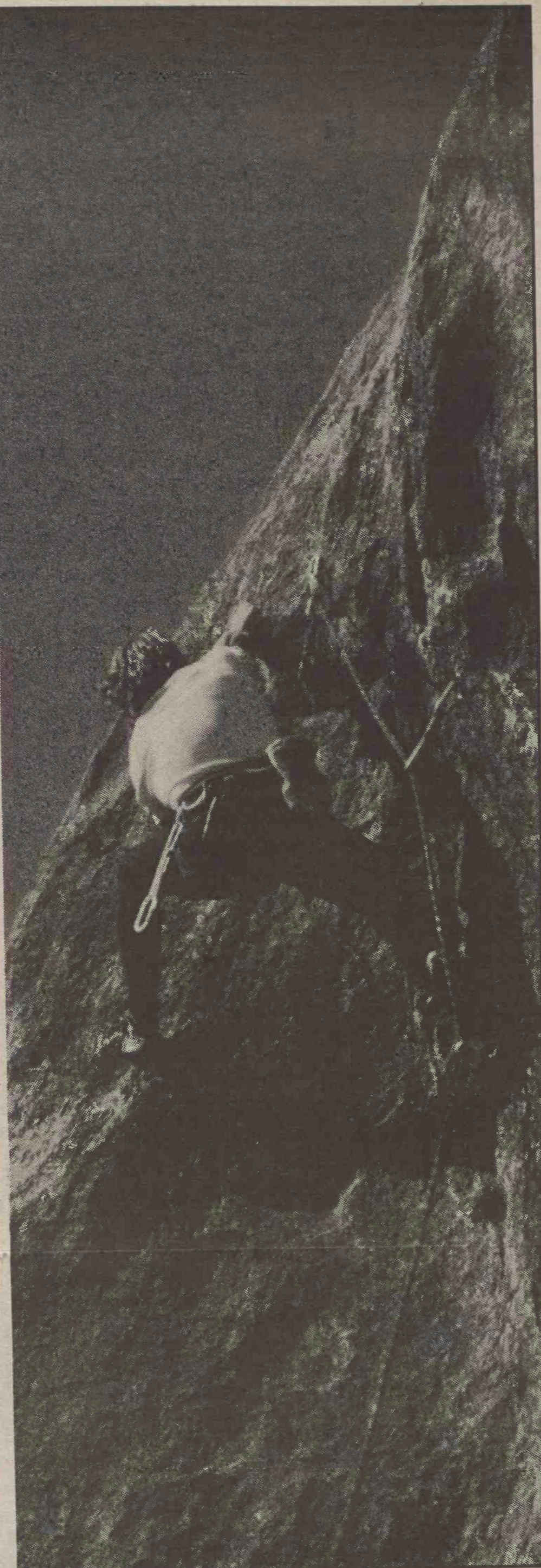
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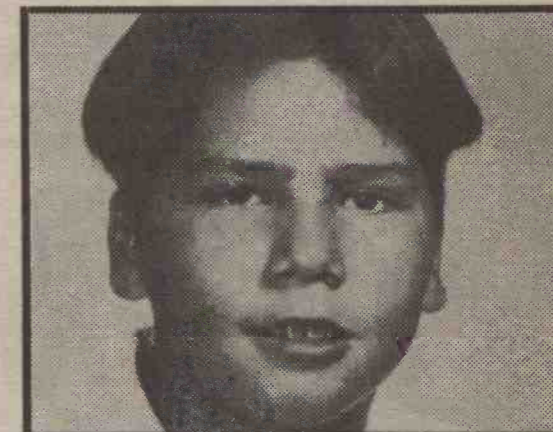
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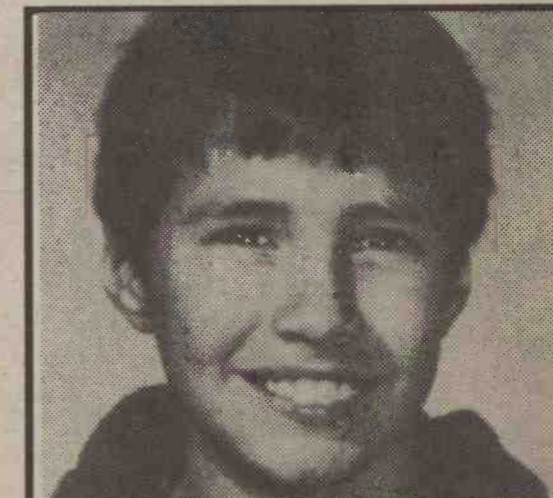
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Executive Director

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Who we are.

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Parenting skills protect children

Parents can help prevent abduction and abuse of children in an emotionally positive way by using basic parenting skills. When children are young, the key is to supervise them. Parents should use common sense and not leave a young child unsupervised. Don't leave the child in a park or car alone or in a toy department of a store while you shop elsewhere.

Parents also need to be more involved in scrutinizing

whom they leave their children with, be it a babysitter, day care worker, or camp counsellor. Most parents have good radar and shouldn't rationalize away uncomfortable feelings. If you are uneasy about a babysitter, coach, or Sunday School teacher, get the child out.

Other common sense safety tactics include teaching your child not to allow anyone in the house and not to tell callers that you are not at home. Instead,

have them say, "My parents can't come to the phone. May I take a message?" You might want to tape those sentences to the phone.

Also, know the route your child follows to and from the school, friends' houses, or the store, and tell your child always to follow the same route. You can point out offices or homes along the way that the child could run into if help was needed.



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Looking for Home

Chapter 7

Ruby Slipperjack

The sun cast an orange glow over the trees and bushes as the bus sped by another little town. Louis lay dozing off and on as he swayed to the movement of the bus. Beside him Const. Ralph lay sprawled in his seat, with his head occasionally touching Louis' shoulder.

The magazine lay on the floor between his feet. Louis' eyes travelled up the side of his companion and came to rest on the constable's face. Why did he look familiar? For the first time, he examined quite closely the closed eyes with their bushy eyebrows, the thick lips now slightly open, and the nose, which was rather bulbous at the tip. Naw, just imagining things, he thought.

Louis saw the rosy shade of his closed eyelids and his mind drifted to Rachel. Rachel, where is our son? Do you know where he is? Rachel had four aunts. There was Sarah, Annie, Josie, and the eldest was Grandma Joe. He never knew her full name, only that Joe was short for a rather long Indian name. What was it now...Shoomingwa; the Joyful Face. Shoo became Jo...

Suddenly, Louis sat bolt upright.

Const. Ralph's eyes snapped open, blinked twice, and he said,

"What?"

Louis stared at the man beside him before he answered, "Grandma Joe is Aunt Josie!"

"What the hell are you talking about?" Const. Ralph asked as he hitched himself upright and pulled out his note pad.

Louis explained,

"Aunt Josie must be a grandmother now, right? And so the whole clan probably calls her Grandma Joe. And Josie was probably short for Josephine and Anderson is probably her married name! Grandma Jo is not the same Grandma Joe that Billy knows, see? Billy never knew Grandma Joe".

Const. Ralph leaned back again with a sigh and mumbled.

"Let me know when you wake up, you're not making any sense."

Louis prompted, "Write this down, S-h-o-o-m-i-n-g-w-a and the last name, Wapinakis. See if there is a death certificate for that name."

Const. Ralph finished his scribbling on the note pad before he looked at Louis with a puzzled expression.

"Why have you remembered the names of your relatives all of a sudden? Why didn't you tell me this before?" he asked.

Louis looked out the window just as the bus slowed to a stop.

"Well, frankly, I haven't had much time to think of anything else besides Billy."

The sign above the bus depot said Round Lake. Louis saw the bus driver throw his head back as he announced "One-hour stop, folks!"

Const. Ralph said, "Damn," under his breath.

"Oh, well. I'll find a phone

booth somewhere," he added.

Const. Ralph was making an effort to stand up as the passengers in front lined up to the door when suddenly, he stopped still and dropped back into his seat. Louis saw the shocked look that crossed the constable's face as he muttered,

"Josie Wapinakis! Oh, my gawd!"

Then he was up and quickly pushing his way to the door. Louis scrambled to get up but then a big man edged in front of him. Louis yelled over the big man's head, "Wait, hey!"

Const. Ralph was out the door and headed for the depot. Louis hurried to follow only to find a mother with a small child struggling with a stroller by the door. Louis waited impatiently for a minute when he finally stepped around the woman. He rushed to catch up with the constable whom he now spotted quickly making his way out the other door of a very crowded waiting room.

"Hey, wait a minute!"

There were so many people lined up, sitting down and just plain standing in the way.

"Hey, slow down!" Louis shouted.

Const. Ralph glanced back. "Dam phone's out of order here," he said to Louis.

He was getting closer now.

"Wait up, will you? What did you mean about Josie?"

Const. Ralph did not pause as he yelled over his shoulder.

"I'll talk to you when I get back. Stay here! You stay here and wait. Don't go anywhere!"

Damn! Louis kicked the

edge of a bench as Const. Ralph disappeared around the corner. Quite aggravated, he swung around and his feet crashed against the front of the baby stroller. He swayed to regain his balance as the mother leaned forward looking like a cobra ready to strike. He had nearly tripped over the baby! Louis muttered "I'm sorry, Missus" and hurried out the front door.

"Damned fool", he muttered to himself as he stood leaning against the building. He wondered why Const. Ralph took off like that. He knew Aunt Josie, he was sure of it! Or maybe the constable knew of her or had heard of her...He'd have to wait to find out.

If Louis remembered correctly, the reserve turn-off was about half an hour or so up the road. It might have been a good place to lose Const. Ralph, but now Louis was determined to find out what was going on.

A couple of barking dogs drew his attention. They were chasing something at high speed around the parked cars, past the garbage cans, around the building, and into the bushes. Louis noticed a lake beyond the bushes. May as well take a walk down there, he thought. He had an hour to kill.

Louis found a well-used trail that took a meander through a swamp and came out at a small sandy beach. He could still hear the dogs barking closer and closer as he neared the water's edge. Then quite abruptly the barking stopped.

Louis squatted down at the water's edge and splashed some

water on his face and neck. It was so peaceful here. Closing his eyes, he tilted his head and felt the cool breeze dry the water on his face. A rustle to the right drew his attention. He opened his eyes and turned his head. There was mangy ol' Fluffy coming to take a few dainty laps at the water.

Louis jumped up yelling, "Fluffy! Fluffy!" The cat leaped back, presenting a formidable front with scraggy tail straight up, back humped, hair standing on end, ears laid back flat, and growling fiercely.

"Fluffy, you stupid cat, it's me!"

Still, the cat growled and growled. Louis sighed in exasperation.

"Listen you stupid cat, I'll call the dogs here if you don't knock it off right now!"

As if on second thought, the cat slowly took on a normal cat shape, if that was possible for Fluffy.

"Come here, Fluffy. That's a good cat. Where's Billy, eh? Where's Billy?"

Fluffy shook her head and shoulders and decided to take her time walking toward Louis.

"There, there, that's a good girl. Where's Billy, eh? This is one time I wish to heck you could talk."

The cat now fixed its brown-speckled green eyes quite steadily on Louis for a full minute before Louis looked away.

"What the heck is that stink," wondered Louis. "Is it you, Fluffy?"

See Fluffy Page R4

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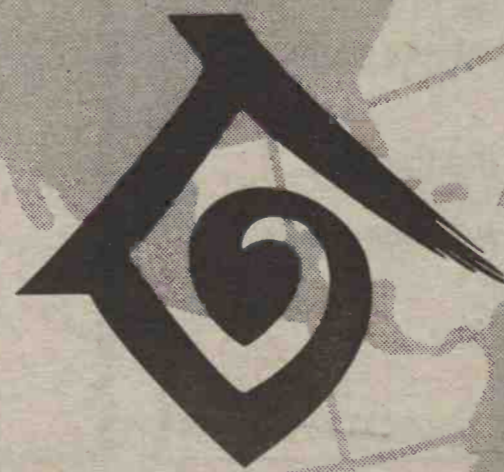


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Fluffy fights back

Continued from Page R3

There was no need to ask. Fluffy was now rubbing against his leg and he could see that there were chunks of dried excrement sticking to the hair on her backside. Louis petted the cat and then gently slid his hand under the cat's right front leg and neck and got a firm grip.

"Fluffy, you've got crap on your backside and we have water right here in front of us," he told her.

The cat tensed and Louis slowly pulled up his shirt front and began to wrap the front paws of the cat in his shirt. Moving quickly, he dunked the the back end of the cat into the water. Then the cat, Louis and the water exploded in all directions. Louis saw the cat grow legs on her back which scratched from down below at the same time as claws ap-

peared from both front and back.

Fluffy had transformed herself into a furry claw ball that Louis was now rolling around and around in the water. It attached itself to his arms, legs, and belly, until his shirt front turned red. Louis was thigh deep in water when suddenly, the fight stopped and he saw the small round head making a beeline for the shore.

Louis pulled his shirt off as he hurried to catch the cat before it touched the bottom. Quite calmly now, he put his shirt over the swimming cat and picked her up. Again claws came through the shirt and stapled themselves to his arms.

"It's ok, you stupid cat. You are clean now. There, there... One hour must be up now. Let's go find our Const. Ralph. Since you're here, Billy can't be very far. I'm getting mighty hungry,

how about you, Fluffy?"

Fluffy, relaxed slowly but still growled in various levels of intensity as Louis made his way up the path to the bus depot, carefully slipping his shirt on, one arm at a time. The pain was starting to overcome the sensation of cold water against his skin and blood was seeping through the ripped shirt in many places. He was dripping wet and the cat looked like a drowned rat. Louis gently ran his hand over the cat's head and said in a very loving voice.

"I'll have to get a tetanus shot, antibiotics, pain killers, and heaven knows what else, to get rid of anything that you have infected me with, you stupid cat."

You couldn't fool Fluffy though - her ears went down and she growled even louder as they came around the corner of the depot.

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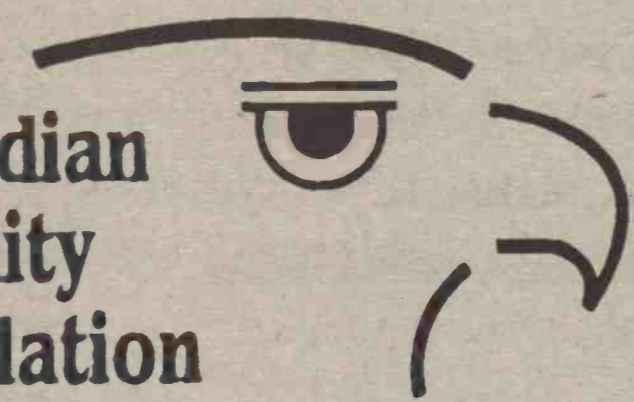

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Ending violence begins at home

By Michelle Huley
Windspeaker Staff Writer

HOBBEEMA, Alta.

Children growing up in violent home situations suffer the effects for the rest of their lives — and so does society, said an American speaker at a recent Alberta conference on violence.

The abuse felt as a child permeates the fabric of society today as family violence spills out into the community, said Deborah Mathews, child and adolescent co-ordinator with Worchester County Mental Health in Salisbury, Maryland.

For more than 20 years Mathews has worked with rape victims, male sex offenders and batterers. Currently, she works with children and adolescents who have suffered abuse in the home.

"It's no mystery to any of us that living in a household where there is domestic violence, there are permanent effects on the child. To find out what the effects are, we need only pick up a newspaper.

"These are ordinary, normal children who are not learning social norms. They're growing up with violence," Mathews said at the Violence In Our Society conference held in Hobbema, Alta.

"The worst part is, they've been robbed of their trust and will never look at the world in the same way. Violence is a learned behavior. When it's learned at home, they're more likely to be violent on the streets," Mathews stated.

The statistics compiled on domestic violence are staggering. According to a report read by Mathews, almost 20 per cent of all children from abusive



Children who live with love and understanding grow to be self-confident, loving people. Those who live in abusive households grow up to be victims and abusers.

homes are mentally disturbed, with conduct disorder being the greatest diagnosis because of domestic violence. Another 54 per cent of kids who are witnessing violence at home are also experiencing it, and about 35 per cent of women who are being abused will also abuse their children in return.

The result is a child with low self-esteem who has no sense of control over his or her life, Mathews said. And those children are going to search for it by trying to hold control over their environment, other kids, and animals.

"The type of child violent families tend to produce don't speak their minds. They're unable to because they're afraid to. They're willing to take all things they don't want because they don't want to be left. They don't want to be abandoned," said Mathews to an audience

of approximately 30 people.

"Both the victim and the abuser have a low level of self-esteem, and they don't teach the child any different," she said. "Home isn't a safe haven. When they go home, stress increases. There is the constant anxiety. They wonder when the next beating is going to occur..."

"These children are confused and angry. They can't trust a lot of things we take for granted. Confused because the person harming their mother is their father, someone they're supposed to trust, respect, grow up to be like."

The effects do vary according to gender, said Mathews. Girls will be protective of, and connect with, their mother. They internalize anger and blame the mother for being a victim. Boys relate to their father and become aggressive and abusive to their own mother, or wife. They'll also blame their mother for letting it happen.

"The mothers don't put the blame on the abuser. Everyone blames mother. The children will grow up with low self-esteem and no respect for women. These children will try to compartmentalize the whole world. They can't handle change, and they'll try to control their environment."

But there are ways of circumventing the cycle of violence, Mathews said. One is for children to learn to control anger by venting their feelings in constructive ways. Keeping a journal or diary is another method, as well as learning anger management and problem solving.

"I want you to walk away knowing what they learn," Mathews said in closing. "If they are taught violence is the way to resolve things, then that's what they'll learn. Children do have things imprinted on their memory, things that happened early in life — but they can re-learn."

Because he could

By Sharon Howell

He beat her, he told her because she was looking at another man. And that he loved her so much, it made him fearful and crazy to think he might lose her. He told her that it wouldn't happen again. But, it did. Since the real reason he beat her was because... he could.

He beat her, he said because she was a poor housekeeper. And this reflected badly on him. And if she would just change her slovenly ways, he wouldn't have to beat her. But the real reason he beat her was because... he could.

He beat her, he said because the children cried. And after working all day he felt she should be able to keep them quiet. And if she kept better control of them, beating wouldn't be necessary. But, the real reason he beat her was because... he could.

He beat her, he told her because he was upset, things were going bad at work. And that she should understand that he was under great pressure. And further, if he didn't love her and want so much for her, he wouldn't beat her at all. But, the real reason he beat her was because... he could.

He beat her, he told her because she wasn't pretty anymore. And that she had let herself go. And the excuses went on and on. "The dog died, the dish ran away with the spoon, the Red Sox lost the pennant." But the real reason he beat her was because... he could.

The reason she took his beatings was because, at first, she loved him and believed he loved her. Then she believed that he beat her because she deserved to be beaten. She also let him beat her because she was used to living in fear. And finally, she let him beat her because she couldn't, wouldn't, why live if she believed he would beat her, just because he could...?

Men...part of the solution

In the growing nation-wide movement toward the prevention of family violence, it is apparent to me that because men are often the perpetrators, they are overlooked and likely to be ostracized from contributing to the prevention of family violence. We seem to have a negative stereotype of perpetrating men and are slow to understand that unless we begin to care for our men, we can never fully solve the problem of family violence.

Understanding this, the Eagle's Nest Shelter decided to involve males in the prevention of family violence through employment. Eagle's Nest is an on-reserve shelter in operation since January 1992. Three of the 13 staff are male. Two of these men are full-time crisis counsellors who work on the frontline with battered women. We also had a male outreach worker who dealt with perpetrators by counselling, healing through native spirituality, and referrals to men's groups/therapists, but he decided to further his education. We are now looking for a Native male to fill this vacant position.

Why did the Stoney Reserve decide to hire men at the shelter? We realized

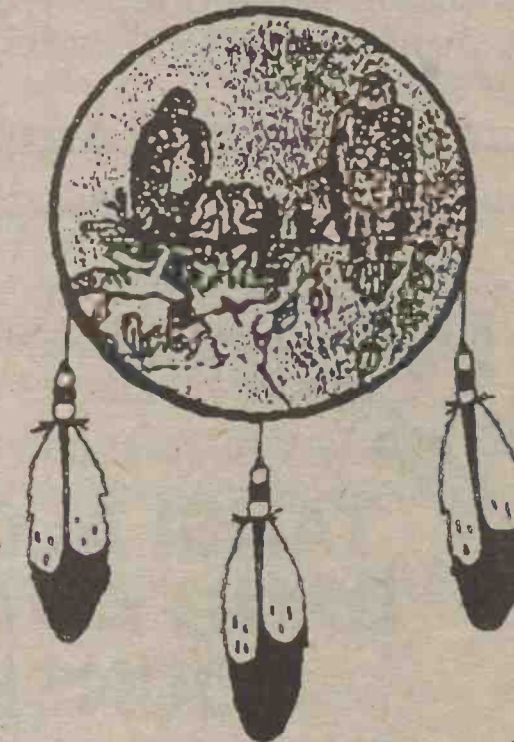
that unless we involved our men in the solutions, things would not improve. Our male staff are viewed as role models both in the shelter and the community. We believe it is important for women in the shelter to see that not all men are violent, and that some can be trusted. Abused women learn that men can be human, caring and that they can greatly contribute to personal problem-solving. The male staff bring a different perspective, and can help instill hope in women who have been beaten to the point of hopelessness. Our male staff also provide a sense of safety to our female clients who often fear for their lives.

In the initial stages, there were discussions about whether having male staff would spark the existing insecurities of some perpetrators. To date, this has not happened. Our male staff are well respected and trusted.

There are only minor disadvantages concerning male staff. For example, one teenaged client who had been abused by her family was so overwhelmed by a caring male person that she began to pursue him with love notes. Intervention took place immediately to prevent

possible problems. Further, some women want to discuss "female problems," and the male staff can become embarrassed. When this happens, the male counsellors refer them to female counsellors.

To truly prevent family violence, men should be encouraged to be part of the solution. For more information, contact:



The Eagle's Nest logo symbolizes a family of eagles representing the strength of the eagle and the strength of the family. The logo shows family unity, and that all members of the family must be involved in preventing family violence.

Terry Fox, Co-ordinator
Eagle's Nest Shelter
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Fundamental changes needed to end violence

By Madeleine Dion Stout
Carleton University

Being a Cree Woman, a health professional and a student of human development have allowed me to keep a lifetime pulse on the oppressive conditions facing Aboriginal women.

When I examine reserve communities, I see occurrences of structural and physical violence where women, for the most part, are the hardest hit. Yet we are increasingly seen as the "backbone of the Indian Nation"—even as we are systematically abused.

To begin, I want to restate the Aboriginal conception of human relations which stresses the multi-generational and "transdirectional" nature of human development. For us, human relations take place in a continuum:

- Discovering the centrality of self, especially individual will and ability or "medicine";
- Transmitting individual power to family through values, attitudes, behavior and institutions;
- Extending the family to the broader end of community and developing agencies to connect diverse groups of people;
- Challenging the existing imbalances between men and women and the cultural divide of all peoples of the world; and
- Recreating self in solidarity with those who are, those who have been, and those who are yet to be.

The key terms here are self, family, community, agency and the world. I deliberately did not use the word "society", a catch-all term that has been used by the mainstream, inadequately, to explain violence against women.

I see another recent example of conflicting belief systems as I contrast reactions of the Cana-

dian public to the massacre of 14 women at the Ecole Polytechnique in Montreal by Marc Lepine on Dec. 6, 1989. On the one hand, the Canadian public described Lepine as a madman who carried out an isolated act of aggression against women. On the other hand, he was condemned as the epitome of a woman-hating society. Although there are elements of truth in both of these interpretations, I do not agree that they adequately explain this blot on Canada's history.

Certainly these arguments are too superficial for explaining the assault Aboriginal women suffer at the hands of men. From my perspective, Marc Lepine and indeed, Aboriginal men, commit violence against women because their "spiritual compact" with themselves, their communities and their heritage have not been fostered. As men-haters themselves, they undermine and destabilize women's position on all fronts and by all means. Therefore the war against women must be fought out in the spirit of every man, in the final analysis.

Some Aboriginal women may chastise the men who block their progress but our culture reminds us that it is women who bear the sons and have major roles in their upbringing and so they are at fault in creating their own oppression. For me, the oppression of women is best understood as the oppression of all men and women. But the overarching explanation for violence directed at women is our propensity to operate in an obsolete, so-called modern pattern which is at odds with the traditional pattern.

The modern pattern is atomizing, mechanistic, and combative. It creates crises which spell more danger than opportunity. It minimizes a sense of self, family and community and it maxi-

mizes powerlessness and alienation, personal disorders and mental health problems. All this, as well as social and economic problems, apathy, dependence on external forces, and the normalizing of high risk behavior mark both Aboriginal and non-Aboriginal communities and scar our women.

Violence against women is another by-product of the modern pattern which is no longer workable inside or outside the Aboriginal community. Unfortunately, there is little evidence to suggest that Aboriginal people themselves are adhering to the traditional, holistic pattern they call their own.

I argue that there has been no significant movement to a new, functional pattern based on holistic Aboriginal traditions because women have been beaten out of the development equation. Women are not given space to sensitize the men to their own dear and Indigenous ways. A recent report from the Assembly of First Nations supports this view:

"Sexism is not merely imposed on First Nations from outside; it has entered our soul. To be blunt, a great many First Nations males need to have their consciousness raised. The women see leaders in particular as being sexist and discriminatory."

No matter if the position of Aboriginal women is explained as complementary but equal, we remain a disadvantaged group in cultural, economic, social and political terms. According to researchers, "registered Indian women" have the lowest level of labor force participation, and less than one-quarter of Indian women on-reserve are employed. Moreover, our literacy rates are low, placing our developmental efforts in greater jeopardy. Further to our economic deprivations, many Aboriginal

women suffer from some form of domestic violence today:

- A study of 300 Micmac women conducted in Nova Scotia by the Native Women's Association revealed that there is 70-80 per cent mental and physical abuse "among married couples under 35 years of age"; 80 per cent physical and mental abuse in common-law relationships; and young widows reported 100 per cent mental abuse and 80 per cent physical abuse during their married lives.

- A study by the Ontario Native Women's Association found that eight out of 10 Aboriginal women are battered.

- A study of Oneida women in the London, Ont. area found that 71 per cent of the urban sample and 48 per cent of the reserve sample have experienced assault at the hands of current or past partners.

- Reliable estimates indicate that between 75 and 90 per cent of the women in some northern Aboriginal communities are battered.

The spiritual and material tug-of-war that tradition enacts on Native women therefore touches on our mothering and cultural roles in real ways since women leaders also solicit the support of Elders when we celebrate the continuity of our traditions in their political efforts. However, where men use Elders to reinforce their power and voices, women are often used by Elders to replicate the way in which women have always been expected to practise tradition: going through the necessary passages to bear and care for children. The danger here is that reactionary Elders will hold back progressive women.

So what can be done to realize zero tolerance of violence against women in Aboriginal communities?

Obviously, we cannot change the historical atrocities

Aboriginal people have suffered. I believe the healing process that has to take place will be a long one because many Aboriginal women are severely wounded. The spillover to our nations is profound and will be until the possibilities for change are seized and favorable changes are brought about. To get there, some things have to be seriously considered.

First, a pattern shift is necessary if violence against women is to stop. However, old sexist structures in a new pattern are unacceptable because structural violence harms Aboriginal women just as physical violence does.

Second, the Aboriginal conception of human relations must recognize the importance of critical social and cultural thought. It is important to recognize and name oppression that is laid on cultural lines. For instance, is the new class of young, educated, male leaders hostile to the Aboriginal women's cause? By the same token, are traditionalists true protagonists for us?

Third, it is important to remember that patterns change through revolution and liberation and, in Canadian Aboriginal communities, the traditional pattern has been challenged over time mostly because the Eagle has been flying with the male wing only. To re-integrate the female wing in the Eagle we have to integrate self, family, community, agency and the world for all Aboriginal men and women in a way that frees the spirit.

(Madeleine Dion Stout is Director of the Centre for Aboriginal Education, Research, and Culture at Carleton University in Ottawa. She has written extensively on issues related to Aboriginal women. This article is an edited version of a paper she presented at George Mason University, in Fairfax, Virginia, and is reprinted from Human Rights Forum.)

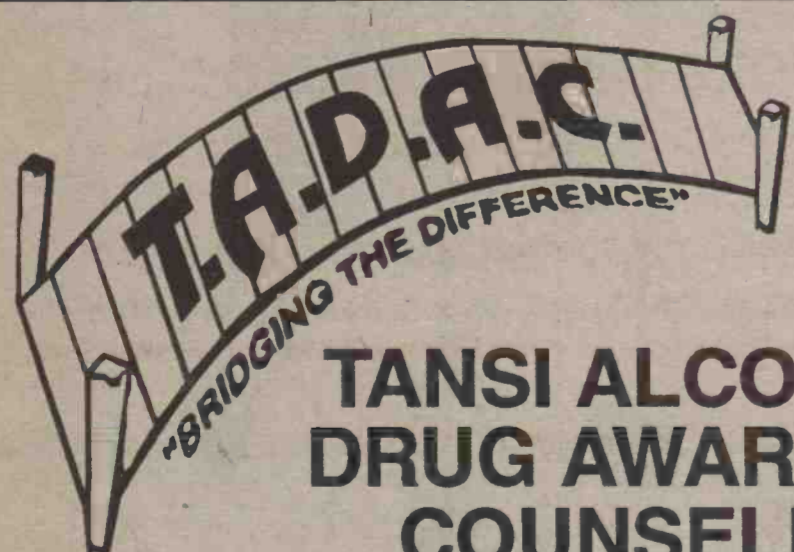
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Based on my experience in the schools and research, I am currently developing a First Nations Youth Violence Prevention Program. This program is being developed in response to the increased violence in many First Nations communities and the new government initiatives on developing and supporting educational programs that are designed to prevent violence from occurring among First Nations youth. However, one of the largest gaps in maintaining a healthy community is the lack of appropriate violence prevention programs.

Research recognizes that children are not only victims of violence but often become perpetrators themselves. Our communities need resources to combat and educate youth to curtail and prevent the incidence of violence among our youth in their families and in the communities. In developing, designing and implementing materials and programs that are relevant to and familiar with First Nations youth in our communities; will also enable us to work towards creating a positive vision for our young people.

The First Nations Youth Violence Prevention Program will be a holistic curriculum that is designed to empower youths in choosing not to become victims or victimizers of violence. The program will help the youth improve their physical, mental, spiritual, cultural and social well-being. Thus, this curriculum will strengthen the child, the family and the community through a holistic approach, similar to the medicine wheel.

The program is designed to be community based with consistent consultation with the community. Schools, youth groups, counsellors, teachers, parents and social workers can implement this program as part of their ongoing programs. This curriculum project will list resource people that teachers or other facilitators may need to assist them in implementing this program.

The First Nations Youth Violence Prevention Program focuses on social skills training. The program teaches many skills such as empathy, impulse control, problem solving, self-esteem and anger management. In the Empathy Unit, students will learn how to identify and understand the feelings of others and themselves in order to provide an appropriate emotional response. In the Impulse Control Unit, students will learn how to problem solve, communicate effectively, and other social behaviour to assist in having healthy relationships with others. In the Self-Esteem Unit, students will learn about the development and enhancement of healthy self-esteem. In the Anger Management Unit, students learn about their anger, how to control it and other stress reduction techniques. The First Nations Youth Violence Prevention Program is not time-based but more of a self-paced program. It is important to use this program to gear it toward the students needs and values in a holistic way.

The First Nations Youth Violence Prevention Program helps youths learn appropriate skills so that they will not become part of the family violence cycle. We believe that this program is one way of eliminating family violence within communities and a program which can contribute to community and family healing.

This curriculum will soon be available for distribution to other schools and other programs. For more information, please contact Sherri Lutz at (604) 652-2214.

Recovery means feeling safe for abuse victim

By Michelle Huley
Windspeaker Staff Writer

Shannon is on the road to recovery. She's recovering from being victimized in two separate abusive relationships.

For her, it has meant learning to believe she and her children are safe.

Feeling safe has taken more than two years, and although she says she still doesn't trust people enough to let them into her home, she has recovered enough to take the next step in her healing process.

Shannon (not her real name) is currently studying to become a psychologist, one who deals with women and children who have been involved in abusive, or sexually abusive, situations.

"I'm very angry at how women are treated, and how little help there is for them," she said.

Shannon is one of many women who attend a support group, through WIN House in Edmonton, for women who have been in, or are currently in, abusive situations.

"I have to keep going to this group



and tell them 'here is what one woman did', and spread the word."

Carol Croxon, Director of the Ojibway Family Resource Centre, Shelter for Native and Non-Native Women in Crisis and Their Children, North Bay, Ontario, agreed involvement in support groups is part of the healing process.

"We have an outreach program situated outside of the (safe) house. It's a neutral place, where we have group

sessions and learn about anger and family dynamics. It's a teaching session. Learning about anger helps arm a person. If you can understand, it helps in the healing journey," Croxon said.

Shannon has been learning a lot. Many of her psychology courses deal specifically with women and abuse, or children and sexual abuse.

"There's not a lot of psychologists who want to deal with child sexual abuse," she said, explaining many don't like to become involved in court proceedings.

"One of the things I like about being single is I'm not willing to take those risks with my kids," said Shannon. Her former partner is currently serving a sentence for sexually abusing a child from another relationship.

She also expressed concern over what her two children learned from her two abusive relationships, pointing out she will be correcting that value system until they are adults.

Family violence has many repercussions for Native kids, said Croxon.

"Many Native kids are not happy

with who they are. They see negative images of Native people on television and in the media. If there's violence in their families, they'll grow up with the understanding that violence is how you get what you want.

"I think that Native people, this is not traditionally the way they've lived," Croxon explained. "Family violence is foreign to them. Family violence happens everywhere. The thing about Native people is it didn't always happen. There was a role for everyone."

She explained the traditional way of life was hard. Everybody had a job to do, and survival depended on everybody doing their job.

"Now men don't have that pride. There's unemployment and women have to abandon their roles and go to work. They (men) feel they're not contributing to family life. They start drinking, they don't feel good anymore.

"With the children we can start from scratch. We need to teach our children the traditional ways," Croxon stated.

"They're our future."

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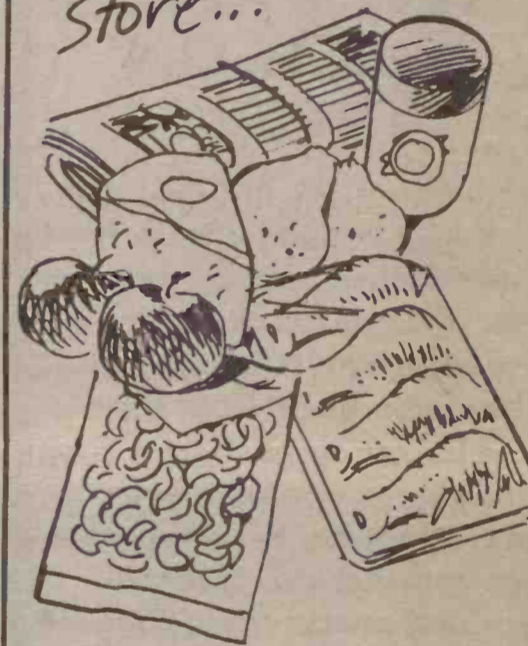
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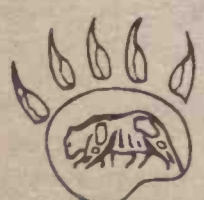
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Suffering... in the name of the Father

By Reverend Marilyn McClung
first reading

Wife battering is a widespread problem in Canada. Women are the victims of physical, sexual, financial and emotional abuse which is inflicted on them by the men who are important in their lives.

This is not a new phenomenon; women have been abused by men over the centuries. The Christian church has played a major role, both by its theology and its practice, in contributing to the attitudes that have led to wife battering.

Our theology has taught women that they are inferior, that they should be submissive and that their husband has the right to treat them in any manner he chooses. Yet, a careful study of both Jewish and Christian scriptures makes it clear that it is not possible to use scripture to justify abuse of persons in the family.

Certainly, Jesus never taught that women were inferior. Rather, women were among his followers preaching the Gospel in the early church. His message was an

egalitarian gospel of peace and love.

Many of the teachings that have contributed to the abuse of women have developed since the time of Christ. The church has historically denigrated the body. The early church fathers were strongly influenced by the concept of the split between the mind and the body in classical philosophy.

In the church, the higher principles of the mind and spirit were labeled male and respected. The lower principles of the body and matter were labeled female and devalued. Men were considered rational and women were considered emotional and carnal.

It was felt that the body had to be subject to the mind so women must submit to men. The male mind having control over the female body led to the husband having the right to correct or chastise the wife.

During the Middle Ages, canon law (the law of the church) gave man the right to control his wife as a possession. These teachings also led to the concept that a man is not emotional. The only acceptable emotion for a man to

exhibit is anger, which could be directed against his wife in the form of physical violence.

The church has allowed patriarchal myths and values to influence its theology. The seeds of wife beating lie in the subordination of women and in their subjection to male authority and control.

Christianity has actively taught that men and women should fit into a patriarchal form of marriage. God is the head of the church, God is male and the man is the head of the family.

Much of the emphasis on the submission of the wife can be traced back to interpretations of Paul's letter to the Ephesians 5:22-24, "Wives, be subject to your husbands..."

The traditional picture that the church has given us of Jesus' mother, Mary, is one of submission as she passively accepted God's will for her. Yet, we could see her as an independent courageous person of faith, willing to do God's will even though life was going to be very difficult.

The insistence that suffering is the highest and holiest of Christian virtues is another theological

concept that has kept the battered women in the abusive situation. "Suffering for righteousness" has long been used by the church as a justification for violence. Surely, God does not mean for people to suffer and be oppressed. The resurrection did occur. The church needs to move from a "theology of the cross" to a "theology of resurrection and liberation."

Women have been encouraged to accept the suffering role. This leads to abuse. We need to discard the idea that abuse is a wife's "cross to bear".

For centuries, women were considered to be a man's possession. Formerly, in the marriage service, the woman was the possession of her father and given away to her husband to become his possession. She would promise to obey her husband.

Divorce is often the only answer in a violent marriage, yet until recent years the church has refused to recognize divorce.

Until recently, the church has dominated women by men predominately having the leadership roles. This, in turn, provided the model for the family. All people

of North America nor European backgrounds have been affected by the patriarchy of the church whether they are religious or not.

But changes are occurring in Christianity. The hierarchical nature of the church is changing. Men and women are working together which models an image of mutuality for families.

Our use of language is changing to one of mutuality and reciprocity. Clergy and lay people are making themselves aware of the nature of wife abuse. There is an air of questioning and a desire to get back to the authentic teachings of Jesus Christ which emphasized equality, mutuality and concern for the marginalized and oppressed.

(Marilyn McClung is a deacon in the Anglican church, presently working at All Saints Cathedral in downtown Edmonton. She has been involved for a number of years, both as an in-house volunteer and as a member of the Board of Directors, at the Edmonton Women's Shelter, which sponsors WIN House, a shelter for women with children who are experiencing family violence.)

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CALGARY NATIVE WOMEN'S SHELTER SOCIETY

Box 61151, Kensington Postal Outlet
Calgary, Alberta T2N 4S6
Phone: 531-1970

-WHO WE ARE

The Native Women's Shelter offers safe accommodation, counselling, support, and referrals to women and their children who considers themselves to be physically, emotionally, or sexually abused.

The program has been specifically designed to meet the unique needs of Native women and families.

-WHAT WE OFFER

We offer a holistic approach to healing that includes traditional Native spirituality concepts and ceremonies, and emphasizes the role of Elders in the development.

-OTHER SERVICES

Outreach services are available to women who do not reside in the Shelter. Support groups are run on a weekly basis. Future plans include a program for Native men. It is our belief that community healing is enhanced by involving the whole family in the counselling process.

-HOW WE GOT STARTED

A group of concerned individuals began to meet in the autumn of 1990. They were of Native and Non-native decent and all had observed first hand the fact that existing shelters for battered women failed to meet the needs of Native women and their children.

-FUNDING SOURCES

We are presently funded by Alberta Family and Social Services, United Way of Calgary, Family and Community Support Services, and private donations.

-WHERE TO FIND US

We are located in the City of Calgary at a confidential address. Our mailing address is:

Box 61151, Kensington Postal Outlet,
Calgary, Alberta T2N 4S6.

Please call (403) 531-1970 or fax us at (403) 531-1977 for more information.

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Broken promises focus of rally

Continued from Page 1

Part of the focus was a list of promises the organizers said the Liberal Party had broken, relating to tax immunity for Native peoples. At the subsequent meeting-cum-press conference, representatives were reminded that they should not have high expectations from the federal government — Prime Minister Chretien had been a cabinet member in 1974 when the caravan was driven away without resolution to their demands.

Despite the memories of that harsh experience, most participants spoke of solving their problems peacefully.

Rose Nixon, a 55-year-old Cree grandmother from Toronto, said she had waited 20 years for the rally and itemized problems which she laid at the government's feet: poor health care, poor housing, poverty. But, she said, guns and knives were not the way to win freedom.

"We can go to war with our prayers, minds and our pencils. We have to bring all tribes together."

She was reacting to Shawn Brant, a Mohawk from Tyendinaga Territory, who said government has engaged Natives as the enemy.

"The government tax policy will impact greatly on

our communities. . . they are declaring war. The next action will have to come from us. We have to be prepared to stand up, mobilize a military defence."

Brant promised, to loud cheers, that if the GST policy is implemented, Natives on reserves will "stand with our people in the cities. They aren't going to split us. The line is drawn."

Cliff Summers of Toronto talked of youth committing suicide out of despair, echoing Nixon's comments, who described a recent experience of attending the funeral of a 12-year-old suicide victim. Youth sees no hope for ending the poverty and despair that surrounds many, he said.

"We can't retreat any further but before we take decisions, we are going to have to talk about it. There is support for us but we have to be careful. The government is trying to trick us with self-government defined by the white government, not self-determination the way we have come to understand it," Summers said.

Part of the organizers' plans are to mobilize widespread support across Canada. Obonsawin said that news clips of the Toronto rally had galvanized many Natives from Vancouver to Halifax to express support.

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Investigation essential, says society's founder

By Michelle Huley
Windspeaker Staff Writer

CALGARY

Education and prevention doesn't help the kids who aren't there to learn.

"I wanted to do something for the children already missing," said Rhonda Morgan, Founder and Chairman of the Missing Children Society of Canada.

Morgan was working with another agency, training to be an investigator, when she decided to found the organization eight years ago.

This society is different from other organizations, she explained, because most other agencies out there focus on education and prevention. The Missing Children Society conducts active searches and acts as a resource for law enforcement agencies.

"There was a need for an organization that would investigate."

The resources and expertise of their professional investigators are available free of charge to parents and police who are searching for abducted or runaway children under the age of 18.

Investigations may include accumulating information, interviewing or re-interviewing witnesses, or distributing photos.

"The most important thing is to gather as much information as you can, as soon as possible, before the trail goes cold. People forget. Things you would never expect them to forget, but they do."

It's important to get the information out as soon as possible.

By using the Pegasus Imaging Software System, an information system donated by a number of corporate sponsors, the society is able to scan photos of the children, their suspected abductors if applicable, and any other relevant information. These files can be sent to border crossings, airports, police departments and frontline agencies within 48 hours.

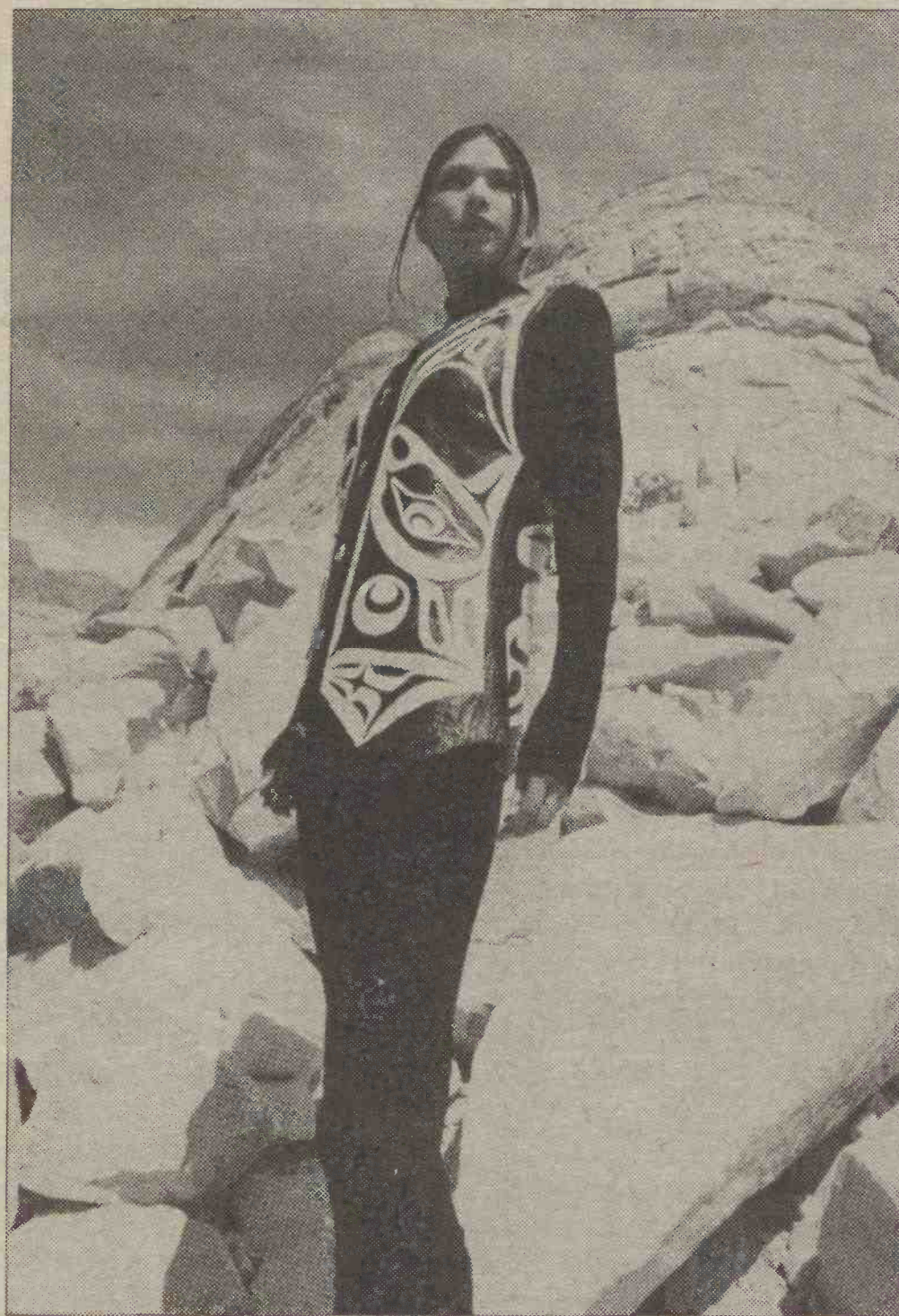
The society also has a team of emergency response personnel available which includes search and rescue teams, dog handlers and dive teams. They work closely with local, national, and international police agencies.

The success rate of the society is about 65 per cent.

"There's no other feeling like it, it's a really good feeling (to find a missing child)," she said. But investigating the cases can be a painstaking process. She describes it as "a whole lot of ups and downs. A lot more down time when leads lead to dead ends."

It's important for parents to educate their kids so they know how to avoid potentially dangerous situations, and what to do if they find themselves in trouble.

"The best thing you can tell your kids is things that make them aware of the situation. There is a problem out there," she said. Parents should tell their kids to yell, scream, kick, and make as much of a ruckus as possible if someone does attempt an abduction.

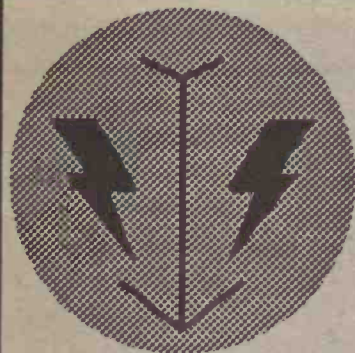


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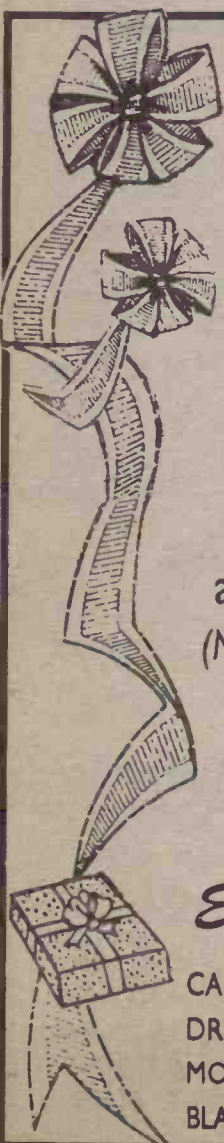


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This month the Environmental Impact Statement (EIS) was submitted to the federal environmental assessment panel reviewing the concept. Copies of the EIS and the Summary may

be found in many libraries across the country.

You have 9 months to study the documents and provide comments on their completeness to the panel. The panel will then decide whether to ask AECL for more information or to proceed to public hearings. From November to March the Secretariat to the panel will hold a series of publicized open houses to encourage and assist you to participate in this important review.

For more information about the open houses or for your own copy of the EIS or the Summary, please complete the coupon below and send to:

Guy Rivérin/Heather Humphries
Federal Environmental Assessment Review Office (FEARO)
200 Sacré-Coeur Blvd., 13th Floor
Hull, Quebec K1A 0H3

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Canoe capsizes

Continued from Page 1

The group then got into a 16-foot canoe they had brought along, but it capsized, throwing the 10 hunters into the water.

Alainga and Kownirk managed to swim to the big boat and survived, although they were soaked and bloated.

"That's what makes it remarkable that they survived, because they were wet right through," Ferris said. "They were able to pull themselves up and take time on the bits of structure that were left. They weren't able to totally get dry."

Kownirk was wearing a floater suit, a type of one-piece survival jumpsuit, which is what helped keep him alive, say rescuers. Alainga was wearing wind pants and clung to Kownirk as he swam to the boat after the canoe flipped.

The search for the missing hunters began the morning of Sunday, Oct. 30, but was hampered by persistent low clouds and snow flurries. Two twin otter planes, a Hercules jet, an Aurora aircraft, two helicopters, a department of Fisheries and Oceans vessel and a chartered fishing boat took part in the rescue effort.

Monday, debris was found floating near where the boat went missing, and was taken ashore for examination. The items, including a cabin door and a flashlight, were identified as pieces of the ship.

The two survivors were found the next day, saying they saw a search plane flying near the wreckage of their boat on Monday, but were not spotted by that plane.

Johnny Shoo, Sammujalie Kootoo, Jopie Panipak, Eepeebee Peterloosie, Iola Nooshoota, Ooleta Pishukte and Kellypiak Pishukte perished.

FRASER RIVER SOCKEYE PUBLIC REVIEW BOARD

PUBLIC NOTICE

The Public Review Board has been appointed to examine management of the Fraser River sockeye. The Board's main objectives are:

- to identify the reason(s) for the discrepancies in the expected and actual number of sockeye salmon arriving on the spawning grounds
- to evaluate the accuracy of the Pacific Salmon Commission's methodology for estimating run sizes and sockeye escapement in the Fraser River
- to make recommendations on how any deficiencies can be corrected, beginning in 1995.

A report must be presented to the Minister of Fisheries and Oceans by February 28, 1995.

The Board will be holding its first public meetings at the Vancouver Trade and Convention Centre, between 9:00 am - 12:00 noon and 1:30 pm - 4:30 pm on

Wednesday, November 23, 1994

Friday, November 25, 1994

Tuesday, November 29, 1994

Interested persons or groups are invited to make presentations to the Board with respect to any of the matters within its mandate. Written briefs are preferred but oral presentations may be accepted.

Please advise the Board as soon as possible of your intent to appear. Written briefs will be welcomed immediately and must be received no later than November 18, 1994. Your briefs should be addressed to the Executive Director at the address below and should be limited to 20 pages.

Further public meetings will be held from time to time and in various places as the Board's work proceeds and these meetings will be advertised. To find out more about participating in the Board's review, call our toll-free information line:

1-800-591-9299

or write:

Sheila-Marie Cook, Executive Director
Fraser River Sockeye Public Review Board
650 - 580 Hornby Street, Vancouver, B.C. V6C 3B6
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First Nations Education Coordinator

Northern Lights College is seeking a person to coordinate and develop programs and services supportive of First Nations student success at the College. This is a new position reporting directly to the Program Director and will be guided by several Advisory Boards in the College region. Although the position is regional in nature, it will be situated in Fort Nelson. Travel throughout the college region will be expected.

RESPONSIBILITIES: First Nations program planning and support services, liaison with community and regional groups, assistance to First Nations students, preparation of proposals to secure expanded program funding, and preparation of staff development programs.

QUALIFICATIONS: The successful candidate will have excellent oral and written communication skills, organizational abilities, and a sound knowledge of First Nations student issues. Preference will be given to applicants with a minimum of a Bachelor's Degree in applied behavioral sciences and experience in a post secondary setting.

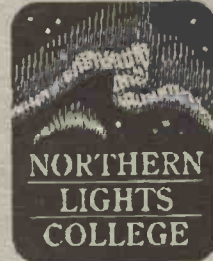
SALARY: As per Collective Agreement

START DATE: As soon as possible **COMPETITION NUMBER: 94:078**

This competition will remain open until a candidate suitable to the Selection Committee is found. **Northern Lights College is an employment equity employer and encourages applications from First Nations persons.**

Resume and letter of application, quoting the competition number, must include names and phone numbers of three current professional references.

Send to the attention of: **John Boraas, Campus Principal, Northern Lights College, Box 860, Fort Nelson, B.C. VOC 1R0. Telephone: (604) 774-2741; Fax: (604) 774-2750.**



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SPR Associates, a research firm specializing in surveys and evaluations, has a number of temporary positions available for experienced Aboriginal interviewers. The work will consist of personal interviews with tenants of CMHC's Urban Native Housing Program in October and November.

Location: various urban locations across Canada. Interviewers will be hired locally to conduct interviews in their region or may be required to travel to other regions.

Requirements: previous interviewing experience and knowledge of Aboriginal culture essential; self-motivated, good communications and organizations skills. Aboriginal language and related education an asset.

Compensation: according to qualifications.

Please mail your résumé as soon as possible to: SPR Associates Inc., 2 Carlton Street, Suite 804, Toronto, ON, M5B 1J3, or by FAX, to: (416) 977-7747.

Help Wanted: Tourism Coordinator

Affiliated Tribes recently received confirmation from the Administration for Native Americans for the development of a new staff position. The title of the new position will be Tourism Coordinator and will report to the Regional Economic Development Coordinator. Duties include the overall management and administration of tourism related activities determined by the ATNI Economic Development Committee. The person filling this position will be responsible for developing and implementing project work plans, as well as managing staff and project consultants. In addition, the Tourism Coordinator will be actively involved in the financial management and long-term budget forecasting for the development of an Indian Country Tourism Network.

This is a full-time position, located at the ATNI regional office in Portland. Candidates should have a four-year college degree, with work experience in the travel-Tourism industry. A strong background in oral and written communications, with marketing and promotion experience a plus. The ideal candidates will have experience coordinating public and private sector agencies, and will have knowledge of various funding sources. This position will serve as a liaison between public agencies and ATNI member tribes.

Send resume, cover letter and salary requirements to:

AFFILIATED TRIBES OF NORTHWEST INDIANS at

825 N.E., 20th Ave., Suite 310, Portland, OR 97232

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- Supervise Band's administrative services
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This position will require commitment and at times availability to work weekends and extended hours.

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