

# Wind speaker

NOVEMBER 1995

Canada's National Aboriginal News Publication

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## QUOTABLE QUOTE

"If you're not going to like the answer, don't bother to ask the question."

— M.P. Jack Anawak on Ron Irwin's decision to send the Nunavut capital decision to plebiscite.

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## Protectors of Ista

Debora Lockyer

A rally and march was held outside the Supreme Court of British Columbia Oct. 16 to protest the logging of the forest on King Island near Bella Coola.

# Chiefs vow to protect land near Bella Coola

By Debora Lockyer  
Windspeaker Staff Writer

## VANCOUVER

The fight to reclaim the forests of Ista has instead claimed its first victim. While her husband was locked behind prison walls on a charge of civil contempt of court for attempting to stop logging on King Island (Ista) near Bella Coola, B.C., Amelia Pootlass of the Nuxalkmc Nation passed away. Her death came just one day after she took part in a rally and march Oct. 16 to help draw attention to her husband's and community's battle to save the territory of the Nuxalkmc; a place the Nuxalkmc believe was the spot from where the first woman descended.

Paul Hundal, legal advisor to the Nuxalkmc said that while

Pootlass had officially died of pneumonia, the stress of her people's struggle was certainly a contributing factor in her death. She collapsed during the march when it reached the logging company's offices. Ambulance attendants refused to hospitalize Pootlass, despite being told of her pneumonia, said Hundal. The next day it was too late to save her, he said.

Pootlass sat in the Supreme Court of British Columbia the morning of Oct. 16 and watched as her husband, Hereditary Chief Lawrence Pootlass, 63, along with two other hereditary chiefs, refused to sign a conditional release promising not to return to the area from which the logging company, Interfor, wanted to harvest timber.

The courtroom was filled to capacity with supporters for the three chiefs, dressed in traditional regalia, and the 18 other

accused.

Lawrence Pootlass, speaking in his traditional language through a translator, said the responsibility he has for the land comes from the Creator and was set down at the beginning of time. The chief said he could not understand why he would be asked to sign a document that is directly opposed to the work governed by 'the Father'.

"We would like to go home, but we will not sign the undertaking," said Hereditary Chief Charles Nelson.

The chiefs believe it is their hereditary responsibility to protect the land and could not sign away that responsibility. Nor will they enter into any land claim talks saying their land is not for sale.

Before the three chiefs were led back into custody, Hereditary Chief Edward Moody, 48,

turned to the supporters and said "We haven't done anything wrong. There is no reason for us to be here. We want to go home." A short struggle with deputy sheriffs ensued. Nelson was dragged from the courtroom into custody, and Moody was pushed along by three officers.

As at a previous court appearance Sept. 27, supporters raised their fists in a salute of solidarity. They broke into song, shed tears and shouted prayers to the chiefs.

The death of Amelia, however made short work of their stay behind bars. Pootlass, signed the undertaking so that he could tend to his wife's funeral arrangements and other affairs. The other chiefs felt a higher obligation to go back to the community and mourn with Pootlass so also signed the agreement. All accused will be

back in court Dec. 4 for trial.

The group was arrested Sept. 26 when an RCMP assault force landed on the remote island off the B.C. coast. The Nuxalk had teamed up with environmentalists in early September to protest the logging of area.

In a statement read at the rally for the chiefs on Oct. 16, Fay Edgar said "Interfor has continually raped our lands and continues to do so today. Our own forages, hunting grounds, fishing grounds, grave sites and sacred areas are being destroyed."

Our fish and animals that we need to feed our peoples are disappearing. Our food plants, medicinal plants and trees are being trampled on and destroyed. All for the corporate value of the lumber. We the Nuxalk people, Nuxalkmc, did not give Interfor permission to destroy our land and resources in this way."



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## CANDO AWARDS '95

In a special pull-out feature, *Windspeaker* takes a look at some of Canada's most accomplished economic developers and the projects that have brought them recognition and an award for their achievements.

See Pages 27-33.

## AWARENESS MONTH

Carry-The-Kettle Reserve in Saskatchewan is celebrating a new lease on life having completed a community self-esteem program. The results are remarkable and have given the community great hope.

See Page 28.

## AD DEADLINES

The advertising deadline for the December issue is Thursday, NOV. 16, 1995.

## Ontario chiefs pull out of treaty

By Sam Laskaris  
*Windspeaked Contributor*

TORONTO

The Williams Treaties no longer exist. And life will resort to what it was like in the pre-1923 era.

Those are the messages seven Chiefs from First Nations groups announced at a news conference in Toronto on Oct. 19. The seven Chiefs, who collectively represent about 7,000 people in Ontario, signed a declaration which stated they were withdrawing from the Williams Treaties.

This pact, originally signed in 1923, spelled out hunting and fishing protocol in an area covering about 20,000 square kilometres in Ontario.

"By withdrawing from this treaty, what we're doing is what

the Ontario and Canadian governments have already done," said Chief Jeff Monague of the Beausoleil First Nation.

"They have never honored this treaty. They have in effect withdrawn from this treaty."

Besides the Beausoleil First Nation, other groups involved were Alderville First Nation, Chippewas of Georgina Island, Chippewas of Mnjikaning, Curve Lake First Nation, Hiawatha First Nation and Mississaugas of Scugog Island.

The Chiefs opted to withdraw since they were unable to resolve several issues relating to the Williams Treaties through court action and negotiations with the provincial and federal governments.

Though only one of what they believed were many transgressions, the so-called last straw for the Chiefs was a move made by Chris Hodgson, the

Minister of Natural Resources in Ontario's new Progressive Conservative government.

This past August he cancelled the Community Harvest Conservation Agreements, which had been implemented earlier in the year by Ontario's then New Democratic Party government.

Hodgson gave each of the seven Chiefs a 30-days written notice on Aug. 30 that the government planned to cancel the agreements. The Chiefs filed a motion for an injunction prohibiting such action. But they were told on Sept. 29 the Ontario Court had denied the request.

Monague said now was the right time to withdraw from the long-standing pact.

"To protect our people for the future, we need to take some drastic action," he said. "We're at the point now where we say let's stop in 1995 what was sup-

posed to happen since 1923."

In a news release, the Chiefs said the cancellation of the harvest agreements shows the government "favors confrontation over co-operation." The Chiefs, however, are anxious to sit down with government officials to hopefully iron out their differences.

By withdrawing from the Williams Treaties, Monague said the First Nations people would return to their relationship with governments as it was pre-1923. Communities will recognize the harvesting activities of their own members and ensure both safety and conservation practices are in place.

As far as the provincial government is concerned, First Nations people must now adhere to Ontario fish and game laws. Those who disregard such laws are subject to penalties and fines.

## Nunavut residents making capital choice

By Lisa Gregoire  
*Windspeaked Staff Writer*

OTTAWA

Nunavut leaders don't have to play hot potato with Nunavut's seat of government anymore.

After more than a year's worth of hand-wringing, research and plenty of evasion on the part of Nunavut leaders, Ron Irwin, Minister of Indian Affairs and Northern Development (DIAND), threw the potato into the laps of Nunavut residents last month by deciding to let the issue resolve itself in a vote.

But Irwin's decision, made at a September leader's meeting in Rankin Inlet, NWT, has some people wondering who's controlling the Nunavut agenda.

"I think the minister had pretty well made up his mind long before that meeting in Rankin," said John Amagoalik, chief commissioner of the Nunavut Implementation Commission (NIC), the body appointed to recommend a process for selecting the capital.

The NIC said that on purely technical grounds, Iqaluit was

the best choice for the capital. It also recommended against a plebiscite, saying it would be divisive.

"I certainly have no indication that [Irwin] went up there with [a decision] in mind," said Ken Wyman, executive director of DIAND's Nunavut Secretariat. "The decision was made when he was [in Rankin Inlet]."

Nunavut's MP, Jack Anawak, who is also Irwin's parliamentary secretary, said Nunavut leaders have been pressing Irwin for a decision on the capital selection process for a long time.

"They told him he had to make a decision so he said, 'Okay, I've made a decision. We're going to have a plebiscite,'" Anawak said. "If you're not going to like the answer, don't bother to ask the question."

Anawak, who is from Iqaluit's capital rival Rankin Inlet, has always supported a vote to decide the issue.

"We don't think Irwin is listening to the Inuit leadership except his parliamentary secretary," said Iqaluit mayor Joe Kunuk.

The vote will likely take place December 11, 1995, to co-

incide with municipal elections across the NWT.

Canadian citizens, 18 years old or older, who have lived in the Northwest Territories for at least the past year, will be eligible to vote. Iqaluit, population 3,900, and Rankin Inlet, 1,900, will be in the race for sure. As of late October, it was not clear whether Cambridge Bay, 1,200, would also be on the ballot.

Rankin Inlet rests on the western shore of Hudson's Bay, in the geographical centre of Nunavut. Iqaluit, Nunavut's largest community, is located on the southern tip of Baffin Island, north of Quebec across Hudson's Strait. Cambridge Bay is above the Arctic Circle in western Nunavut.

The vote will not be legally binding, Anawak said. It's more of an opinion poll. But Irwin said last month he would go to Cabinet with whatever the people of Nunavut decide, Anawak said.

"The Cabinet, I'm sure, is not going to get caught up in the legality that it's only a public opinion poll," Anawak said. "They'll listen to Irwin who, as far as I'm concerned, is a pretty reasonable man."

Baffin residents, who make

up 53 per cent of Nunavut's population, will most likely vote for Iqaluit. Keewatin and Kitikmeot residents, who are far removed from Iqaluit, will most likely vote for Rankin Inlet. They make up the remaining 47 per cent of the population. That could make for a tight race.

Local politicians, business people, and other interested parties have been campaigning for their respective communities for more than a year. "The Iqaluit for Capital Committee" got resolutions passed by Montreal and Ottawa city councils to support Iqaluit's bid for capital. Iqaluit mayor Joe Kunuk even played host to the mayors of both cities on a recent weekend visit to Iqaluit, "...to put into perspective all the figures and facts we fed them."

Rankin Inlet mayor Keith Sharp said southern support doesn't mean a thing. He said Rankin Inlet hamlet council considered wooing the Winnipeg city council to pass a similar resolution for their community, but decided against it.

"It's a northern vote. What difference does Winnipeg make? Ottawa make? Montreal make? It's a northern decision," Sharp said.

## NATION IN BRIEF

## Chretien to face Aboriginal court

Native leaders in Ontario say they will set up a First Nations International Court with Jean Chretien as the first defendant. Regional Chief Gordon Peters said Chretien has until the end of November to reply to the indictment papers delivered to his office. The indictment says the Canadian Government has interfered in the internal affairs of sovereign First Nations and imposed Canadian law on Aboriginal peoples without their consent. Chretien faces trial when the Aboriginal court convenes next April.

## B.C. bands sue the province

The Province of British Columbia is being taken to court by the Pentiction, Upper and Lower Similkameen Bands over a road access dispute. The government believes certain roads on these reserves are public property. The bands claim the roads are private. The band no longer permits the Ministry of Transportation and Highways to perform snow removal or repairs on the roads. Road maintenance should be done by band personnel and paid for by the ministry, they say. The Pentiction band plans to sue the B.C. Government for trespass on its reserve.

## Rights are rights despite location

Executive Director of the Dakota Ojibway Tribal Council in Manitoba said the rights of Aboriginal people who choose to live in cities have to be defended because their rights are portable and don't end at the boundary of their reserve. Kathy Whitecloud-Roth said there have been occurrences where people were refused social assistance because they are First Nations people and were told to go home to collect their welfare cheques. They have the right to live where they want without penalty, said Whitecloud-Roth. This means they should be eligible for services afforded all other citizens.

## Youth to benefit from program

The Assembly of First Nations has announced a program that will assist First Nations Youth in becoming self-sufficient. The Youth Service Canada Program will target about 240 youth between the ages of 17 and 25 and provide community service work and experience for over 17,500 youth during its four-year mandate. It will help young people to develop skills and acquire experience that will assist them and their communities. The program is aimed specifically at First Nations

youth living on reserves and it recognizes their unique culture, language and identity which make First Nations a people with different and unique needs and aspirations, reads an AFN press release.

## Employment equity award won

One of the largest private employers of Aboriginal people in Canada and a company wholly owned by the Inuit people across the Northwest Territories, is the first Aboriginal-owned company to receive a 1995 Merit Award for achievements in employment equity. Northern Transportation Company Limited was presented the award in Toronto by the Conference Board of Canada. The company is the main marine transportation link for more than 50 Canadian and Alaskan communities, defense sites, the exploration industry and businesses spread along the Arctic coast from Hudson Bay to the Bering Strait. "This award is particularly humbling to us because of the larger size and high quality of the organizations that have won it in the past. We're justifiably proud of the fact that our small company has been able to play a role in the economic well-being of Canada," said Eddie Dillon, vice-chairman of NTCL.

## First N

By Alex Roslin  
*Windspeaked Correspondent*

QUEBEC

Quebec can't keep its borders if it separates, Nations Chiefs meeting in Quebec City in early October.

"Forcible inclusion of peoples into any new independent state is contrary to traditional law and we will not," said the Chiefs in a statement entitled, "Reaffirmation of the Rights of the Aboriginal Peoples of Quebec and Labrador's Right to Peace and Friendship."

The statement rejects double standards that allow rights to be claimed by others and yet denied to the right of Quebecers. "a consultative referendum on their future," but decry our Peoples and territories not be bound or otherwise affected by its outcome."

The Chiefs' declaration followed a statement by Native affairs advisor Cliche that an independent Quebec's territorial integrity would be recognized by Canada, the U.S. and

## Provinc

By Cole Pederson  
*Windspeaked Contributor*

GRANDE PRAIRIE

The Government withdrawn from an agreement with the Bernard Ominayak of the Nation and former Pr

Alberta's withdrawal from the Grimshaw Accord was announced in Grande Prairie in early October by Mike Cardinal, minister responsible for Aboriginal Affairs.

In the accord, Getty committed the Province of Alberta to transferring up to 246 sq. km (95 sq. miles) of land traditionally claimed by the Lubicon to federal jurisdiction if requested to do so. By virtue of right under the accord, 204 sq. km (79 sq. miles) was available in the Grande Prairie area. The accord excluded a 42 sq. km portion, specifically the area to be exercised without federal jurisdiction from Lubicon, and others not to seek an agreement later.

The package was finalized. "Right now, none of us is back to square one, Getty's statement. Cardinal based his decision on the size of the Lubicon. "The Grimshaw Accord population of 474 people had a land settlement. Another breakaway province was recognized as a separate entity. The Lubicon Lake to Windspeaked through Lennarson.

"The province is m



## News

## First Nations say No to PQ

By Alex Roslin  
Windspeaker Correspondent

## QUEBEC

Quebec can't keep its present borders if it separates, said First Nations Chiefs meeting in Quebec City in early October.

"Forcible inclusion of our peoples into any new independent state is contrary to international law and we will oppose it," said the Chiefs in a statement entitled, "Reaffirmation of Aboriginal Peoples of Quebec and Labrador's Right to Co-exist in Peace and Friendship."

The statement rejects "all double standards that would allow rights to be claimed by others and yet denied to us." The Chiefs also say they respect the right of Quebecers to hold "a consultative referendum" on their future, "but declare that our Peoples and territories will not be bound or otherwise affected by its outcome."

The Chiefs' declaration followed a statement by Quebec Native affairs advisor David Cliche that an independent Quebec's territorial integrity would be recognized by Canada, the U.S. and some

can countries.

In an interview with *The Eastern Door*, Kahnawake Chief Billy Two-Rivers said, "We cannot believe everything that the Quebec government says but we will take every precaution to protect our interests."

"The next step is to distribute this declaration to the widest possible audience both nationally and internationally."

"We want to make it clear and leave no doubt about our position on Quebec territorial integrity. We own this land and we will not be forcibly included in a separate Quebec," he told the *Mohawk* weekly.

Polls showed the Yes and No double neck-and-neck in the final weeks before the October 30 vote. The Crees of Northern Quebec planned their own referendum for Oct. 24, and the Inuit two days later.

First Nations arguments against Quebec's territorial integrity were given a boost in mid-October with the release of a 490-page study by Montreal constitutional lawyer Paul Joffe, entitled, "Sovereign Injustice."

The study, prepared for the Grand Council of the Crees, is an expanded version of a report submitted by the Crees to the

United Nations in 1992.

Joffe marshals numerous international legal opinions to support the argument that Quebec doesn't have a legal right to secede from Canada, much less the right to remove the First Nations from Canada.

The only way the separatists can hope to gain international recognition of an independent Quebec is by establishing "effective control" over its territory.

But, asks Joffe, "what will the Quebec government do if Aboriginal peoples and others continue to respect and apply the laws of Canada, including maintenance of their territories within Canada and implementation of Canadian programs and services?"

"Will the Quebec government resort to the use of force against Aboriginal peoples?"

Cree lands have changed hands at least four times—in 1670, 1870, 1898 and 1912—transferred between kings as gifts, deeded between colonial companies and governments, all without Cree knowledge or consent, says Grand Chief Matthew Coon Come in the introduction to the study.

Now, Quebec threatens to do it again.

Take charge of destiny,  
take care of mother earthBy Allison Kydd  
Windspeaker Contributor

## BEIJING, China

The Republic of China has become a popular destination for tourists, business people and politicians. However, Marge Friedel of Duffield, Alberta didn't spend twenty-four days in Beijing this August just sight-seeing and making business contacts.

She was there on behalf of the women of the world and First Nations and Metis women in particular. It was through her membership in the organization National Metis Women that she first became involved in the planning process for the United Nations Fourth Conference on Women.

Friedel attended the conference in an official capacity. As co-chair of the Beijing Facilitating Committee, she was one of those acting as a go-between for the United Nations conference and the non-governmental organizations' Forum on Women (NGO), held in Huairou, China at the same time.

Every day she travelled the 50 km back and forth between the two cities, reporting on proceedings, arranging meetings and lobbying for better conditions for delegates.

Friedel was particularly interested in presentations by First Nations women. For instance, there was the plenary session led by Winona Leduc, co-chair of the International Indigenous Women's Network. Friedel quotes Leduc extensively when she describes how "what befalls our Mother Earth affects her daughters".

One of Leduc's major themes says however much women petition for equal rights, they will never be in charge of our destinies unless they challenge the economic and political structures which damage the earth.

Friedel also would rather talk about "responsibility" than "rights". She points out



Marge Friedel

that for this reason many First Nations representatives don't want other women speaking on their behalf. Concentrating on such issues as gender equality can distract attention from the more basic issues, such as the way we care for our environment.

While she was in China, however, Friedel found there were some gender issues which couldn't be avoided. Not only were the official government hosts somewhat uncooperative when it came to improving conditions for delegates, but the Chinese on the street were aloof.

Apparently there had been some negative propaganda beforehand. The Chinese people expected such things as delegates parading naked and taking part in huge demonstrations.

When the wild behavior they'd expected didn't occur, the ordinary Chinese gradually relaxed, so there was more camaraderie between them and the various representatives. It took some time, however, to overcome the inconvenience of poor facilities and limited access for persons with disabilities.

Though the Chinese government was only grudgingly helpful and the constant police surveillance was somewhat intimidating, Friedel speaks admiringly of the local volunteers who had been recruited for the conference.

## Province backs out of deal

By Cole Pederson  
Windspeaker Contributor

## GRANDE PRAIRIE

The Government of Alberta has officially withdrawn from an agreement between Chief Bernard Ominayak of the Lubicon Lake Indian Nation and former Premier Don Getty.

Alberta's withdrawal from the 1988 Grimshaw Accord was announced in Grande Prairie in early October by Mike Cardinal, minister responsible for Aboriginal Affairs.

In the accord, Getty committed the Province of Alberta to transferring up to 246 sq. km (95 sq. miles) of land traditionally claimed by the Lubicon to federal jurisdiction if requested to do so. By virtue of right under constitutional land transfer obligations, 204 sq. km (79 sq. miles) was to be transferred, and the other 42 sq. km (16 square miles) was available in order to reach agreement.

The accord excluded subsurface rights on the 42 sq. km portion, specified that these would not be exercised without surface access permission from Lubicon, and committed the Lubicon members not to seek an expanded land settlement later.

The package was ratified by the Lubicon membership and a written agreement was later finalized.

"Right now, none of this is on the table. It is back to square one, generally," Cardinal said in his statement.

Cardinal based his announcement on changes in the size of the Lubicon Lake band.

"The Grimshaw agreement was based on a population of 474 people, but since then one group had a land settlement and now there's another breakaway portion that's looking at being recognized as a separate band."

The Lubicon Lake Indian Nation responded to *Windspeaker* through their advisor, Fred Lennarson.

"The province is misrepresenting the issue in

three major ways. First, the Grimshaw Accord was not an offer, it was an agreement. Second, the agreement was not based on band size, it began when Mr. Getty specifically suggested putting the question of numbers aside and agreeing as two honorable men to an amount of land that would be fair. Finally, the notion of an exodus of band members is false," Lennarson said.

He argued that the three new bands, used as evidence of a reduction in band size, do not, in fact, represent any large reductions at all.

"The Woodland Cree Band was put together by the federal government by including some traditional Lubicons, some people added to the Lubicon band list since Grimshaw under C-31, and several people from a variety of other bands or towns nearby. The Loon River Band is a traditional band that has been seeking recognition since the 1930's and has always included some people also on the Lubicon list. The new group that calls itself the Little Buffalo Cree is not a band at all, but simply a family group that has been unable to get elected to band council and now wants a separate seat in negotiations."

Billy Joe Laboucan, who heads the Little Buffalo Cree, counters this last claim.

"As Cree society grows there have always been divisions of bands and this is an example of that traditional process at work."

On the issue of Alberta's new position, Laboucan said "We have no influence on how provincial and federal governments think. We're just seeking a fair and equitable settlement for the people here that Bernard Ominayak no longer represents."

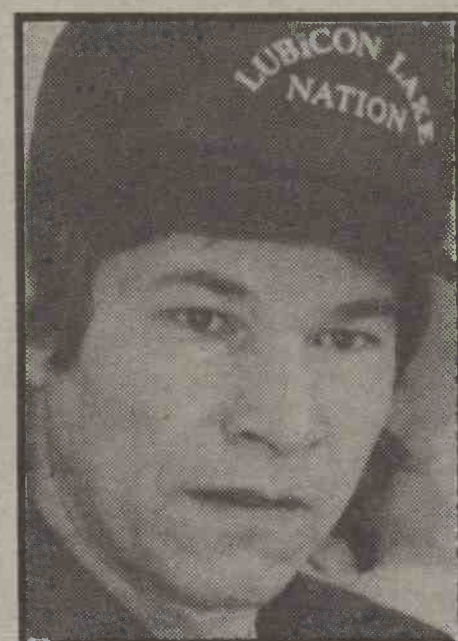
On the larger issue of band size, Lennarson said the Lubicon band list is about the same size as it was at the time of the Grimshaw Accord.

He also argues that the bands who signed Treaty No. 8 each determined their own membership, and states that the Lubicon

insist on the same treatment.

Lennarson concluded that the province's new position is an attempt to influence federal-Lubicon negotiations where Alberta has no role.

"Their action begs the question, 'Can they get away with it?'" said Lennarson. "If they can, then it will be a serious setback to the negotiations and to the Lubicon people. It would push everything back to before Grimshaw."



Chief Bernard Ominayak



Mike Cardinal

## Treaty

to happen since 1923." In a news release, the Chiefs announced the cancellation of the harvest agreements shows the government "favors confrontation and cooperation." The Chiefs, however, are anxious to sit down with government officials to fully iron out their differences.

Withdrawing from the treaties, Monague and First Nations people return to their relationship with governments as it was in 1923. Communities will resume the harvesting activities of their own members and ensure safety and conservation practices are in place.

As far as the provincial government is concerned, First Nations people must now adhere to fish and game laws. Those who disregard such laws are subject to penalties and

## choice

percent of Nunavut's population, will most likely be Iqaluit. Keewatin and northern residents, who are far from Iqaluit, will most likely vote for Rankin Inlet. That makes up the remaining 47 percent of the population. That's a tight race.

Local politicians, business and other interested parties have been campaigning in their respective communities for more than a year. "The Northern Capital Committee" has passed resolutions by Monday Ottawa city councils to support Iqaluit's bid for capital.

Iqaluit mayor Joe Kunak has stayed host to the mayors of the other cities on a recent week-long trip to Iqaluit, "...to put into perspective all the figures and to feed them."

Rankin Inlet mayor Keith Macdonald said southern support doesn't mean a thing. He said Rankin Inlet hamlet council would be voting for the Winnipeg council to pass a similar resolution for their community, and voted against it.

What's a northern vote. What does Winnipeg make? Montreal's a northern decision," said Macdonald.

It recognizes their identity which make them different and unique in an AFN press release.

## Card won

Employers of Aboriginal people, many wholly owned by the Northwest Territories, is expected to receive a 1995 award in employment equity. The award is by the Conference of Aboriginal Peoples of Canada, the main marine organization in the Arctic region. It has more than 50 Canadian and international sites, the exploration of the Arctic coast along the Arctic coast. "This award is because of the larger organizations that have been able to play a role in Canada," said Eddie Lennarson.

## The Crees have spoken

By Lisa Gregoire  
Windspeaker Contributor

## OTTAWA

We won't go.

That's what thousands of Quebec Crees said Oct. 24 in a vote on whether they agreed to letting the Quebec government appropriate the James Bay Crees and their traditional lands into a sovereign Quebec.

"We are no longer prepared to be treated like cattle in the field," said Matthew Coon Come, Grand Chief of the Quebec Crees, at a Montreal press conference Oct. 25. "We and our territory will not be forcibly included in an independent Quebec."

About 5,000 James Bay

Cree citizens returned to communities from hunting camps across the James Bay territory to vote. And those too far away were polled via helicopters.

Seventy-seven per cent of eligible voters cast ballots in the Cree referendum and more than 96 per cent said No.

"We won't go. To forcibly separate us from the rest of Canada would be unconstitutional, illegal and undemocratic," Coon Come said. It would effectively be the kidnapping of a people.

His people are opposed to violence and that they would make every effort to resolve the Quebec sovereignty question democratically. "But we will not be passive in any strategies of inequality and unilateral actions. We know our rights."





Though tragedy struck the walk in July with the death of a 3-month-old baby girl, the Native Youth Movement continued its trek across Western Canada to raise awareness of the problems facing young people today.

# Native youth walk the walk

By Debora Lockyer  
Windspeaker Staff Writer

VICTORIA

A Native group from Winnipeg, hoping to raise awareness of the many serious problems facing the country's Aboriginal youth, ended a 10-week walk across Western Canada when they arrived in Beacon Hill Park in Victoria, on Sept. 13.

The group, which calls itself the Native Youth Movement, and its trek Walk and Talk '95, wants people in positions of responsibility to understand that youth suicide, alcohol and drug abuse, violence and youth gangs are problems that require immediate attention.

The group was 30-strong when it left Winnipeg on July 9. It traveled through Regina, Calgary, Banff and Vancouver, and made other stops to discuss the initiative. While only seven walkers - Renee Thunderhawk, Peter Bighetty, Karen Angeconeb, Kim Sayer, Harvey Sinclair, Russell Angeconeb and Cecil Sinclair - completed the entire journey, the walkers were joined along the way by many young supporters and numbered as many as 57 at one time.

Walk organizer Edee O'Meara, 25, had the original vision of the trek and was part of the walk until tragedy struck outside Calgary. A drunk driver hit the camper that was accompanying the walkers and Edee's 3-month-old daughter was killed. Her five-year-old son Josh, along with nine other youth were also injured.

Steven Allen Youle, 23, of Gleichen, Alta was charged with impaired driving causing death.

"[The accident] made a lot of our people more determined to finish, to keep going," said O'Meara. After taking time to bury her baby, and to take part in some healing ceremonies at Tsuu T'ina First Nations near Calgary, O'Meara rejoined the group in Golden, B.C.

O'Meara is particularly concerned with the number of young Native people joining gangs in Winnipeg and getting involved in shootings, drugs, and child prostitution. Several young people have died in Manitoba's capital in gang related incidents this year.

"The only way out of those youth gangs is death," said O'Meara in an interview with the Times Colonist, a newspaper in Victoria. "Our young Indian people are killing each other off. Our Elders are burying our youth."

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# Health care an issue with AFN chiefs

By Debbie Faulkner  
Windspeaker Contributor

CALGARY

More than 175 Assembly of First Nations chiefs who met near Calgary Sept. 21 and 22 voted to administer a dose of political pressure to ailing relations between the assembly and Health and Welfare Canada.

"We know that the government has not been listening to Native leaders for a long time," said National Chief Ovide Mercredi at the national emergency chiefs' meeting on First Nations' health. "[The government] has clearly demonstrated a lack of respect."

Four resolutions passed by delegates at the two-day conference, hosted by the Tsuu T'ina First Nation, focused on assembly-federal government relations. The first resolution the chiefs passed called for the resignation of Canada's Minister of Health, Diane Marleau.

"She has not posed the issue of health based on needs," one chief told delegates. "Instead, the Finance Ministry of Canada has overridden her. [Native health care] is budget-driven to deal with the deficit of Canada."

"We gave them a couple of years to produce and they have not produced," added Chief Jim Bear of Manitoba. The chiefs are frustrated with the Health minister for planning to limit the 1995 Native health-care budget of \$520 million to six per cent growth in 1996 and three per cent increases for each of the following two years. The proposed increases will not ensure the existing level of health care, given a First Nations birthrate is double the general Canadian rate.

According to the assembly, the capped budgets also violate the commitment the federal Liberal government made in its pre-election "Red Book" to secure a standard of living and quality of life for Native people which is equal to other Canadians.

Chief Roy Whitney of the host Tsuu T'ina Nation urged delegates to base their health-care case primarily on treaty

rights.

"We have to keep the treaty in mind," he said. "The Red Book is not going to save us." Later on, delegates passed a resolution authorizing Mercredi to demand an emergency meeting with Prime Minister Jean Chretien.

The chiefs also passed a resolution calling for greater Aboriginal involvement in determining Native health-care policy and practices. In this resolution, which called for the establishment of a First Nations-federal government bilateral process on health, the chiefs-in-assembly would recognize health as a treaty and Aboriginal right, and as a basic human right. Existing First Nations health policy or legislation would also remain unchanged for three years.

"This resolution talks about the need to develop a position or strategy," said Mercredi. "There is nothing here that will override what a community is [already] involved in." His comments followed a concern expressed by Chief Ronald Morin of the Enoch Cree First Nation, about how the proposed bilateral process would affect existing negotiations between Treaty 6 Nations and the federal government.

The chiefs passed another resolution rejecting any attempt by the federal government to shift or off-load health-care costs onto First Nations. The resolution stated that any such off-loading would violate the federal government's trustee or "fiduciary" duty to the First Nations.

Resolutions passed at the Calgary conference will form part of the assembly strategy to be presented at the National First Nations Health Forum in North Vancouver, B.C., on Nov. 1 through 3.

Registrations at the Calgary conference, jointly sponsored by the assembly and the Alberta Indian Health Care Commission, totaled 575, including 179 chiefs or their proxies. Conference special guest speakers included Mercredi, Manitoba Member of Parliament Elijah Harper and renowned architect Harold Cardinal.

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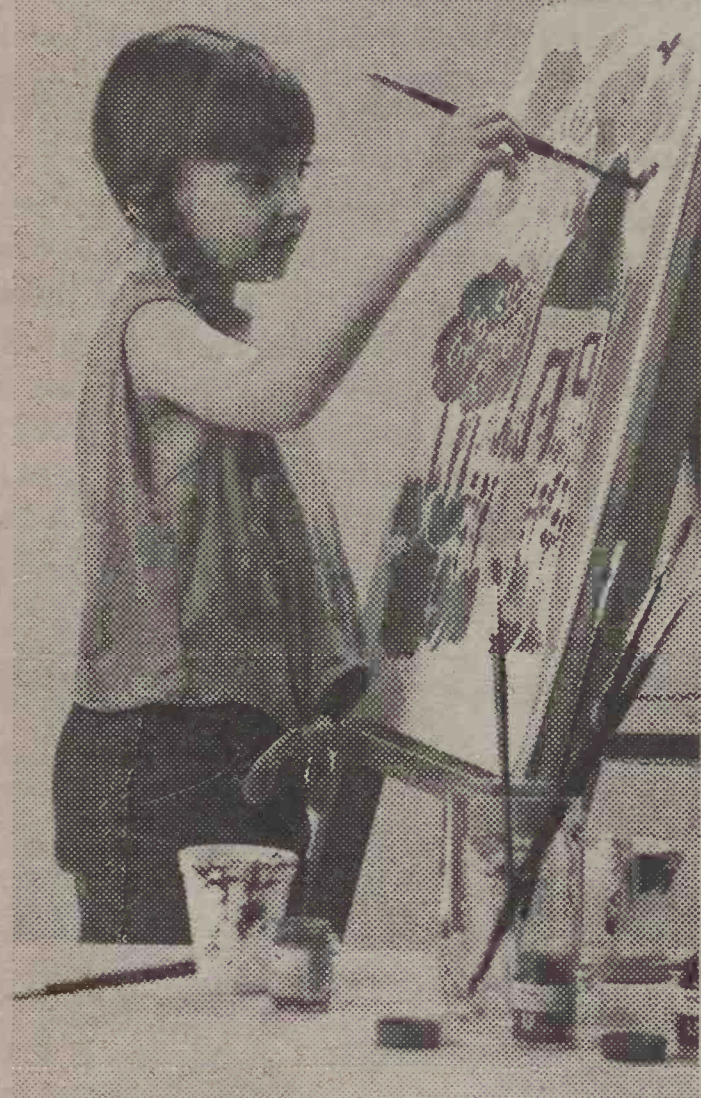
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## Nations awake

Native nations are pushing back, bumping bellies with the big boys, putting a collective foot down and saying 'We're just not going to take your garbage anymore.' And all there is to say about this phenomenon is 'It's more than about time.'

If you've been paying close attention to Native news makers in Canada you'll notice the swell of protest that is reaching even the most remote areas of the nation. While we've come to expect strong words from the Mohawks of central Canada, and have never underestimated the arguments made by the James Bay Cree, it's the rest of Canada's First Nations that are beginning to put the screws to the status quo. 'Life as we've been living it just isn't good enough. Our voice, even if it is but a small one from the wilderness, must be heard.'

This new resolve and empowerment was never more prevalent than in a small courtroom in the Supreme Court of British Columbia on Oct. 16 when three hereditary chiefs of Bella Coola chose to remain behind bars rather than sign away their dignity and responsibility to their people.

By refusing to sign a release document that said they could not return to their land and protect it against unauthorized logging, the chiefs declared they were willing to make a sacrifice, to be held prisoner by the courts of Canada. Their goal was to make the point that this country had failed them, the government had failed them, the law had failed them, so now it was time to take matters into their own hands.

The wonderful thing about this day was knowing that there was a room full of people, members of the community, who stood staunchly behind the chiefs, and each one of these people would have gladly taken his or her place beside their leaders. Bravo to the people of Bella Coola. Bravo to any other community preparing to draw a line in the sand.



## Who Owns Offshore Fisheries and Bodies of Water?

### GUEST COLUMN

Jack D. Forbes  
University of California

The issue of fisheries is becoming more and more important, especially with the tremendous depletion of important species in virtually all parts of North America.

Native nations need to take a good, hard look at the marine and lake fisheries issue, along with the related issues of shellfish, sea vegetables, and crustaceans.

Why? Because most treaties with First Nations seem to have failed to provide for a cession of large bodies of water including the ocean shore from mean high tide line out to the rocks, islands, and fishing-hunting zones of Native people.

Similarly, treaties often failed to cede ownership of inlets, bays, rivers, wetlands, larger lakes, etc.

What this means is that under the Fifth Amendment of the United States Constitution the Native Nations are still the owners of the unceded waters and of the fishing and gathering rights therein.

I would think that the same would apply in Canada, in that "Crown Lands" could not include that which was never ceded to Britain.

Of course, the language of each treaty and each

claims case will need to be examined to see if water areas were specifically ceded or not. If research confirms that large areas of water and ocean were not ceded, then several possibilities present themselves.

Let us suppose, for example, that the Washoe Nation has never been paid for Lake Tahoe. We would know this by checking the Washoe claims case settlement to see if the computation of acreage included only land acreage. If the area of Lake Tahoe itself was not included, then the Washoe Tribe can form a Lake Tahoe Authority which can assume direct control over the use of the lake's surface and fishery.

For example, the tribe can charge for all of the docks which extend beyond the edge of the lake, can charge a fee or license for all boats placed in the lake, and can require fishing licenses for all who seek to fish in the lake. Washoe tribal licenses and fees would replace all California and Nevada state fees currently collected.

Along the entire Pacific Coast, from San Diego to the Arctic Ocean it is very likely that native groups retain complete title to all ocean waters, bays, sounds and river mouths, up to the mean high tide line.

My knowledge is not complete, but the maps I have seen do not include any substantial water areas. This means that all coastal tribes should carefully examine their treaties and claims cases to see what bodies of water are not included. Each tribe must also determine how far out to sea their traditional ownership extended (usually out to any islands or rocks or generally out to the boundary claimed by the United States and Canada.)

If this research proves fruitful then the next step would be for coastal tribes to sponsor a conference of tribal chairs and other key persons to discuss organization.

Some tribes, such as the Nootka, might wish to claim their own historic area as their exclusive zone. It might be wiser, however, for nations in common ecological regions to form a "joint powers agency" to administer their oceanic reserves jointly and to share all coasts and revenues. Thus, the Puget Sound area might be a joint area, the coast of Oregon might be a joint area, etc.

Other regions to be carefully examined would include the entire Inuit zone from Alaska to Greenland and Labrador, the Hudson's Bay, the Great Lakes and the Texas-Southern Gulf coast. In all of these areas it is likely that Inuit and other rights have never been surrendered to Canada or the United States.

The Atlantic seaboard presents a more complicated problem because of the existence of colonial treaties. Nonetheless, it would seem quite clear that the Powhatan-Renape tribes have never surrendered ownership of the Chesapeake Bay and the tidal rivers of that area, nor have the Micmac ever surrendered the waters off Nova Scotia and New Brunswick.

Asserting indigenous ownership over all ocean shores, tidal waters, and large lakes should be much easier than asserting ownership over land areas, since there are not white cities, towns, and farms on the water itself. Nonetheless, it will be a legal struggle but one well worth the effort, in my judgment. Let's get on with it, you young attorneys and coastal nations.

# Wind speaker

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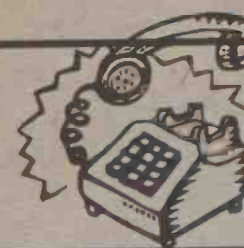
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• This month's question  
How can the government improve health care? (The story continues on page 10)  
Call the reader response line at 1-800-661-5469. We'll print the responses.

• Last month's question  
Did the government and police do as well as they could?

Here's what you said:

Irwin Keiller from Winnipeg:

I believe what happened in the case of the B.C. Native Chiefs is a tragedy. I believe there should be an inquiry. There were many people involved in B.C. I'm more satisfied with the actions of the Elders involved, and that's one of the ways that we can improve things.

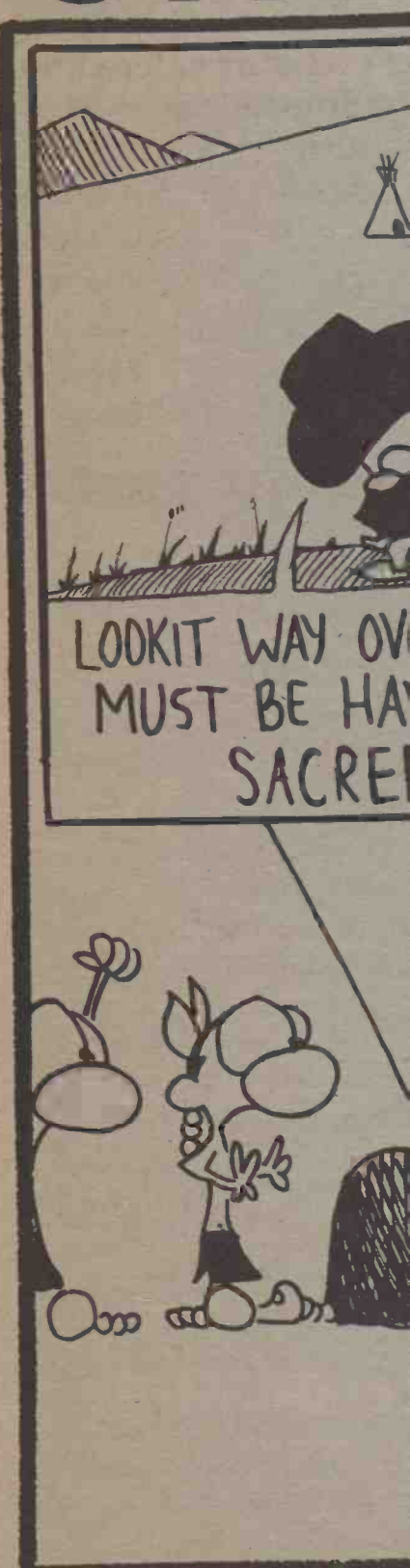
I think one of the things that we could do today, because we have a highly educated, intelligent, and organized society in different parts of the world, is to create a network of intelligence agencies that can help us in society. There is no such thing as a free lunch. All the educated Native people should be an intelligence agency, not just using standoffs.

Cathy Couch from Toronto:

Simply put, I would like to see how they handled it well and how they handled it on the rights of the Native people. The Internet and it was a great idea for the working people who report on the Internet. Article 13 clearly states that we have the right to manifest our spiritual and cultural practices, and have access to our cultural sites; the control of ceremonial objects; the repatriation of human remains; effective measures in the protection of indigenous peoples and their sacred places; be preserved, respected, and protected.

I don't think that we should have either place or incident. So I don't think they should have either place or incident.

## LOTTE





# Letters to the Editor

## Windspeaker Reader Response Line

• This month's question:  
*How can the government of Canada better serve Native people in the delivery of health care? (The story on page 5 outlines the Assembly of First Nations' position.)*  
 Call the reader response line, toll-free, at 1-800-661-5469, ext. 229 and record your opinions. We'll print the responses in next month's issue.

• Last month's question:  
*Did the government and police at Ipperwash Ont. and Gustafsen Lake, B.C. handle the standoff situations as well as they could?*  
 Here's what you said:

**Irwin Keiller from Winnipeg**  
 I believe what happened in Ontario is a tragedy. I believe there should be an inquiry. I don't think Natives should be satisfied until they do get an inquiry. There was no Native life lost in B.C. I'm more satisfied with that. There were Elders involved, medicine men, and I think that's one of the ways that Natives should go.

I think one of the biggest things Natives could do today, because we are so much more educated, is to create an intelligence agency. A social intelligence agency just like in mainstream society in different countries. There are intelligence agencies that help different groups in society. There is no such thing in Canada for Natives. I believe, with all the resources, and all the educated Natives in Canada, there could be an intelligence agency and find better ways than using standoffs.

**Cathy Couch from Toronto**  
 Simply put, I would say, no. I don't believe they handled it well at all. There is a declaration on the rights of Indigenous peoples out on the Internet and it was approved by the members of the working group on Indigenous populations who reported to the United Nations subcommittee in August, 1993.

Article 13 clearly states, "Indigenous peoples have the right to manifest, practice, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect, and have access in privacy to their religious and cultural sites; the right to use and the control of ceremonial objects and the right to repatriation of human remains. The state shall take effective measures in conjunction with the Indigenous peoples concerned to ensure that Indigenous sacred places, including burial sites be preserved, respected and protected."

I don't think that the police walking in on either place or incident is protection whatsoever. So I don't think they handled it well at all.

**Dan Ennis from New Brunswick**  
 I think that from the time of first contact, they, whites, have been either not handling or deliberately mishandling any incident when it comes to this superior white being and inferior Indian being relationship. Because superior beings are coming from their perceived superior position. Perceived superior mindset also conceived the dual attitude of 'white is right' and 'might is right' and that the stealing of Indian land was all right 500 years ago and its still all right today.

And with that kind of mindset, of being superior and that 'white is right' and 'might is right', one doesn't have to listen. One doesn't have to listen to these inferior others or pay any attention to their concerns or their issues. It is in their interest not to hear us, not to listen to us, when it comes to any of our issues, but especially when it comes to issues of our birthright as custodians of the land, as custodians of Turtle Island.

**Harvey K., Treaty 6**  
 I was at Gustafsen Lake Sept. 1. I was there for four or five days. From what I saw there it was totally true what Bruce Clark was saying. The basis for treaty interpretation comes from the Indian Act today. The Indian Act is a piracy legislation to hi-jack and kidnap the British treaties. Now the treaties were signed between two nations, primarily Treaty 6. This was signed between the Plains and Woods Cree people and Queen Victoria at the time (the Queens representative was Alexander Morris) and therefore this became an international treaty. What Canada is saying and what the RCMP is enforcing is an illegal law. See, the international courts decision, like for example the Western Sahara 1975, the United Nations conventions have stated clearly that no nation has the legal right to extend its sovereignty over the lands and peoples of other nations.

## Flag for the people

**To All Interested Natives:**  
 As a Native, deeply concerned about the many obstacles that presently hinder Native advancement, I am currently reorganizing a group of equally concerned Natives who are interested in lobbying our Native leaders in Ottawa to consider taking action on one particular suggestion we will propose.

We will propose the adoption of an instantly recognizable bright new flag which will represent our Native people as a dignified, unified, and powerful force, and declare in the meeting place of the nation that we are a distinct people with a rich heritage, cherished values, and hopes and ideals that will not die.

It is my hope this new appropriate symbol of co-habitation will revitalize our people's energy, re-awaken dormant values and instincts and, ultimately, mobilize our people toward unity.

I request all interested Natives who may have any ideas, suggestions or opinions and who may support the idea of a proposal, or questions, to please contact me.

Sincerely Yours:  
 Eugene Singleton  
 708-14th St., Brandon, MB R7A 4V3

## Searching for children

Birth parents are searching for the following children:  
 Gilbert Peter Brian Simpson, D.O.B., March 1, 1969, nickname Bossy. Garry Archie Simpson, D.O.B., May 20, 1970, nickname Partner. Randy George Simpson, D.O.B., April 6, 1973. Paul Fredrick Simpson, D.O.B. June 13, 1974, nickname Frog. Karen Simpson, D.O.B., June 30, 1975, nickname Cookie. Quinten Charles Simpson, D.O.B., May 11, 1976. Anyone having information regarding the whereabouts of these children please contact Glenda Richard, Metis Child & Family Support Program, (204) 638-9485.

## Windspeaker mainstream?

Dear Editor:  
 I find, in the last while, you have become so conservative and seem to be just reprinting what the mainstream media is printing. I think it is OK to print both sides of a story, but I just can't agree with showing only one side which seems to be the "system's" side.

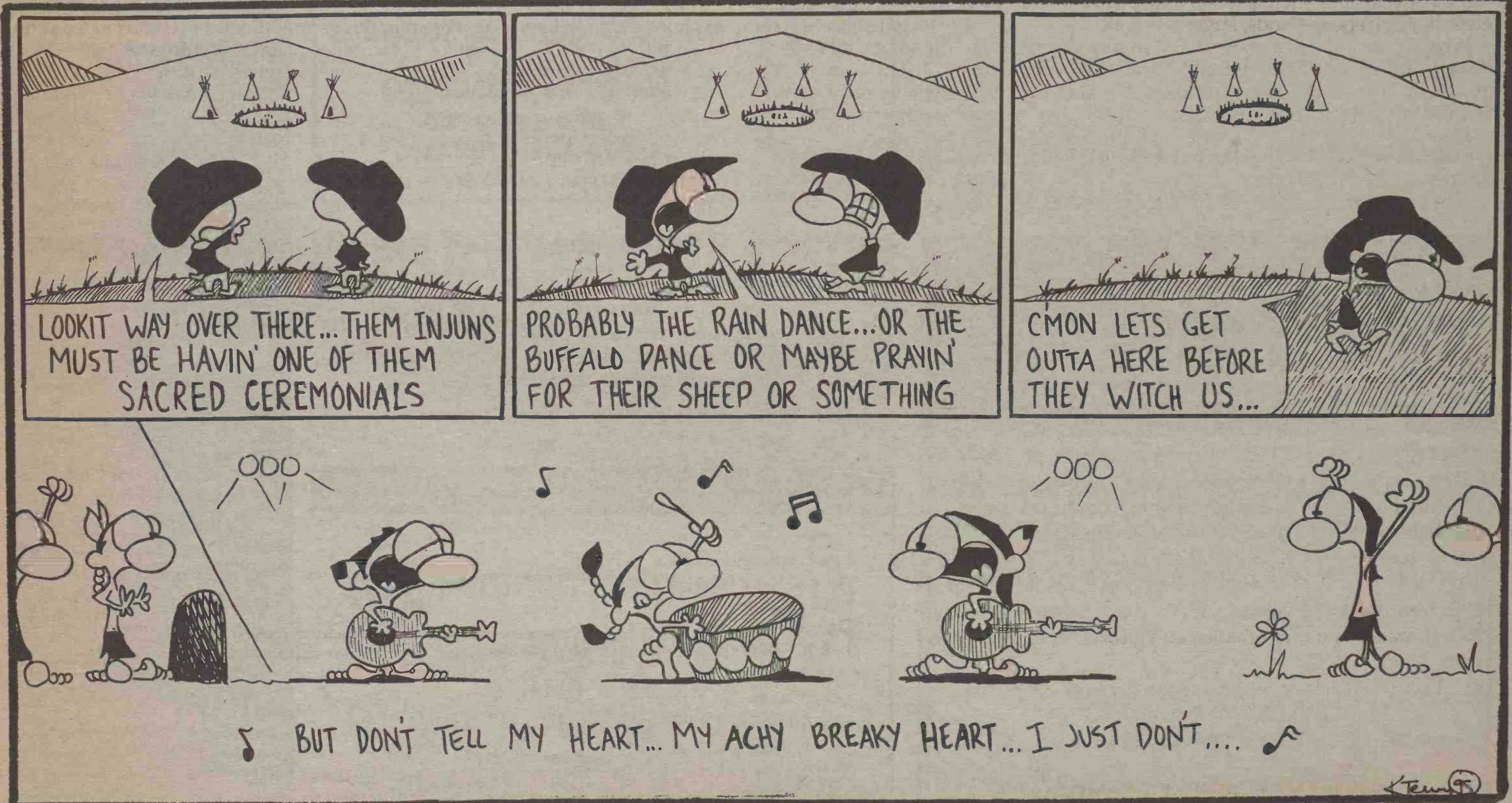
The clincher for me was an editorial which talked of the Blockade at Big Hole Track in New Brunswick. The article was against outside First Nations coming in.

What is an outsider? The Mi'kmaq traditional territory is all of New Brunswick, Nova Scotia, Prince Edward Island and parts of Quebec. Mi'kmaq people were arrested by Department of Fisheries and Oceans and they asked other Mi'kmaq people to help them.

Yes, the local chief was against them as he signed an agreement with DFO that took away their 1752 Treaty rights to hunt and fish. The other New Brunswick chiefs came in and agreed with the warriors. As soon as the chiefs all agreed to maintain their rights, the warriors returned home to their communities.

Ishbel Butler

## OTTER



By Karl Terry

## Water?

...ful then the next step sponsor a conference of persons to discuss organi-

...otka, might wish to claim or exclusive zone. It might ns in common ecological ers agency" to administer and to share all coasts and land area might be a joint ht be a joint area, etc.

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## People

# Life's a laugh with Native comic

by Christine Wong  
Windspeaker Contributor

Don Kelly is one of Canada's hottest young comedians, but he's not tripping over bags of money on his way to the stage door just yet.

Kelly, a 32-year-old Ojibwa from Winnipeg, went to Toronto in September to compete in the Yuk Yuk comedy chain's annual search for the best new standup comic in Canada. Going up against dozens of the best comics in the country, Kelly came in second.

His prize money? Well, there wasn't any, actually.

Only the first place winner took any cash home this year. But Kelly, a writer for the Royal Commission on Aboriginal Peoples in Ottawa, didn't go into comedy to make a buck.

After admiring the work of other standup performers for years, he decided to try it himself when he moved to Ottawa two years ago.

"I figured I was new in town and didn't know anyone, so what did I have to lose? And it was something I'd always wanted to try.

"When I turned 30 and came to Ottawa, I thought, either I try this now or run the risk of becoming a bitter, cynical old man 10 years from now, watching standup on TV and thinking, 'Gees, I could've done that!'"

Starting out was anything but easy.

"I was terrible the first few times. Actually, I was terrible the first 20 times. I was incredibly nervous."

Aside from living in Ottawa for the last two years, Kelly has called Winnipeg his home base since he was five.



Funnyman Don Kelly

He's originally from Onegaming, a Treaty 3 reserve on Lake of the Woods. He jokes about being Native on stage, but admits it took him a while to work it into his act.

"After about a year of doing standup, I wanted to address my background because it means something to me, and because it's something unique I haven't really seen it explored much in comedy."

Here's a sample: "I'm one of the few Native comics working the clubs today. People say I should play it up because it's unique, and that, I should use my Indian name as a stage name. Well, I'm sticking with the name Don Kelly, because my Indian name is Runs Like a Girl."

And another: "Club owners will sometimes try to take advantage of me by trying to pay me in trinkets instead of money, so I tell them, 'Ooh, shiny beads and a mirror. Throw in some gun powder for my thunder stick and you've got yourself a deal!'"

These and other jokes about being Native garner big laughs for Kelly, and Native people who've seen his act have no problem with it, to his knowledge. Sometimes, however, not everyone gets the point.

"Some people still can't accommodate the fact that this doesn't fit in with the Cleveland Indians logo they have in their heads, which is their image of a Native person.

"Sometimes, I find the minute I mention I'm Native, audiences get their guard up a bit. They're thinking, 'Native people are an oppressed minority. If he says anything that involves the word Native, then we're laughing at Natives and that's bad.'"

But once Kelly eases into his act, any hesitation in the audience seems to fade away, replaced by a steady stream of laughs.

"The one rule I have for myself in doing stuff about being Native is I never want to do anything that would be offensive if I saw a non-Native person do it. I don't perpetuate stereotypes to get cheap laughs. I make fun of stereotypes and challenge them."

Kelly stresses that he's a versatile comedian, with only 90 seconds out of a 10-minute routine touching on Native humour at all.

"I don't want to be seen as just a Native comic. I want to have range."

His forte so far seems to be political satire, which he developed after Kim Campbell's crushing electoral defeat two years ago. Poking fun at politicians definitely goes over big in a city full of bureaucrats and Parliament Hill journalists.

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# comic

Some people still can't accommodate the fact that this doesn't fit in with the Cleveland Indians logo they have in their home, which is their image of a Native person.

Sometimes, I find the more I mention I'm Native, the more they get their guard up as if they're thinking, 'Native people are an oppressed minority' and says anything that includes the word Native, then they start laughing at Natives and me."

Once Kelly eases into his act, any hesitation in the audience seems to fade away, replaced by a steady stream of laughter.

The one rule I have for myself is not doing stuff about being Native. I never want to do anything that would be offensive to a non-Native person do it. I don't perpetuate stereotypes to make people laugh. I make fun of stereotypes and challenge them.

He stresses that he's a very funny comedian, with only 90 seconds out of a 10-minute routine touching on Native humour.

He doesn't want to be seen as a Native comic. I want to be funny."

For the first time so far seems to be a political satire, which he developed after Kim Campbell's stunning electoral defeat two years ago. Poking fun at politicians definitely goes over big in a city full of bureaucrats and government Hill journalists.

Coming second at the Toronto contest last month gave him a higher profile on the Canadian comedy scene. But Don't be giving up his day job just yet. He's going to do comedy for more years to see where it takes him. If things really get tough, he may even have to move to Toronto.

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# Summer of discontent revisited

With the incidents at Ipperwash and Gustafsen Lake fresh in the minds of everyone, it seems that particular opinions about the treatment of these, all too frequent, Native crises are being voiced more openly; or perhaps more accurately, there is a belief that there is a double standard in relation to these blockades in that Natives get preferential treatment or handled with kid gloves.

Tell that to Dudley George, the Ojibway man killed at Ipperwash.

Many critics outside and within the government have commented that there seems to be two sets of law in Canada; one for the Native people and one for whites.

As I've often heard said "You get white people blockading a road or doing what the Indians are doing and the police would be in there breaking things up faster than Mike Harris can hit a golf ball. They should treat them Indians like they would white people."

Equal rights - what a concept. That would be nice. Very nice, in fact, but in reality, unlikely. For it does seem there is truly a double standard. Most Native leaders would agree. Chief Tom Bressette of the Stony Kettle Reserve agrees with these irate voices, basically saying there are "two separate laws" for Indians and whites and that Indians "get the lower end of the stick."

Anybody who is even slightly familiar with the Native community is well aware of the incredibly high levels of



## Drew Hayden Taylor

Aboriginal people incarcerated in the provincial and federal jails. While Native people make up less than five per cent of the general population, Aboriginal people sometimes exceed 40 per cent of those in jail.

You don't have to work for Revenue Canada to know something is wrong with these numbers, especially when you take into consideration that Native culture as a whole never had jails nor a need for them. There was no institutionalized punishment, no witness relocation, no prison riots.

Now, to go from a culture with no need for jails to an obscenely high incarceration rate should tell these politicians and nay-sayers that something is dreadfully wrong.

Either, in a scant few years, we as a people have become an anarchic gang of hoodlums with no appreciation of law or government and bent on overcrowding prisons for the hell of it, or there is a double standard.

The justice system's famous for its inflexibility to take into account different perceptions of what is right and what is wrong. For instance, white society reveres the nuclear family

principle, while the Native community is structured around the extended family concept. This is one of the reasons why many Native kids were taken away for adoption or put into residential schools.

Centuries of alienation, dispossession, and insensitivity have also had their effect. When you take away the culture from Native people, their language, their land, it creates a vacuum. A very powerful and hungry vacuum. And as white scientists love to quote, "Nature hates a vacuum".

It stands to reason that something has to fill this gaping black hole. Anger and frustration at what has been lost, or taken, rushes in to fill that vacuum. Simple physics.

And while I and the vast majority of Native people across this country do not condone violence, I challenge any people with this history not to be overcome by emotions such as these.

Personally, I think the bottom line is that Hugh MacLennan was incredibly naive when he wrote his book *Two Solitudes*. He couldn't even begin to understand how many solitudes there really are.

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# Silas, Sadie and Frank are back on *The Rez*

By Richard Bernard  
Windspeaker Contributor

PARRY ISLAND, Ont.

"Sexy, light and witty," is the description given to a new mini-series currently being filmed at the Waksauksing - Parry Island First Nation in northern Ontario.

Filming of *The Rez* started Sept. 25 on the series inspired by the critically acclaimed Bruce McDonald feature film, *Dance Me Outside*.

The mini-series continues to look at the lives of the popular characters created by W. P. Kinsella. The six half-hour comedy dramas are co-produced by CBC Television, Yorktown and Shadow Shows.

The series tackles the personal issues that characters face through the writings and

experiences of Silas, played by Ryan Black.

"If I had to summarize the show in one sentence it would be fun, fun, fun, I guess," said Black.

"The series is basically more funny stories about the people and life on the reservation as seen through his (Silas) eyes."

*The Rez* has attracted some interesting talents to the production, including co-writers John Frizzell and John Wheeler.

Frizzell was thrilled to return to the Parry Sound area as supervising producer. The heavy on-location filming demanded great support from the small community of approximately 450 people.

"The people here are wonderful. I hope to have a long run with this series so we can keep coming back."

Council member and part-

time court registrar Dora Tabobondung took on the job as local extras director and brought together a number of fascinated onlookers to play background parts.

"People are a bit timid around the camera, but once shooting started they came out."

Jennifer Podemski returns to her role as Sadie. She is joined by Lisa LaCroix and Kevin Hicks as Illiana and McVey. Darrell Dennis joins the cast as Frank Fencepost.

The series also includes Monique Mojica as Mad Etta and veteran actor Patricia Collins as the outrageous Eleanor Nanibush, a role created especially for her.

*The Rez* is produced by Brian Dennis. The executive producers are Bruce McDonald and Norman Jewison. Expect to see the mini-series on CBC-TV in early 1996.



Richard Bernard

Ryan Black as Silas on the set of *The Rez* filming at Parry Island First Nation, Ont.

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The Sahtu Enrolment Board was established as part of the Comprehensive Land Claim Agreement and its purpose is to enroll all eligible participants in the claim.

You are eligible to enroll in the Sahtu Claim if you are a Canadian citizen and a Sahtu Dene or Metis.

For further information on eligibility or for application forms, contact:  
Roy Duclittle, Enrolment Coordinator  
Sahtu Enrolment Board  
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# All wo

## REVIEW

By Brian Wright-McL  
Windspeaker Contributor

### HeartBeat: Voices of First Nations Smithsonian Folkway

One of the most comprehensive recordings of traditional and contemporary songs by Indigenous women in a 34-track release Smithsonian Folkway

This vast repertoire of diverse performers representing evolving forms of traditional intertribal and Euro-influenced music of North America

The Six Nations Singers from Oshwegon, Mary Ann Meanus and Green from Warm Springs and Anita Anouque from Kiowa from Oklahoma sent a living art form of creative expression that and conveys traditional

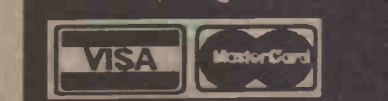
ings. Their lives and experience are exclusively traditionally based in terminology, language, land, ceremony and perspective.

The *Bingo Song* of the Nations women, in *skanyu* is a record of a people of outside influences. Contemporary



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# All woman recording an important work

## REVIEW

By Brian Wright-McLeod  
Windspeaker Contributor

**HeartBeat:**  
Voices of First Nations Women  
Smithsonian Folkways

One of the most comprehensive recordings of traditional and contemporary songs done by Indigenous women is found in a 34-track release from Smithsonian Folkways.

This vast repertoire by 18 diverse performers represents the evolving forms of traditional, intertribal and Euro-influenced music of North America.

The Six Nations Women Singers from Oshweken, Ont., Mary Ann Meanus and Verberna Green from Warm Springs, Ore., and Anita Anouge George, a Kiowa from Oklahoma represent a living art form of interactive expression that embodies and conveys traditional teachings.

Their lives and musical experience are exclusively traditionally based in terms of language, land, ceremony, history and perspective.

The *Bingo Song* of the Six Nations women, in *skanye* singing, is a record of a people's history of outside influences.

Contemporary singer,

Joanne Shenandoah, (Oneida from New York) applies a much different character to the style and vocalization of *skanye* singing that is further enhanced by modern recording techniques.

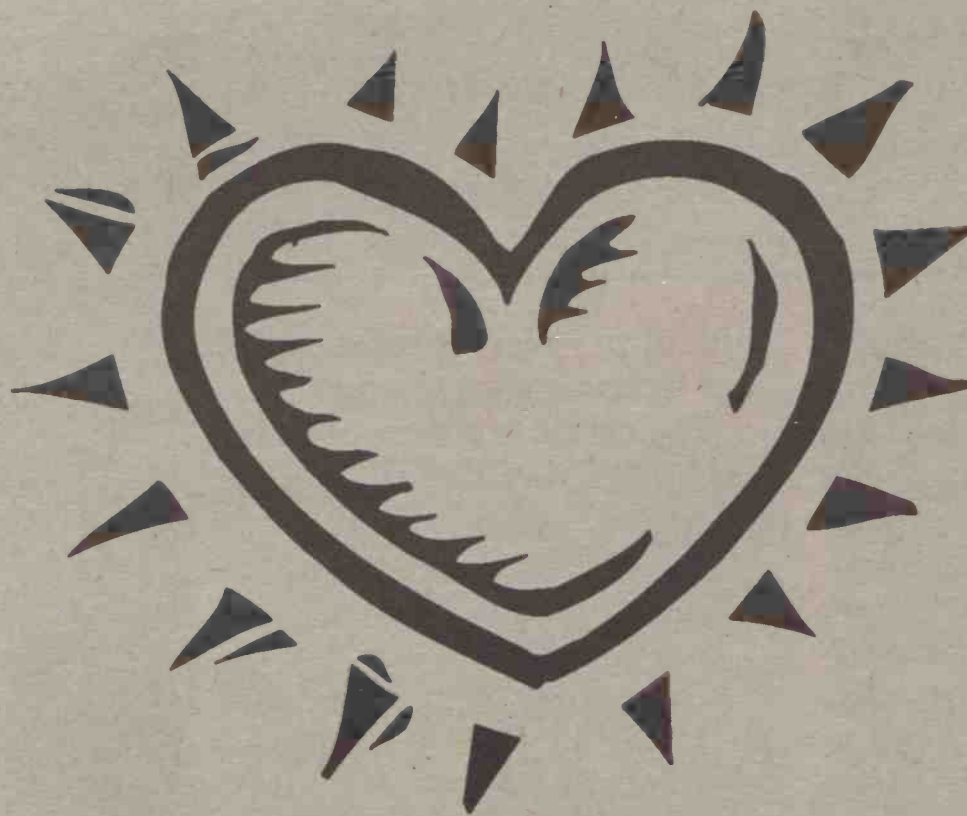
The evolution of *skanye* singing is further emphasized in *I May Want A Man*.

Built on *skanye* melody, song structure and percussion, the song develops greater contemporary personality with guitar, flute and lyrics sung in Oneida and English.

Gospel singing within the framework of traditional song structure, melody and instruments are performed by the Tewa Indian Women's Choir of New Mexico and Betty Mae Jumper, a Seminole from Florida who also sings a set of story songs.

Although these traditional story songs are specifically vocalizations sung in Seminole and use animals as the central characters, the influences are the boarding school system and the European church experience.

Songs by Cornelia Bowannie and Arliss Luna (Zunis, New



often associated with courtship and healing, is played by Georgia Wettlin-Larsen, Lillian Rainer and Geraldine Barney (Dineh-Navajo).

Barney also sings a contemporary folk-rock ballad about the effects of forced relocation.

The Crying Woman Singers, from the Thunderchild reserve near

Saskatoon, Sask., are one of a small number of all-women drum groups.

Their song *The Northern Lights* was given to lead singer Celina Jones from her great uncle.

The migration to the cities, described as urbanization, has produced its own musical evolution influenced by metropolitan surroundings.

The trio known as Ulali could be described as being more stage performers than a traditional singing society.

Their blues-based *a cappella*, structured on traditional chants, stomp dance, working songs and gospel melodies from slavery times, and jazz lines with English lyrics and poetry, con-

tains an historical record in the evolution of urban music.

The total transformation of the traditional to its electric counterpart, is presented in Buffy Ste. Marie's *StarWalker*. Continuing the traditions of story-telling and historical documentation, the song was originally dedicated to the American Indian Movement on her 1976 album *Sweet America*.

The main characters, Wolf Rider who "don't drink no wine" and "sweet grass burner" Lightning Woman are viewed as positive role models for Native youth.

*HeartBeat* is an important collection and addition to the handful of recordings of traditional and contemporary Native women's music.

For more information contact Koch International 1220 Ellesmere Road, Unit 8, Scarborough, Ont. M1P 2X5 (416) 292-8111 or Smithsonian/Folkways Recordings, Centre for Folklife Programs and Cultural Studies, 955 L'Enfant Plaza, Suite 2600, Smithsonian Institution, Washington, DC 20560 USA.

Brian Wright-McLeod is a radio programmer at CKLN 88.1 FM in Toronto where he hosts a two-hour Native issues and music program. If you wish to send your recordings for airplay and possible review, write c/o CKLN, 380 Victoria St., Toronto, Ontario, M5B 1W7 or call (416) 595-1477.

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Richard Bernard

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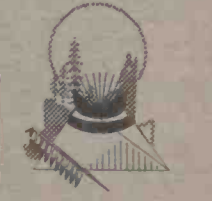
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# Canoe revival the basis for new book

## REVIEW

By Debora Lockyer  
Windspeaker Staff Writer

*It doesn't just come back as a canoe. It's no longer just a utilitarian vessel. I say it's come back as a metaphor.*

- David Neel

*The Great Canoes*  
By David Neel  
135 pages, \$27.95  
Douglas & McIntyre,  
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### VANCOUVER

David Neel is a member of the Fort Rupert Kwagiutl nation, a photographer, visual artist and author of the newly launched book, *The Great Canoes*, a contemporary history of the revival of the northwest coast tradition of cedar canoe building.

The book was launched after an impressive canoe launching ceremony at Vancouver's Aboriginal Cultural Festival Oct. 14. The canoe was built by Neel and took 800 hours and 16 months to carve. The book was two years in the making and combines the words of Elders, builders, paddlers and chiefs with 70 spectacular photographs.

"It's about the revival of the great canoes. It's a very important happening in the northwest coast. It's the most fundamental part of our traditional culture and it all but disappeared

around the turn of the century," said Neel.

With the increased use of gas boats in the latter part of the 19th century, canoe building almost went the way of the do-do. Canoe building, as a movement, began its revival in the mid-1980s and the book puts that movement in focus by helping everyone, particularly the canoe nations, understand its importance, said Neel.

"It's only in the last decade that we have started to see it come back again. It doesn't just come back as a canoe. It's no longer just a utilitarian vessel. I say it's come back as a metaphor.

"What is coming with it is a lot of skills. You have to learn to carve a canoe. You have to learn to paddle a canoe. You have to learn protocol. You have to make your regalia. You have to know some songs, etiquette. So there is a lot of community building going on attached to the canoe revival," said Neel.

In the 12-page forward to the book, Neel describes the historical significance of the great canoes as a symbol of 'cultural regeneration' as nations struggle

with oppression or rapid social and technological change.

The canoe is a metaphor for the community. Paddling, as an example, is the community's commitment to working together. The book also includes a list of the ten rules of the canoe. The rules were developed by the Quileute canoe contingent for an education conference in 1990.

"Every stroke we take is one less we have to make" is the first rule of canoeing, according to the list. Regardless of the struggle, keep going, the rule relates. "Each pull forward is real movement and not a delusion," the book reads.

In the 10-page afterword to *The Great Canoes*, Tom Heidlebaugh, an Algonquin/Amish/Irish writer and storyteller from La Push, Washington writes of a different world, the time of the canoe and the dream that one day that time will return.

David Neel's work has been exhibited and collected around the world. His book *Our Chiefs and Elders* was published in 1992. He lives with his family in Campbell River, B.C.



Debora Lockyer

David Neel, author of the new book *The Great Canoes*.

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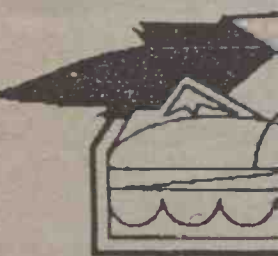
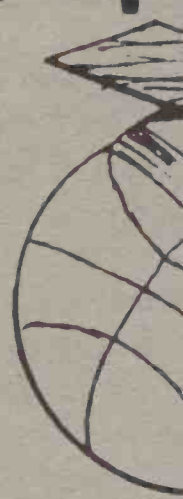
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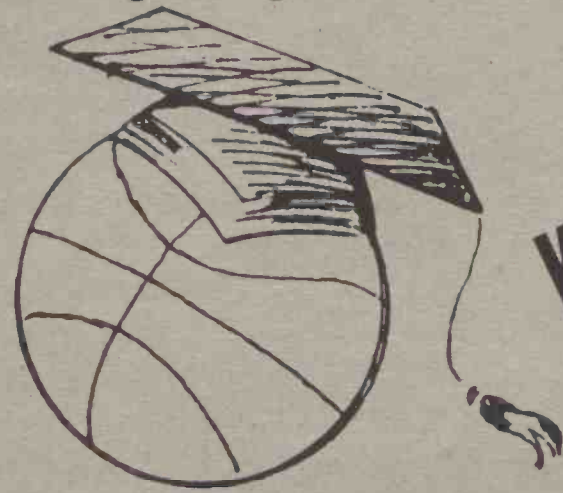
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**NORTH AMERICA'S  
FIRST CONVENTION  
TRADE SHOW AND  
AWARDS GALA**

"OVERWHELMING" is the paramount word to describe the reaction received since the initial announcement of the first-ever Canadian National Aboriginal Tourism convention, trade exhibit show, and National Aboriginal Tourism Awards to be held in Calgary this November 12-15.

Inquiries have come from tour operators, travel writers and industry officials in the United States, Costa Rica, Venezuela, Germany, Australia, Belgium, Japan and Korea. Over 500 delegates and observers are expected to attend.

*Canadian Travel Press* featured the announcement as a front page news item. Premier Mike Harcourt told Ralph Klein last week that "Aboriginal tourism is going to be very big in the years to come".

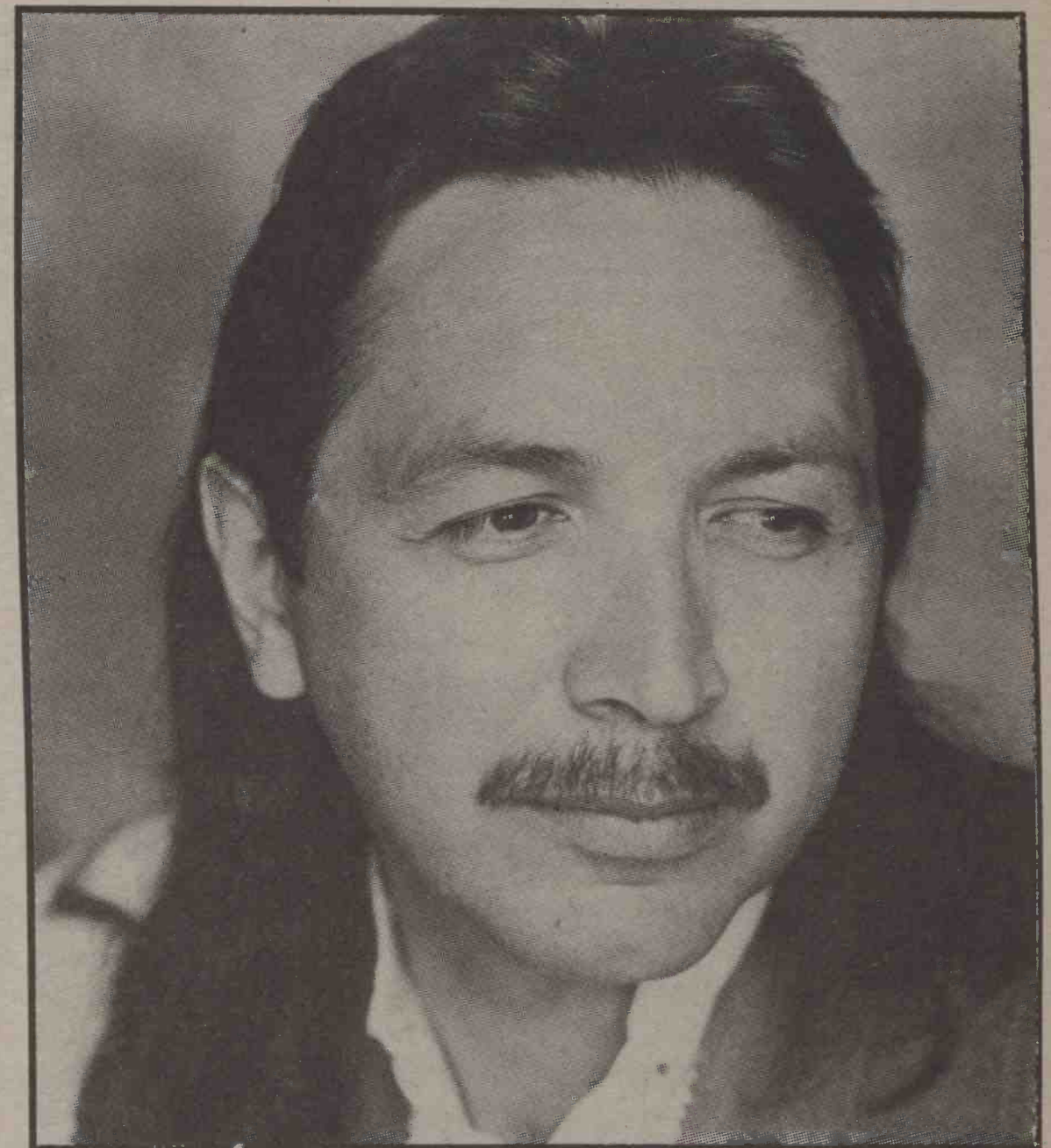
The convention program will include 12 workshops including:

- **FINANCING & FUNDING TRADE FORUM** - Once you have an entrepreneurial tourism idea, here is how to get it off the ground with exhibits from chartered banks, government agencies, private funding organizations, and economic development associations.
- **OKA/100 MILE HOUSE** - a workshop on how crisis situations in Indian country affects Aboriginal tourism - and how to deal with it - by tourism public relations and media leaders.
- A workshop on how **INDIAN RODEO, POWWOW & NATIVE FESTIVALS** become tourist destinations and bring new found economic development opportunities to bands.
- **NATIVE GAMING/CASINOS** - Panel on whether they are a tourism project when combined with cultural identity.
- Tribute to Canadian native haute cuisine and its role in tourism by gold medalist native chefs.
- A workshop on the role of **ABORIGINAL HEALING, MEDICINES and HERBS** in developing tourism packages for the Canadian lifestyle of the 90's.

For further information on Aboriginal Tourism, call (403) 261-3022.



**PROUD SUPPORTERS OF ABORIGINAL TOURISM**



Lawrence Martin, better known as Wapistan.

**Wapistan releases new album**

By Dooley Jones and Debra Lockyer  
AMMSA Staff Writers

EDMONTON

Wapistan, Lawrence Martin, describes his music as real Canadian. It's a blend of old country and rock with Native chanting, drums and, of course, language.

With such a mix, it's sometimes difficult to categorize. Where would you find Wapistan in a retail outlet?

"One time in Toronto, I found it under military," Wapistan said with a laugh in an interview with reporter Dooley Jones of radio station CFWE, *The Native Perspective*. "They must have thought I was some kind of militant."

Whatever the category, the Juno award winner is on the leading edge of a renaissance of Aboriginal art and culture in Canada. His music is a reflection of his culture, his personality, his dreams and an invitation to join him in his journey.

He grew up in Moose Factory in the James Bay area, the son of a Cree mother and Irish father. Taught to play guitar by an aunt, music has always been

an important part of his life. Celtic jigs, square dancing, country music - they were always an influence. But more than these, there was always the drum, he said.

In producing his second album, the newly released *Message*, Wapistan spent a lot of time convincing the producer and recording company that the Native sound to his music was most important.

"They'd say 'Well, can you take out that chant?' And I'd say 'Why?' They'd say, 'Well, cause mainstream radio won't play it.' I'd say, 'So what? Let's keep it in there, because I don't want to compromise too much.' It's bad enough that I've taken some of the ideas out, but I don't want to take everything out, because that is what makes me me."

Using his Cree language is also important so that he can truly express himself. He hopes that the people listening to his songs, who have lost their language, might be encouraged to learn it again.

"Hey man, it's cool to be Indian," Wapistan said.

Dooley Jones is a news reporter with radio station CFWE, *The Native Perspective* in Edmonton.

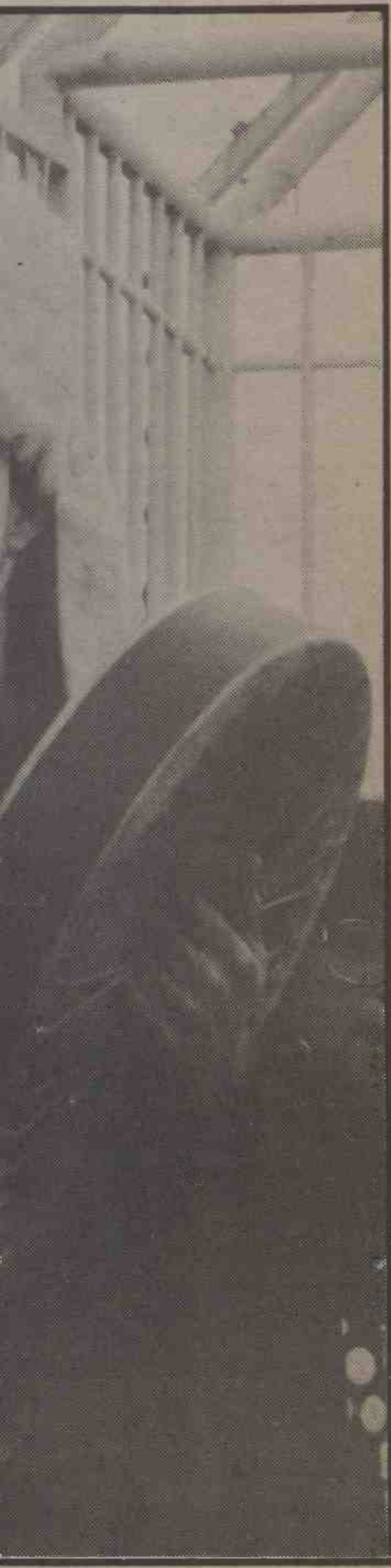
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# Hide and seek mystery tops

## REVIEW

By Linda Caldwell  
Windspeaker Contributor

*Vanishing Act*  
By Thomas Perry  
289 pages, \$29.95 (hc.)  
Random House

Jane Whitefield helps people disappear. Women fleeing abusive spouses, and people who, through a twist of fate, find living their old lives may prove fatal, turn to Jane for her guiding skills. She helps them examine the possibilities of starting a new life and concoct a "past" that will support them in their new identities, then she guides them through their escape.

Jane enters her house one day to find John Felker, a handsome ex-cop who left the force in pursuit of an ordinary life. He became an accountant only to discover after several years in his new profession that he was being framed for embezzling client's funds. To stick around and try to clear his name is suicidal, as hit men pursue him.

To be convicted and sent to

jail means death. Someone has put an open contract on his life out in the prison system. He found Jane through an old mutual friend, Harry, who was fleeing the mob when Jane helped him disappear five years earlier.

"He knew I was in trouble. He told me that if I needed to disappear, there was a door out of the world. He told me that this is where it was," John says.

John knows Harry's story almost word-for-word and Jane agrees to help him. The two start out on a harrowing journey that takes them from upstate New York to the Six Nations Reserve on the Grand River, then west to Vancouver where Jane bids a permanent farewell to John Felker. But somewhere along the way Jane made a decision to ignore her inherent cautious nature and fell in love with the fleeing man. Her farewell was a reluctant one and the two make tentative plans to meet in a year or so, after John is settled in his new life.

When she arrives home in New York, she discovers that her old friend Harry has been killed in a mob-style murder. Fearing for John's life, she heads to his new home to find he never arrived.

Author Thomas Perry, win-

ner of an Edgar award by the Mystery Writers of America for his 1982 novel *The Butcher's Boy*, has crafted a taut, suspenseful work with *Vanishing Act*. Jane is a heroine unlike any other in modern mysteries. Half-Seneca, she finds the way to survive is to honor her ancestors and rely on the Indian way of seeing the world.

She has her own code of justice and will not accept being the cause of an innocent person's death. Faced with an implacable and ruthless enemy, she draws on the ancient knowledge she learned at the hands of her Seneca family. Instead of giving in to the panic of a lost white girl in the woods, she looks around herself and discovers the means of survival.

Living through Jane's experiences in *Vanishing Act* would make most people long for a mundane life. She emerges a little older, a lot wiser but surprisingly lacking in bitterness. Rather than considering giving up her occupation as a "guide", she simply moves on to the next client. After all, the stream of people who need her help never seem to end, and as her ancestors learned hundreds of years ago, peace and life is a far better choice than war and death.

## New releases

It seems to be a great time for the release of Ojibway story books, including two by Basil Johnston, an Anishinaubae member of the Cape Croker First Nation in Ontario.

*The Bear-Walker and Other Stories* is a hard-cover book which brings to the printed page the spoken myths of the Ojibway. These stories have inspired beautiful illustrations by David Johnson, a member of the Anishinaubae of the Curve Lake First Nation. *Bear-Walker* is published by the Royal Ontario Museum and distributed by University of Toronto Press.

The second book by author Johnston is *The Manitou, The Spiritual World of the Ojibway*. Manitous are the essences that infuse and safeguard plants and animals, including humans. The tales found in the book, released by Key Porter Books, attempt to explain the mysterious ways of the natural world. The book is filled with Weendigoes (Giant Cannibals) and other mysterious spirits.

Johnston is a Native scholar and author of 11 books, including *Ojibway Heritage*, *Ojibway Ceremonies*, *Ojibway Tales*, and *Indian School Days*.

Ojibway storyteller Anne

Dunn presents *When Beaver Was Very Great*, another collection of traditional legends combined with recent writings.

The tales are primarily teaching stories for adults. The characters are the animals of Native American legend: Bear, Fox, Rabbit, Otter, Beaver and others. The stories address topics such as peace and social justice, respect for Elders and raising children. The book is published by Midwest Traditions from Mount Horeb, Wisconsin and can be found in both soft and hardcover.

## Something different

From Fernwood Publishing Co. comes *Thunder in my Soul: A Mohawk Woman Speaks* by Patricia Monture-Angus, a law professor at the Native Law Centre, University of Saskatchewan.

The book is the reflections of one woman and her struggle to find a good place to be in Canadian society. It contains essays which document the struggles against oppression that Aboriginal people face, as well as the success and change that has come to Aboriginal communities. Foreword is by Mary Ellen Turpel.

Windspeaker

Did you know ...

has 60,000 readers monthly.

The Canadian Forest Service (CFS) has \$260,000 with which to fund forest management projects on Aboriginal lands in Alberta.

The \$260,000 is Alberta's share of a \$2 million one year funding agreement signed recently between Natural Resources Minister Anne McLellan and Indian Affairs Minister Ron Irwin for the enhancement of Aboriginal forestry.

Detailed below is one of the projects funded by the CFS.

## Beaver Lake plants trees for the future

In 1993, after several years of uncommonly dry weather and a couple of serious forest fires, the Beaver Lake First



George Gladu

Nation led by Chief Emile Cardinal began to replant trees on their reserve. This summer, with funding from the

Canadian Forest Services, Beaver Lake prepared 275 hectares of land for planting and planted 97,840 white spruce and scotch pine. A total of 31 jobs was created.

"Replanting trees is necessary for the health of the land, as well as for the survival of the First Nations themselves," says George Gladu, band councillor for the Beaver Lake First Nation. He went on to say that he'd like to see as many First Nations as possi-

ble replanting the logged areas on their lands.

"It's important for First Nations to plan for the future," says Gladu. "It's up to us to make sure there are still forests for the next generation."



White Spruce seedling

## New projects for Aboriginal forestry



A one year \$2 million funding agreement was signed recently between Natural Resources Minister Anne McLellan and Indian Affairs Minister Ron Irwin for the enhancement of Aboriginal forestry. Alberta's share is \$260,000.

### The kinds of projects being funded include:

- field tours
- workshops
- GIS/GPS training
- development of Aboriginal forestry manual and other activities

### A Geographical Information Systems (GIS) workshop is being held in Hinton, Alberta on two different dates:

November 15 - 16, 1995

December 6 - 7, 1995

There are still spaces available for the December workshop. There is a limit of two attendees per First Nation.

For more information, please call Marjorie Stephen at (403)435-7318, or fax her at (403) 435-7356



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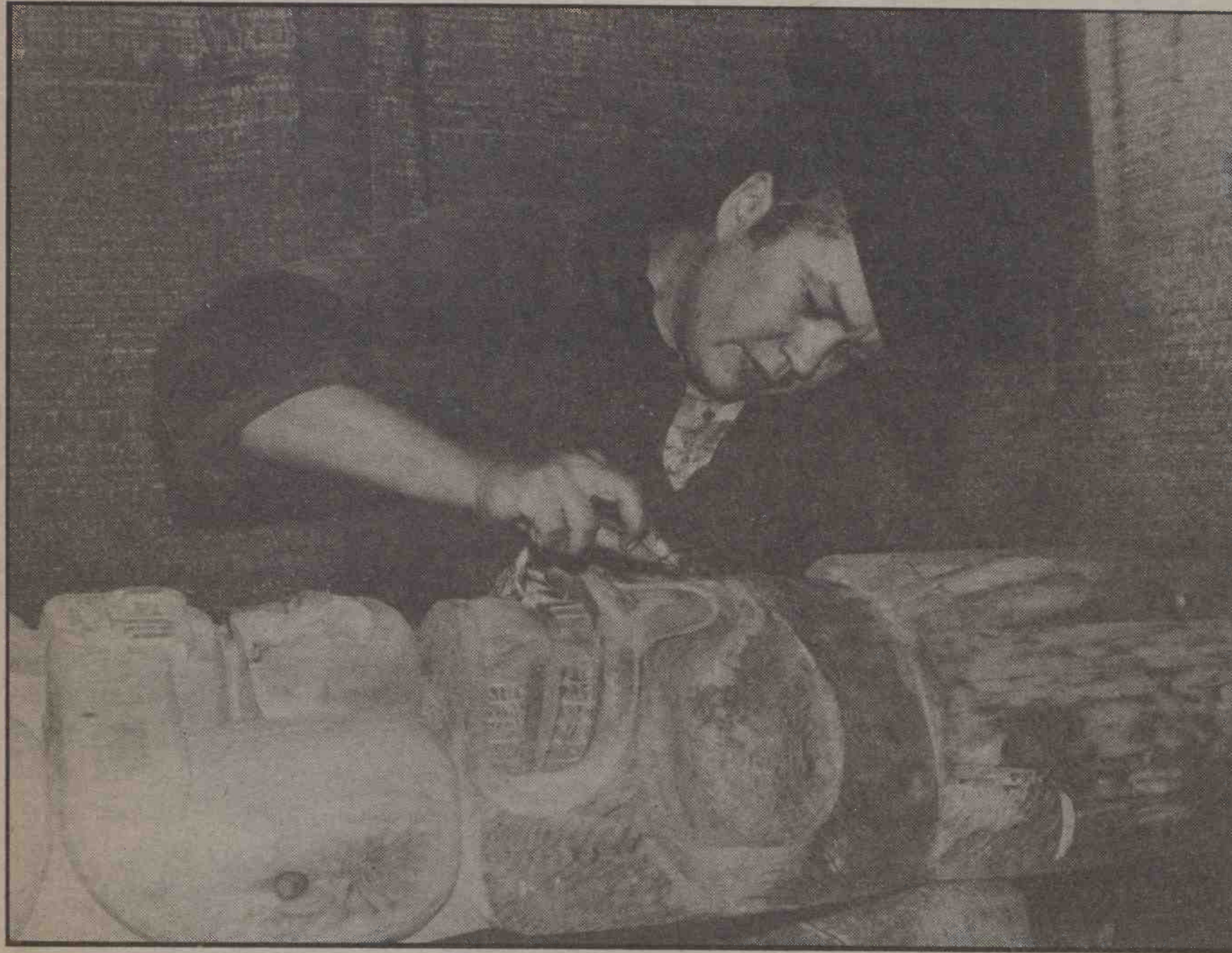
Canada

The Festival was held in Vancouver. Aboriginal artists, clockwise, are: Stan George, with Gene White; Stan White; and Stan George. The tiny tot arrived in style in a while for the most part first night in order to



# Aboriginal Cultural Festival

## "Bringing the People Together"



The Festival was held in Vancouver Oct. 13, 14 and 15 and was hosted by the Vancouver Aboriginal Friendship Centre Society. Photos, from the top left clockwise, are: Stan Hunt III, a carver from Kingcome Inlet, demonstrated his skills honed over 25 years; Gabriel George (front), grandson of Chief Dan George, with Gene Guss, was part of the Children of TAKaya, a storytelling group; Stan Whiteman, from Browning, Montana; the future of the Indian nations, the tiny tots danced for the crowd; author David Neel, (foreground) arrived in style in a cedar canoe to launch his new book, *The Great Canoes*; while for the most part the weather was fine, spectators had to bundle up the first night in order to keep warm.

Photos by Debora Lockyer



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# The Power of the North

Cameco Corporation congratulates the winners of the 1995 Cameco Northern Scholarships. This year, eleven scholarships were awarded to students with northern backgrounds.



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University of Saskatchewan



**Tammy Jeffries**  
School of Business  
Queen's University



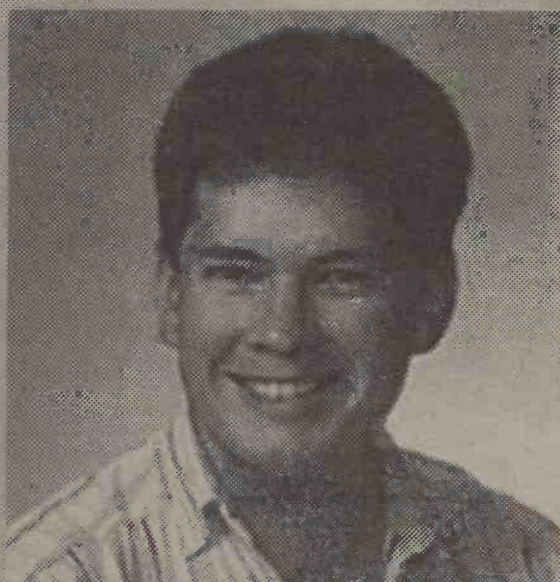
**Danny Leitao**  
Engineering  
University of Saskatchewan



**Rob Galbraith**  
Master's in Science  
University of Saskatchewan



**Dion Marten**  
Medicine  
University of Saskatchewan



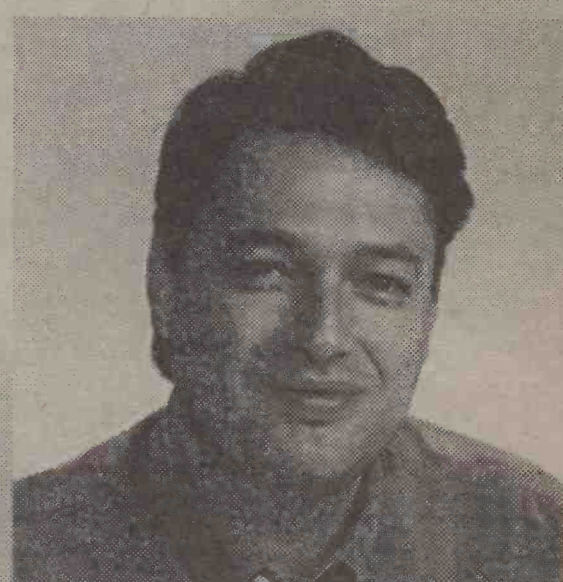
**Clark McKay**  
Faculty of Law  
Queen's University



**Michael Plunz**  
Chemical Lab Technician  
Northlands College



**Mark Polischuk**  
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University of Saskatchewan



**Russell Roberts**  
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**Trevor Thurston**  
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## Local trades help to build new school



Many people came out to help celebrate the opening of the Red Sucker Lake School.

RED SUCKER LAKE, Man.

The Red Sucker Lake School site is located at the eastern edge of the community and bounded by a landing strip clearing to the north, the reserve boundary to the east and Red Sucker Lake to the south.

The Red Sucker Lake School consists of one kindergarten classroom, four elementary/junior classrooms, four senior classrooms, a gymnasium/auditorium, library/resource centre, science room, a multipurpose room and administrative, storage and building system support spaces.

The project was tendered in December 1993. Construction was started May 1994 and continued until October 1994 when it was shut down for the winter. The balance of the materials were shipped via winter road in 1995 and construction continued until the opening in September.

Total cost of the project was \$11 million including design. Construction also included 10 new or relocated teacherages adjacent to the school.

In excess of 28,000 man hours of local labor were utilized on the project. All the sitework and concrete was done by Red Sucker Lake Contractors Inc, which is owned by the First Nation.

The 2,190 sq. m school space is designed to be flexible to allow for community use of the facility during non-school hours for continuing education programs, recreation and social events. The gymnasium/audi-

torium, shower rooms and the library/resource area were specifically identified by the band council and education authority as areas that would be extensively utilized by the community.

The school plan is organized about southwest/northeast and southeast/northwest axes. A circular gathering/meeting place is developed at the intersection of the two axes. The cylindrical form of the space is derived from the cultural significance of the circle and the cardinal compass points.

The gathering space projects through the roof to allow natural light to penetrate the central area of the building via clerestory windows. The projected cylindrical roof form acts as a beacon at night when the interior lights illuminate the clerestory windows.

The main entrance to the school is oriented southwest. The main entrance leads directly into the central gather space which serves as the main orientation point within the building. Administration offices are located immediately adjacent the main entrance and central gathering space to monitor the arrival of students and visitors entering the school.

Views out from the central gathering space through the main entrance vestibule overlook the formal dedication circle and main drop-off area.

Classroom groupings are organized about two corridors. The kindergarten and elementary classrooms are grouped together in the northwest wing separate from the science room and senior classrooms which are located in the northeast wing. The elementary corridor exits directly to the elementary playground.

An outdoor classroom in the form of a clearing in the trees beyond the building is developed on axis at the end of the senior classroom wing. Community discussions identified this outdoor classroom as an important site feature to facilitate the teaching of traditional skills and cultural education.

The kindergarten has a separate entrance overlooking the fenced kindergarten play area. The kindergarten entrance is located adjacent the main entrance to take advantage of the close proximity to the drop-off and parking areas.

The multipurpose room is designed to be flexible. Two acoustic folding partitions and a small kitchen/canteen area allows the space to be utilized as a large teaching space, two seminar rooms, a lunchroom or as a stage in conjunction with the gymnasium.

Handicapped access is provided via ramps at the main entrance, the exterior gymnasium/auditorium community entrance and at the elementary wing entrance.

The main concept for the exterior of the school was to create an image which compliments the natural surroundings of the site reflecting the community's cultural association with the natural environment.

The overall building mass is kept low and unobtrusive. Exterior wall cladding materials include prestained board on board cedar siding and split faced concrete block veneer. Materials were selected for their natural characteristics.

## CAMPION PROJECT MANAGEMENT INC.

**Extends Congratulations to Red Sucker Lake First Nation on the successful completion of their new school. We also express our appreciation for the opportunity to work with Chief and Council and members of the community on this very significant project.**

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# Fun on ice in store for Akwesasne youth

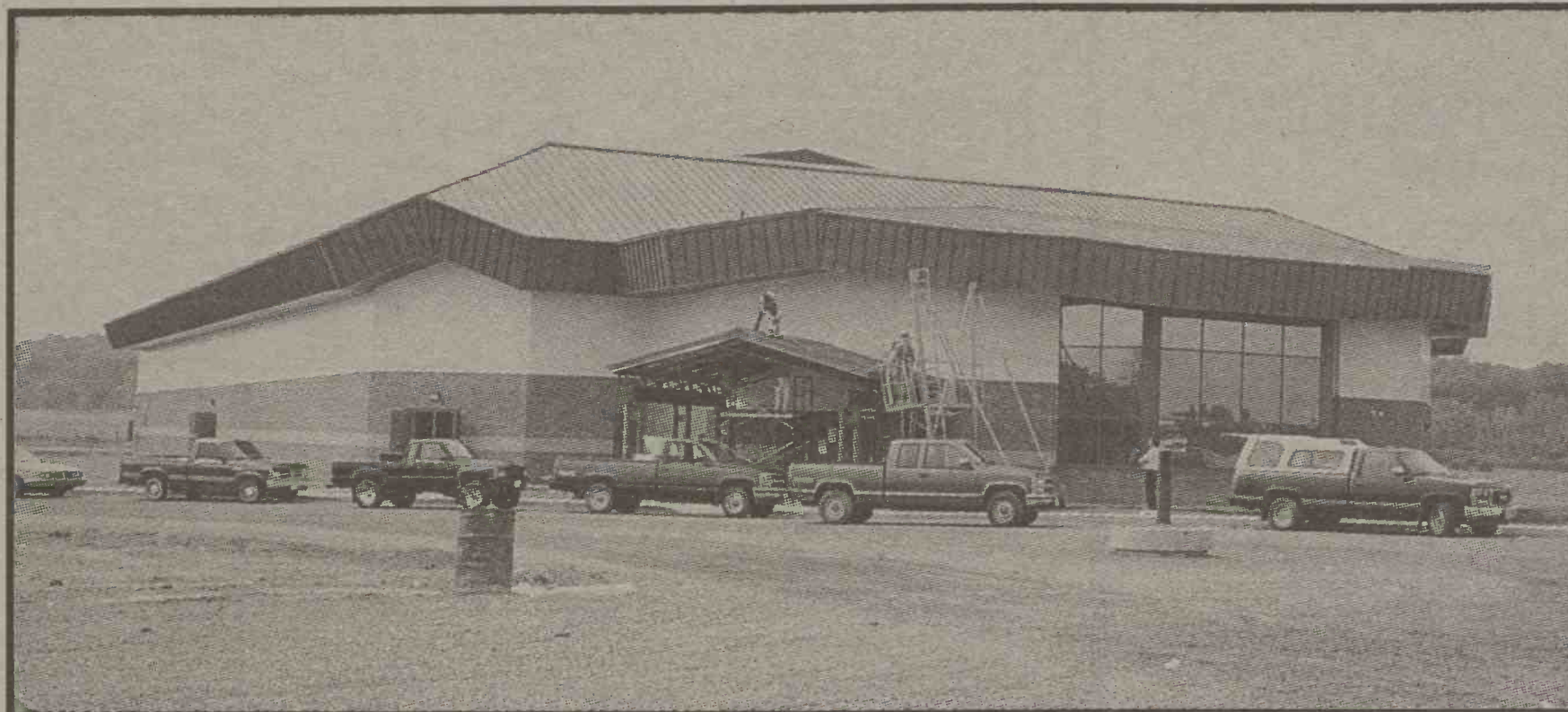
AKWESASNE, Ont.

After thirteen months of construction the Akwesasne Arena is officially open and ready for the cheers and laughter of Akwesasne youth.

The Grand Opening and Community Celebration for the facility was held at the end of August at the arena site on Cornwall Island, Ont. The arena is built on a majestic pastoral site on a reclaimed landfill, making good use of tired land.

It is a very grand space and celebrates the long and proud history of the Mohawk steel workers, said the project architect Rick Taylor of Rosemount Design Group Ltd.

The facility will have a total capacity of approximately 1,600 people (seated and standing), a 60 x 25.5 metre (200 x 85 feet) ice surface, six dressing rooms, concession area and a walking/jogging track. It was built to accommodate both hockey and



The Akwesasne Arena pays tribute to the Mohawk skill of steel working.

lacrosse.

A second floor multi-purpose area hopes to serve as an Akwesasne Sports Hall of Fame.

Funding for the project was provided by an inter-government effort called the Memorandum of Agreement signed in November 1990. Canada, Que-

bec, Ontario and Akwesasne were signatories on the \$25 million capital construction agreement.

The arena project was one of 10 projects undertaken under the agreement. The final cost of the Akwesasne arena was \$5.4 million.

While the construction itself

took just over one year to complete, it took twice that time to plan and design the Akwesasne arena.

The Project Team officially began work in February of 1992 and an extensive feasibility study, numerous design concepts, cost estimates and many

community meetings for input were held.

After much discussion a less elaborate but more functional design for the facility was decided to be built. In the beginning the project was an ambitious effort and was to be built in the shape of a turtle, a symbolic representation of Turtle Island. However it was decided the undertaking would prove costly and the design was modified, keeping the turtle idea, but on a less grand scale.

The project team strongly believes that this building will be a source of community pride for many years to come.

The community was influential in bringing the project in on budget.

Many came forward to donate what they could. One very generous person donated \$30,000 to install an elevator for the handicapped. The ice refinishing machine was also donated.

## CONGRATULATIONS

Akwesasne First Nation on the completion of your new Community Arena. Proud to have been a part of your project!



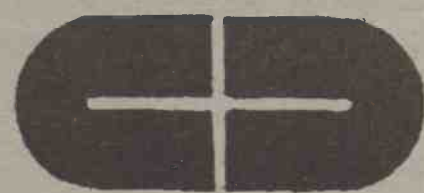
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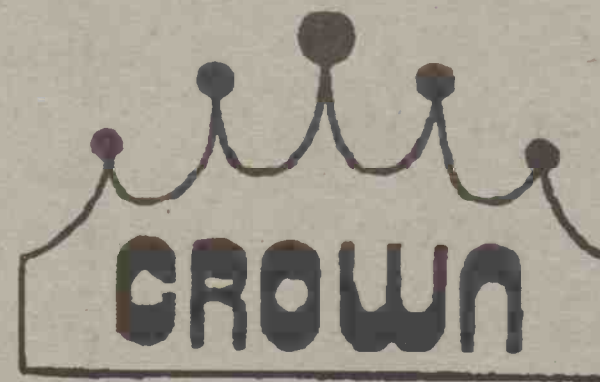
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*Congratulations on the completing of the new Akwesasne Arena. We were proud to have been part of this project.*

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# Wind speaker

NOVEMBER 1995

CANDO 1995 Economic Development Awards

Special Supplement

**QUOTABLE QUOTE**

"CANDO is proud to be able to make these awards possible."

— Darrell Balkwill,  
President of CANDO



**AWARD  
WINNER  
PROFILES**

• Meadow Lake Tribal Council - Pages 3-5

• Syncrude Canada Ltd.- Pages 10-11

• Albert Diamond - Pages 7-9

• Opaskwayak Cree Nation - Page 6





# CANDO Awards 1995



## Role models that others may choose to emulate

By Debora Lockyer  
Windspeaker Staff Writer

### WINNIPEG

Outstanding contributions and achievements in Native economic development were recognized at an awards ceremony in Winnipeg Sept. 25 during the 1995 CANDO national conference.

The Council for the Advancement of Native Development Officers (CANDO) held the first, of what is planned as

an annual economic development awards event.

CANDO honored three organizations and one individual that have devoted talent and energy to the development of the local economies in Native communities, said Darrell Balkwill, President of CANDO.

"The Recognition Awards profile positive role models that other people or organizations may choose to emulate."

The CANDO Recognition Awards were given to Albert W. Diamond, President of Air Creebec Inc.; the Meadow Lake

Tribal Council; Opaskwayak Cree Nation; and Syncrude Canada Limited.

Meadow Lake Tribal Council was further honored by CANDO and named the Economic Developer of the Year for their 20-year plan to achieve a vision of self-sufficiency and self-government.

"I dedicate this award to Fred Martell who had an attitude of never giving up, that there is a road open. This attitude kept the Tribal Council together over the years," said Vice Chief Isidore Campbell upon

accepting the award. Martell served the Meadow Lake community for more than 30 years.

"CANDO is proud to be able to make these awards possible. I thank the delegates for their participation in the selection process," said Balkwill. "Meadow Lake is very deserving. We look forward to recognizing other leaders in the field of Native economic development in the future. I congratulate all the nominees."

CANDO is a national, community-based, membership-driven, non-profit organization

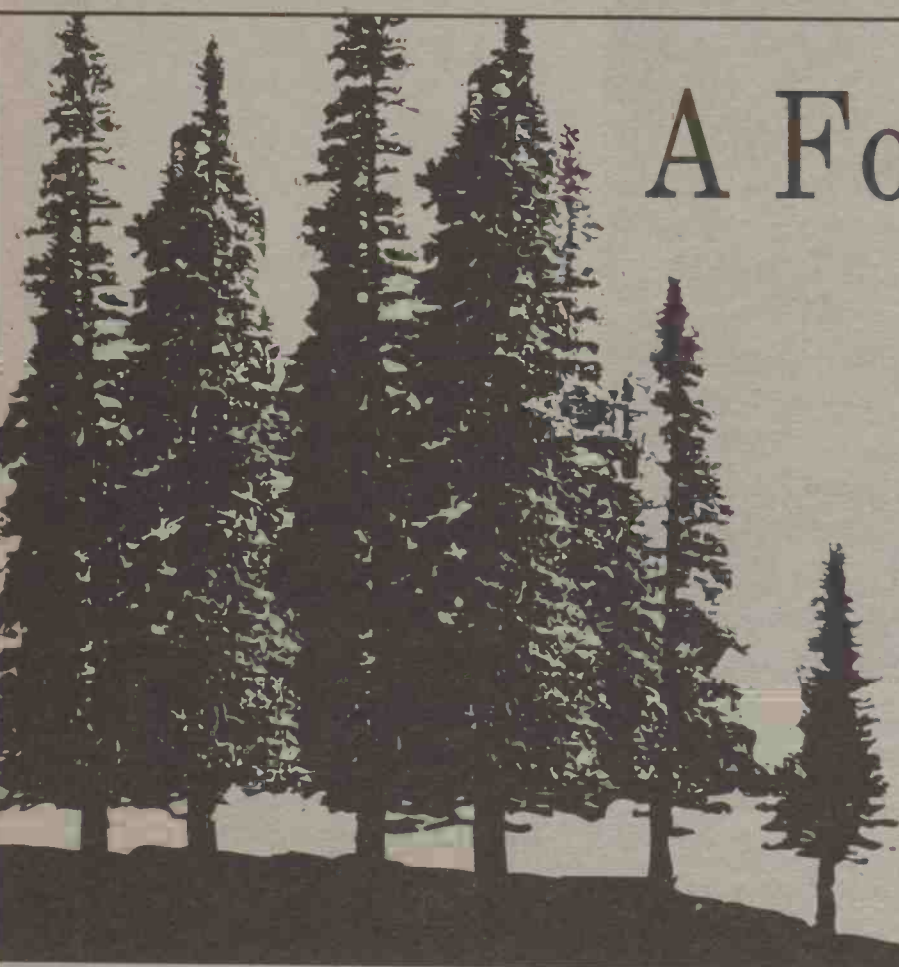
serving the professional development needs of Native economic development officers. More than 350 economic development officers work in Native communities and organizations across Canada as the primary facilitators of economic development.

CANDO was founded in 1990, and is a board member of the Economic Developers Association of Canada, a member of the Conference Board of Canada and the Inter-provincial Association on Native Employment (IANE).



Scenes from the CANDO Awards night:  
Centre: The CANDO Board of Directors  
Clockwise from top left: Vice-chief Isidore Campbell, Meadow Lake Tribal Council with CANDO's Robin Wortman; Jim Carbery and Bob Loader of Syncrude; Albert Diamond (left) receives his award; Opaskwayak Chief Francis Flett (left) with Grand Chief Phil Fontaine.

Photos courtesy of CANDO



## A Force for Economic Development

The Meadow Lake Tribal Council, The CANDO Economic Developer of the Year, is a major force for community and business development in northwest Saskatchewan. Its many initiatives, which include investments in sawmill and logging operations, have resulted in hundreds of jobs, millions of dollars in revenue and greater self-sufficiency for First Nations people in the Meadow Lake region.

Saskatchewan's economy has undergone a renewal, through strategic investments in sectors like forestry and through the efforts of entrepreneurial organizations like the Meadow Lake Tribal Council. Our government congratulates MLTC on its achievements, and looks forward to working with it on economic growth projects in the years ahead.



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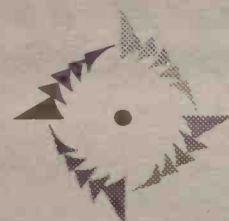
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## MLTC nabs top honors at CANDO awards

By Debora Lockyer  
Windspeaker Staff  
Writer

WINNIPEG

The Meadow Lake Tribal Council (MLTC), representing nine First Nations communities in Saskatchewan, is an example of what good planning and effective management can achieve.

This high praise came from Indian Affairs and Northern Development Minister Ron Irwin when he learned that MLTC had been named this year's Aboriginal Economic Developer of the Year by the

Council for the Advancement of Native Development Officers (CANDO).

"This demonstrates the real progress being made in many First Nations communities across the country. It is important for Canadians to understand what an integral element Aboriginal businesses are in the economy of Canada," said Irwin.

The tribal council has developed a 20-year plan to achieve its vision of self-sufficiency and self-government.

The economic development aspect of the plan includes a diverse cross-section of business and industry.

"We feel very honored to be chosen," said MLTC economic development director Frank Lai. "It's a good reflection of the work we've done over the last four or five years."

A modest investment in two companies, a sawmill and a logging operation, has resulted in 240 direct jobs, millions of dollars in new revenues, and increased economic diversification and self-sufficiency.

Other economic development aspects of the plan include tourism, mining, First Nations culture, agriculture and food processing, retail and service businesses, construction and trades, energy (oil and gas), environmental management, professional and scientific endeavor and the public sector.

MLTC is the political, service and corporate organizations of four Dene and five Cree communities which include Birch Narrows, Buffalo River, Canoe Lake, Clearwater River Dene, English River, Island Lake, Flying Dust, Makwa Sahgaiehan and Waterhen Lake.

The communities are located northwest of Saskatoon. The total population represented by the tribal council is approximately 8,000. MLTC has demonstrated what can be achieved when First Nation governments work together for a common cause.

MLTC takes a holistic ap-



Isidore Campbell accepts the CANDO Economic Developer of the Year Award for the Meadow Lake Tribal Council

proach to development, said Lai. The 20-year plan also includes a vision of healthy individuals, families and communities as well as the economic development initiatives.

The vision is a clear description of what the Meadow Lake First Nations will look like when they reach their full potential.

The following are some of the goals set out in the plan:

- the people will be spiritually, physically, emotionally, and mentally healthy. Community healing will be a continuing process.
- treaty rights will be recognized in accordance with their original spirit and intent.
- First Nation culture and traditional values will be maintained and strengthened. All MLFN people will have self-confidence and pride in their heritage.
- the natural environment will be respected and protected through economic development activities.
- MLFN peoples will have the education and training to prepare them for employment. Education parity with the rest of the province will be achieved.
- MLFN people will have meaningful and well-paying jobs. Employment and income parity with the rest of Saskatchewan will be achieved.
- community members without independent means of support will be provided for through a fair and equitable social assistance program that encourages re-entry into the workforce.
- MLFN people will work together for the benefit of the community.
- Financing will be available to allow MLFN the opportunities to start viable businesses that will provide meaningful jobs for themselves and for other members of the community.
- We will have respectful and cooperative relationships with MLFN communities and with outside communities



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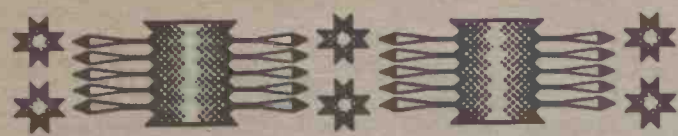
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# CANDO Awards 1995



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Calibre Consultants Inc. has had the pleasure of developing an effective relationship with Meadow Lake Tribal Council through preparation of the 20 year Economic Development Plan, desirability/feasibility studies, preparation of resource management plans, and education workshops.

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## Securing economic health

By Debora Lockyer  
 Windspeaker Staff Writer

WINNIPEG

In 1988, the Meadow Lake Tribal Council took over 50 per cent of a provincial sawmill which was losing \$1 million a year. The other 50 per cent was bought by the mill employees. Together they created a joint company called NorSask Forest Products which streamlined operations, opened a separate logging operation and is now turning profits of upwards of \$5 million on revenues of \$16.6 million. Spinoff jobs in the region number approximately 750. Not bad for a few years work.

NorSask uses timber from a 3.3 million hectare section of northwestern Saskatchewan. It has a 20-year harvest and reforestation agreement with the province. Corporate tax revenues for both the federal and provincial governments have exceeded \$10 million.

In 1990, 20 per cent of NorSask was purchased by pulp producer Millar Western to ensure its supply of hardwood for a mill it was building in Meadow Lake. Mistik Management was created by NorSask and Millar to administer logging contracts.

A new company was formed called MLTC Logging and Reforestation Inc. which cuts trees for NorSask and Millar and recently saw an expansion into Fort McMurray, Alta where it will harvest wood for the Alberta-Pacific pulp mill at Athabasca.

"It's a big learning curve for us," said Chief Richard Gladue in an interview with the Canadian Press in January. "It was scary the first couple of years. We had some financial difficulties and some problems in terms



The timber harvest has made a name for the Meadow Lake Tribal Council

of getting more production out of the mill and being more efficient."

During the years the sawmill was operated by the province, it produced 30 million board feet of lumber each year. Today, with the help of computer technology, it produces about 62 million board feet from the same amount of wood.

Still there is more to the aspirations of MLTC than increased lumber production. Polar Oils Ltd is a fuel distributor with sales of approximately \$2.5 million. It is the largest independent bulk fuel dealer in northern Saskatchewan.

In an industry traditionally dominated by only a few large players, Polar Oils competes by offering superior service and convenience. It is based in Beauval and supplies fuel and lubricants to a vast array of clientele, including hospitals and government run services. Polar Oils employs six people.

Northern Trucking, another MLTC venture, hauls wood chips from Meadow Lake to Prince Albert. Revenues are posted at \$1.5 million and employs 10 people. The pursuit of other business ventures as part of a 20-year economic plan hopes to create 3,000 jobs.

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**CANDO Awards 1995**

# Hotel crown jewel for award-winning corporation

By R. John Hayes  
Windspeaker Staff Writer

THE PAS, Man.

One of the nominees for the Aboriginal Economic Developer of the Year Award was the Opaskwayak Cree Nation. This involved the recognition of the band's business arm, formed in 1987 to run the First Nation's growing investments, called the Opaskwayak Business Development Corporation.

"I think the nomination for the award meant a lot to us here because we've been quietly developing," said Glen Ross, the corporation's chief executive officer. "We haven't tooted our own horn very much, and it's nice to get recognized in the same way as other high-profile businesses do."

The corporation's latest initiative, one into which all their time and energy is being di-

rected, is a new hotel, which will open its doors in mid-August of 1996. The Kikiwak Inn will be the crowning jewel in a small-business empire based in this northern town.

"In The Pas, there's been room for a hotel for about 10 years," Ross explained. "We've been able to take advantage of that opportunity." It will cost some \$8 million and will include a large conference centre, pool, restaurant — "everything that you'd find in any other three- or four-star hotel."

The corporation has initiated a strategy for attracting tourists to the hotel from Europe and elsewhere. They have already had some success.

"We no longer believe it is impossible to have what other communities in Canada take for granted," said Opaskwayak Chief Francis Flett.

The hotel is a major project for the company, which employs some 130 people and will

add about 60 to the work force when the hotel is completed. They've already started training for the jobs in the new facility.

"The award has given our employees a good feeling," said Ross. "We haven't really got that kind of positive recognition in our own community that much."

"We're starting to build a relationship with the business community and the chamber of commerce," Ross said, after commenting that the town's business community had been wary of the Opaskwayak business developments.

"The younger generations seem to be better at building bridges between the communities," he continued. "The atmosphere here seems to be improving because of that."

In addition to building the hotel and a better relationship with the non-Native residents of The Pas, the development corporation continues to operate eight other businesses. When it

was founded in 1987, the corporation took over the operation of six companies from the Opaskwayak First Nation, including a 25-retail-store shopping mall with offices, a trailer court, a hardware store, a lumber store, an IGA grocery store and a women's clothing store. Since then, the corporation has shut down the women's clothing outlet and combined the lumber and hardware retail operations into one.

The corporation has started other businesses since taking over the original six: a gravel crushing and supply operation, a cement plant and a video production company now round out the corporation's holdings.

Ross is particularly proud that his company has had huge and successful growth without receiving government funding of any kind.


"We started operating with no government funding," he said. "We run our operations on

money generated by our business." The corporation has been important in improving the lot of the band's members.

"We spend up to \$200,000 each year just training people," said Ross. "I think what we've been doing is very important, and the award is recognition of our success in achieving at least some of what we set out to do."

In 1987, the First Nation successfully challenged a Revenue Canada ruling on tax status for Native-owned businesses. The judgment by the Tax Court of Canada, called the Otineka decision, confirms that companies owned 90 per cent or more by First Nations are not subject to income tax, wherever they operate. The Otineka decision established a framework for First Nations economic self-sufficiency. Thanks to the Opaskwayak's ground-breaking efforts, bands across Canada have more corporate opportunities than ever before.


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PCL congratulates the 1995 Recognition Award Recipients:

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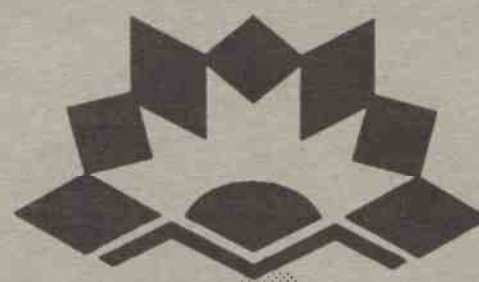
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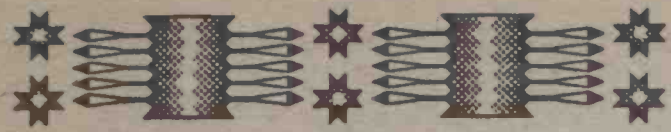


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# Diamond in the rough shines in business

By Alex Roslin  
Windspeaker Correspondent

Albert Diamond is a pioneer. He has lived and played a role in the great changes that have occurred in the Cree world.

Twenty-six years ago, as one of the first Crees to enter university, he was recruited into the fledgling Native studies program at Trent University. At 22, he was appointed to the executive of the Grand Council of the Crees as its first treasurer.

Two years later, he was named chairman of the \$130-million Board of Compensation heritage fund granted to Crees as compensation for the James Bay hydro-electric project. There he directed the fund's most important and successful economic venture, Cree Construction.

Today it consistently makes a profit and has annual revenues of \$50 million. Just back from goose hunting near his native Waskaganish, Diamond, 44, laughed about those early days.

"We were just kids when we negotiated the James Bay Agreement if you think about it."

Diamond's contributions to the Cree Nation and the development of First Nations across Canada were honoured in September at the national conference of the Council for the Advancement of Native Development Officers (CANDO), held in Winnipeg.

Diamond, and the Meadow Lake Tribal Council, Opaskwayak Cree Nation and Syncrude Canada Limited, were recipients of the First Annual CANDO Recognition Awards for Outstanding Contributions and Achievements in Native Economic Development. All four were also nominated for the Economic Developer of the Year Award, which ultimately went to Meadow Lake. The recognition awards profile positive role models that other people and organizations may choose to emulate, said CANDO president Darrell Balkwill.

Diamond's roots are in an accomplished family. Among his four brothers and three sisters are Billy Diamond, who was Grand Chief of the Crees in the 1970s and early 1980s and met the Pope (today he is Chief of Waskaganish and head Cree negotiator with Quebec), Annie Whiskeychan, a pioneer of Cree-language education in Native schools, and George Diamond, in charge of capital works for the Waskaganish First Nation.

Another sister is the community's top elected school official and the eldest son, Charlie Diamond, is a trapper and tends the family's trapline. Stanley Diamond is a pilot and also manages four private businesses in Waskaganish, in which brothers Albert and Billy are also involved.

Albert Diamond says his father left an important mark on him by treating the kids like adults at an early age. It's a lesson in parenthood he does his best to follow with his own five kids. The other lesson is in the value of education. Two of his children attend college in Montreal and he encourages them to go on to university.

"Every young person should experience university," he said, "because it opens your eyes."

Diamond himself started university at 18. Before that he and his brothers and sisters spent 12 years in various residential schools and high school in the south, separated from their parents. These were



Under Albert Diamond's direction the fortunes of Air Creebec took flight.

hard years but they brought the Diamond family closer together.

"It was difficult like for everyone else. But then again I had my brothers and sisters there. All of us sort of looked out for each other," he recalls.

"But we all had problems being away from home, not knowing what was going on with our parents. We all got strapped for speaking Cree. Or if you missed some kind of chore you'd have to do.

"One time, the whole dorm got strapped because no one would tell who had gone out to get some apples," Diamond laughs good-naturedly.

Even in those days, Diamond displayed a strength of character he would later put to work on behalf of the Cree Nation. He remembers a racist math teacher in high school in Sault Ste-Marie who kept calling him "Chief." He finally asked the teacher, "Do you know what that word means? It's a respected position in our community. I don't know where you get off calling me that." Unfortunately, the teacher was not convinced. After the remark, the teacher went out of his way to make Diamond's life miserable and almost failed him.

The world has changed since those early years. Today, Diamond's youngest kids are being educated in their own communities in a Cree-run school system. The first three years are in Cree and all kids are taught to read Cree syllabics, something many older generations never learned. Diamond remembers how surprised his 14-year-old was to learn that dad doesn't read syllabics.

"How come you don't know syllabics," he asked Diamond.

"I told him about residential school and how we were punished for speaking Cree. He was just looking at me, like, yeah, sure. So times have changes. I haven't met a Cree kid yet who doesn't speak Cree. So there's hope I tell you."

The future for young people in Native communities is filled with uncertainties, as developers ravage more of the land and a lack of jobs leaves growing numbers unemployed. The situation of the youth both concerns Diamond and gives him hope. They are not only inheriting problems but also possess a strength and passion for renewing the traditions and way of life of the Cree people.

More than previous generations, Cree youth have spoken out in favour of protecting the environment and this gives Diamond hope.

"It's just fantastic. At one time, I never expected to hear that from young people."

Other things have changed, too. After his recent goose hunting trip, the party brought back with them several garbage bags filled with everyone's refuse. A few years ago, the group would have been more likely to leave the garbage behind to rot.

Changes have also transformed First Nations economies. Only 20 years ago, the Crees were still overwhelmingly dependent on the hunting and trapping way of life. Today, although a third of the population still lives in the traditional way, the Cree economy has diversified, a trend that has taken root in Native communities across the country as Native people settle land claims and move into economic development in a big way.

"A lot of people say Natives are against development. But I've never met someone who said we're against all development," said Diamond.

"We want a say in what happens. We want it controlled. We want the environment protected. And we want our own people involved. We are not against development."

Diamond honed his own skills in business as the long-time president of Cree Construction, and three years ago took over as president of financially troubled Air Creebec. The company had been bleeding red ink for five years, but with Diamond in charge, the Cree-owned airline has taken off. His first move was to set up a management team because "no one person could turn things around," he said.

Diamond then initiated a sweeping restructuring and streamlining, lured in some lucrative contracts, laid off non-performing executives and computerized the whole operation in the space of just a couple of years. By 1994, the company was in the black, with an operating profit of just over \$1 million. This year, a projected profit of \$1.1 million has already been surpassed and Diamond expects Air Creebec to make a minimum of \$1.5 million net profit.

Diamond's achievements at Air Creebec were recently recognized by the Quebec business community as a finalist in the category for Best Business Turnaround in awards organized by the accounting firm Ernst Young, La Presse, the Bank of Montreal, Air Canada, Nesbitt Burns and McCarthy Tetrault.

Albert Diamond has been through a lot and come a long way.

"Twenty years ago, people (outside developers) said we're just a bunch of Indians. We can do what we want," he said. "Now, a lot of people say we have to talk to the Crees. Yes, you do."

## CONGRATULATIONS

to Albert Diamond on recognition of his achievements and contributions in Aboriginal Economic Development.

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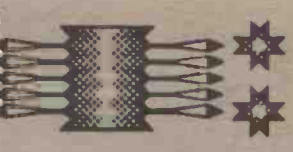
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**CANDO Awards 1995**



Victor Post

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## Syncrude produces oil and opportunity

By Debora Lockyer  
Windspeaker Staff Writer

FORT MCMURRAY, Alta.

Bitumen - the tar-like substance was once used to caulk the canoes of the Aboriginal peoples of northern Alberta. Today, bitumen still plays an important role in their lives. Today, Aboriginal people help Syncrude Canada Ltd. and the oil sands industry process the bitumen into high quality crude oil that is shipped throughout North America.

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Syncrude is the largest industrial employer of Aboriginal people in Canada and has exerted great energy in building a positive relationship with the Aboriginal community.

The goal, said Bob Loader, Manager of Aboriginal Affairs for Syncrude, is to achieve Aboriginal employment of no less than 10 per cent of the Syncrude workforce by the year 1997. It's a goal well within the company's grasp, as it has already achieved close to 9 per cent Aboriginal employment.

Syncrude wants to share the wealth that the company gener-

ates with the local people. If 10 per cent of the local population is Aboriginal then that demographic will be translated into a 10 per cent employment figure with Syncrude. Today, there are 332 Aboriginal employees at Syncrude. By 1997, that number will increase to 360.

Loader said that this has been the company's philosophy from the very beginning. It was the morally proper thing to do - to involve the people that lived there, he said.

But Syncrude has gone a step beyond and have also committed to doing business with Aboriginal contractors. Last year, Syncrude exceeded \$30 million in contracts to Aboriginal contractors. The company contracts with 20 Native-owned businesses.

Is it any wonder the company was recognized for their vision and goodwill with a CANDO award for outstanding contributions and achievements in Native economic development in Canada?

"We are very honored (to receive the award) and surprised. It is the first time the award was given to a non-Aboriginal entity," said Loader.

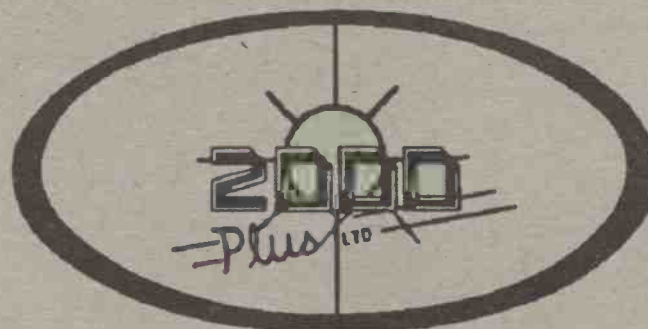
"It's confirmation it was the right path to take."

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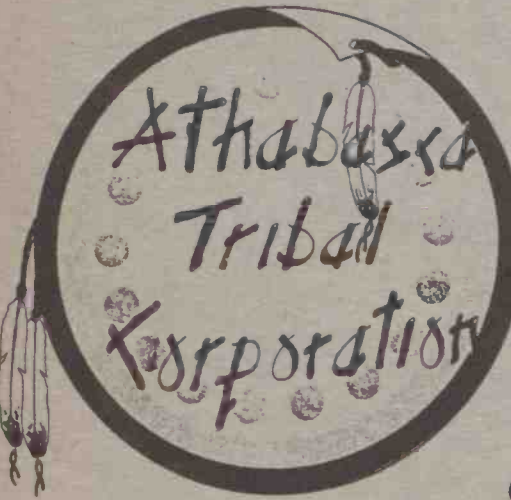
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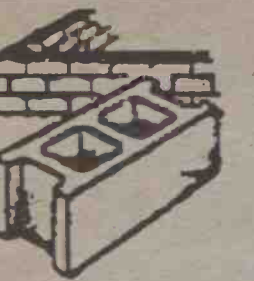


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**News****Scare tactic irks B.C. Summit Grand Chief**

VANCOUVER

The First Nations Summit is questioning the timing and accuracy of information released by the province's Aboriginal Affairs Minister John Cashore on the estimated costs of settling treaties in British Columbia.

In an announcement made Oct. 17, Cashore said treaty settlements could cost taxpayers \$10 billion over the next 20

years. The cost of treaty settlement would be split 50-50 between the province and Ottawa with B.C. providing most of the land and Ottawa most of the cash. B.C. estimates it will pay 17 per cent of the cash settlements, or \$43 million per year for 20 years. This works out to \$100,000 for each of the province's 100,000 registered Native people.

"It certainly isn't clear to us

how the government was able to arrive at this figure or whether it has any basis in reality," stated Grand Chief Edward John, a member of the Summit.

It does not help the process by tossing out numbers when treaty negotiations are still at a very preliminary stage, he said.

"Let's remember that treaty making is a new and fragile process that will be with us for some time to come.

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Funding assistance is available for successful applicants.

For more information, contact:

Karen Wastasecoot  
Program Coordinator  
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## She Who Remembers introduces us to Spirit Names

I'd like to introduce myself. My name is KiiskeeNtum, which in the Cree language means She Who Remembers.

I am the grand-daughter of a Mohawk Medicine Woman. In the manner of First Nations people, I was given (by virtue of inheritance, birth and direction of the Elders) to be a keeper of the oral history, or a Storyteller. I was also given the gift or responsibility of being a Traditional Healer.

I have been given the responsibility and honor of carrying a Sacred Pipe. I work as a counsellor, trainer, consultant and educator for the Turtle Island Centre for Justice and Healing in Oakbank, Man.

I was blessed by the Creator with the gift of six birth children and 14 spiritually adopted children. I am also the proud grandmother of nine grandchildren.

I can share only what I have been given, have learned over my lifetime, been taught by the Elders and understand in my Spirit, from a good place in my heart, with the hope and prayer that others will find help, hope, new learning and healing.

I was taught that the Traditional Teachings of First Nations peoples of Turtle Island (North America) encourage kindness, sharing and respect. We are taught to respect the visions and beliefs of our human kind brothers and sisters.

To disagree, or to insist that there is only one path of forward learning is deemed both rude and unnecessary.

The teachings, beliefs, values and traditions shared within this column are not the only interpretations, nor are they to be intended as such. They are shared, through the medium of this column, with good intent

### KiiskeeNtum (She Who Remembers)

from the hearts of the writer and others.

*Take the Teachings, knowledge and learning that help you move forward in a good way, and leave all else behind.*

Traditions are an important part of our heritage and culture as members of First Nations communities. But one of the things I have discovered in my 40 years of living, is that just because we speak (write or read) English does not mean we all speak the same language.

So, it is important that we all begin with a common understanding of what Traditions are. I hope that in the future of this column we will develop a better understanding of our traditions as First Nations peoples.

The Webster's Dictionary defines traditions as "A body of beliefs/facts, etc. handed down from generation to generation without being reduced to writing". My personal definition of Traditions is the way we (as First Nations peoples) do things, over a long period of time from long ago up to today, and how we hope to teach our children to do things in the future. As Aboriginal people, we have a culture, which is unique, powerful and diverse. It has been under attack for many generations.

Much of our knowledge has been lost. More has been hidden away until a safe time was at hand for us to again take up our ways, beliefs and values, and be

free to teach them to our children.

Much of our heritage, culture and traditions are being recovered all over North America through ceremonies, fasting and prayers of many First Nations Spiritual people, Medicine Men and Women, Elders and others who Walk the Good Red Road, the Sweetgrass trail. I hope that the information shared within this column over the next few months will help bring the Circle of Healing and Wellness back to our people.

This issue's focus is on Spirit Names. One of the universal traditions of Aboriginal peoples of Turtle Island (North America) is that of having Traditional Names, also known as Spirit Names, or Indian Names.

Some Elders teach that only if we have a Spirit Name can the Creator and the Grandfathers and Grandmothers of the Spirit World recognize us when we pray, and ultimately, when we pass over to the Spirit World. Others teach that when we use our Traditional Names that the Creator hears us in a more direct way. Others, that the use of our Names in times of personal crisis, lends us strength and knowledge, and easier access to the wisdom held within our Spirits and the ability to hear the Creator and the Old Ones of the Spirit World when they speak to us.

In many ways the commitment involved in obtaining and honoring one is

similar to the Christian way of "profession of faith". It is a commitment to beginning or continuing a Spiritual Journey, to learn about our culture, values, and beliefs and to make these a part of our daily Walk along the Red Road.

A Spirit Name is all that we are, will be and need to learn as human beings. Our Name gives us strength and courage. When I was given mine, the Elder told me how important it was to honor the Name, to avoid bringing shame to it.

When I sit in a circle, attend ceremonies, pray, smoke my pipe, or am involved in many other activities, I introduce myself by my real Name, NiiskeeNtum. Some First Nations peoples have customs that say that a Spirit Name is only spoken with a Sacred Ceremony, such as the Sweatlodge. Many have two Names, one for everyday use and one for use within the Sacred Lodges.

So how does one get a Spirit Name? There are many ways. In some places, one goes on a Visions-quest. This involves fasting and prayers, usually for four days and nights, under direction of a Medicine Person, Spiritual Leader or Elders, until we are given a vision, from which our Name is drawn. In other places, Tobacco, cloth, or other gifts are passed to one who has the responsibility of giving Names. There may be other ceremonies involved, such as smoking the Sacred Pipe, the Sweatlodge, or use of other Sacred objects, such as the Sacred Drum, or Rattles. Each person who has been given this gift has their own way.

Parents of an infant child may choose to ask for a Name or they may wait for the child to be

old enough to make that choice on his or her own. Of my own children, only my youngest, Cheyenne, was giving a Name as an infant. The others made their own choices at various ages.

Some Tribal systems have Naming systems that allow a Grandparent to Name a child. In others, the name of a deceased relative may be given to a newborn child to honor that person's memory within the family. Some Spirit Names are those of flowers or animals. They are as diverse as the people involved. They all involve learning for those who carry (use) them.

If you are in search of your Name, speak to a Spiritual person, a Medicine Person, Elder or other person who Walks the Traditional Road, for information. Remember that it is not to be done lightly, but as part of your own personal Spiritual Journey for growth, learning and healing.

It is always acceptable to offer a gift in exchange for your question. Knowledge is meant to be a fair exchange between parties. Tobacco, cotton cloth, sage, cedar, a hand-made item, or anything that you feel is of value to the other person, may be offered.

If you have specific areas of interest for this column, please contact the Editor at Windspeaker and let her know of your interest. Some of the topics we hope to cover in the future are the Power of Words, the Importance and Significance of Ceremony, the Seven Traditional Teachings, the Teachings of the Sacred Pipe, Traditional Roles of Women and Children, The Way of the Warrior, Traditional Methods of Healing, and others.

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## Hobber

By R. John Hayes  
Windspeaker Staff Writer

HOBBEMA, Alta.

For the second time and the second time in the National Aboriginal Inuit School was held in Hobbema from Oct. 1-3. While attendance at the event was down from the 1993 event, it was held in the spring, it was encouraging effort, and those in attendance.

"Attendance is just a measure of the success of the school, and not necessarily the most important one," said Fred Carnew of Maskwagan Cultural College in Hobbema. His comments were echoed by other speakers at the banquet.

"There has been a lot of interest from the spiritual and connections of our early ancestors brought about by not only coaching methods," said Brant of the school principal. "Here we are able to provide a comfortable way and a comfortable setting. [The role models here] are role models, and to accept that role as coaches."

Alex Nelson, executive director of the Aboriginal Inuit Association in British Columbia, emphasized sport's importance.

"Don't overlook sport," Nelson said. "Many people do that. Leaders are being taught, and they are learning, maybe without knowing it, that makes a great future in this land."

Featured speaker was Morris, gold and bronze medalist at the Olympic Games in Los Angeles in 1984, who said that coaches must temper their enthusiasm for development with an understanding of the sport makes sports attractive.

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# Wind speaker Sports

**QUOTABLE QUOTE**

"Imagine being paid to play the game you love!"

Francis "King" Clancy in 1965.

## Hobbema hosts National Aboriginal Coaching School

By R. John Hayes  
Windspeaker Staff Writer

HOBBEEMA, Alta.

For the second time in 1995, and the second time in history, the National Aboriginal Coaching School was held in Hobbema from Oct. 16 to 20. While attendance at the fall event was down from the school held in the spring, it was still an encouraging effort, according to those in attendance.

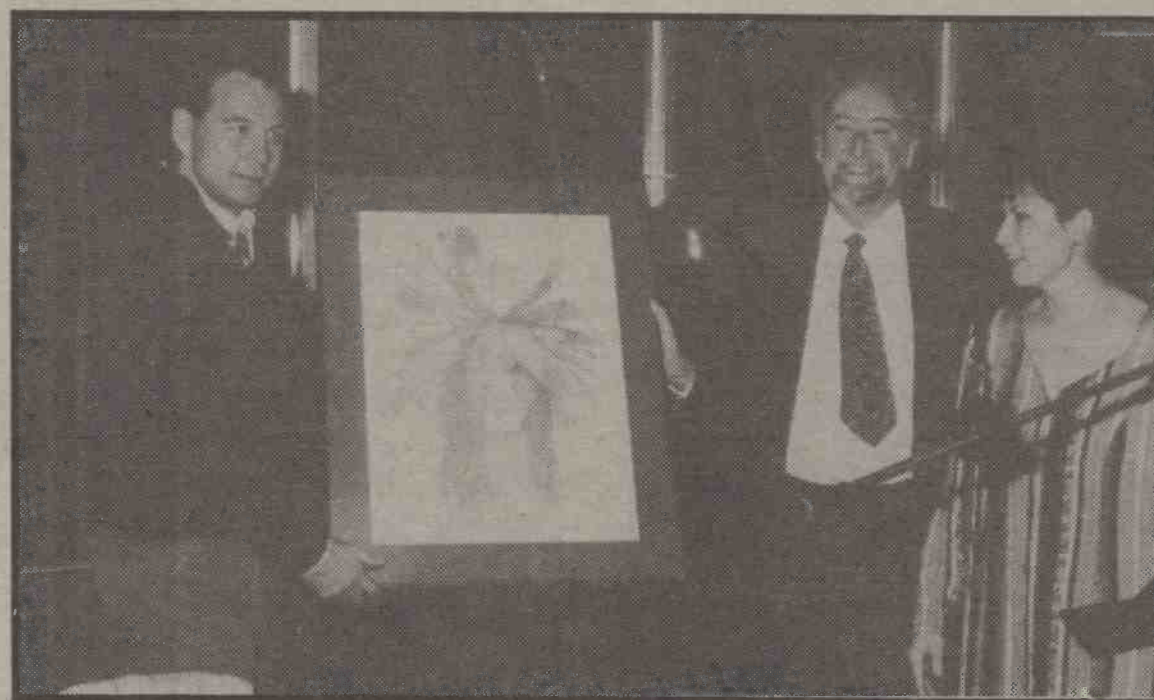
"Attendance is just one measure of the success of a school, and not necessarily the most important one," said Dr. Fred Carnew of Maskwacchee Cultural College in Hobbema. His comments were echoed by other speakers at the coaches' banquet.

"There has been a pull away from the spiritual and cultural connections of our early athletes brought about by non-Native coaching methods," said Rick Brant of the school program. "Here we are able to do it in a comfortable way and in a comfortable setting. [The coaches here] are role models, and need to accept that role as certified coaches."

Alex Nelson, executive director of the Aboriginal sports association in British Columbia, emphasized sport's importance.

"Don't overlook sports. Too many people do that. Sport leaders are being taught something, maybe without them knowing it, that makes them leaders in this land. There is a great, great future in this room."

Featured speaker Alwyn Morris, gold and bronze medalist at the Olympic Games in Los Angeles in 1984, stressed that coaches must temper their enthusiasm for development with an understanding of what makes sports attractive for



Dr. Fred Carnew and Cara Currie present featured speaker Alwyn Morris with a gift at the coaches' banquet.



Randy Ermineskin goes one on one with his instructor Lorna Hiemstra in the Level II basketball session.

young people.

"I'm a product of a system where the system as a whole was very lax," Morris said, struggling through a severe case of laryngitis. "We sometimes get too funneled towards excellence. Excellence is what we strive for, but we want to make sure that the kid walks out of the dressing room saying 'I had a good time.' We have to strive for fun."

"When I went out there to train, sometimes it was very difficult," he continued. "But each time I came in from a session, I could say to myself that I had fun."

"We're moving, and we're moving for the better," said the former Olympian. "We really are. We can only get ahead if we stay together. If you have it in you to dream, you have it in you to succeed."

Success, or the potential for success, was evident at the sessions held for coaches in athletics, basketball, hockey, soccer and volleyball. Each participant received the respective credentials, as well as the quality instruction, to become a coach leader in his or her community.

"I am hoping that this will help us build a better program

Photos by Bert Crowfoot

out here," said basketball participant Randy Ermineskin after a workout in the Howard Buffalo centre gym. The third-year physical education major in Education at the University of Alberta coaches year-round in Hobbema.

"At this level, we will review individual skills, but we move on to team concepts," explained Alberta basketball instructor Lorna Hiemstra from Swan Hills, Alta. "We build skills to allow coaches to design team concepts, to build a team around the players he gets. We talk about the mental aspects of the game, physical fitness, and we bring the drills to the next level."

Hiemstra was teaching a clinic at the second level of five, which she said would allow the

graduates of the school to teach "at everything in a community, and on up from there to quite a high level."

"I learned better structure to keep the kids motivated and how to plan practices ahead," said Debbie Callinan of Paddle Prairie, Alta., of an introductory-level hockey class conducted by Dennis Zukiwski of Red Deer, Alta. "We learned here more drills, how to keep switching drills to keep the kids interested."

"These [students] are outstanding because of their enthusiasm," Zukiwski said, after

concluding his class. "And this whole concept is unique in that it's Native, and we don't usually have the numbers in one community to put a course like this on due to costs."

Organizers are convinced that the coaching school will pay dividends in Native athletics, and that better coaching will give athletes more and better reasons to stay involved.

"Sports can give us all so much," said Victor Buffalo, chairman of the board of Peace Hills Trust, in his welcoming comments. "That's what makes this school so very worthwhile."

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# B.C. walk-on makes hockey Bears' defence

By R John Hayes  
Windspeaker Staff Writer

EDMONTON

In spite of not playing hockey last winter, Mac Cardinal showed up at the University of Alberta training camp and two weeks later found himself starting on the storied varsity blue line. Having made the team, Cardinal's goal now is to keep his grades up and to contribute to the rebuilding of a proud team, one that missed the playoffs last year for the first time in decades.

"When I first walked in here [to the Clare Drake Arena], it was overwhelming to see all the banners up and all the green and gold," Cardinal said. "This rink is full of tradition, and you really hear about the U of A hockey tradition here. Then, to make the team..."

Indeed, Cardinal, whose given names are Mutann Anthony, was not picked to make the squad, but doesn't consider that his making the club is a surprise.

"If I wasn't playing as well as I am then I'd be disappointed," he said. "I'm not the kind of player who stands out, I guess. In the level I came from, I never really shone, never really stood out as much as other high-calibre players." But Cardinal's steady, solid play was enough to ensure him a place on the Golden Bears.

"He was a bit of a surprise," said Bears' rookie head coach Rob Daum. "We're rebuilding this year, and will have a young team, and Mac came to camp and played his way onto the club." And he did this after not playing competitive hockey at all in 1994-95.

"I took the season off because school has always come first for me," Cardinal said. "I needed to qualify for a program that you need very high marks to get into." The 20-year-old defenceman is in his first year at Alberta, and is taking rehabilitation medicine, emphasizing physical therapy.

"I chose Tier II [hockey] because school comes first, and major junior would've made getting good marks very difficult," he said. "I needed high 80s to get in, and in Tier II I had a better chance in both hockey and school." Cardinal worked hard over the summer to get back into shape to try out for Canada West university hockey. He officiated some games at home in Prince George in 1994-95, and worked at the Prince George Spruce Kings' hockey camp after the season ended.

"Mac Cardinal is a quality kid, a smart kid," said Len McNamara, general manager of the Spruce Kings, the most successful franchise in the history of the Rocky Mountain Junior "A" Hockey League. "He's got his head on straight, and he knows where he's going and what it will take to get there."

Cardinal toiled for the Spruce Kings for two years between 1992 and 1994.

At 14, Cardinal, who was born in Vancouver but grew up in Chetwynd, B.C., before moving with his parents to Prince George, played with the Prince George Native midgets. The team finished third at the national championships in Saskatoon in 1990-91. He also played for Green Lake (Sask.) in Native tournament hockey for three years.

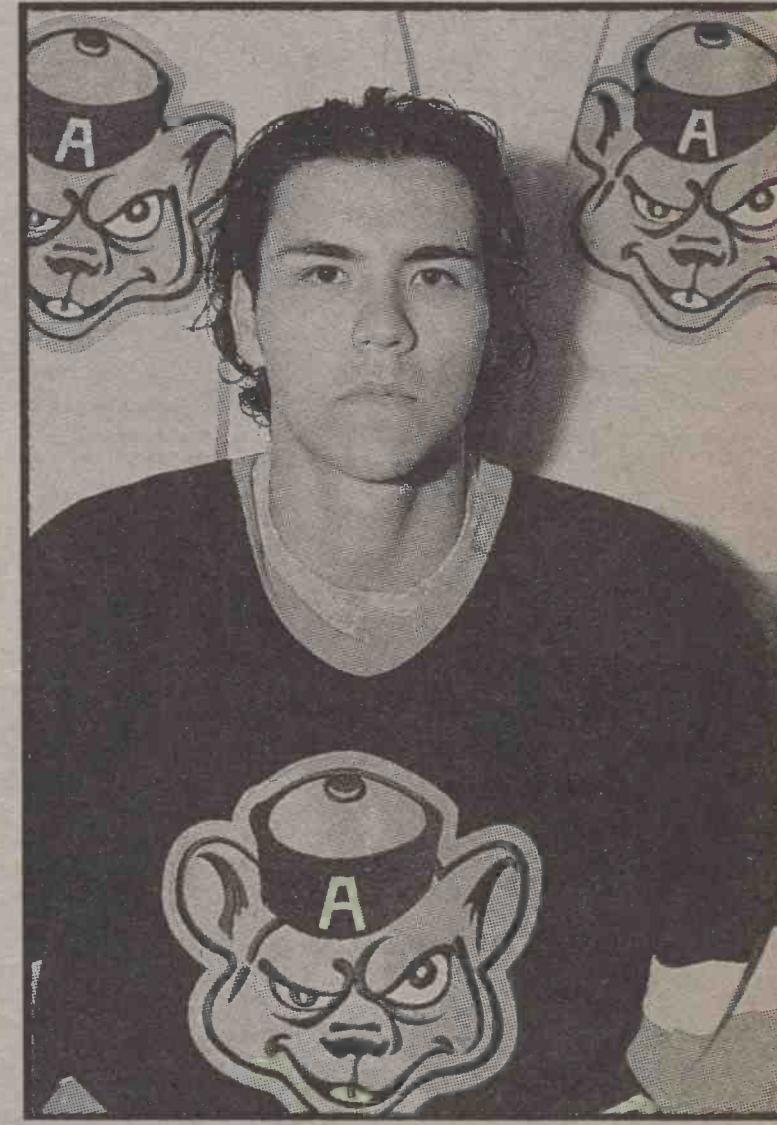
"I had a lot of fun at those tournaments," the 6 ft, 1 in, 189 lb. defenceman said. "Green Lake is a really good tournament, and in Native hockey there's a lot of good friendship and the competition is maybe more enjoyable than at other competitions." Cardinal also won a national gold medal as a midget lacrosse player.

"I was always set on going to [the University of British Columbia], but the U of A really impressed me," Cardinal said. "After this program, my second choice was UBC forestry."

Which is now academic. Cardinal is focused on continuing to develop as a player, which he said he did under coach Jeff Rowland in Prince George.

"He's a really good technical coach, and over the two years, my skating really picked up and he showed me my position on the team as defence," Cardinal said. "I have to make use of my talent, and work hard. The tradition here really helps the younger guys like me want to work harder."

"I've made the team," he concluded, "but I still have to show that I can really contribute."



University of Alberta Athletics & Recreation

Mac Cardinal may have surprised team management, but not himself, at training camp.

### Career stats

		Regular season					Penalty minutes	
Season	Club	League	Games	Goals	Assists	Points		
1992-93	Pr George	RMJHL	51	5	10	15	72	
1993-94	Pr George	RMJHL	49	3	10	13	79	
1994-95			** DID NOT PLAY **					
<b>Junior 'A' totals</b>			100	8	20	28	151	
		Playoffs						
1992-93	Pr George		— unavailable —					
1993-94	Pr George	RMJHL	10	0	1	1	6	

# Feisty

By Sam Laskaris  
Windspeaker Contributor

TORONTO

Sandy McCarthy is determined to prove that he can punch his way into the National Hockey League. He has been in more than one

McCarthy, a third-year winger with the Calgary Flames, is already regarded as one of the league's top weight fighters. But in the parts of this season he's been given the opportunity to showcase his playing skills.

McCarthy, who is of Irish heritage, can thank new coach Pierre Pagé for his expanded role.

"When I played for the King — my first two NHL seasons — he never gave me the opportunity to play," said McCarthy, who was traded to the Toronto Leafs on Oct. 20. "When I played, it was just to fill in for that's it. I never played a regular shift on a regular basis with him ever. But Pierre wants me to play on a regular basis."

Season	Club
1989-90	Laval
1990-91	Laval
1991-92	Laval
1992-93	Salt Lake
1993-94	Calgary
1994-95	Calgary
<b>NHL Totals</b>	

1989-90	Laval
1990-91	Laval
1991-92	Laval
1993-94	Calgary
1994-95	Calgary
<b>NHL Totals</b>	

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## Sports

## Feisty Calgary winger rounds out his game

By Sam Laskaris  
Windspeaker Contributor

TORONTO

Sandy McCarthy is anxious to prove that he can punish National Hockey League opponents in more than one way.

McCarthy, a third-year right winger with the Calgary Flames, is already regarded as one of the league's top heavy-weight fighters. But in the early parts of this season he's also being given the opportunity to showcase his playing skills.

McCarthy, who is of Micmac heritage, can thank new Flames' coach Pierre Pagé for his expanded role.

"When I played for Dave King — my first two NHL years — he never gave me the chance to play," said McCarthy, following the Flames' 4-3 overtime road loss to the Toronto Maple Leafs on Oct. 20. "When I played, it was just to fight and that's it. I never played on a regular shift on a regular line with him ever. But Pierre has let me play on a regular line on a

regular basis."

Though he has had several different line mates this season, McCarthy, 23, has even spent some time on the Flames' premier unit, along with centre German Titov and winger Theoren Fleury, Calgary's captain.

During his first NHL season, McCarthy picked up 10 points in 79 contests. And during last year's lockout-shortened schedule, he earned eight points in 37 matches.

McCarthy, however, has proven during his career that he can also have a nice offensive touch. During his first pro season, in 1992-93, he chalked up 36 points, including 18 goals, with Salt Lake, Calgary's International Hockey League affiliate. Despite being tagged for 320 penalty minutes the year before that, McCarthy accumulated 90 points in 62 games with the Laval Titan of the Quebec Major Junior Hockey League.

Due to renovations at their home rink, the Canadian Airlines Saddledome, the Flames were forced to play their first seven games of the current cam-

paign on the road. Calgary failed to win any of these contests, posting an 0-4-3 mark.

But McCarthy, a 6-foot-3, 225-pounder, is confident that the Flames can improve their fortunes as the year progresses.

"We play good hockey," said McCarthy, who lives in Calgary year-round. "We've got a good hockey team but we've just been having a couple of mental lapses and things have turned around for us. I'm sure once we get our first win a couple more will follow."

Since he's in the NHL, McCarthy likes the thought of being a role model for Native people.

"I try to be," said McCarthy, who was selected in the third round, 52nd overall, by the Flames in the 1991 NHL entry draft. "If somebody has a question to ask me or somebody has something to say to me, I'll always listen. I'll always have time for the young First Nations kids."

McCarthy and Native Gino Odjick of the Vancouver Canucks completed their spiritual "Journey of Healing" this

past off-season. The pair walked from Calgary to Vancouver, stopping at Native communities to discuss issues of drug and alcohol abuse.

"I think it went over really well," said McCarthy, who was born in Toronto and grew up in Barrie, Ont. "I think we got a

good response from it."

Is another such trek being planned for 1996?

"We'll have to wait and see," McCarthy said. "It's something Gino and me have to talk about and see if we have time. It depends on how far we go in the playoffs."

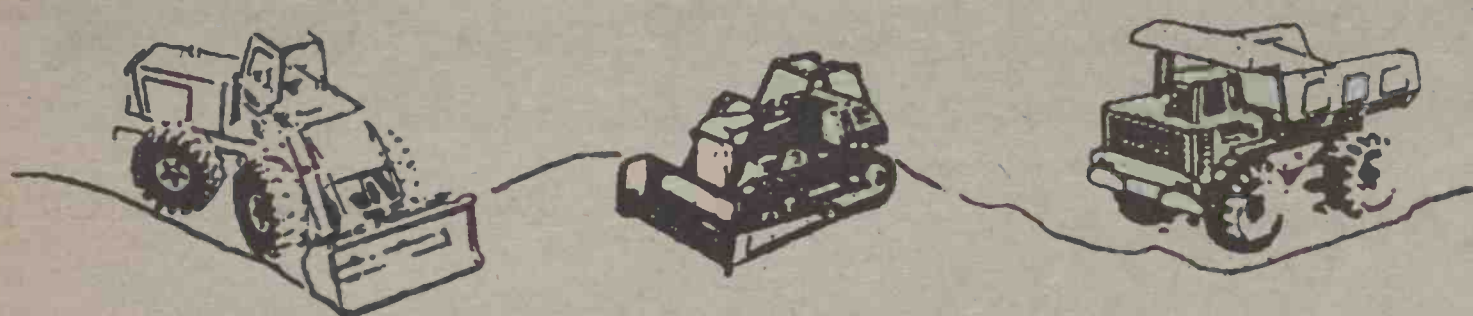


Kyle Clapham

Tough Calgary winger Sandy McCarthy has added scoring punch to punches early this season.

## Career stats

Season	Club	League	Regular season				Penalty minutes
			Games	Goals	Assists	Points	
1989-90	Laval	QMJHL	65	10	11	21	269
1990-91	Laval	QMJHL	68	21	19	40	297
1991-92	Laval	QMJHL	62	39	51	90	326
1992-93	Salt Lake	IHL	77	18	20	38	220
1993-94	Calgary	NHL	79	5	5	10	173
1994-95	Calgary	NHL	37	5	3	8	101
<b>NHL Totals</b>			<b>116</b>	<b>10</b>	<b>8</b>	<b>18</b>	<b>247</b>
Playoffs							
1989-90	Laval	QMJHL	14	3	3	6	60
1990-91	Laval	QMJHL	13	6	5	11	67
1991-92	Laval	QMJHL	8	4	5	9	81
1993-94	Calgary	NHL	7	0	0	0	34
1994-95	Calgary	NHL	6	0	1	1	17
<b>NHL Totals</b>			<b>13</b>	<b>0</b>	<b>1</b>	<b>1</b>	<b>51</b>



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## New garage, lower costs

For years, the Cree Nation of the Mistissini in Quebec was perhaps the only Cree nation without its own municipal garage. Not having such a facility was costing the nation money in the maintenance of its heavy machinery, such as graders and loaders.

Today, the cost of taking the equipment to the nearest community 90 km away for repair is in the past. The Mistissini garage opens its doors this month.

Robert Jimikin, Director of Public Works for the Cree Nation of Mistissini said it's a nice building, capable of housing six to eight machines at one time.

Before, when there was nothing to work in but an small old building, only two machines at a time could be accommodated. In the winter months this was particularly frustrating, because the machines waiting outside in the cold couldn't just be started up and moved into the building when there was a space available. The machines had to be warmed up and that

could take as long as a couple of hours for each machine.

In the new facility, machines can be inside and kept warm. They can be worked on without the nuisance of having them jockeying for position with a cramped facility.

The garage took five years to realize, said Jimikin. The cost of the building alone, using mostly community money, was \$675,000. But an infrastructure had to be put in place as well, and the cost blossomed to \$950,000 for roadways, water and sewage.

The community hopes to be able to recoup this money over the next 10 years through its variety of road maintenance contracts. Cost savings will also come with the hire of their own mechanic to work on the machines.

Eventually the garage will be a place where community members will be able to service their own personal vehicles to do oil changes, or tire repair. All in all the new garage will be an important addition to the band-owned facilities at Mistissini.



# Treasured robe returned to Blood

By Barb Grinder  
Windspeaker Contributor

## STAND OFF, Alta

Tradition was the order of the day Sept. 22, when a painted buffalo robe was returned by the RCMP Museum in Regina to the Blood Tribe in southern Alberta.

The robe dates from the 1880s and once belonged to the famous Chief Crop Eared Wolf, great grandfather of current Blood Chief Roy Fox.

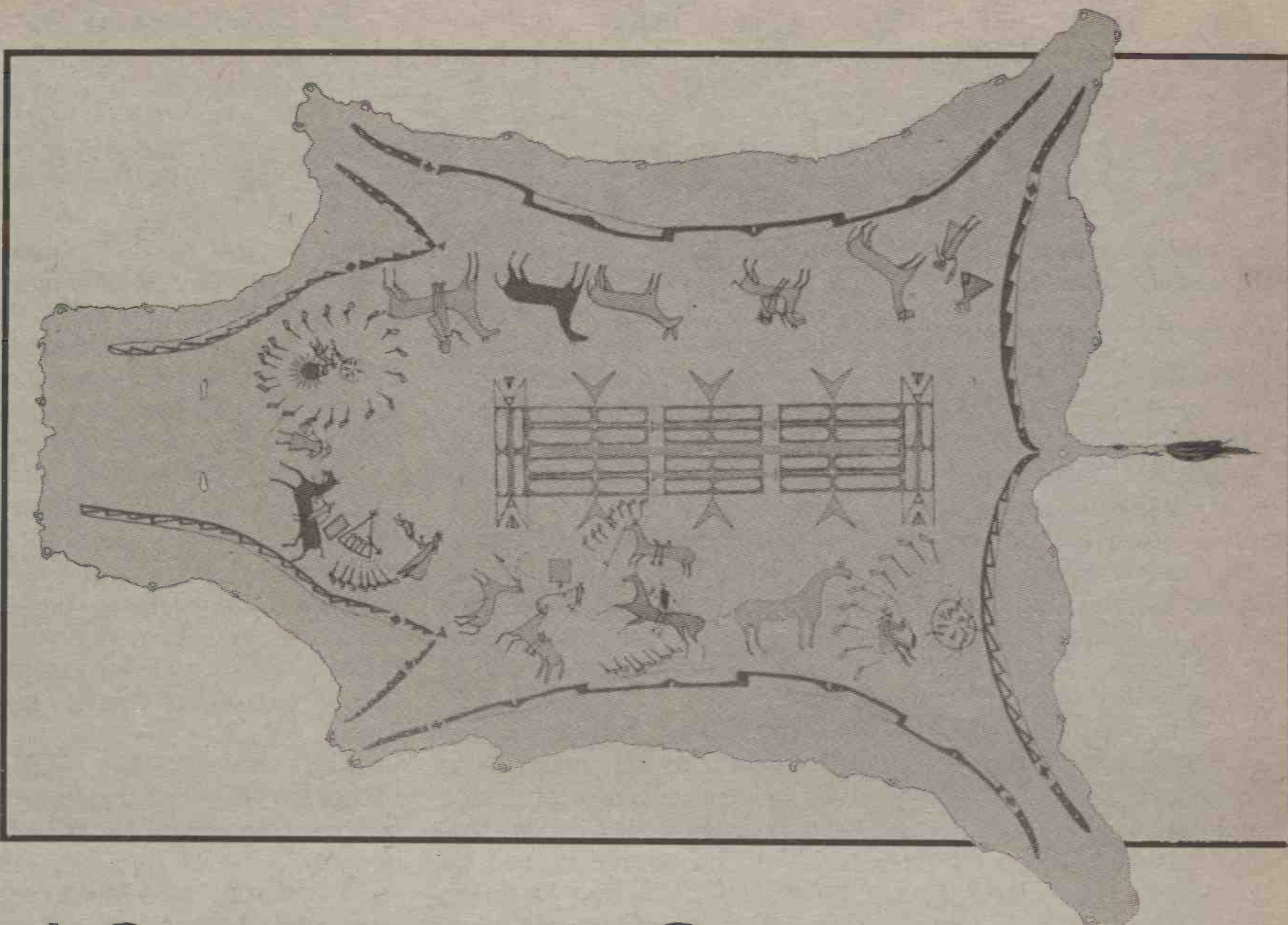
Speaking at ceremonies witnessing the robe's repatriation, Dorothy Day Chief, also a descendant of Crop Eared Wolf,

said she first saw the robe in Regina. After meeting with Fox, she contacted the RCMP about its return but was told they would only give a copy of the original to the Blood people.

"We continued to pursue the matter because we felt it was important to our youth to learn their history from Crop Eared Wolf's robe," she said.

Fox himself commented that the robe was a legacy of the tribe's warriors and a symbol of the importance of retaining their land and spiritual traditions.

"I'm very proud to be a descendant of Chief Crop Eared Wolf," he added. "He was one of our great warriors and political and spiritual leaders."



# Peigans Return Social Services to Government

By Barb Grinder  
Windspeaker Contributor

## BROCKET, Alta

In a controversial move, unprecedented among First Nations people, Peigan Chief Phillip Big Swan and his council have returned operations of four social service programs to the federal government.

The move became effective Sept. 29.

Big Swan said the issue really dates back almost two years, when drastic cuts to provincial government funding of

social service programs started. The cutbacks created a deficit of almost \$600,000 for the Peigan Nation.

"Now they want to cut another \$26 per person," he added. "We can't operate with that."

Funding levels for the four programs is based on rates set by the province's social assistance programs. When the Klein government cut its rates, the federal government did too.

"We operate on the philosophy that Indian people have the same requirements as non-Natives," said John Paul, the field service agent for Indian Affairs

who has taken over running the programs. "When the province cut its rates for these programs, we had to follow suit."

Basic social assistance, pre-vocational training, special needs assistance and the Care Out of Parental Homes program were affected by the move. Day care, child welfare and other adult services funded through formula-based grants, (which have not been cut,) will remain under tribal operation.

Paul said his department took back the operation of the programs reluctantly.

"It would have been better if chief and council had retained

them. Other tribes have been hit by the same cuts, but have retained operation of these services."

Staff for the four programs has remained the same, he said.

"They're experienced people and they know their stuff. It helps to provide continuity."

Paul, who's regular position was with the Blood tribe, working out of a Calgary office, now spends up to four days a week in Brocket.

"There'll be no delays in when people will receive their cheques. A regular pay list is being made up now," Paul said. "The only problem might be

with emergency funding."

The move was greeted with outcries from some members of the Band, including former councillor Edwin Yellow Horn.

"A lot of people are upset," Yellow Horn said. "There are many issues we want addressed - timber rights, housing and council salaries. This chief and council never talk to us. We need to have some sort of open door policy, and we don't have that."

Big Swan said the previous council, of which Yellow Horn was a member, should have dealt with the problem, but didn't.

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## AGENDA

### November 7

1:00PM - 5:00PM ANNUAL GENERAL MEETING

5:00PM - 7:00PM RECEPTION

### November 8

9:00AM - 12:00PM TAKING CONTROL OF OIL AND GAS

12:00PM - 2:00PM LUNCHEON WITH GUEST SPEAKER

## PARTICIPANTS

- Chiefs and Council from Oil and Gas Nations
- First Nations Oil and Gas Managers
- Government Representatives
- Industry Representatives (by invitation)

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## TOPICS

- IEC Annual General Meeting of Chiefs
- IOGC Annual Report to Chiefs
- Re-structuring IEC
- Taking control of oil and gas
- Oil and gas (pilot) management initiatives
- Increasing oil and gas opportunities

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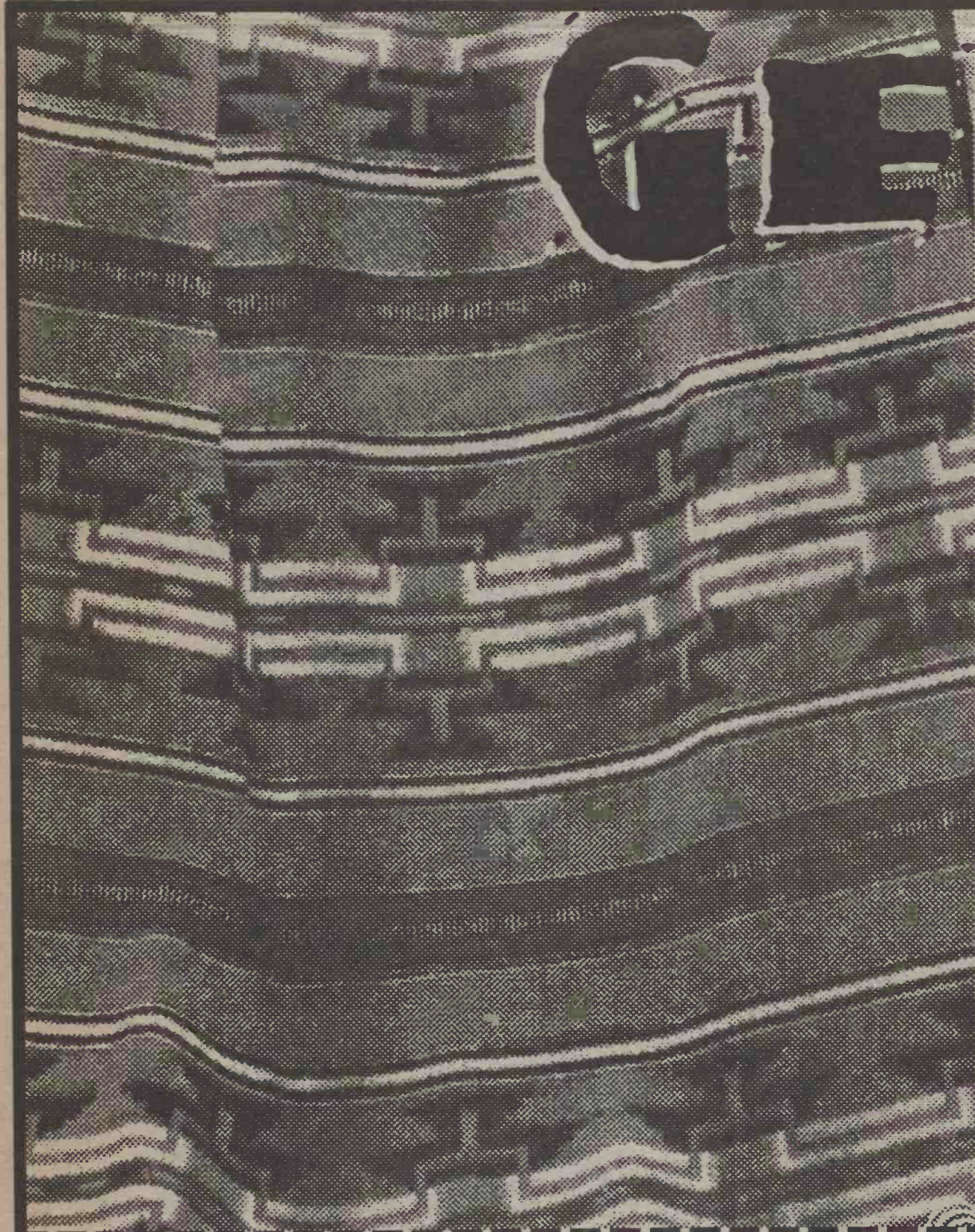


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# ▲▼▲▼▲ Road to Recovery ▲▼▲▼▲

## Gambling the next wave of addiction

by Linda Caldwell  
Windspeaker Contributor

ST. ALBERT, Alta.

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

The reports, both titled *Spirit of BingoLand*, are the result of the studies prepared by Nechi Training, Research and Health Promotions Institute in Alberta. The first study, released in October 1994, focused on Native problem gamblers in Alberta; the second, released in August 1995, looked at gamblers in two Chippewa communities in Ontario.

"The study, for me, is a good news, bad news story," said Maggie Hodgson, executive director of Nechi.

Gambling can place severe strain on families, both emotional and financial. In the Alberta study, 65 per cent of all households with children were headed by a single parent.

Those single parents spent, on average, \$742 a month on gambling, while two-parent households spent an average of \$465 a month. Almost 70 per cent of the households, both single and two-parent, had incomes under \$30,000 a year, with one-third under \$15,000 a year. The Ontario gamblers spent an average of \$656 per month gambling, even though 80 per cent of them earn less than \$30,000 per year.

Because many gamblers live with people who also have a

gambling problem, children in the household are often caretakers for other children. Even in households that include members of the extended family, those brothers or sisters or grandparents may be gamblers or have other problems. Many people start gambling very young, so older children may not be available to look after younger siblings.

"The people who are feeling the effects are children," says Hodgson.

A new study on gambling and young people, which involved interviewing 1,000 youngsters, was due to be released at the end of October.

It's often children who trigger an adult's desire to overcome an addiction; for instance, the comment of a child may force a mother to take a serious look at her drinking problem and how it affects her children. Young people can also be the catalyst that convinces an adult to get control of a gambling problem. Hodgson remembers one child asking his parents why bingo players never had full gas tanks and always bought just \$5 worth of gas.

The Alberta study shows that the percentage of people with severe gambling problems in the Native community is approximately four times that of the general population. The Ontario study showed considerably lower numbers, but this is probably due to differences in the two study groups.

The Ontario study was restricted to interviews with residents of two Native communities who were "known to gamble a lot". In Alberta, the re-

spondents came from a large number of communities across the province and "known to gamble a lot" could have been taken to mean those with an extreme gambling problem.

Despite the variations in the results of the two studies, problem gamblers shared many more similarities:

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

There is an inordinate amount of grieving in First Nations communities to do with lost relationships, losing loved ones through death or the loss of one's health, Hodgson said. She has lost 10 members of her immediate family in the last two years and it takes a tremendous amount of focus to keep going while grieving. Add to that process problems with money and housing and the stress could be unbearable.

But there is good news, Hodgson adds. Some 20 per cent of the people interviewed for the studies make between \$30,000 and \$50,000 a year. A number of people had some university education and many were recovered alcoholics or drug addicts. Large numbers actively took part in cultural or spiritual activities, support (see *Gambling*, page 27)



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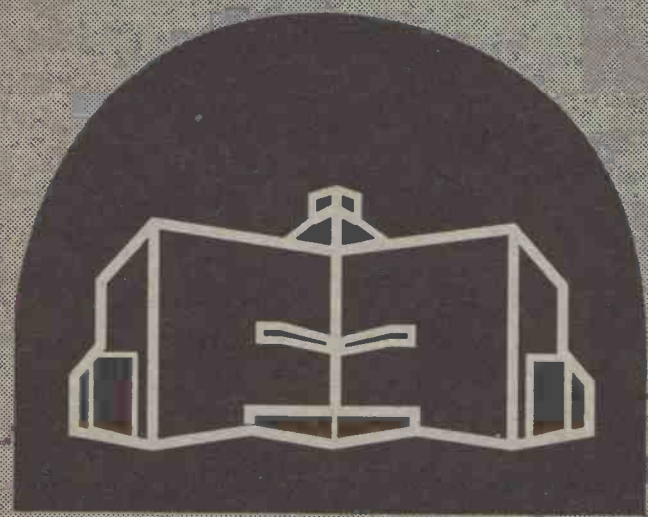
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## A return to the traditional ways

By Linda Caldwell  
Windspeaker Contributor

LIARD FIRST NATION, Yukon

The Liard First Nation is embarking on a five-year healing plan to address substance abuse and possibly restore some cultural traditions, including drumming and the potlatch, to the people.

The first step is a program which trains band members to build with logs, and their first project is a healing centre.

"It's really exciting - we have 14 trainees who are taking the log-building course," says Chief Ann Bayne. "It's community driven - it's up to the members to decide where we put the healing centre and what we name it," she adds.

The centre, slated to open in the fall of 1996, will include a cook house, a bunk house for single people and cabins for families, said Brian Herrington, National Native Alcohol and Drug Abuse Program Worker

for Liard.

Once the centre is finished, the trained band members will form a company to build log homes.

Liard, one of the five Kaska bands in northern B.C. and the Yukon, now is waiting for two resource people, who will help them develop and implement the rest of the plan and train other band members in various kinds of therapy work.

Chief Bayne said the idea for the healing plan came about as a result of her own personal journey in recovery and was a big part of her election platform before she was chosen as chief in 1992. She hopes it will restore some cultural traditions which they have not practiced for a long time, along with their spirituality, which has been missing from their lives. The plan, which has been in the designing stages for about a year now, has been mandated by the band members. The other Kaska bands have not yet adopted it, but several Yukon bands have expressed an interest, Bayne said.

## Gambling

(continued from page 26)

groups or worked as volunteers

Those strengths must be built on to help people in recovery maintain a balance, Hodgson said. Healing and recovering from addictions is a question of balance.

Many First Nations are starting to recognize gambling as a potential problem and are starting to introduce programs, such as Gamblers Anonymous, to help people. The federal government is directing dollars, through health programs and programs like Brighter Futures and Head Start, to educate and help children and adults both on and off reserves.

After-care programs should focus more on grieving to help people deal with their losses and move on, Hodgson said. Parenting programs can incorporate grieving, lifestyle choices and problem-solving to help parents become better in their roles.

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

The Chippewas of Rama First Nation, one of the two Ontario communities studied by Nechi, is scheduled to open its own interim casino in May 1996. It will include 1,300 slot machines and 75 table games, said

Ted Williams, a former chief and chairman of the casino implementation team.

The interim casino will be replaced in about three years by a resort destination complex on the shores of Lake Couchiching and the interim casino building will be turned into commercial and retail space.

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

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

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

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

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

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# Family Violence

## A second chance at life

By Michelle Beveridge  
Windspeaker Contributor

CARRY-THE-KETTLE, Sask.

The children hug Willard Thompson around his knees, pulling him back and forth, in rhythmic time to music from the movie *Aladdin* in the background.

But life in the Thompson home has not always been so comfortable.

Only one year ago, Thompson's wife took their children and left. He was left alone with his anger, violence, and suicidal plans.

"I was behaving the way I thought was normal," said Thompson. "When I was growing up, I saw my parents beat each other up, my dad punch my sisters through the wall. I saw my mom try to shoot herself, but my dad grabbed the gun away at the last minute. Then I saw him shoot himself. In my immediate family, eight people had committed suicide and four more had attempted it. I was just following the cycle."

Thompson was raised on Carry-the-Kettle Reserve in southeast Saskatchewan. His family isn't the only one on the reserve struggling with generations of abuse, nor his reserve the only one with problems.

But Carry-the-Kettle is the first reserve to participate in a case study focusing on healing anxiety, depression, and the abuse which it can turn into.

Earlier this year, 30 people employed by the band participated in a group counselling program called '10 Days to Self Esteem.' It was run by Chris Sorenson, a University of Regina Masters student doing his thesis on the program's impact on a Native community.

The '10 Days to Self Esteem' is developed by Dr. David

Burns, a renowned American psychologist and author. It is based on the principle that events create thoughts which create emotions. These emotions result in a certain behavior.

Sorenson explains the Burns technique.

"If someone bumps into me, I may think they're a miserable person for deliberately bumping into me," says Sorenson. "Then I may think this kind of thing always happens to me. When I think that, I'm using two types of mental distortions; mindreading, because I don't know what the other person was thinking; and black and white thinking, by saying it always happens to me. Those two distortions will make me feel upset."

"The first step of the program is to be aware of the thought. The second is to identify the distortion, which is what I just did. And the third step really involves just being able to dispute the distortions, take and rephrase the thought. I would then say to myself 'I've been bumped into, it's uncomfortable. I may want to ask the person what the situation is.' And then find out the reason they bumped into me had nothing to do with my immediate thoughts and emotions," explains Sorenson.

Sorenson began changing the behaviors of the group on Carry-the-Kettle reserve using this technique.

The first thing the group does in the program is measure their level of anxiety and depression, and symptoms of thought distortions.

The group had unbelievably high levels.

But after four difficult days, a sharp drop occurred in their scores, and continued throughout the program.

Sorenson was aware that people had experienced major

changes by the questions they asked and how they behaved. But he had no idea how much.

He had been so busy just running the program that he had sent the data to Dr. Burns without looking at it closely.

Burns called up Sorenson in shock when he received the data at the end of the program.

Burns told him the scores showed the group's level of depression and anxiety had dropped 50%. This is unheard of in counselling circles.

Ivan Thomson, health coordinator on Carry-the-Kettle, also went through the program so he could assess its effectiveness.

Thomson wishes the reserve had access to the Burns program long ago. It makes him think about all the things that could have been different.

Willard Thompson uses stronger words.

"I feel like half my life has been wasted. Now I can start living the right way."

Thompson is back with his wife and children. They moved off the reserve so he can go to university full-time and pursue his lifelong dream of being an RCMP officer.

He and his wife go through the Burns workbook together, so they can teach their children how to cope with small frustrations before they escalate into destructive behaviors.

"I can't even explain the change that we've had. It's unbelievable. It's a great feeling, an exciting feeling, like my heart just wants to blow up!" he exclaims. His words tumble out after each other and his usually calm face is bright with emotion.

"I never had an exciting feeling before, I had a hurt feeling. I'd go up and hit a wall, put a hole through it, break my hand. But now, I'm not even close to that."

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 stereo type 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.

## MEN... part of the solution



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.

### TINA FOX, CO-ORDINATOR

Eagle's Nest Shelter  
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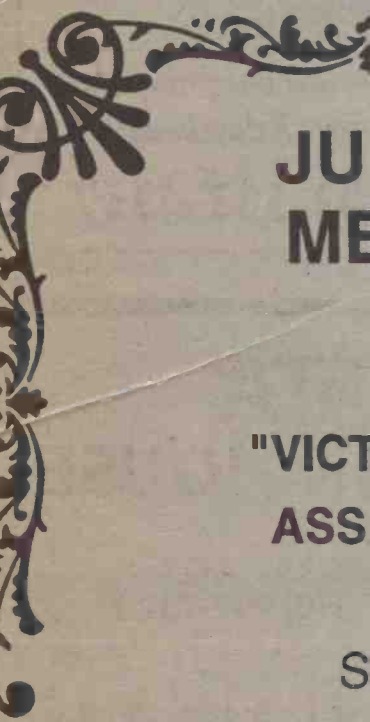
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## -WHO WE ARE

The Native Women's Shelter provides counselling, support, and shelter for women and children who consider themselves emotionally, or sexually abused. The program has been specifically designed to meet the unique needs of Native women.

## -WHAT WE OFFER

We offer a holistic approach to healing, incorporating traditional Native spirituality and emphasizes the role of the community.

## -OTHER SERVICES

Outreach services are available for women who reside in the Shelter. Support groups are held on a regular basis. Future plans include a day care program. It is our belief that community involvement is the key to healing the whole family.



# Family Violence

## It's the next step in the right direction

By Mary Hewson  
Windspeaker Contributor



Chief Jim Badger and Barbara Clough, of Canada Mortgage and Housing, cut the ribbon to open The Next Step.

SUCKER CREEK, Alta.

Making the transition from abusive situations to independent living will be a little easier now for women and children in the High Prairie area.

The Next Step, a long-term housing project for abused women and their children, was officially opened at the Sucker Creek Emergency Women's Shelter Sept. 15.

Sucker Creek is located at the western end of Lesser Slave Lake. The housing project consists of four semi-detached housing units situated adjacent to the emergency shelter. While the shelter offers temporary accommodation for women for up to 21 days, the transitional housing units will offer accommodation for up to one year.

There were 100 people on hand for the opening ceremony,

including shelter staff, Chief Jim Badger of the Sucker Creek Band, council members, shelter board members, representatives of the Lesser Slave Lake Indian Regional Council, a representative of Canada Housing and Mortgage Corporation and Lesser Slave Lake Conservative MLA Pearl Calahasen.

Funding for the project came in the form of an interest free loan of \$345,000 and cash equity of \$18,000 from CMHC.

The Sucker Creek Band added \$14,000 to pay for the installation of the water lines.

"Secure housing plays a critical role in protecting women and children who have left abusive and violent relationships," said David Dingwall, the federal minister responsible for Canada Mortgage and Housing.

"Finding somewhere safe to stay is a need which endures for quite some time. The Next Step is designed to provide the longer term protection needed

by some women and children once they leave an emergency shelter."

The housing units are designed around a central court yard. The main entrance faces east, which is the symbolic beginning place in Aboriginal tradition.

There are two two-bedroom units and two three-bedroom units. One is designed to be accessible for handicapped people. All the units are furnished, thanks to the fundraising efforts of volunteers, said Lalonde.

Women who stay in the units will pay rent, she said. They will also have access to all the counseling services offered through the women's shelter for both themselves and their children.

Although the women's shelter and Next Step housing project are situated on the Sucker Creek reserve, the facilities are open to both aboriginal and non-aboriginal women in need of help.

Angie Craig

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Family Violence is Everyone's Concern

#### -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 1986. They were of Native and Non-native descent 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.

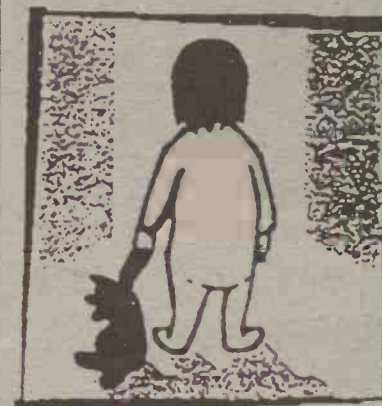
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## Build trust and a portfolio through trust and knowledge

The past few months I have been trying to give everyone a bit of background information regarding the investment industry. It is now time to get a bit more detailed, and to discuss how a person should go about building a portfolio of investments.

Every Nation, every business, and every individual has specific needs and aspirations. It is very important that before anyone starts to look into investing that he or she take a close look at themselves and make some decisions about what their needs are. The evaluation of your personal circumstances is necessary in order to set realistic goals for yourself.

As an individual, you must take into account such things as your age, marital status, the number of dependents you have, the job you currently hold and your monthly household income and budget. Other factors include whether you rent or own your house, and if you own, how much is your mortgage? Also, your health and that of other family members may play a role in the types of decisions you are willing to make.

Where are you currently in your career? If you are young and just starting out, you will have much different needs than someone who may be looking at retiring soon. And one of the most important decisions is determining what level of risk



### INVESTMENT INSIGHTS

By Barrie Shibley

that you are comfortable with, after having taken all the previous factors into account.

Personally, I prefer to play it safe. I am not one who likes to take a great deal of risk for myself or my clients, and I would always advise against risk-taking especially when my clients are our First Nations. Our foremost concern must always be the safety and preservation of what capital we do have. It is this foundation which we must develop for our future generations. And I believe the same must hold true for our individual members.

Do not enter into any high risk investments because of a 'tip'. This is the best method of losing most or all of your investment. A qualified and skilled investment advisor wants you as a client for a long time, and should one ever propose that you invest heavily (or at a level that you find uncomfortable) in any speculative venture, your best course of action will be to take

your business elsewhere.

Just as you will make important evaluations regarding your particular personal circumstances, you must make what may be the most important decision... choosing the investment advisor. Look at the length of time the advisor has been working with the firm. Then take a look at the investment firm itself. How long has the firm been established? Does it offer the support that you require to help you make the decisions that you will be faced with?

One way of helping you with this decision is to ask friends or family to recommend someone. When you find someone that you are comfortable with, take the investment advisor out for a test drive. After all, it is your money. Ask your advisor for a list of investments that he or she would recommend, and then watch their performance over the next few weeks. If he or she can offer quality investments, and can do

so on a regular basis, then the investment advisor may be right for you. If the advisor is not willing to offer you a list of recommendations, find a firm and an advisor that is willing to do so; like I said, 'It is your money'.

Okay, you have looked at yourself, found an advisor who seems very competent, and one who works at a reputable investment firm. Now what?

The advisor should have sat down with you and looked at your personal circumstances, as well as looked at your net worth. After doing so, he should look at building you the portfolio of investments that will suit your needs. Maybe you want to start slowly at first, or maybe you have inherited some money. Whatever the case, the advisor's recommendations must create a structure that enables you to see that your investment objectives are being met. Does the investment advisor know your level of investing experience? Does the portfolio reflect a balance between income, growth and safety? Does it also take into account your specific tax situation? Is there a great degree of liquidity and diversification? If you have any doubts, these are questions for your advisor to answer, and the advisor should do so in a manner that is easy for you to understand.

The best way for you to protect your investments is to

make sure that you are well informed about the investments that you are making. Ask your advisor for articles describing the investments, or visit your library and look for information regarding the investment industry. For those so inclined, there are a number of correspondence courses available through the Canadian Securities Institute. Browse through magazines or newspapers which carry financial sections and may contain articles about investments of interest to you. Ask for annual reports from the companies you invest in. And most importantly, don't let weeks go by without checking how your investments are doing. By consistently following up, you will soon become an informed investor.

Investment professionals go through a great deal of training to be able to offer you their services. Keep in mind that they are there to be of service. I believe that our Nations and our people must continue to demand the best service available, in order for us to continue to increase our role as First Nations in today's global economy. We must all take advantage of the resources that are available to us.

If you have any questions or comments, please contact Barrie Shibley, Manager, Aboriginal Investment Groups, at (403) 221-4163.

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WINDSPEAKER COMMUNITY EVENTS - PAGE 8



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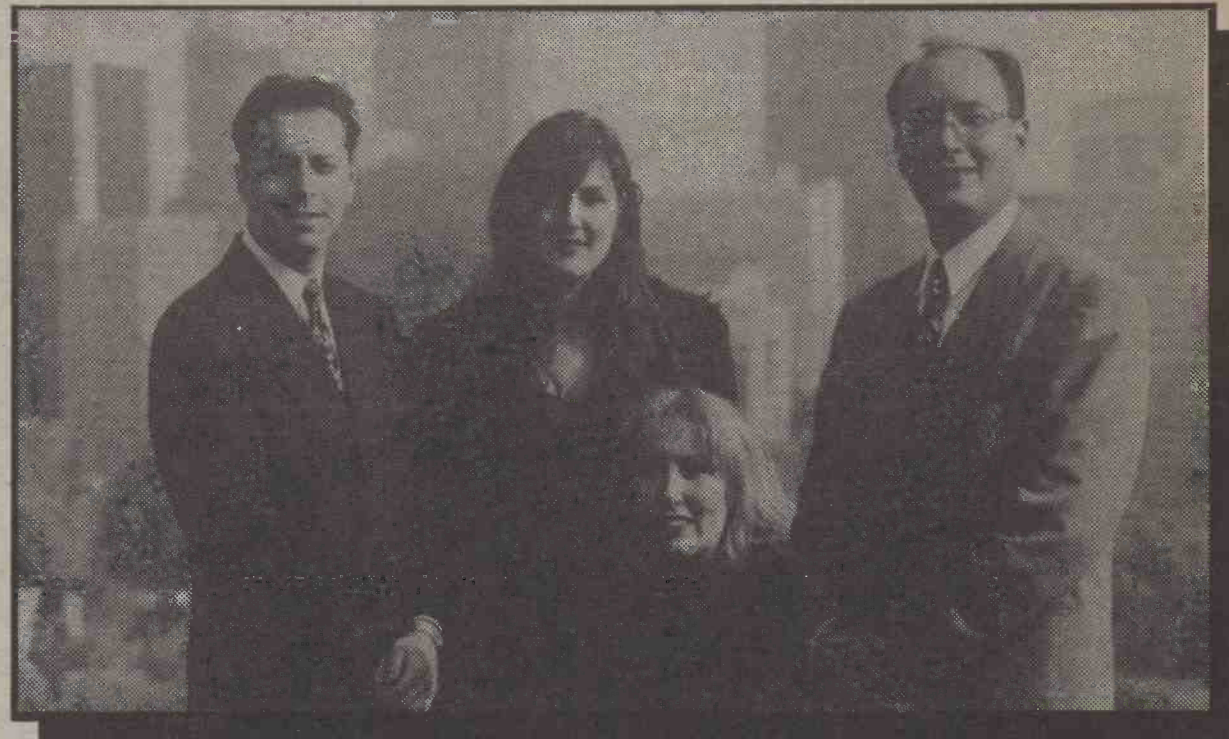
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Left to Right: Bob Wilfur, Portfolio Strategist; Janice Fell, Administrative Assistant; Betty Mann, Portfolio Strategist; Barrie Shibley, Manager, AIG.

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## Business

# How to deal with the 'Wild Beast'

By Judy Manuel  
Windspeaker Contributor

VANCOUVER

"Blockades, armed stand-offs, violent and armed conflict..." with these headlines, it's no wonder First Nations are in the spotlight more than ever before.

Aboriginal leaders and communication and media specialists from the U.S. and across Canada met at a two day seminar in Vancouver on Sept. 21 and 22.

"Understanding Media—Effectively Communicating The Vision Of Aboriginal Canada" was sponsored by The Native Investment and Trade Association.

During the two day seminar, steps were taken toward bridging the gap between the media and Aboriginal people. Understanding the media is the first of many steps toward insuring that First Nations issues and concerns are adequately and accurately represented in commercial media.

Although attendance was lower than anticipated, the seminar proved to be insightful in dealing with the issues of how First Nation people can deal with mainstream media more effectively.

Leonard George from the Burrard Band opened the session by characterizing mainstream media as a wild beast, one which could turn on and devour its victim.

Simon Fraser University professor Martin Laba agreed with the wild beast metaphor stating "we live in a televised world and Hollywood images have exclusively created the mythical history about Native people."

In Laba's opinion, commercial media suppresses the voices of minorities while at the same time misrepresents their issues and concerns.

Randy Brant, deputy minister of Aboriginal Affairs said it is a challenge understanding media, managing media and



"Why is there so much controversy, so many complex issues and misunderstandings of First Nations people?"

- Joe Norton  
Grand Chief of the Mohawk Nation

most of all befriending media. Aboriginal people, must repeat themselves over and over again to inform the media about the history and background, especially in regard to treaty negotiations. Brant emphasized media is a vital tool and the key is getting to know the media.

"Regardless of who we are, we must understand our history," said Grand Chief of the Mohawk Nation, Joe Norton.

"We live in two worlds, two realities. Canadian history is recent compared to that of First Nations people, whose history spans thousands of years". Norton questioned the delegates "why is there so much controversy, so many complex issues and misunderstandings of First Nations people?"

Norton said it is because of ignorance and lack of understanding about First Nations that we find ourselves where we are today. Norton went on to say the media sensationalize, and dehumanize, without doing their homework. Often it is the case they add fuel to the fire such as in the Oka crisis.

"Instead of First Nations trying to understand the media, it's the media who needs to understand its original people, learn the truth and do its homework about the facts," Norton said.

Tom Hill, museum curator for Woodlands Cultural Centre in Ontario portrayed his ideas about commercial media, through a slide presentation annotating "every culture creates its own image of how it sees itself. Through history books and television, children are being indoctrinated with ideals and romanticisms, so they don't look at issues such as land claims as real."

Paul Patterson, executive news director for CBC television cautioned delegates not to just watch for misunderstandings but watch for the hidden agendas too.

"When you speak to a journalist, if 50 per cent of what you're saying gets across, you can count yourself successful," Patterson said

Patterson also said the more prepared you are with a press release about your message, the better chance it will be published. He added publishers like people stories with conflict. "It's the essential of all human drama, so get a people angle for your press coverage".

Margot Sinclair, a communication specialist who has been involved with the Nuu-Chah-Nulth Nation, B.C. Treaty Commission, Nisga'a Nation and the B.C. Claims Task Force, simply stated media is a filter. Sinclair said First Nations are more successful by circumventing the filter and purchasing a one page advertising feature to get their message across—unedited. She also recommended it's more advantageous for First Nations to do background briefings for journalists and to capitalize on timing to get headlines.

Erling Christensen, publisher of Native Issues Monthly and chief negotiator for Lheit-Lit'en First Nation identified the main difficulty as a lack of an independent Native press.

Kenneth Deer of the Eastern Door, a community newspaper from Kahnawake, Que. ended the conference by confirming that the responsibility of Native press is indeed challenging. Native media have more at stake, as our own people are usually behind the scenes.

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For information, please contact:  
NNAPN,  
College of Nursing  
University of Saskatchewan,  
Saskatoon, SK S7N 0W0  
Phone toll free: 1-800-463-3345  
or locally 966-6224.

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Sharon Thurston, Executive Director  
Boyle McCauley Health Centre  
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Fax: (403) 422-7343  
Ph: (403) 422-7333

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FAX OR MAIL RESUMES TO:

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## St. Thomas University Director of Native Studies Position

St. Thomas University is a four-year liberal arts institution affiliated with the University of New Brunswick, with which it shares library and some physical facilities. The university is self-governing and grants its own degrees in Arts, Education and Social Work, and certificates in Criminology and Social Justice, Gerontology and Social Work. A BA degree within a major in Native Studies has been offered since 1981. The university has an enrollment of approximately 2000 students.

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

The director of Native Studies will be offered a tenure-track position at the rank of assistant professor. Candidates should be of Native ancestry (the New Brunswick Human Rights Commission has approved this requirement) and hold a Ph.D. of equivalent academic qualifications (although a minimum of a Masters degree may be considered) in a discipline appropriate to a liberal arts university. Preferably, applicants should have prior university work experience; a working knowledge of one of the Native languages of the region (Micmac and Maliseet/Passamaquoddy); and be familiar with the issues of Native post-secondary education in Canada. Applicants are asked to submit a curriculum vitae and evidence of teaching effectiveness (teaching portfolio preferred) and to arrange to have three letters of reference sent directly to Dr. Roger Barnsley, Vice-President (Academic), St. Thomas University, Fredericton, New Brunswick E3B 5G3 (fax: 506-450-9615). Closing date: November 30, 1995 or when position is filled. Applicants are responsible for ensuring that their files, including letters of reference, are complete by this date.

In accordance with Canadian immigration requirements, preference will be given to applicants who are either Canadian citizens or permanent residents. St. Thomas University is committed to employment equity for women, Native persons, members of visible minority groups and persons with disabilities.

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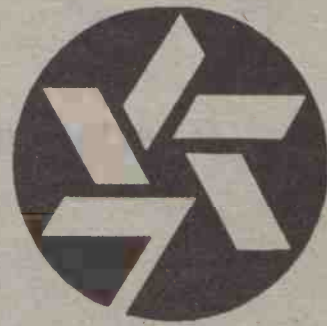
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1724 Midland Walwyn Tower  
Edmonton Centre  
Edmonton, Alberta T5J 2Z2  
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*CESO Aboriginal Services thanks all applicants for their interest. However, only those applicants selected for an interview will be contacted.*

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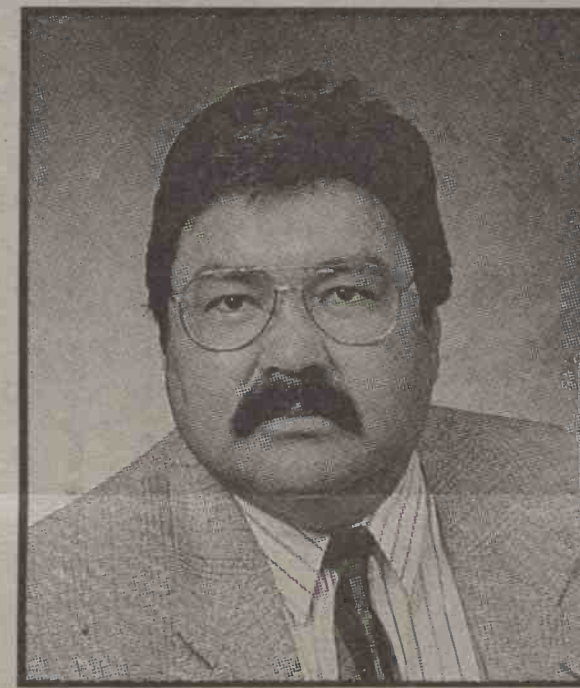
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# ABORIGINAL LEADERSHIP SYMPOSIUM

## November 30 - December 3, 1995



### PROGRAM SCHEDULE

Thursday, Nov. 30	Friday, Dec. 1	Saturday, Dec. 2	Sunday, Dec. 3
<b>7:00 - 9:00 BREAKFAST</b>			
8:30 Opening ceremonies & prayers	8:30 Opening ceremonies & prayers	8:30 Opening ceremonies & prayers	8:30 Opening ceremonies & prayers
8:45 Context setting & symposium objectives	8:45 House-keeping matters	8:45 House-keeping matters	8:45 House-keeping matters
9:00 Self-introductions & identification of leadership needs for your community (plenary session)	8:45 What are the leadership requirements for Aboriginal self-government? (Grand Chief Phil Fontaine)	8:45 What are the leadership requirements for Aboriginal self-government? (Grand Chief Phil Fontaine)	8:45 Aboriginal Sovereignty as leverage for social and economic development (Manley Begay, Exec. Dir. National Executive Education Program for Native American Leadership, Harvard Univ.)
10:30 The challenge of Aboriginal leadership within the Canadian federation (Chief Billy Diamond)	10:15 Traditional leadership vs. contemporary leadership	10:15 Traditional leadership vs. contemporary leadership	10:45 Setting the vision for our present and future leaders (open forum) and The Banff Centre for Management as a gathering place for Aboriginal leaders
11:00 The challenge of Aboriginal leadership within the Canadian federation (Elijah Harper, M.P.)	Panel discussants: Chief John Snow Sr., Harold Cardinal, Sakej Henderson, Chief Roy Fox (followed by Q & A)	Panel discussants: Chief John Snow Sr., Harold Cardinal, Sakej Henderson, Chief Roy Fox (followed by Q & A)	Panel discussants: Chief John Snow Sr., Harold Cardinal, Sakej Henderson, Chief Roy Fox (followed by Q & A)
11:30 Q&A for both presenters			

<b>11:30 - 1:30 LUNCH</b>		
1:30 Four areas of Aboriginal leadership competencies (Doug Macnamara) Question period	1:30 Group profile of Aboriginal leadership styles (Dr. Brian Woodward)	Departure to all various Aboriginal locations
2:45 Break	2:45 Break	
3:15 Workshop A (Break out groups) Various topics will be discussed small group discussions, i.e. What is Aboriginal leadership and how is it different? What makes our people follow certain leaders and not others? Who are our leaders leading? What is the make-up of a successful Aboriginal leader? What are the obstacles for our leaders? What are the leadership requirements for today and for the future? All proceedings to be recorded for follow-up report	3:15 Workshop B (Break out groups) Separating the roles of political leaders and management leaders i.e. understanding the role of various leadership requirements in order to optimize organizational effectiveness and accountability	
5:00 Close	4:30 Close	

<b>5:30 - 7:30 DINNER</b>		
7:00 - 10:00 Registration & reception Pre-course materials & assignments to be completed prior to Saturday, Dec. 2/95	Personal time to visit Banff's recreational and entertainment centers	6:00 Banquet & reception at Rafter 6 Guest Ranch After dinner speaker, Larry Echo Hawk, former Attorney-General for the State Idaho

### KEYNOTE SYMPOSIUM SPEAKERS

- Grand Chief Phil Fontaine
  - Chief Billy Diamond
  - Larry Echo Hawk
  - Manley Begay
- SPECIAL GUEST
- Elijah Harper, M.P.

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# THE BUILDING OF ABORIGINAL GOVERNMENTS WITHIN CANADA

## December 3 - 8, 1995



### PROGRAM SCHEDULE

Sunday, Dec. 3	Monday, Dec. 4	Tuesday, Dec. 5	Wednesday, Dec. 6	Thursday, Dec. 7	Friday, Dec. 8
<b>7:00 - 9:00 BREAKFAST</b>					
8:30 Opening Ceremonies prayers	8:30 Opening prayers & house-keeping matters	8:30 Opening prayers & house-keeping matters	8:30 Opening prayers & house-keeping matters	8:30 Opening prayers & house-keeping matters	8:30 Opening prayers & house-keeping matters
8:45 Orientation & course objectives	8:45 Indian government the Indian Act (Leroy Little Bear)	8:45 Indian government the Indian Act (Leroy Little Bear)	8:45 Aboriginal governments from a First Nation perspective i.e. Evolving initiatives (Ted Fontaine)	8:45 What is required to make Aboriginal governments a reality under s 35 of the Canadian constitution (Sakej Henderson)	8:45 Plenary & wrap-up Group reports & recommendations re The ways and means of government implementation and the negotiation parameters for 21st Century.
9:00 Aboriginal Sovereignty as leverage for social & economic development (Manley Begay, Exec. Dir. National Exec. Education Prog. for Native American Leadership, Harvard Univ.)	10:00 Break	10:00 Break	10:00 Break	10:00 Break	10:00 Break
10:45A review of federal provincial policy on Aboriginal governance (Dr. Michael Asch)	10:30 Workshop A: The pros & cons of the Indian government experience under the federal (Breakout groups)	10:30 Workshop B: Institutional capacity building for Aboriginal governments in preparation for self-government (Break-out groups)	10:30 Workshop C: The Aboriginal rights model vs. Treaty rights model (Henderson, Little Bear, Barsh, Bear Robe) (Break-out groups)	10:30 Workshop C: The Aboriginal rights model vs. Treaty rights model (Henderson, Little Bear, Barsh, Bear Robe) (Break-out groups)	10:15 Summary and evaluation
<b>11:30 - 1:30 LUNCH</b>					
1:30 Canada's constitutional framework and Aboriginal governments (Leroy Little Bear)	1:30 Self-government as part of land claim settlements (a) Gwitchin experience (James Ross)	1:30 Aboriginal self-government under provincial law - the Metis Settlement Act of Alberta (Cindy Bertolin)	1:30 Analysis and critique of the latest federal self-government proposals (Russell Barsh)	1:30 Analysis and critique of the latest federal self-government proposals (Russell Barsh)	1:30 Departure to all Aboriginal points of destination
2:20 Break	2:20 Break	2:20 Break	2:20 Break	2:20 Break	
3:00 Workshop A: What have we learned from the past and how can we make current adjustments? (Break-out groups)	2:45 (b) Nunavut experience (John Amagoalik)	2:45 Alternative legislation the Secheit experience (Calvin Craigan)	2:45 Group project, Discuss the ways and means of how Aboriginal governments can be successfully implemented within Canada and the negotiation parameters for the 21st century	2:45 Group project, Discuss the ways and means of how Aboriginal governments can be successfully implemented within Canada and the negotiation parameters for the 21st century	
5:00 Close	3:45 Group discussions with presenters plus Q & A	3:45 Group discussions with presenters plus Q & A	5:00 Close	5:00 Close	

### 5:30 - 7:30 DINNER

Registration Wine and Cheese	Personal time to visit Banff's recreational and entertainment centers	8:00 - 9:00 Swim at the Sulphur Mountain mineral hot springs (optional) Tour bus leaves at 7:30 pm	8:00 After a person dining out in Banff, there is an optional gathering at Wild Bill's Saloon at country music, fun and laughter	6:00 Tour bus leaves for Nakoda Lodge	7:00 Closing banquet at Nakoda Lodge Keynote speaker: Chief Blaine Favel Federation of Saskatchewan Indian Nations
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- PROGRAM FACULTY AND SPECIAL GUESTS**
- Manley Begay
  - James Ross
  - Cindy Bertolin
  - Russell Barsh
  - Dr. Leroy Little Bear
  - John Amagoalik
  - Calvin Craigan
  - Grand Chief Blaine Favel
  - Dr. Michael Asch
  - Ted Fontaine
  - Sakej Henderson

**ANDREW BEAR ROBE, PROGRAM DIRECTOR, BANFF CENTRE FOR MANAGEMENT**

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### PROGRAM FEES

Aboriginal Leadership Symposium Tuition..... \$1495  
 Accommodation, meals, nutribreaks and use of fitness centre (per day)... \$129  
 (\*GST and hotel tax are not included)

**SCHOLARSHIPS** • Limited financial assistance is available to qualified participants from the not-for-profit sector. To apply for a scholarship, please submit a one-page letter of request specifying the level of assistance you require and the anticipated benefits you and your organization will derive from your participation in this program. (Note: In most instances, scholarships do not exceed \$450 per participant) Applications must be received by November 10, 1995 for eligibility.

**TEAM DISCOUNT** • We offer a team discount of 10% off tuition fees when two or more persons from the same organization register for a program.

**AIRFARE SAVINGS** • As our official airline, Canadian Airlines International offer participants special discounted fares. For more information, phone our on-campus travel agent at 1-800-667-0324.

**SUBSTITUTION AND CANCELLATION POLICY** • We allow "appropriate" participant substitution provided that all pre-work can be completed prior to the start of the program. In the event of cancellation and once the program begins, a \$200 processing fee will be assessed to cover administrative costs.

Please register me for the THE BUILDING OF ABORIGINAL GOVERNMENT WITHIN CANADA PROGRAM on DECEMBER 3 - 8, 1995.

Surname \_\_\_\_\_ First Name \_\_\_\_\_  
 Title \_\_\_\_\_  
 Organization \_\_\_\_\_  
 Address \_\_\_\_\_ City \_\_\_\_\_  
 Province \_\_\_\_\_ Postal Code \_\_\_\_\_  
 Phone \_\_\_\_\_ Fax \_\_\_\_\_  
 Supervisor's Name \_\_\_\_\_  
 Address (if different) \_\_\_\_\_  
 Phone \_\_\_\_\_ Fax \_\_\_\_\_  
 I plan to arrive on \_\_\_\_\_ in the  am  pm  
 I plan to depart on \_\_\_\_\_ in the  am  pm  
 Are you the only person from your organization who is attending this program  yes  no  
 If NO, who else is from your organization is attending this program?  
 If your organization is GST exempt, please include your GST number and exemption letter with your faxed or mailed registration.



Health Canada



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\$695  
\$129

qualified participants from the not-for-  
request specifying the level of assistance  
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Airlines International offer participants  
travel agent at 1-800-667-0324.

**POLICY** • We allow "appropri-  
prior to the start of the program. In the  
will be assessed to cover administrative

in the  am  pm

in the  am  pm

program  yes  no

ber and exemption letter with your



7 Friday, Dec. 8

8:30 Opening prayers &  
house-keeping matters

8:45 Plenary & wrap-up  
Group reports &  
recommendations re:  
The ways and means of  
government  
implementation and the  
negotiation parameters for  
21st Century.

10:00 Break

10:15 Summary and evaluation

1:30 Departure to all  
Aboriginal points of  
destination

Discuss  
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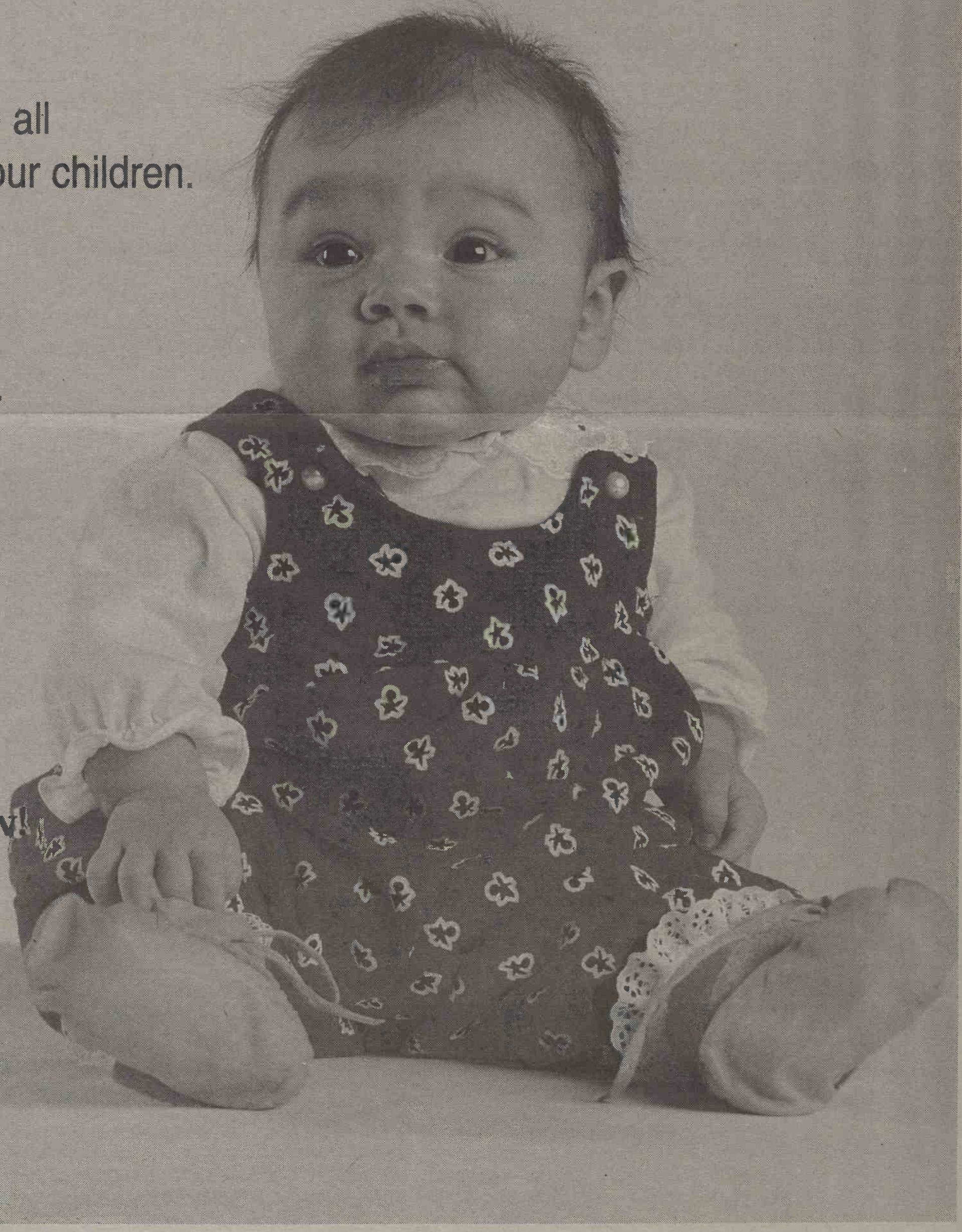
**STS**  
Michael Asch  
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**FOR MANAGEMENT**

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Drugs, alcohol and  
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Through our actions  
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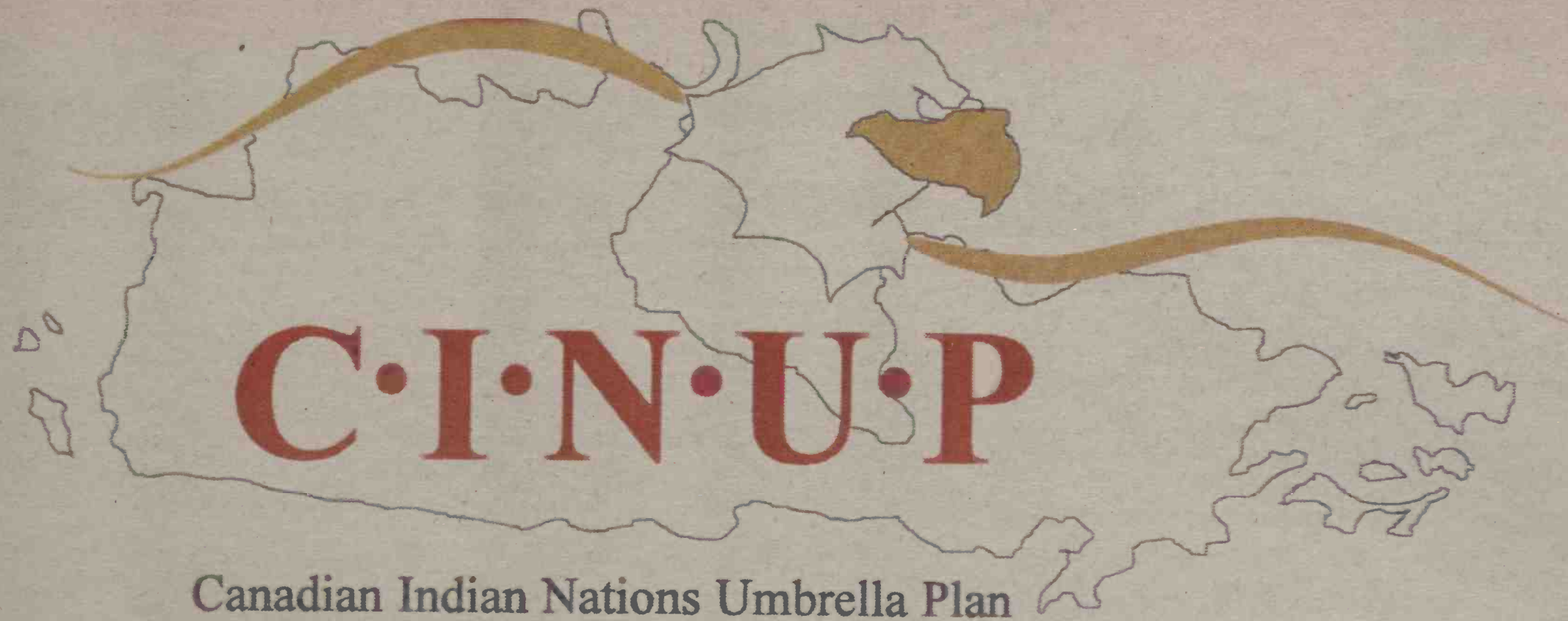


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 Health Canada Santé Canada

**Canada**





# C·I·N·U·P

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## The Following Services Are Provided At No Additional Cost To You:

- Group Insurance
- Pension Plan
- Community Insurance Program
- Providing assistance in co-ordination of funding through the Band Employee Benefits (B.E.B.) program

For more information of the Benefits C.I.N.U.P. can provide your organization call:

**1-800-665-1234** or Fax: (204) 783-3388



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SUBTOTAL Add lines 5 & 6	7	
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Ontario Sales Tax Multiply by 7 by .08	9	
TOTAL Add lines 8, 9 and 10	10	

