

WINDSPEAKER 40

# Windspeaker

## QUOTABLE QUOTE

'When a white army battles Indians and wins, it is called a great victory, but if they lose, it is called a massacre.'

— Chiksika, Shawnee



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## 'Demeaning' statue to be removed at AFN's request

By Marty Logan  
Windspeaker Contributor

### OTTAWA

One of the only monuments in Ottawa representing Canada's Native people will soon be put in storage.

The National Capital Commission has agreed to remove the figure of a Native "scout" from a sculpture commemorating Samuel de Champlain after the Assembly of First Nations complained the scout demeans Aboriginal people.

The life-sized bronze figure pointing across the Ottawa River towards Quebec, crouches at the feet of a larger-than-life Champlain and wears only a loin cloth, sash and feathers.

In June, Grand Chief Ovide Mercredi held a ceremony at the monument's Nepean Point site where he covered the figure with a blanket. He told the commission, the caretaker of federal lands and monuments in the national capital, to remove the statue within one year.

In September, following an initial meeting that Mercredi ended after only five minutes, the two groups met again and the commission acceded to the request.

"If a cultural group doesn't agree with the way they are represented in the capital then we can work with them to find a more fitting way to represent their contribution to Canada in

the capital," commission spokeswoman Lucie Caron told *Windspeaker*.

She said the commission had suggested adding text to the monument that would explain the historical context in which it was created. The monument to Champlain, considered the founder of Quebec, was erected in 1915 (without the scout because of a cash shortage; the Native figure was added in the 1920s). The AFN refused to update the monument, she said.

Mercredi declined comment.

Caron said the AFN plans to organize a committee of Native artists to discuss appropriate ways of representing Aboriginal people in the capital. Commission policy states that the agency could donate land, but not money, for that project, she said.

Native photographer, Jeff Thomas, who included pictures of the monument in a recent exhibit in Ottawa, said he's disturbed that no one is talking about the issue.

"The whole idea is to continue to talk about it," Thomas said.

The photographer is not convinced the AFN will commission a monument to Native people, but if it does, Thomas said the piece should make Aboriginal people "feel like part of the landscape."

"There needs to be some sort of cultural anchor for Aboriginal people coming into the city," he said

The Forks area on the edge of downtown Winnipeg is that sort of "gathering place," Thomas said.

In Orillia, another Champlain statue is creating controversy. It shows two groups of Natives at the feet of the explorer, one presenting pelts to a fur trader, the other in submission to a priest.

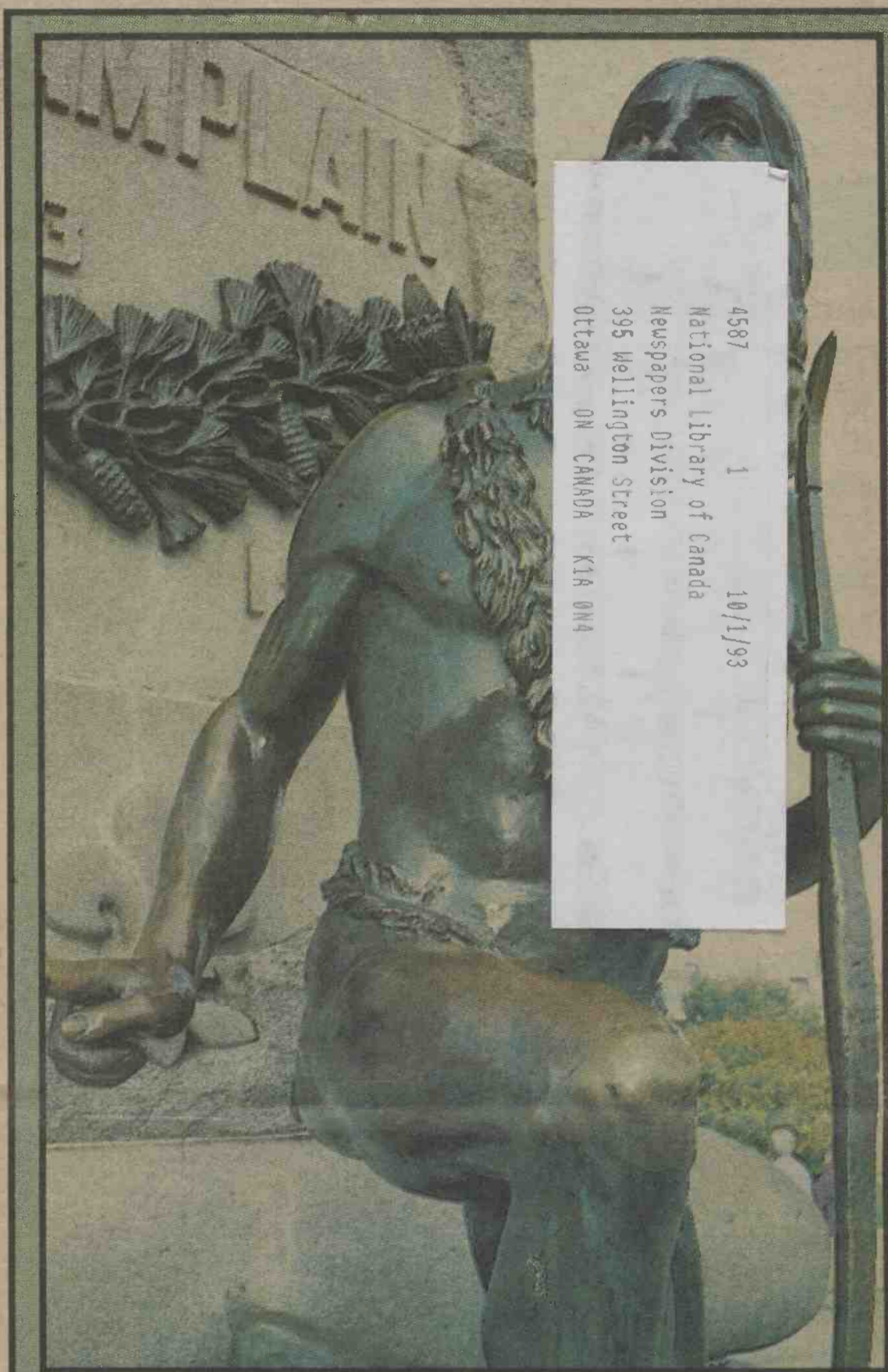
But at least one Aboriginal group in Orillia has said it would rather use that monument to explain past relationships between Native and whites than remove it.

Earlier this year a new statue of Métis hero Louis Riel was unveiled in Winnipeg. The fully-clothed figure replaced a controversial naked figure of the Métis leader. Some money for the new likeness came from Ottawa.

The commission had received complaints from individuals about the scout since 1989, said Caron. She didn't know why action was not taken before now.

Caron said no other cultural group has complained that it is misrepresented in the national capital. If it did, the commission would evaluate any individual case according to its merits, she said.

If the statue is not removed soon, it will remain on the point overlooking the Ottawa River until after winter, because it could be damaged if removed during cold weather. It will cost about \$5,000 to remove the figure.



Marty Logan

## History revisited!

The statue of a Native 'scout' will be removed from its place at the foot of the monument commemorating Samuel de Champlain and placed in storage. Assembly of First Nations Chief Ovide Mercredi argues that the statue is demeaning to Native people and has given the group that controls federal lands and monuments one year to rid Ottawa of the offensive piece of art.

## Saskatchewan veterans plead case to European Union

By Kenneth Williams  
Windspeaker Staff Writer

### BRUSSELS, Belgium

The European Union, which represents 15 nations, has plans to institute a ban on the importing of all fur that has been caught with leg-hold traps. Because Europe is the largest importer of wild fur, this ban could devastate the fur-trapping community in Canada.

In an attempt to fight this ban, which comes into effect Jan. 1 1997, the Federation of Saskatchewan Indian Nations sent a delegation of Aboriginal war veterans to plead the case of Aboriginal trappers.

"We see a lot of implications with the full implementation of this ban," said Vice-chief Allan Adam, a member of the FSIN delegations. The EU is "break-

ing its own international trade regulations [and] we do have an option to take this to the World Trade Organization."

But Adam wants the EU to approach the First Nations directly and not assume that the provincial or federal governments actually represent First Nations' interests.

"From a First Nations' perspective, [the EU is] playing with our lives and they're not involving us," said Adam.

The Department of Indian Affairs set up a fur program in 1992 to assist Indian and northern trappers who might be affected by the proposed ban, said Fred McFarland, from Indian Affairs.

"The program will help with the implementation of [the EU] regulation and provide some help to Aboriginal groups to adapt to new trapping systems," he continued.

There are some Aboriginal people, however, who feel that Canada is using them to fight this ban and promote an industry that has historically exploited them.

The proposed ban "is not a big economic deal in the Native community," said Paul Hollingsworth, spokesman for the Native/Animal Brotherhood. "Less than [one per cent] of the Native community trap."

The Native/Animal Brotherhood has over 4,000 members throughout North America, he continued.

Ainslie Willock, spokesman for the Animal Alliance of Canada, who supports the proposed ban, stated that "what the Europeans don't know is that the Natives who have been lobbying in Europe have been paid government lobbyists."

Ken Belcourt, a furrier in Edmonton, wishes the animal

rights people would just mind their own business. He feels this ban will hurt trappers.

"I've been in the fur business all my life [and] we've been doing a lot of trading with Europe," he said. "Until [the trapping] way of life is replaced, I don't think it should be disturbed [because] you have to let them trap to survive."

Bob Stevenson, executive director of the Aboriginal Trappers Federation of Canada, is more worried about the fur industry manipulating Native people than he is about the looming ban. He doesn't believe the animal rights people are the problem or that the ban will have such a devastating effect on Aboriginal trappers.

"We're not going to wither away and die because the fur industry dies," said Stevenson. All this doom and gloom is "is being put on by people who

want to save themselves in the industry."

Stevenson and Alison Beal, executive director of the Fur Institute of Canada, do agree on the hypocrisy of the fur ban.

"The Europeans are attempting to dismantle the fur industry by claiming that our methods are cruel, but they use traps that we've outlawed," Beal said. The Europeans justify using toothed traps because they claim "they're just killing pests."

Stevenson, however, accuses the FIC of using Aboriginal people to save themselves.

"The fur industry is totally controlled by fox and mink farmers," he said. They do not represent the interests of the Aboriginal trapper, but are willing to use Aboriginal people to promote their industry, Stevenson added.

(see Fur trapping ban on p. 28)

# Innu still shut out of power deal

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By R John Hayes  
Windspeaker Staff Writer

SHESHATSHIU, Labrador

The controversy over the Churchill Falls power development in Labrador promises to last longer than the Hundred Years War, but the Innu Nation wants to be a part of it. The contract between the governments of Quebec and Newfoundland may be unfair, according to Innu president Peter Penashue, but the real losers were the Innu people.

"If [Newfoundland Premier] Brian Tobin is going to be asking Quebec and other Canadians to address the unfairness of the Churchill Falls agreement, he should remember that the real losers in this deal were the Innu," Penashue said. "We were never consulted or even informed about what would happen to our land when Churchill Falls was built, and we have never been compensated for the damage that was done by the flooding. If Brian Tobin wants Quebec to deal fairly with Newfoundland, he should set an example and deal fairly with the Innu."

The huge hydroelectric project, which was the world's largest underground powerhouse before the completion of the James Bay Project in Quebec, has created enormous wealth, but it has been drained out of Labrador and, largely, out of Newfoundland into Quebec. The people of the region have been left with a legacy of significant displacement, pollution and unresolved land issues.

The Hamilton River and Falls (as they were called before Winston Churchill's death in 1965) were always a potential gold mine of energy, but before the Second World War, getting the power out was an insurmountable task. After the war, premier Joey Smallwood managed to sell British investors and bankers on a scheme to develop the resource potential of Labrador, beginning with the hydroelectric power of Hamilton Falls.

As the development proceeded, however, and there was no contract with Quebec to transmit the power to the United States, getting one be-

came more and more urgent. The project was almost complete, but there was no way to get the power to market.

In 1969, with Quebec's gun to his head, a desperate Smallwood signed over the right to sell most of the power to Hydro-Québec (29.1 billion kW-h per year), at a fixed rate for 40 years at a price of less than three-tenths of one cent per kW-h. Hydro-Québec has the option to renew the contract for another 25 years at only two-tenths of a cent per kW-h. Newfoundland locked themselves in until the year 2044.

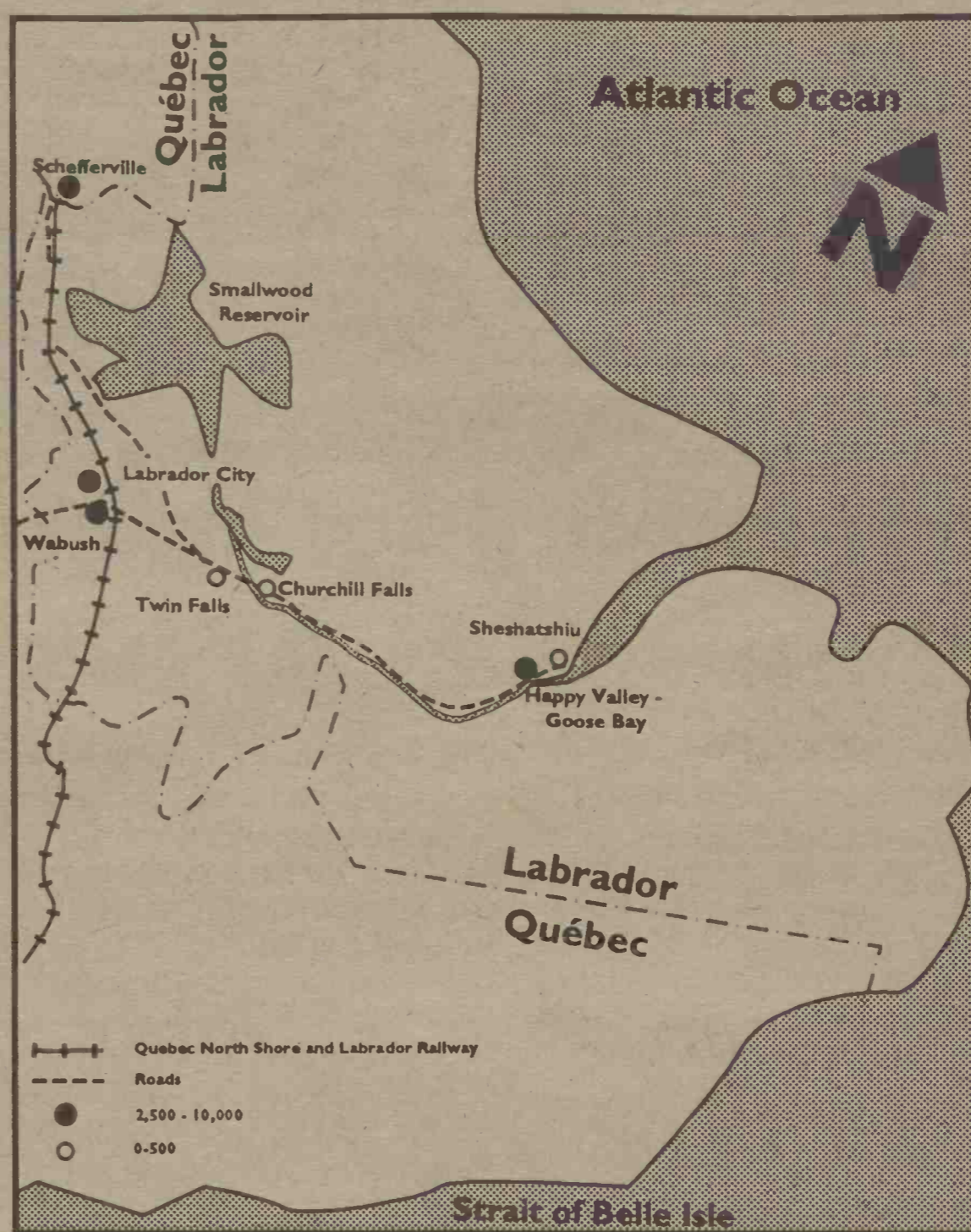
In the 1970s, power prices jumped, and Hydro-Québec began to reap huge profits from the deal. Newfoundland's revenues are estimated at \$70 million to \$80 million per year (although provincial government figures place the estimated 1996 income at \$16 million); Hydro-Québec's are approximately \$750 million this year. Since then, the provinces have been at each others' throats — Newfoundland trying to get out of the agreement, Quebec seeking to entrench it. A Supreme Court of Canada decision in 1984, which refused Newfoundland permission to divert the water away from the falls, is widely seen as ratifying Quebec's position.

One of the byproducts of the project was the creation of the Smallwood Reservoir, flooding 5,698 sq. km of central Labrador including, said Penashue, "important Innu hunting lands and burial sites" and "many areas of cultural, historical and spiritual significance." The Innu Nation claims that "no compensation was ever offered."

"I'm not saying that the power contract should be opened," Penashue said, "but whether it is or not, they should look behind themselves and see the people who are the real losers in the deal — the Innu."

"Peter is right," said Jim Learning, executive secretary of the Labrador Métis Association. "The Newfoundland government has to deal fairly with the Innu. If they deal fairly with Peter, then they're going to deal fairly with us."

In addition, mercury levels had risen within three years of



Paul Macedo

the completion of the project in the Innu people living in Sheshatshiu, downstream from the dam. A 1977 study found that 37 per cent of individuals surveyed had elevated mercury levels. The provincial government issued a bulletin advising people to limit their fish consumption to one per week.

"Hydro-Québec settled with the Crees over James Bay, and Ontario Hydro is now in compensation negotiations with several First Nations," Penashue said. "Newfoundland needs to recognize its responsibilities to the Innu."

In 1992, the Innu tried to force the provincial government to enter into negotiations by removing their power meters from their homes. The Newfoundland government maintains that it has no obligation to enter into compensation negotiations with the Innu Nation.

There are other players and variables in the already-complicated scene. Still unresolved (at least from Quebec's point of view) is the issue of where Labrador ends and Quebec begins.

Quebec provincial maps still show much of Labrador as part of Quebec, including areas of the Churchill Falls project. The 1927 boundary (shown on everybody else's maps) has never been finally recognized by Quebec.

Then there's the question of the Labrador Métis, who also have not been consulted and whose claims to be Aboriginal at all are viewed suspiciously by some. And, finally, there's the further question of ongoing health concerns. The study on mercury levels in Sheshatshiu was done in 1977. There has been little scientific work done since.

"I tried to look into that question," Learning said, "but the people I asked were ducking it. There hasn't been anything done for nearly 20 years, and people don't want to admit that they don't know about pollution levels."

Of course, in the history of the Churchill Falls project, 20 years isn't that long. By the time a new contract is reached on the power deal, more than 100 years may have passed. That's a lot of water over the falls.



Chief Richard Kahgee of the Declaration in 1995. The sovereignty over the water over Ontario.

## Saugeen as over tradition

By Roberta Avery  
Windspeaker Correspondent

SOUTHAMPTON, Ont.

Chief Richard Kahgee turned to international human rights advocates to ask help in getting Canada to recognize his band's sovereignty over the waters around the Bruce Peninsula.

Kahgee is the chief of the 1,337-member Native band the Chippawa Hill Saugeen I serve near Southampton, Ont.

At an International Joint Commission meeting in Duluth, Minnesota on Oct. 2, 1996, Kahgee reaffirmed Saugeen sovereignty over the waters around the Bruce Peninsula as far south as Goderich. But the province of Ontario insists the fishery is in its domain and federal government refuses to accept the declaration.

Kahgee said Saugeen will begin to implement its authority on Jan. 1, 1997 by requiring all non-Native users of the waters to obtain licences from his band.

Bill Murdoch, Grey-Owen Sound member of parliament, has repeatedly told sports anglers that Saugeen has no authority to require non-Natives to obtain licences.

For months now, Kahgee has been trying to arrange a meeting with Indian Affairs Minister Ron Irwin to negotiate fishing arrangements with the federal government without involving the province. But Indian Affairs officials told Kahgee Irwin couldn't agree to such a meeting because the fisheries regulations are under provincial jurisdiction.

"By repeatedly avoiding the critical discussion the federal government is going down a path that can only lead to conflict and confrontation," Kahgee said.

Saugeen did not relinquish its control over the Bruce Peninsula waters nor has it been compensated for land taken when the 1830s' treaties were broken a decade later, said Kahgee.

"It's appalling the way t

# Ruling by Supreme Court asserts Aboriginal rights

By Kenneth Williams  
Windspeaker Staff Writer

OTTAWA

A ruling by the Supreme Court of Canada could profoundly affect Aboriginal rights in this country. On Oct 3, Canada's top court unanimously put aside the conviction of George Weldon Adams, a Mohawk from Akwesasne, who had been convicted of contravening a Quebec Fisheries Act regulation when he was caught fishing in Lake St. Francis, Que. without a permit. The Supreme Court ruled for Adams because the regulation interfered with his Aboriginal rights.

George Adams was charged in 1982 while fishing for perch.

Despite his protests that he had every right to fish there, his fish and nets were confiscated.

"I told the game warden my rights, but he wouldn't believe me," he said. "He said he could lock me up right then and there."

In its landmark decision, the Supreme Court rejected the argument that the Mohawks were not Aboriginal to the area and that their Aboriginal rights had been extinguished. The decision recognizes Aboriginal rights exist without having to prove Aboriginal title to the land. The governments of Canada and Quebec argued that the Mohawks were newcomers, or immigrants, to the land and therefore did not have Aboriginal rights.

The court stated that "Sec-

tion 35 (1) [of the Constitution] would fail to achieve its noble purpose of preserving the integral and defining features of distinctive Aboriginal societies if it only protected those defining features which were fortunate enough to have received the legal approval of British and French colonizers."

In a prepared statement, Adams' legal counsel, Martha Montour, of O'Reilly and Associates, stated that where "an Aboriginal group has shown that a particular activity, custom or tradition taking place on the land was integral to the distinctive culture of that group, even if they have not shown that their occupation and use of the land was sufficient to support a claim of title to the land, they will have demonstrated that they have an

Aboriginal right to engage in that practice, custom or tradition."

Adams never expected the case to go this far. His conviction was upheld through all levels of court until now. But 14 years later, and with the Supreme Court victory, Adams has reason to celebrate.

"A lot of people have been congratulating me," he said. "It's a great feeling [knowing] our rights are protected."

How this decision will impact on outstanding cases and other rights issues, such as self-government, is open to speculation. Montour feels that this entrenches Aboriginal rights and will make the provincial and federal governments more careful before they try to intrude on some of these rights.



Salli Benedict

George Adams, from Akwesasne, just after hearing of his victory.

A spokesman for Justice Canada stated the department "doesn't make it a practice to comment on [court] decisions."

## News

## Treaty process slow, but necessary

By Heather Colpitts  
Windspeaker Contributor

PRINCE RUPERT, B.C.

Land claims must be settled and the Nisga'a agreement-in-principle is an important first step toward that goal, the public of Prince Rupert told the Select Standing Committee on Aboriginal Affairs when it visited the community on Oct. 3.

The all-party committee is made up of members of the provincial legislature and is touring northern British Columbia, holding public hearings in an effort to get the public's response to the details of the proposed Nisga'a treaty.

About 50 people turned out, but only a handful spoke, at a meeting. All agreed the uncertainty over land claims must stop.

The sole dissenting voice came from Prince Rupert and District Chamber of Commerce representative Odd Eidsvik. The chamber is concerned about the impacts of the fishing component of the agreement on commercial fishing.

Eidsvik, an accountant, used the figures in the agreement to calculate that up to 50 per cent of the sockeye in the Nass River would go to the Nisga'a. That is not the 10 to 27 per cent forecast by government officials.

"The settlement should be paid by all Canadians, not on the backs of fishers," he said.

Other bands on the Nass,

Skeena and Fraser Rivers will use the Nisga'a agreement as a model when seeking their salmon allocations, he said. Prince Rupert, a coastal city, would lose out on dollars earned in the processing of the fish if the resource is taken away from fishermen. The commercial fishery, including the Nass salmon, was worth \$161 million to Prince Rupert fishermen and processing plant workers in 1995.

The Nisga'a are one of six First Nations that neighbor the Tsimshian of the Prince Rupert region. The Tsimshian expect to sign a land claims settlement framework agreement this November which will then allow them to proceed to the agreement-in-principle stage in the treaty making process. It has taken more than 20 years of negotiating to achieve the Nisga'a agreement. The process was closely watched by the Tsimshian with an eye to find ways to improve it.

The process is too slow, does not include adequate resources for First Nations groups to negotiate over the long term and continually leaves the groups questioning the long-term commitment by Ottawa and the province. It is usually one or the other of the two governments that breaks off negotiations during the process.

Tsimshian Tribal Council president Bob Hill and chief treaty negotiator Gerald Wesley said the federal and provincial government should come to the

table not asking how much land they are willing to give but "how much land would [First Nations] wish to share" with the newcomers.

The Nisga'a would get about 1,900 sq. km under the agreement. The Tsimshian claim as traditional territory about one-third of the B.C. coast and one-third of the Skeena River Watershed.

Margaret Anderson, with the University of Northern British Columbia, likened European contact to a stranger walking into a home, seeing no one home at the time and assuming possession because no one was using the property. She was critical of the "revisionist history" that is being used to attack the Nisga'a deal to create fear.

Native and non-Native will still have to live together in the north after a treaty, many speakers commented.

Northern Savings Credit Union CEO Mike Tarr presented an economic analysis of the impacts if treaties are not made.

"Investment dollars don't follow uncertainty," the Prince Rupert man said.

The resource-based industries of this province have been hurt "as new money has given disputed lands a wide berth," according to a B.C. Central Credit Union study.

The uncertainty over resource ownership has fostered an environment that is more suited to barricades, police standoffs and strident political rhetoric, the provincial credit union organization contends.



Ted Shaw

Chief Richard Kahgee of the Saugeen Band signs the Duluth Declaration in 1995. The document reaffirms the band's sovereignty over the waters around the Bruce Peninsula in Ontario.

## Saugeen asserts control over traditional waters

By Roberta Avery  
Windspeaker Correspondent

SOUTHAMPTON, Ont.

Chief Richard Kahgee has turned to international human rights advocates to ask for help in getting Canada to recognize his band's sovereignty over the waters around the Bruce Peninsula.

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"By repeatedly avoiding this critical discussion the federal government is going down a path that can only lead to conflict and confrontation," Kahgee said.

Saugeen did not relinquish its control over the Bruce Peninsula waters nor has it been compensated for land taken when the 1830s' treaties were broken, a decade later, said Kahgee.

"It's appalling the way the

federal government doesn't place any importance on this," he said.

Irwin said Saugeen is moving beyond the federal government's "inherent right of self-government policy for Native people."

In a letter to Paul Steckle, Huron-Bruce member of parliament, Irwin writes, "The government of Canada does not recognize the Saugeen First Nation as sovereign in the context of international law."

But that's exactly how Kahgee defines Saugeen's sovereignty.

"We should be recognized as any other country under international law," he said.

Kahgee's goal is to get the government of Canada to pay the compensation owed and then the band will be financially self-sufficient, he said.

"The simple truth is that there is a phenomenal debt. What they have handed out so far is only a small payment on the loan," he said.

To that end he's invited the Peace Brigade International and other human rights groups to a meeting on the reserve next spring to review the situation.

"We want to focus a lot of international attention on what's happening here," he said. "We have to elevate these discussions and ask for outside mediation so both sides can be told without prejudice."

In the meantime, the government of Saugeen will begin implementing its jurisdiction in the new year.

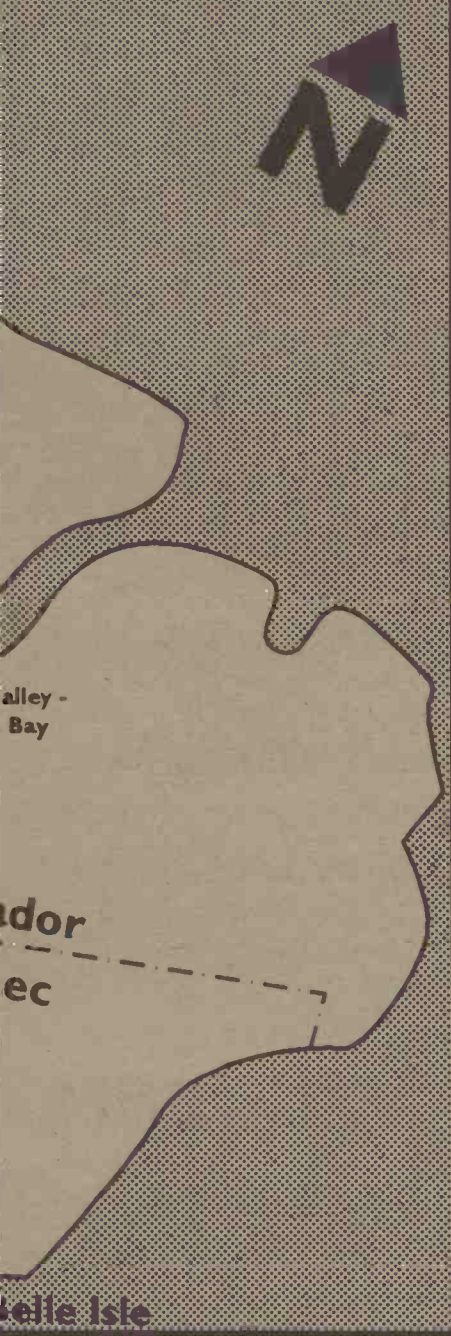
Six conservation guardians will be enforcing the non-Native fishing licences and the band will be working towards establishing its own legal system to deal with offenders, said Kahgee.

If Canada recognizes Saugeen's sovereignty claim and then decides to cut off financial support the band will "do whatever is necessary" to support itself, said Kahgee.

Revenues will be raised by toll roads and fishing licences and Kahgee will appeal to the international community for financial help if necessary, he said.

## Deal

Atlantic Ocean



Paul Macedo

ec provincial maps still much of Labrador as part Quebec, including areas of the Churchill Falls project. The 1927 boundary (shown on everybody's maps) has never been recognized by Quebec.

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## al rights



Salli Benedict

George Adams, from Justice Canada, just after hearing his victory.

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## Blue Quills celebrates 25 years of success

By Rob Desjardins  
Windspeaker Contributor

ST. PAUL, Alta.

A quarter-century ago, the Blue Quills gymnasium was the scene of hardship and frustration. But on Oct. 11, it housed one of the biggest, happiest victory parties on the prairies.

"Twenty-five years ago, I cried and I cried in this gym. I couldn't tell you how many tears were shed here," said Elder Edith Memnook at Blue Quills First Nations College's 25th anniversary celebration. She was referring to the difficulties the community faced in the years before the school was put in Native hands and the sit-in which forced the federal government to place the school under Native control.

"Today I feel so very proud. Our students are doing the things we wanted to see our children doing. And they're doing it all by themselves."

Memnook joined other Elders, staff and community members at the event, which marked the 25th year of Native administration at Blue Quills. The college was wrested from government control in 1970.

Today, Blue Quills is a thriving and growing First Nations college, offering a variety of diploma and university transfer programs. All the progress of the past 25 years is thanks to the vision and persistence of Native administrators, said board of governors chairman Carl Quinn.

"What I envision for our programs is strengthening Native people's identity."  
— Blue Quills president  
Leona Makokis



"At one time, the idea at this school was to do away with the idea of the 'savage' culture," he said.

"Considering some of the things that happened, you kind of wonder who the savages were. But our people survived and persevered. This college attests to their determination."

President Leona Makokis agreed, saying Blue Quills' mission in the next 25 years will be to keep building on the strength of Native traditions.

"What I envision for our programs is strengthening Native people's identity, so that we recognize that we have much to offer and have not become fragmented," she said.

"Through our spiritual ceremonies, we come to know that we are all one and that we have to take responsibility for our environment, and for the healing processes that are so needed for our communities."

Makokis also discussed the "wonderful news" that Blue Quills was granted reserve status by the federal government.

Many of the people who joined in the sit-in with Alice were present for Friday's cer-

emonies. These people — the original members of the Blue Quills Education Council — were made honorary chiefs of the new reserve. Among those honored were Memnook and Makokis, as well as soft-spoken Elders Louie McGilvery and Stanley Redcrow.

"It wasn't easy to take the school, and we are glad to see our people running it and our students coming out with a good education," Redcrow said.

Also honored were Sam Bugle, Emma Gladue, the late Isabel Steinhauer, the late Horace Jackson, Margaret and Lawrence Quinney, the late Paul Memnook, Charlie Blackman and Theresa Gadwa.

"We worked hard, never took no for an answer, walked straight and kept our heads up high," Gadwa said as she accepted her chieftainship. "That is the way to get things done."

Accepting on behalf of her mother Isabel Steinhauer, June Chisana agreed. "I know the spirits of those who have passed on are with us today. They're very proud."

Reprinted courtesy of the St. Paul Journal.

# Bitter battle results in new agreement

By Paul Barnsley  
Windspeaker Contributor

BRANTFORD, Ont.

Two band council chiefs gathered with two federal cabinet ministers, the provincial attorney general and nine mayors and reeves from neighboring municipalities at the site of a former residential school near Brantford, Ont. to formally sign the Grand River Notification Agreement.

There was no sign of the bitterness and anger that frequently disrupted negotiation of this agreement. Signatories posed for photographers before putting pen to the agreement that Indian Affairs Minister Ron Irwin said introduces "a new era in government to government relations."

The agreement sets into motion notification protocols that require all of the signatory groups to notify each other whenever an economic development or land-use project is being considered that could have an environmental impact on the river.

The 18 months of talks that led to the agreement were acrimonious, at best. Indeed, it was bitterness and anger, misunderstanding and mistrust, that typified those negotiations.

A series of protests, initiated primarily by members of the Six Nations Confederacy, disrupted a number of projects up and down the Grand River in the years leading up to the talks.

Municipal leaders were hurt by construction interference by Native protesters and by land values falling because of the uncertainties over unresolved land claims. They asked their provincial and federal counterparts to help.

In late 1993, provincial Revenue minister Jane Stewart (then a back-bencher representing the riding of Brant) formed the Brantford Area Intergovernmental Liaison Committee, the group which negotiated with Six Nations and the nearby New Credit First Nation to establish the Grand River Notification Agreement.

The group began meeting in January 1994. They met with Irwin on two occasions in the months following, but when Six Nations rejected the Specific Claims Policy process and took their land claims to court in March of 1995, the federal government dropped out of discussions.

Local leaders continued to meet in the hopes of finding a way of dealing with disputes over land. The result of those

meetings is this current agreement.

In 1784, Frederick Haldimand, the British governor of the area, deeded six miles of land on either side of the Grand River from its mouth to its source — close to one million acres of land — to the Six Nations Indians. Since that day, Six Nations has seen that one million acres of land dwindle down to about five per cent of the original deed.

Six Nations band council, in a legal move of national import, is suing Canada and Ontario and demanding that the court require the defendants to explain what happened to the lands and monies that were held in trust for Six Nations. Six Nations officials are loathe to attach numbers to their claim, but Irwin estimated that the total claim, if justified in a court of law, could exceed \$50 billion.

In 1924, the traditional chiefs of Six Nations were forcibly removed by the Royal Canadian Mounted Police and a band council system was imposed on the people.

The traditional confederacy council continues to exist and keeps a watchful eye on what it believes is the "collaborators" on band council. Confederacy council protesters, suspecting secret deals are being negotiated that would result in more of their traditional land base being lost, have bedeviled both band council and surrounding cities by disrupting projects along the river.

The confederacy council was not one of the 14 parties which signed the notification agreement, but Six Nations Chief Wellington Staats remembered their influence on events as he signed.

"This is an important agreement for all the parties involved," said Staats. "Including the confederacy, because they, too, have a stake in the environment."

Irwin, fresh from a tumultuous special Assembly of First Nations meeting in Winnipeg where his proposed changes to the Indian Act were attacked by the country's chiefs, welcomed the chance to revel in the agreement.

"This is a great day. We don't have enough days like this," he said. "I've had some rough days in the last couple of weeks, especially with the Indian Act changes."

"You know, we should have been doing something like this 20 years ago," he added. "When I was the Mayor of Sault Sainte. Marie [Ont.], I certainly never thought of something like this. I'm going to send it to all 608 chiefs and all the municipal organizations."

## News

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### Husky Oil

## Information Update

OCTOBER 1996

### Moose Mountain Update #6

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

The Moose Mountain project involves the development of a complex oil and gas reservoir. The field is owned by Husky Oil Operations Ltd. at 66 2/3%, and by Rigel Oil & Gas Ltd. at 33 1/3%, with Husky Oil as the operator. To date, five wells have been drilled and completed, four of which encountered oil and one of which encountered gas. These wells were drilled from three separate surface sites, or "pads". Since the last update, significant progress has been made in evaluating the compatibility of the Moose Mountain fluids with the processing capabilities of the Shell Jumping Pound Plant, the maximum use of existing pipeline systems and a new pipeline route off Moose Mountain to connect with Shell's existing pipelines.

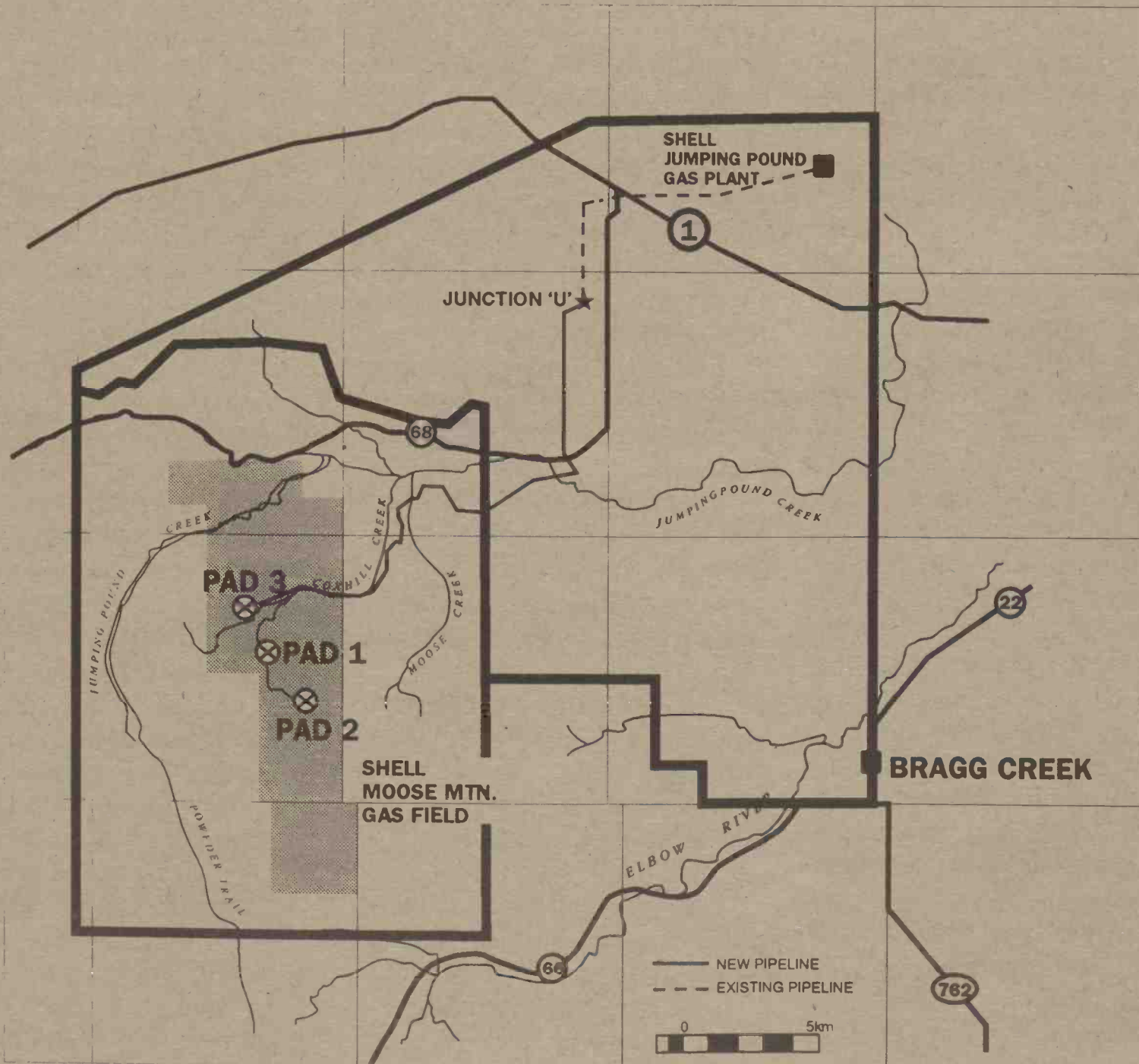
#### DEVELOPMENT PLAN

During Husky's review and analysis of development of Moose Mountain, several options were identified including trucking of produced fluids, piping production south and piping production north. Due to the complexity of the pool and sensitive nature of the area, a staged development plan involving a pipeline north is proposed. The proposed first stage of the currently planned development at Moose

Mountain involves primary production from the two existing wells on Pad 3. Production from these wells, including oil and entrained gas and water, will be transported by pipeline to the Jumping Pound Gas Gathering System Junction 'U', located about 23 kilometres north of Moose Mountain, where it will enter an existing pipeline for transport to the Plant at a rate of approximately 1,800 barrels of well output per day. Of this production, more than half (950 barrels) will be oil.

During the first year of production, Husky will monitor deliverability, sustainability, decline, gas/oil ratio and water/oil ratio. As well, reservoir pressure will be monitored in the southern portion of the field, particularly the gas well at Pad 2 (12-12), to determine whether the gas in 12-12 is a gas cap existing over an oil pool, or a stand-alone gas reservoir. Husky will evaluate the above data, as it is gathered throughout the first year of production, to determine:

- if the gas well can be produced at the same time as the oil wells
- where the gas well production will be processed
- if there is a need for, and the timing of, additional wells to produce oil
- the need and method to optimize oil recovery, and
- the final design and timeline for enhanced recovery of the oil.



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### Husky Oil

## Information U

Future development will depend on the stage of oil production from Pad 3. Facilities may be needed on the existing development of the pool could include water flooding scheme to effectively Water flooding is a way of increasing ing water into the oil reservoir to force the reservoir rock.

In all of its Moose Mountain planning committed to a number of objectives

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

In this regard, Husky has undertaken determine the technical, economic and requirements and impacts of the development of Moose Mountain.

#### TECHNICAL STUDIES

In order for the development to proceed determine the capability of the Jumping Pound Gas Gathering System to process the Moose Mountain fluids. Husky has entered into an agreement with the operator of the Jumping Pound Plant to conduct technical and economic requirements at Jumping Pound. It has been Husky's intention to use existing infrastructure including both the gathering system, to the greatest extent possible.

This technical evaluation of Jumping Pound. Results indicate that the Moose Mountain fluids can be accommodated within both the existing gathering system from Junction 'U' to the Jumping Pound Plant, and at the Plant. The evaluation indicates minimal additional infrastructure required at Junction 'U', no new rigging required at Junction 'U' to the Plant and only slight modifications required at the Plant.

The second evaluation involves design of a pipeline from Pad 3 to Junction 'U' to transport produced fluids to Junction 'U', and from Junction 'U' to the Plant. Again, the goal is to use existing infrastructure as much as possible. Husky has identified a pipeline alignment, including optional pipeline along existing road ways, cutbacks to the greatest extent possible to Junction 'U'. In developing the proposed pipeline, Husky has incorporated technical considerations for recreational and other use data, and for the Province of Alberta and the Country (Alberta Environmental Protection Act).

Thirdly, Husky is evaluating the design of wellsite facilities required on Pad 3. In this development, the goal is to minimize equipment and new disturbances in the area. Required well equipment will include compression, pumping equipment, and pumping equipment through the pipeline. There will be a balance at Pad 3 as it was constructed

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## Media ignores significant Aboriginal rights victory

It's surprising that the mainstream media has chosen to ignore George Adams's Supreme Court victory (see page 2), because at no time has Canada's top court ever unanimously declared the permanence of Aboriginal rights.

The oft mentioned Guerin and Sparrow decisions may have described tests for determining Aboriginal rights, but in both cases the court ruled against the Aboriginal participants. In the Adams case, however, Aboriginal people won.

So it is surprising that, while August's Van der Peet decision on Aboriginal fishing rights was worthy of headlines across Canada, there has been hardly a peep about the Adams case. There was a brief mention of it when one of Canada's lawyers tried to describe Mohawks as "immigrants to the colony of Quebec." The fact that this argument was resoundingly trounced by the Supreme Court was never reported.

The implications of the Van der Peet decision were debated on opinion pages from Toronto to Vancouver, as pundits attempted to understand and clarify Canada's obligations to its Aboriginal people. Of course, the gist of the debate was that Aboriginal rights in Canada had been both clarified and narrowed. But the Adams case loudly declares that Aboriginal rights are unanimously recognized by the Supreme Court, and that Canada cannot infringe on those rights.

It is a new day for Aboriginal people across Canada, and yet the mainstream media either have chosen to ignore this story or are unable to comprehend its significance. This information is vital to all of the people of Canada. The Adams decision will affect the relationship Canada has with Métis, Inuit and Indian people, and it should be reported as a story of significance.

Of course, George Adams isn't a million-dollar ball player spitting in an umpire's eye. George Adams is a Mohawk fisherman who stood up for his rights and won. His victory will forever impact Aboriginal relations in Canada.

You heard it here first, folks.



## Names given without authority

### GUEST COLUMN

By Jack D. Forbes  
University of California, Davis

Many non-Native scholars and government officials continue the practice of giving names to First American locations, towns, reservations, tribes, languages, cultures, and new bio-linguistic groupings without giving the least thought to asking First Nations people what they would like or what name they already are using.

This would seem to be the height of arrogance wherein outsiders see Native people as objects or like dogs, cats and horses which can be named at will by their owners.

I once had a white male archeology student in one of my classes who made fun, in his evaluation of me, of the fact that I used the expression "Indian people" frequently instead of "Indians". The difference is, I think, that when one says "Indian people" one makes it clear that one is speaking of living, real human beings, not simply specimens or objects.

Anthropologists, linguists, archeologists, and geographers are among the greatest sinners.

For example, they delight in referring to the Bering Strait, the Bering Sea, and the Bering Land Bridge (Beringia) without pausing to recall that Vitus Bering brought Russian imperialism and enslavement to Alaska with a huge loss of American life and much suffering from extremely brutal treatment. Why should a man like Bering be honored when quite obviously the Yupik, Aleut, and other Native Americans had names for their region? Why don't Europeans take

the step of finding out the original names for things? Why do they give murderers and imperialists the honor of having all kinds of places named after them (such as Coronado National Forest, De Soto National Forest, the District of Columbia, the Columbia River, the Sea of Cortes, Lake Champlain, etc.).

I believe that it is because of a racist, denigrating attitude toward Indigenous peoples coupled with a view of themselves as the exalted conquerors of all which they may survey.

Some years ago, the term "Amerind" was abbreviated from the already shortened "Amerindian," an ugly word coined by the British, I believe, to refer to the American peoples of Trinidad, Guyana, and the Antilles where Indians from India had been brought in as low-wage laborers.

To avoid confusion with the proper Indians, the "Amerindian" term was introduced. Later its use spread to some white people in North America. We should carefully note, however, that the continent of America was not renamed "Amerindia" and thus the Amerindians were still left without a land to correspond to their new name. Heaven forbid that they should be called Americans or Native Americans!

More recently, a linguist named Joseph H. Greenberg, working together with Christy G. Turner II and Stephen L. Zegura, divided our Indigenous American peoples into three separate populations which he labels "Amerind," "Na-Dene" and "Eskimo-Aleut." The Amerind group includes most of our nations from Canada through southernmost South America. The Na-Dene group consists exclusively in groups speaking Athapaskan-related languages, while Es-

kimo-Aleut presumably includes all groups speaking languages that are family. These three populations are proposed as being different both linguistically and genetically and the three are said to be part of separate super-language families found in Eurasia.

Greenberg, et al, have arrogantly named most of us "Amerinds" without, however, giving us the land of "Amerindia" (as noted). We still cannot have the name of the continent America even 10,000 or 40,000 years before any Europeans came here! Nor are we to be asked for any alternative names of our own choosing. Shall we, in turn, speak of "Eurcans" now? Shall we write about "Eurcans" (European Canadians) or "Francans" (Francophone Canadians)? And we can simply call Europeans "Euros" or better yet "Yuros."

By the way, I asked a Yupik scholar what we should call the Bering Sea and he said "Imakpik" (ee-maak-pik) with the first "k" pronounced like a guttural German or Scotch "ch". It means the "Big Container" and is their name for the Bering Sea. So now we can speak of the Imakpik Route and Imakpikia instead of Beringia!

Isn't it time to throw off the names of colonialism and to insist that Indigenous peoples be treated as human beings worthy of respect? Perhaps we need to rename our reservations, our towns, our tribes (as the Hochunk Nation has done) and then rename the languages, archeological sites, and mountains and rivers. Maybe that will help to give Native people a sense once again of being in control of their own destiny.

(Professor Forbes is the author of *Only Approved Indians, Columbus and other cannibals, Africans and Native Americans* and other books)

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## Protect t

Dear Editor:

Every spring we go through the same ritual in the small communities of Fort Fitzgerald, Alta. and Fort Smith, N.W. Guess what? The bear baits come back.

This year, the issue set a rumble. Concerned citizens of the Salt River First Nation, Fort Smith and the Dene Nation Band of Fort Fitzgerald opposed the bear baiting outfit at a lodge that is located in northern Alberta.

As we all know, bear baiting is an inhumane way of hunting. Last year's baiting created a problem for Fort Fitzgerald. Barrels of grain were placed only a few miles away from the settlement without consultation of chief and council. Two local people were chased by bears to the baiting site. At the baiting site, six bear carcasses were found last year and the public had the misfortune of seeing them. The carcasses were left to rot and only the hides were taken.

"Bear Baiting is a tactic t

## Métis rights in Alberta

Dear Editor:

Sept. 3 was a joyous day for some of the Métis people [at the elections]. It will certainly be a day I'll always remember. At three minutes after eight the morning I found out that I was not a Métis and my votes were taken away.

I've traveled extensively throughout Saskatchewan, Alberta, British Columbia and the United States and was never treated the way I was by

## OTTER



IT EXUDES A FIRST PERSONALITY.. SOME WITH INFLUENCE BUSINESSLIKE M



## Letters to the Editor

### Protect the bear, reader urges

Dear Editor:

Every spring we go through the same ritual in the small communities of Fort Fitzgerald, Alta. and Fort Smith, N.W.T. Guess what? The bear baiters come back.

This year, the issue set off a rumble. Concerned citizens of the Salt River First Nation of Fort Smith and the Dene Nation Band of Fort Fitzgerald opposed the bear baiting outfitters at a lodge that is located in northern Alberta.

As we all know, bear baiting is an inhumane way of hunting. Last year's baiting created a problem for Fort Fitzgerald. Barrels of grain were placed only a few miles away from the settlement without consultation of chief and council. Two local people were chased by bears at the bear baiting site. At the local dump, six bear carcasses were found last year and the public had the misfortune of seeing them. The carcasses were left to rot and only the hides were taken.

"Bear Baiting is a tactic that

preserves the bear population," said a fish and wildlife officer from Fort Chipewyan, Alta. on June 18. On the contrary, fewer bears have been seen on the land corridor between Fort Fitzgerald and Fort Smith this summer. And the question is raised: What is happening to our bears?

Last year, Francois Paulette, a representative of the Salt River First Nation, appealed to the Alberta Department of Fish and Wildlife to ban the bear baiting, but no action was taken by the department. The Alberta government allows the legal bear baiting because it brings in tourist money.

Some bear baiting took place on land that is currently under land selection and both Native bands are troubled about the survival of the black bear. This spring, the bear baiting was launched from Hay Camp in northern Alberta within the region of the Wood Buffalo Park.

In June, the Fort Fitzgerald and Fort Smith Bear Watch Committee was formed to lobby against bear baiting and trophy hunting. The members of the

group are concerned that too many licenses are being issued and that nobody knows what happens to the bear meat.

An old hunter and trapper voiced his concern and said in a subdued voice, "I'm alarmed about the bear situation. We can't kill them all. Leave some for future generations to enjoy." At the present time, a petition is going around to collect signatures and letters are being drafted up to be sent out to the Minister of Fish and Wildlife to stop the bear baiting.

We, the people of Fort Fitz and Fort Smith, demand a halt to the senseless slaughter of our bears. Our bears are being killed for sport and profit. Is there no end to human greed?

Please send your letter of support to the Fort Fitzgerald and Fort Smith Bear Watch Committee, Box 1474, Ft. Smith, NT, X0E 0P0.

Help us to lobby against the bear baiting.

"In respecting all living things, I respect myself."

Thank you from the warriors of the bears.

Monika Piche

### Métis rights denied in Alberta election

Dear Editor:

Sept. 3 was a joyous day for some of the Métis people [due to the elections]. It will certainly be a day I'll always remember. At three minutes after eight in the morning I found out that I was not a Métis and my voting rights were taken away.

I've traveled extensively throughout Saskatchewan, Alberta, British Columbia and the United States and was never treated the way I was by the

Métis in Alberta. I was always welcomed with open arms by the status Indians.

I know there are others out there who were treated the same as me. I encourage you to speak out. We are being used for a head count when they negotiate will all levels of the government. I've always been a true believer of the Métis nations. I've always publicly declared myself to be a Métis.

Gerry Plante  
Edson, Alta.

### Correction

The article in the October issue of *Windspeaker* titled "Anatomy of a labor dispute" was incorrectly bannered under the heading Entertainment. This was in no way meant to make light of the serious issue of the labor conditions of the Native Communications Society of the western N.W.T. *Windspeaker* regrets any inconvenience this error could have caused.

On the same story, *Windspeaker* did not give credit to the writer of the article. *Windspeaker's* contributor was Roy Dahl. Again the paper apologizes for this omission.

### OTTER



By Karl Terry

### Authority

o-Aleut presumably includes all groups speaking languages that are family. These populations are proposed being different both linguistically and genetically and they are said to be part of separate super-language families and in Eurasia.

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(Professor Forbes is the author of *Only Approved Indians, Columbus and other cannibals, Indians and Native Americans* and other books)



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## Education

# John Abbott College offers program to Inuit students

By H el ena Katz  
Windspeaker Contributor

MONTREAL

Although Christine Nakoolak, 21, has an older brother and sister, the Kuujuaq resident is the first one in her family to come south for a post-secondary education.

After finishing her diploma in commerce and business administration at Montreal's John Abbott College, she plans to head to university. Nakoolak wants to get a job managing a local organization back home.

She is one of about 30 Inuit students to attend the college in the Montreal suburb of Ste-Anne-de-Bellevue and participate in a special academic program.

Offered by the Kativik School Board, the program helps students make the transition from a small Inuit community where English is a second language to a sprawling, predominantly white urban environment.

When students began studying in the south in 1980, the school board offered them social support to get settled into the community.

"The academic side was left within the realm of the college but our success rate was low," said program consultant John McMann.

Most students had learned English as a second language, yet classes were being taught as if it were their mother tongue. First-year students passed only 25 to 30 per cent of the courses they signed up for.

Six years ago, the program

was moved over to John Abbott and revamped to include academic support to improve students' language and study skills. That boosted the success rate to about 75 per cent. Not everyone completes their college diploma, but more students are finishing the courses they sign up for. And that's what's important, McMann said.

Contact with the program starts when three social counselors visit Inuit villages to interview potential students who are interested in coming south to study. They look at their language level and their ability to adapt to life in a big city.

"Our approach is not to convince students to come here. We try to facilitate it," McMann explained. "Most families in the north encourage our students to come and are proud of them when they graduate."

In early August, about 23 students came down to participate in a two-week college preparation course which focused on language and study skills.

"It allows students to get their feet wet," McMann said.

By the end of the test run, most students decide to stay, but every year, a few go home because they don't think they're ready yet.

Those who do tough it out and stay have a special support program consisting of five courses. They take an introductory psychology course and an adjunct, in which a John Abbott English teacher focuses on the language, vocabulary and study

*"Our approach is not to convince students to come here. We try to facilitate it."*

— Program consultant  
John McMann

skills the students need to pass their regular psychology course.

They also take humanities, physical education and an English class for Inuit students only "that allows them to develop language skills in a comfortable, non-threatening environment," McMann said. Their fifth class is a non-credit life skills course which focuses on time and stress management.

During the winter session, students take history of Western civilization and an adjunct to it, physical education, humanities and a course of their choice.

"We're pulling away so that by the end of the second semester they're regular students and that the gap has been closed. That's our objective," McMann explained.

Nakoolak admitted that adapting to the hustle and bustle of life in Montreal's suburbs and the peer pressure of a college environment hasn't been easy.

"When you're going out to a bar, you have to dress a certain way to enter," the quiet student said over a spaghetti dinner. "I don't wear makeup. I don't give a hoot what I look like."

It took time, but she found a way to bridge the gap between her life back home and the one at school in the south. She found a space she could call her own.

"I realized I have my own pace and it doesn't have to suit anybody."

## Entertainment

### Radio series begins

The *Dead Dog Caf  Comed* episode series about an Abo 10:30 a.m. on CBC Radio's M

Author Thomas King, pla the *Dead Dog Caf * one day Bear (Floyd Favel) hunched Friendly Bear has got his ow

No practical advice from etor Gracie Heavy Hand (E such regular radio features as *Bear's Blackout Bingo* game, number every week for liste

Each week brings a speci Alex Janvier and actors Tom the Caf  to answer the probi

### Performing from down

The Kahurangi Maori D perform every Friday and S day dinner performances o New Year's day, in the Crov Hotel in Calgary.

For the Maori people, m through their distinctive m their warrior tradition and t influence of European cultu

Traditional Maori music Action songs are performed language. Waiata and Haka Waiata are most commonly Haka are wardances. These were used to literally insult

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IT T



## Entertainment In Brief

### Radio series begins

The *Dead Dog Café Comedy Hour*, Thomas King's hilarious six-episode series about an Aboriginal radio show, begins Oct. 29 at 10:30 a.m. on CBC Radio's *Morningside*.

Author Thomas King, playing the role of Tom King, steps into the Dead Dog Café one day and finds his friend Jasper Friendly Bear (Floyd Favel) hunched over a pile of electronic equipment. Friendly Bear has got his own radio show.

No practical advice from King, or prodding from Café proprietor Gracie Heavy Hand (Edna Rain), can prevent the airing of such regular radio features as *Aboriginal Decorating Tips* or *Friendly Bear's Blackout Bingo* game, where the host calls out the same first number every week for listeners who tune in late.

Each week brings a special guest, like artists Jane Ash Poitras, Alex Janvier and actors Tom Jackson and Thomson Highway, into the Café to answer the probing question: "What else do you do?"

### Performing from down under

The Kahurangi Maori Dance Theatre Of New Zealand will perform every Friday and Saturday during December, plus holiday dinner performances on Boxing Day, New Year's eve and New Year's day, in the Crowchild Room at the Howard Johnson Hotel in Calgary.

For the Maori people, music and dance are inseparable. It is through their distinctive musical tradition that the Maori reflect their warrior tradition and their intense spirituality, as well as the influence of European culture.

Traditional Maori music includes "action songs" and chants. Action songs are performed with hand gestures as a form of sign language. Waiata and Haka are the two traditional styles of chants. Waiata are most commonly used today in welcome ceremonies. Haka are wardances. These are derived from battle situation and were used to literally insult or "scare off" enemies.

All dinner show performances begin at 7 p.m. Doors open at 6 p.m. Tickets and advance reservations are available by calling (403) 261-3022.

## Tobacco or not tobacco

In this on-going battle between the tobacco companies and the federal government, there are, as usual, innocent bystanders trying to survive what I call the funding wars.

As artistic director of Canada's only professional Native theatre company, I admit it. I'm puzzled, baffled, dare I say, perplexed by the logic behind the federal government's slashing of the cultural and arts budget, then telling us to seek private sector money, then penalizing us for finding it. Perhaps Chrétien and Marleau were bitten by artists as children. I don't know. That might explain their animosity.

As a Native person, I am a little uncomfortable with being told how, where, and when I may or may not utilize profit or take advantage of a substance, or revenue derived from a substance (using the government vernacular), that Native people hold sacred. Tobacco is one of the four sacred plants given to us by the Creator, the others being cedar, sage and sweetgrass.

What white people have done with tobacco is their business. I am not a smoker, never have been, never will



**Drew Hayden Taylor**

be. But if these companies want to put back into the communities what they have taken out, I must urge and congratulate their philanthropy.

The federal government also sets a dangerous precedent. What if we, as an arts organization, should receive a grant from, say, a lumber or paper company that gets their resources from the cedar tree? Do you know how many people are injured each year in the lumber-related industry? They wrap cigarettes up in paper, don't they? Do you know how many slivers a plank of cedar gives off? It is conceivable that cedar, someday, might be considered a dangerous product. There goes that grant.

What if sage is used as a

spice in a dish or recipe that could, potentially cause botulism, salmonella, and other forms of food poisoning? Do we kiss any potential grants from food conglomerates and the spice industry goodbye? See what I mean. It could get nasty.

Pretty soon we as a Native theatre company would be prohibited from accepting any revenue gleaned from these four sacred herbs. A little paranoid and far-fetched perhaps, but if a country like the United States can classify ketchup as a vegetable for their school lunch program, the Liberals are capable of anything.

Ironically, Native Earth Performing Arts may have to get into the cigarette smuggling industry just to keep up with the cuts. Life is truly a circle.

## offers dents

ot to convince students  
ry to facilitate it.  
Program consultant  
John McMann

the students need to pass  
regular psychology course.  
they also take humanities,  
ical education and an Eng-  
lass for Inuit students only  
allows them to develop  
age skills in a comfortable,  
hreatening environment,"  
ann said. Their fifth class  
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h focuses on time and  
s management.

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a course of their choice.

We're pulling away so that  
e end of the second semes-  
ey're regular students and  
the gap has been closed.  
s our objective," McMann  
ained.

akoolak admitted that  
ting to the hustle and bus-  
f life in Montreal's suburbs  
the peer pressure of a col-  
environment hasn't been

When you're going out to a  
you have to dress a certain  
to enter," the quiet student  
over a spaghetti dinner. "I  
t wear makeup. I don't give  
ot what I look like."  
t took time, but she found a  
to bridge the gap between  
life back home and the one  
hool in the south. She found  
ace she could call her own.  
I realized I have my own  
e and it doesn't have to suit  
body."



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## Something here for everyone

### REVIEW

By Brian Wright-McLeod  
Windspeaker Contributor

*Pine Ridge, An Open Letter To Allan Rock*  
Various  
Warner, 1996

Initiated by the need to right an incredible wrong done to, not only an Indigenous rights activist wrongly convicted of a crime he did not commit, but to all Indigenous people of North America, Blue Rodeo's Greg Keeler assembled a formidable group of top-notch Canadian performers to support a new recording. The result is a submission to federal Justice Minister Allan Rock on behalf of the Leonard Peltier Defense Committee (Canada).

*Pine Ridge, An Open Letter To Allan Rock* is a 17-track compilation made up of submissions from musicians such as Jane Siberry, Sarah McLachlan and author Michael Ondaatje on what amounts to a musical petition. It protests the violations of judicial proceedings and extradition treaties between Canada and the United States when Canada released Leonard Peltier to U.S. authorities to be tried for the shooting of FBI agents at Oglala, South Dakota.

Keeler's "Pine Ridge", Bob Wiseman's "Response of a Lakota Woman to FBI Intimidation" and Jim Cuddy's "Smoking Gun" are just some of the related tracks donated to the album designed to assist the legal and international work carried out by the defense committee.

This is not an opportunistic piece of romanticist exploitation, but a much needed effort taken up by a concerned artist who looks to a more just society for all. Contact: Warner Music, Canada or a record store near you.

*Tribal Voice, Songs From Native Americans*  
Various  
EarthBeat, 1996

Yet another collection of Native music comes your way, this time from EarthBeat Records, and this time with a difference. The mix of traditional and contemporary artist from both sides of the 49th parallel is a refreshing approach that harkens more to the traditional values of honoring relations. Performers include traditional singer Quiltman, Walela and Rita Coolidge, Kevin Locke, Sharon Burch, Joe Fire Crow, Ulali, Jerry Alfred, Joanne Shenandoah, Sissy Goodhouse, Six Nations Women Singers and others. A great collection of many styles of current music.

*EarthBeat*, PO Box 1460, Redway, CA 95560-1460. 1-800-346-4445.

*High Ballin Built For Comfort Blues Band*  
Blue Wave, 1996

Matt and Mark Tarbell of Akwesasne play the Delta blues as if they grew up in Mississippi. Their second album, complete with a new rhythm section, kicks out smokin' harmonica, guitar and gutsy vocals of covers and originals. The duo is known mostly in their own region with little exposure outside the New York State, southern Ontario and Quebec areas. For blues fans and supporters of the Native music scene, BFC is one tiger to catch by the tail.

*Blue Wave Records*, 3221 Perryville Rd., Baldwinville, NY 13027. (315) 638-4238/fax: (315) 635-4757.

*The Third Circle*  
Sissy Goodhouse  
Makoche, 1996

The first circle is the drum, the second is the singers and the third circle is comprised of the women singers who stand behind the men seated at the drum, the fourth circle is the nation—hence the title for Sissy's album. From a traditional Lakota woman's perspective of song and voice, the album offers traditional songs and those embellished with nuances and sounds of nature. Proceeds of the album sales go to support the Sitting Bull Sun Dance Camp.

*Makoche*, 208 N 4th St., P.O. Box 2756, Bismarck, SD 58502-2756. (701) 223-7315.

## Assembly of First Nations promotes Native culture

By Louise (Bastien) Delisle  
Windspeaker Contributor

### QUEBEC

This is the Mamu Native Music Festival's fourth year and, this time, it proudly acknowledged the support of the Assembly of First Nations of Quebec and Labrador. The theme of this year's festival was "Une note d'espoir" which translates into "a note of hope."

Competitions were held over a whole weekend, October 11 to 13, in Quebec City. Semi-finals took place on Friday and Saturday evenings at a local "cegep" (general and vocational college). Finals were held there on Sunday afternoon. Sunday was also gala night at Quebec City's theatre Le Capitole. Awards were featured during the first part of the evening. A stunning performance by Buffy Sainte-Marie capped it off. Rock music with lyrics in Native languages was the style of choice at Mamu, but all genres were welcome. The purpose was free expression.

Mamu is an Innu word that means together. La Corporation culturelle Mamu is a non-profit organization. It is always struggling for financial support. For three years, Hydro-Québec has been a "partner" in this

endeavor. This year, Canadian International's regional partner Inter-Canadien covered Buffy Sainte-Marie's traveling expenses. But the newest financial contributor is the AFN. AFN's main purpose, whenever the organization exists in Canada, is usually political. To Regional Chief Ghislain Picard, this new direction for the organization is a refreshing change.

The assembly's involvement in cultural affairs is the result of a new, unwritten policy. For such things, Picard relies on his instinct. He had a feeling the assembly should diversify. Therefore, when Mamu approached him, he was responsive. They were calling on him to help with a fundraising campaign. Hydro's financial contribution was \$15,000. The assembly was to collect an equal amount. It did so by approaching tribal and band councils in the AFN's Quebec and Labrador region. Most responded favorably.

Native people, in general, are exasperated. Picard suspects it is harder for Native youth to vent such frustration. Youth suicides which plague Native communities could be one manifestation of this sorry state of affairs.

(see *Native culture promoted* p. 11)



Geneviève McKenzie (Schefferville, Que. w annual Mamu Native

## Native cu

(continued from p. 10)

Picard wants the assembly to encourage young people. Native music festival fits nicely. He also feels that indigenous Native arts should be left to Hydro-Québec even though the community support is greatly appreciated.

Mamu Native Music Festival is open to all Native people in Quebec. Yet, one of Quebec's 11 Aboriginal nations were represented this year. There were contestants from all three Atika

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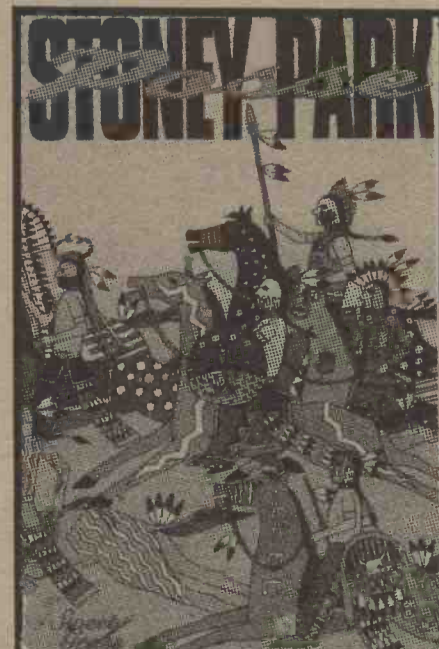
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Nations culture

avor. This year, Canadian... Picard wants the assembly to encourage young people. A Native music festival fits the bill nicely.



Suzanne Régis

Geneviève Mckenzie (Shaniapi), Wendake, originally from Schefferville, Que. won the Jury's Award at the fourth annual Mamu Native-Music Festival.

Native culture promoted

(continued from p. 10) Picard wants the assembly to encourage young people. A Native music festival fits the bill nicely. He also feels that patronizing Native arts should not be left to Hydro-Québec alone, even though the company's support is greatly appreciated.

communities, one Wendak and one Inuit (or Inuk). Mostly, contestants were Montagnais-Innu, from a variety of Quebec and Labrador communities. Mamu's board of directors is looking at various ways to improve these nations' representation in future years.

Anthology useful but flawed

REVIEW

Handbook of Native American Literature Ed. by Andrew Wiget 598 pages, Garland New York, \$22.95 (U.S., pb.)

By R John Hayes Windspeaker Staff Writer

Beware the "authoritative guide" to what is largely terra incognita, which is what European maps of the 16th century labeled the unexplored areas of the world — Africa, Asia, the Americas.

The Handbook is an anthology of academic essays about Native American literature. It is divided into three sections — the second and third of which are the most useful. They include Native writings before 1967 and Native writings after that date, and are largely short articles describing Native writers and their writings.

The first section — called "Native American Oral Literatures" — is less useful, as it tries to provide a framework to understand oral and literary tradition. It's a big task, and a difficult one.

The arguments in the first section are simply confusing, flawed and, in the final analysis, useless, even for the academics by and for whom they are written. Essay after essay sets up straw men and then delights in cutting them down.

The emphasis throughout is on avoidance of "Euroamerican aesthetic values," as they describe them, but the underlying rationale of those values is not

debated but summarily dismissed. All traditions deserve a respectful analysis.

Essay after essay also uses flawed argument, at a remarkably unsophisticated level. In the initial essay "Native American Oral Literature: A Critical Orientation," editor Andrew Wiget begins one sentence with "If it is true that," then concludes "In short, evaluation is a two-way street." It is, if it is true that...

It will also be difficult for the non-academic to pick out theoretical from proven ideas. In the same essay, many experts would disagree with any statement framed around "such a statement is no longer possible... since the deconstruction of aesthetic programs... has been well established." It, simply, has not been.

The flaws of the writers should not overshadow, however, the vast amount of information contained in the latter parts of the Handbook. Although incomplete — Archie Belaney (a.k.a. Grey Owl) has to be mentioned; George Ryga ought to be; Canadians get an 11-page section; while (interestingly) editor Wiget racks up 11 entries in the index — the book is in many ways a massive work of scholarship. It is a good and useful starting point for further work on American Aboriginal literature, both written and oral.

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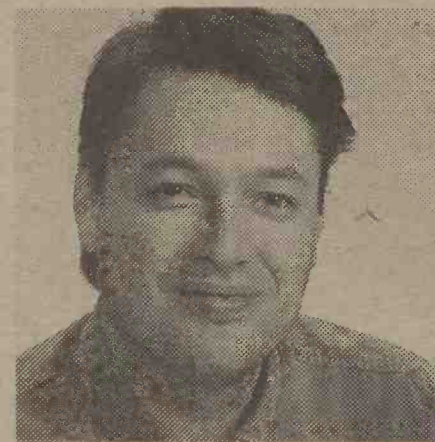
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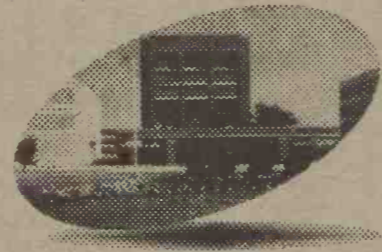
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**Entertainment****Native playwright inspires students**

By Eva Weidman  
Windspeaker Contributor

BRANDON, Man.

Yvette Nolan is a collector of firsts.

She is the first Aboriginal writer-in-residence at Brandon University in Manitoba. She is, in fact, the first writer-in-residence the university has ever had. She is also one of a handful of successful Aboriginal, female playwrights in Canada, and this spring she was the only Aboriginal teacher in the PENT program at Brandon University. The PENT program is an education program for Native teachers where Nolan teaches Native drama.

Nolan said the writer-in-residence position at the university is not only new, but is still in the process of being invented.

"After about three weeks at the school, I started to do outreach to the faculty. Because the position is brand new, they aren't quite sure what I should be doing."

But, Nolan isn't one to sit back and wait for things to happen. Although 60 per cent of her time is allocated to working on her own writing, Nolan seems to pack an awful lot into the remaining 40 per cent. She encourages students, non-Aboriginal and Aboriginal, to bring her their work to read, edit, and discuss. One student brought her a problem in the form of Chaucer.

"For this Aboriginal student learning Chaucer is like learning a third language. If your first language is Cree and your second language is English, it can be a bit daunting to learn another language — old English — the language of Chaucer and Shakespeare."

Nolan uses plain language in her plays which often have a unique sense of humor. Her plays include *Blade*, *Job's Wife*, *A Marginal Man*, *Everybody's Business*, *Child and Six Women*.

"Everything I do is attached to teaching. Even in what I write, there's always a point to it. There's always a moral."

Brandon University's student body is approximately 25 per cent Native. Nolan feels it is important to reflect that population in the university and on the stage. A group of students will present three short plays, written and directed by Nolan, on Nov. 14 to 16.

"There are 11 roles in the plays and half of these will be performed by Native students, a first for the university, I believe. Not only will this change who you see on stage, it may change the audience. If we see ourselves represented on the stage, then we are interested."

Nolan said there were some problems at the beginning of her four month residency.

"I was really frustrated for a little while, because I felt lonely. I didn't have any peers. But I've always felt a bit on the fringe anyway, being a feminist and being a non-Christian."

"Being a non-Christian for

me is tied up with being Native. It has taken me awhile to learn how to teach from there. There is no way to teach Native theatre without dealing with Christianity as much of the theatre is about colonization."

While going to rehearsals, consulting with students and faculty, and establishing guidelines for the next writer-in-residence, Nolan has found time to write a new play.

*Annie Mae's Movement* will be produced by the Red Roots theatre group in May 1997. The play is based on the real life story of a young Micmac woman who was murdered because of her involvement with the American Indian Movement from 1973 to 1976. Her murderer has never been found.

Nolan teaches the way she tackles life — straight ahead. She doesn't see herself as a role model, but she does know what her role is in life.

"It seems the way I live on the inside, which is working always towards honor and respect and walking a certain path, has to show on the outside as well. Everyone who comes into contact with me feels that they can do this as well. It just is what it is."

Nolan is excited about the writer-in-residence position and about the future for Native students at Brandon University.

"It's interesting — exciting. I think if you have as big a Native population as Brandon University has, it has to affect everything."

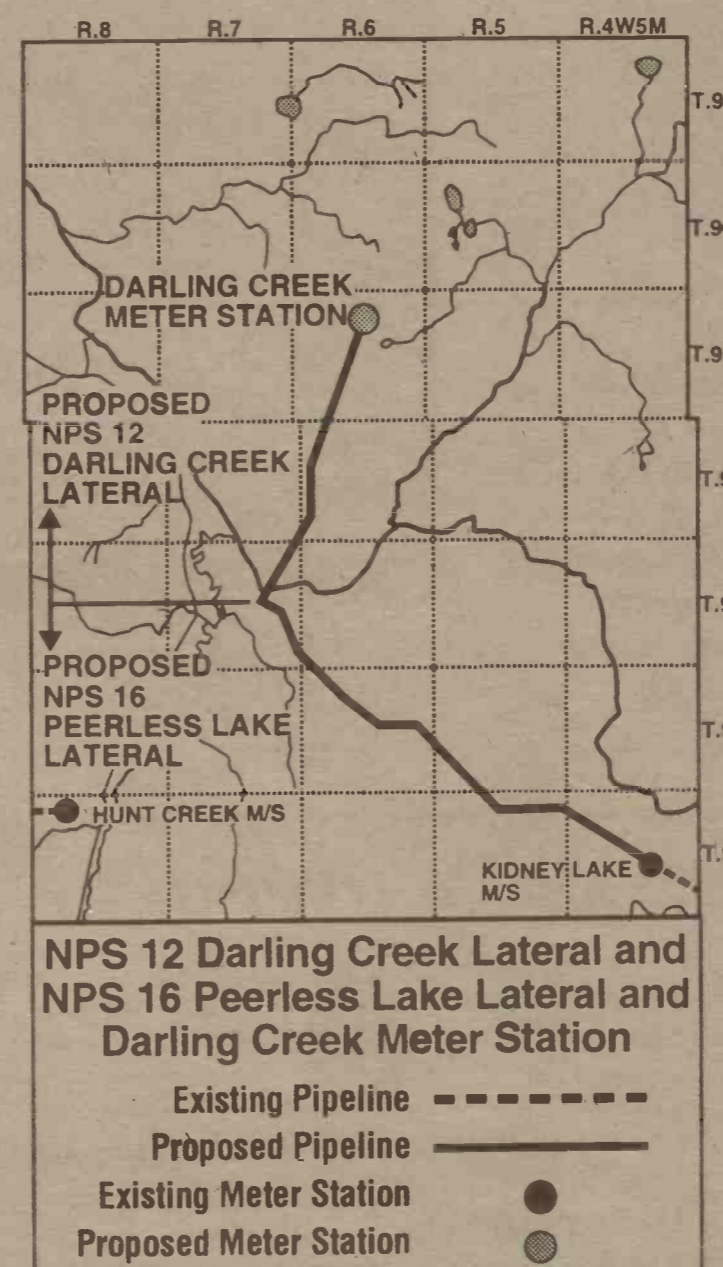
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It is NOVA Gas Transmission Ltd.'s intention to apply to the Alberta Energy and Utilities Board and Alberta Environmental Protection for permission to construct the above pipeline facilities in accordance with existing legislation. To assist in completing project plans, NOVA Gas Transmission Ltd. invites public input with respect to these proposed pipeline facilities.

Any person having a bona fide interest in the proposed facilities should forward concerns or areas of interest, in writing, on or before November 5, 1996 to: NOVA Gas Transmission Ltd. (Attention: Sam Stephenson, Project Manager), P.O. Box 2535, Station M, Calgary, Alberta T2P 2N6.

Additional information related to these projects may be obtained by calling collect to Sam Stephenson at (403) 290-6000 (ext. 8973).



NPS 12 Darling Creek Lateral and  
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# Tl'oondih Healing Program



## Gwich'in open unique healing cen

By R John Hayes  
Windspeaker Staff Writer

FORT McPHERSON, N.W.T.

The Tl'oondih Healing Camp and Healing Program are firsts in North America. Unique in that it deals with families as units, rather than individuals taken out of the family and community contexts, Tl'oondih is also the first example of an Aboriginal organization — the Gwich'in Tribal Council — has taken an independent approach to building a facility and developing its own healing program.

"I believe that the western Arctic has more trouble than the world knows," said Doug Smith, Tl'oondih's executive director. "I have never seen more suicide, more violence against women, more alcohol and drug dependencies, than I have seen in the western Arctic."

"The governments are putting money into job equity, into job training," he continued. "They just don't get it that it has to start on the ground floor. It has to start with the youth and reconstructing the community. Money into jobs will do next to nothing to solve the problems of the western Arctic."

Smith then cited statistics showing that everyone in any community in the region will be faced with the effects of all of these things all their lives. There's no escaping it. To leave the community for a healing session in Edmonton, he said, or to go to jail, does nothing to stop the problems in the community. When people return from treatment or incarceration, they have not gone a step towards improving the behavior that got them in trouble in the first place, and quickly fall back into their old, damaging lifestyles.

Tl'oondih is different. The stay at the camp at Tl'oondih, 28 km south of Fort McPherson, is only the beginning. In a program based upon the successful spirit camps of the Alaska Gwich'in, the six weeks at the camp are followed by a 22-month after care program, in which camp attendees must agree to participate before they are initially accepted into the program. At present, Smith reported, there is a waiting list of over 300.

The camp can accommodate only 30 people at a time, and each session takes at least five weeks. After care includes telephone, face-to-face, video and computer contact, where appropriate, for the program accepts people from around the region, and after care is difficult when spread over such a wide area.

Half of the people who have attended the camp program to date have not been Gwich'in. It is felt by the Tl'oondih Healing Society that everyone in the community who is prepared to change his or her lifestyle should be accepted into the program.

Changing the lifestyle is the key to understanding the program. Its mission statement is "To encourage and support people to initiate and continue the healing process that will enable them to take control of their own lives." Many Aboriginal homes over the last decades have become battle grounds as a result of alcohol and drug abuse, leading to violence, sexual abuse, child abandonment and abuse and suicide among the youth. It is essential to treat not only a troubled individual, but to deal with the environmental factors that contribute to the behavior, and to treat the family itself.

(continued on page 15)

*'I had quite the experience here. I can see more clearly now. I know I have a long way to go. I think what I'm trying to say is that it's been like someone ripped out my eyes and heart and cleaned the garbage off them and gave me back my soul and identity.'*

— Bill

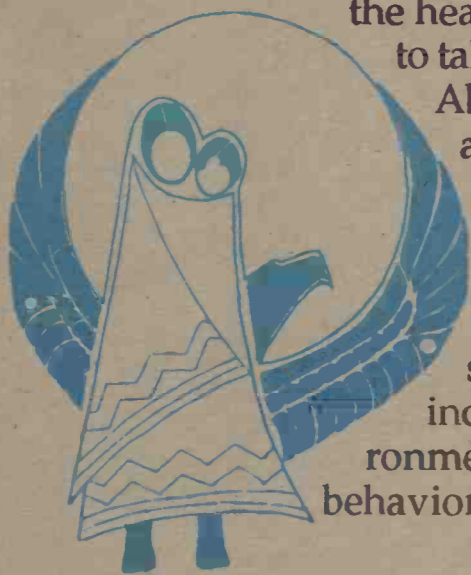
*'What I like about the healing program is there were no lectures and videos. All the work was done by the clients themselves. Finding out where their behavior came from and confronting it.'*

— Mary Ruth



Photos courtesy of the Tl'oondih Healing Program

Located 28 km south of Fort McPherson in the foothills of the Richardson Mountains, the peace of the Tl'oondih camp gives clients a healing process closer to home and the land.



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# Tl'oondih Healing Program



## Healing centre

*...n see more clearly now. I know I have a long way  
...is that it's been like someone ripped out my eyes  
...ff them and gave me back my soul and identity.'*  
— Bill



The TI'oondih camp consists of a central building, a kitchen facility and nine staff and client cabins.



Staff and clients at the TI'oondih camp work together to come to terms with the traumas that lead them to substance abuse or violence.

(continued from page 14)

Most of the people, perhaps all of them to some extent, are dealing, according to Scott, with post-trauma stress syndrome. Using a variety of psychological, holistic, modern and traditional methods, families are helped to cope with the deep spiritual crises in individuals, families and communities brought about as a result of the loss of traditional values and customs.

On Dec. 22, 1992, the Gwich'in Land Claim Settlement Act, which gave effect to the Gwich'in agreement, was given royal assent and passed into law. Negotiated separately with the Government of Canada, the land claim covers more than 24,500 sq. km plus \$75 million. The Northwest Territories Gwich'in borrowed against that claim to build the healing camp. The Gwich'in Tribal Council is comprised of representatives from four N.W.T. communities: Fort McPherson, Inuvik, Tsiigehtchic and Aklavik.

Smith is positive that the TI'oondih camp and program can help the troubled people of the area lift themselves back into the role of healthy contributors to their communities and their families.

"With adequate government funding," he said, "we're talking about 20 years of work because families have been completely destroyed. We're not here to try to solve the problems so much as to help people understand why they have the problems, and to help them deal with them."

The first program was held in April 1995, and staff estimate that at least seven 35-day programs will be held each year. There's already evidence that the program is being successful: the children of the families who participate in this process are already doing much better in school and have become less dependent on the social system.

"It is believed this healing process will enable families to become more independent," explained a program pamphlet, "weaning them from a system which has kept them dependent for a long, long time."



### Gwich'in Tribal Council

*Gwich'in land, culture & economy for a better future*

The TI'oondih Healing Society is committed to assisting individuals and families to begin the healing process that will enable them to take control of their own lives.

The TI'oondih Healing Society is very proud of the TI'oondih Healing Camp and the important work being done there.

We fully encourage active support for this and other projects of its kind elsewhere.

The family program at TI'oondih has proven to be effective and the TI'oondih Healing Society wishes to encourage all those who are confronting an emotional or spiritual crisis that causes use and abuse to seek out this and other services.

TI'oondih was built to help families and individuals so that we might all enjoy a clean, healthy and well-balanced future and return to the greatness that is our legacy... our heritage.

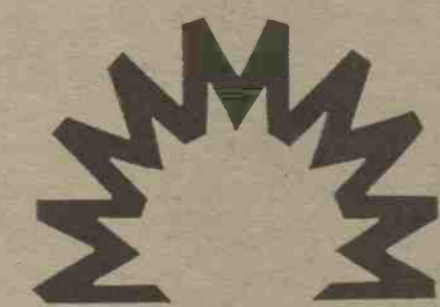


**for further information on  
TI'oondih Healing Camp  
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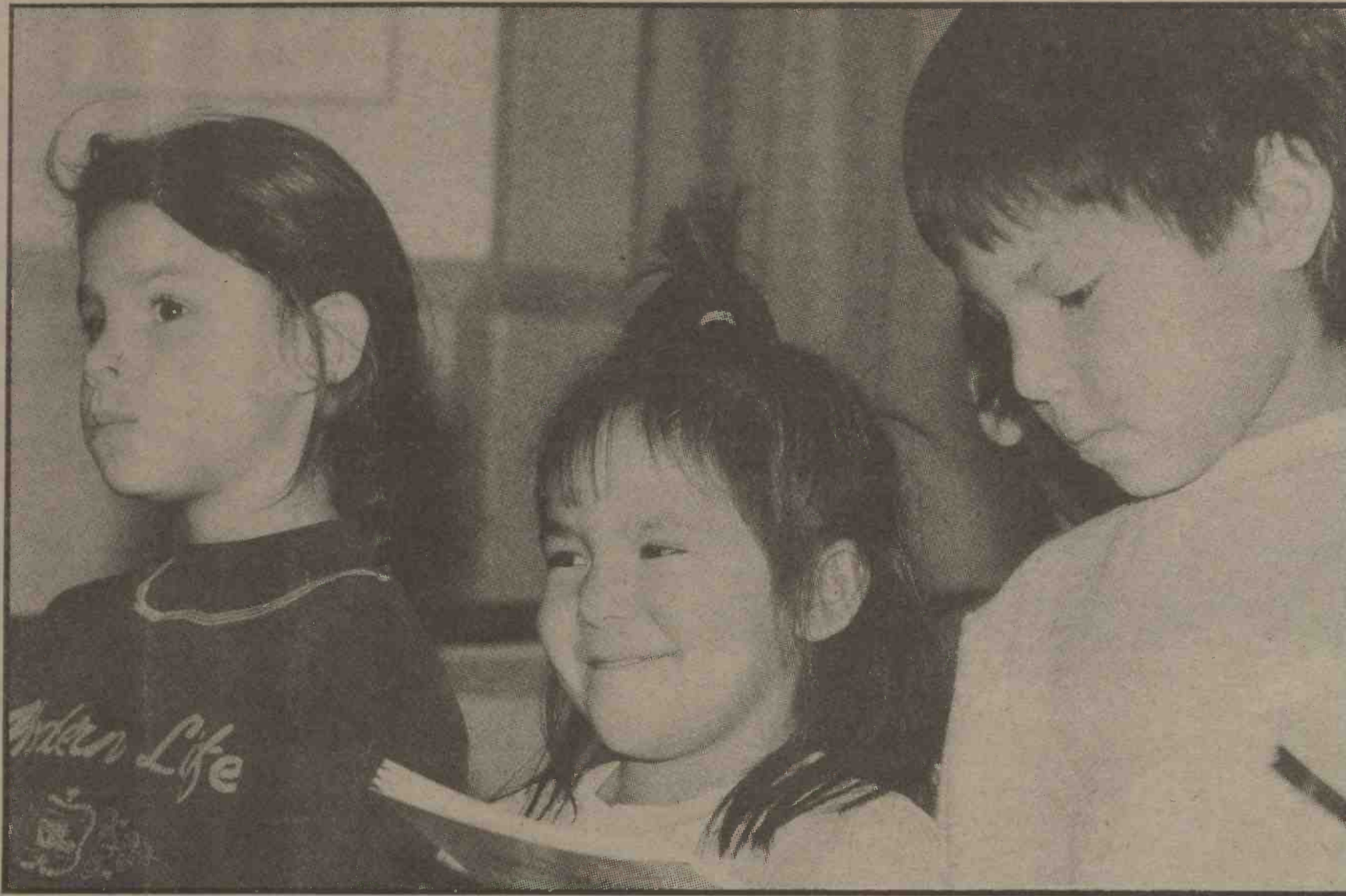


...herson in the foothills of  
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...oser to home and the land.



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# Drug and Alcohol



File photo

Fetal Alcohol Syndrome is the leading cause of preventable birth defects and developmental delay in children. Give your children a good start in life. Don't drink while you are pregnant.

## Join forces to battle FAS

OTTAWA

Canada's Health Minister David Dingwall and the President of the Canadian Paediatric Society, Dr. Pierre Beaudry, released on Oct. 18 a joint statement on the prevention of Fetal Alcohol Syndrome (FAS) and Fetal Alcohol Effects (FAE) in Canada. This will help health professionals reduce the risk of FAS and FAE in the country. "FAS has been widely recognized in Canada as one of the leading causes of preventable birth defects and developmental delay in children. The joint statement provides relevant and factual information to give health professionals in the treatment and counseling of women,

their partners and families with respect to alcohol intake during pregnancy," said Dingwall. "This statement addresses alcohol abuse issues and reflects the priority that Health Canada places on healthy child development as a key determinant of health," said the minister. Nineteen national associations representing medical, nursing and midwifery disciplines, Aboriginal and multicultural groups, and other organizations known for their extensive work in the area of FAS, developed and support the joint statement on the prevention of FAS and FAE. As there is no definitive information regarding a safe quantity of alcohol use during pregnancy,

the statement's recommendations are based on the fact that "the prudent choice for women who are or may become pregnant is to abstain from alcohol." "The Canadian Paediatric Society is delighted to have coordinated the efforts of many organizations that helped to develop this joint statement," said Beaudry. "We strongly urge health care professionals who work with expectant parents to use the recommendations to help convey the message about FAS and FAE. We hope these recommendations will establish the standard of practice in Canada." Copies of the joint statement are available from the Publications Unit, Health Canada at (613) 954-5995.

## Mothers put babies at risk

Alcohol and the unborn child don't mix. There is much effort by health authorities being put into raising the awareness of this message. The following is some background that might help you or someone you know produce a happy, healthy child, free from the effects of Alcohol:

- Fetal Alcohol Syndrome (FAS), is a medical diagnosis that refers to a set of alcohol-related disabilities associated with the use of alcohol during pregnancy.
- FAS is the leading cause of development delay in Canada and North America. In addition, FAS children may suffer from a variety of physical and behavioral effects. One-fifth of FAS children have difficulty sleeping and are hyperactive.
- FAS children may suffer from a variety of physical and behavioral effects. One-fifth of FAS children have difficulty sleeping and are hyperactive. Many have severe learning disabilities and are often dyslexic. Congenital heart problems are more common than in normal babies, as are genital-urinary problems. There is an increased incidence of spina bifida, hip dislocation and delayed skeletal maturation.
- Possible fetal alcohol effects (FAE) indicates that alcohol is being considered as one of the possible causes of a child's birth defects. This term is used to describe children with prena-

tal exposure to alcohol, but only some FAS characteristics.

- It is estimated that one to three children in every 1,000 in industrialized countries will be born with FAS. The rate may be several times higher for children born with possible FAE. There are no statistics regarding the extent of FAS/FAE in Canada.
- As there is no definitive information regarding a safe quantity of alcohol use during pregnancy, the recommendation is that "the prudent choice for women who are or may become pregnant is to abstain from alcohol."
- However, health professionals should inform women who have consumed small amounts of alcohol occasionally during pregnancy that the risk is likely minimal. Health professionals should inform mothers that stopping anytime will have benefits for both fetus and mother.
- In June 1992, the Standing Committee on Health and Welfare, Social Affairs, Seniors and the Status of Women released its report, "Fetal Alcohol Syndrome, A Preventable Tragedy". Since then, Health Canada has undertaken a number of activities to assist health care professionals identify and implement preventive strategies that will

reduce the incidents of FAS and FAE. These include:

- sponsoring the 1992 Symposium on FAS/FAE held in Vancouver;
- integrating FAS and FAE prevention strategies into existing programs within Health Canada's broader work around children and families and substance abuse;
- producing and distributing public awareness materials such as the pamphlet "Alcohol and Pregnancy" and a video entitled, "Un drame evitable";
- funding a working group to develop a health providers' manual on FAS/FAE for Aboriginal communities; and,
- co-funding, with the Association of Canadian Distillers and the Brewers' Association of Canada, a national information service resource centre on FAS/FAE, which is located with the Canadian Centre on Substance Abuse.

This service, made accessible by a 1-800 number (1-800-559-4514), was implemented in April, 1994 and provides links to support groups, prevention projects and experts on FAS/FAE.

Clients include caregivers, educators, health professionals, researchers, members of the legal community and the general public.

**Home Visits**

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*The prevention of family violence is a community responsibility.*


- **WHO WE ARE**  
The Native Women's Shelter offers safe accommodation, counselling, support, and referrals to women and their children who consider themselves to be physically, emotionally, or sexually abused.
- **OTHER SERVICES**  
Outreach services are available to women who do not reside in the Shelter. Support groups are run on a weekly basis.
- **FUNDING SOURCES**  
We are presently funded by Alberta Family and Social Services, United Way of Calgary, Family and Community Support Services, and private donations. We are located in the City of Calgary at a confidential address.  
Our mailing address is:  
Box 6084, Calgary South Postal Outlet  
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Please call (403) 531-1970 or fax us at (403) 531-1977 for more information.
- **WHAT WE OFFER**  
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## We Support D

The centre is a 24 bed residential facility currently experiencing chemical dependency.

**LOCATION:**  
The centre is located two miles from the city of St. Paul, Alberta. The location has access to recreational facilities.

**TREATMENT SERVICES:**  
St. Paul Treatment Centre is a residential facility for men and women in his/her recovery. The Personalized Recovery Program includes: individual counseling, group counseling, listening, lectures, reading, writing, and art therapy. Treatment is designed to get clients back to work and school. Increased physical fitness, discipline, and self-esteem are encouraged to assist the client in their recovery.

**FOR MORE INFORMATION CONTACT:**  
St. Paul Treatment Centre  
P



## STANTON REGIONAL HOSPITAL

STANTON REGIONAL  
HEALTH CENTRE  
YELLOWKNIFE

### Tsuu T'ina Spirit House

The Lodge is a 15-bed residential facility for men and females on an aftercare program. The program is designed to provide clients with continued sobriety, and recognized residential treatment services.

The services are mainly individual sessions such as life skills and group sessions, that provide clients with the opportunity to change their behavior and attitudes to be more responsible in the management of their personal affairs. The duration of aftercare will depend in part on the needs of the individual.

**Admission Requirements:**

- Person with a desire for a sober lifestyle, free of alcohol and drugs.
- Person who has completed a 28-day treatment program.
- Person that does not require psychiatric treatment.
- Person 16 years or over.

**Sarcee Outreach/Outpatient**  
The Outpatient provides individual, family, and confidential counselling and education.

## Reach with



# Drug and Alcohol

## We Support Drug & Alcohol Awareness Week

The centre is a 24 bed residential facility for both female and male clientele age 18 years and over who are currently experiencing chemical dependency problems.

### LOCATION:

The centre is located two miles north and four miles west of Cardston, Alberta on the BLOOD INDIAN RESERVE. The location has accessibility to hospitals, churches, shopping facilities, restaurants, and various recreational facilities.

### TREATMENT SERVICES:

St. Paul Treatment Centre is a non-medical 35 day comprehensive residential program to assist the client in his/her recovery. The Personal Development Program is where the person learns about the nature of addictions; the signs, symptoms, and effects and how these bear upon their lives. They may learn through listening, lectures, reading, watching Audio-visuals, discussions and examining at great lengths how alcohol/drugs have affected them.

Treatment is designed to get the client to start dealing with hard-core issues that are the reasons for their social/family dysfunctions. A health & fitness program designed for each client may include weight loss, increased physical fitness, disease prevention and management of other health related problems. Referrals are encouraged to assist the client for on-going therapy after treatment.

### FOR MORE INFORMATION CONTACT:

St. Paul Treatment Centre, Box 179, Cardston, Alberta T0K 0K0  
Phone: (403) 737-3757 • Fax: (403) 737-2811

## Funding cut

By R John Hayes  
Windspeaker Staff Writer

ST. ALBERT, Alta.

Within three years, National Addictions Awareness Week (NAAW) organizers expect the program to have gone cold turkey on government funding. By that time, two funding programs — one dealing with First Nations on-reserve and Inuit communities and the other with off-reserve Aboriginal and non-Aboriginal communities — will be completely discontinued. Organizers sent out an open letter in late August detailing the cuts and strategies to keep the program alive in the face of them.

The core funding for the week has already been drastically cut, with the latter program cut to zero for the fiscal year 1996-97. The on-reserve and Inuit program will be cut by 10 per cent in 1996-97, 33 per cent in 1997-98, 50 per cent in 1998-99 and completely discontinued the following year.

Week organizers have made some difficult decisions to keep the program alive. While materials will be provided to all at no cost for the 1996 campaign, which runs up to the week of Nov. 17 to 23, materials for next year's campaign will be provided gratis only to on-reserve communities and Inuit communities; off-reserve Aboriginal and non-Aboriginal communities will have to pay for them in 1997.

"We've outlined the worst case scenario in the letter," said Louise Mayo, assistant director of the Nechi Institute responsible for their health promotions and publications division, "and it may be that, with corporate sponsorship or donations, we won't have to charge them fully for the material, but we couldn't count on that, and still can't."

Mayo holds out hope that corporations will step up when they're needed.

"One of the realities that we're faced with — along with dozens of other agencies — is that Health Canada, from whom we've received funding for the last eight years, is going through a decentralization," Mayo said. "More authority is going to the regional and provincial levels, and national programs are going to have to negotiate with each of them for funding in the future."

The National Addictions Awareness Week has dodged an immediate and complete cut to

funding because federal authorities felt that the program was very positive, so it has been given a three-year weaning period or sunset clause, during which time the funding will be progressively cut, eventually to zero. Nechi therefore has three years in which to replace the government funding with money from other sources.

"The first six months of the year [1997], we're going to strategize," Mayo said. "This year, we decided to give everyone notice, and to use the three-year sunset clause to approach individuals and corporations for sponsorship. We've experimented with some services for a fee, but no decisions have been made. We will strongly support the materials continuing to be available but some may necessarily be on a fee-for-service basis."

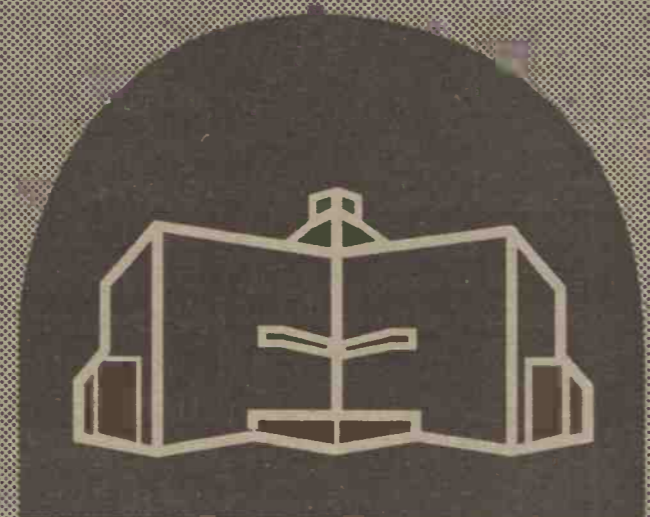
"The sunset clause, which has been agreed to by all nine regions, will allow NAAW to keep going while negotiating with the provinces and regional offices to see if they can contribute to the continuation of NAAW," she continued. "The National Native Role Model Program is in the same situation. The reality is that the federal government is facing broad funding cuts."

Those funding cuts have hit NAAW's other component more severely. The funding for off-reserve and non-Aboriginal communities has been cut to zero this year, but it came from a different source.

"That funding came from Canada's Drug Strategy and the Tobacco Demand Reduction Strategy," Mayo said, "and it's been re-filtered into a new department called Population Health. We've had an almost even balance between on-reserve and off-reserve services, but the funding to off-reserve has always been on a year-to-year basis. We've been unsuccessful in getting a continuation in the funding."

This in spite of other federal agencies going out of their bureaucratic way to help out, in terms of support and efforts to secure better funding.

"This year — they, too, have seen the tremendous impact that NAAW has had — the federal government has been terribly supportive," Mayo said. "They haven't been making this an us-against-them situation. It's been very positive in that they've given us time to react and maybe solve the problems we have with funding."



**STANTON  
REGIONAL  
HOSPITAL**

STANTON REGIONAL  
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YELLOWKNIFE, NT

*Choosing a  
Healthy Lifestyle  
is Better for You  
and Those  
Around You.  
Please Don't  
Abuse Alcohol  
and Drugs.*

## Tsuu T'ina Nation "Join the Circle"

### Tsuu T'ina Spirit Healing Lodge

The Lodge is a 15-bed residence for males and females on an aftercare program. This particular program is designed to support persons in their continued sobriety, upon discharge from a recognized residential treatment program.

The services are mainly occupational therapy sessions such as lifeskills and pre-employment courses, that provide clients with problem-solving behavior and attitudes to be used appropriately and responsibly in the management of their personal affairs. The duration of the time in aftercare will depend in part on the progress and needs of the individual.

### Admission Requirements:

- Person with a desire for productive lifestyle, free of alcohol and drugs
- Person who has completed a 28-day treatment program
- Person that does not require psychiatric treatment
- Person 16 years or over

### Sarcee Outreach/Outpatient Service

The Outpatient provides people with confidential counselling and education programs

related to the abuse of alcohol and drugs.

The services are varied and include a full range of individual and group counselling, and recreation and leisure activities. Personal inquiries are welcome without obligation.

### Services:

- Individual Counselling
- Family Counselling
- Positive Referrals
- Home Visits

### Programs:

- Group Therapy Session
- Community Social Functions
- Youth Group Activities
- Community Information Programs
- Culture

### Tsuu T'ina Nation Spirit Healing Lodge

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# Family Violence

## Fight abuse with knowledge

How much do you know about family violence? The more you know, the more prepared you will be to help someone who is being battered or is abusing a family member. This quiz is just the tip of the iceberg when it comes to information on the subject.

**Question 1. Domestic violence is:**

- assaultive behavior between adults and adolescents who are intimate.
- found only in certain races and classes.
- caused by alcohol abuse.
- all of the above.

**Answer 1. Assaultive behavior between adults and adolescents who are intimate.**

Domestic violence is not an isolated, individual event but rather a pattern of repeated behaviors that the perpetrator uses to gain power and control over the victim. Unlike stranger-to-stranger violence, in domestic violence situations the same perpetrator repeatedly assaults the same victim. These assaults are often in the form of physical injury but may also be in the form of sexual assault, threats, isolation, emotional mistreatment or economic control. Domestic violence tends to become more frequent and severe over time. Often the perpetrator is physically violent infrequently, but uses other controlling tactics on a daily basis. All tactics have profound effects on the victims.

**Question 2. Relationships in which domestic violence may occur include:**

- people who are currently dating.
- people who have dated.
- people who are living together but are not married.
- gay and lesbian relationships.
- married couples.
- former spouses.
- all of the above.

**Answer 2. All of the above.**

Domestic violence is found in all types of intimate relationships. There are two essential elements in every domestic violence situation: the victim and perpetrator have been intimately involved at some point in time, and the perpetrator consciously chooses to use violence and other abusive tactics to gain

control over the victim.

**Question 3. Batterers are:**

- found in all races and classes.
- mostly unemployed.
- mostly employed in low-paying jobs.
- mostly employed in high-paying jobs.

**Answer 3. Found in all races and classes**

Perpetrators of domestic violence can be found in all age, racial, ethnic, cultural, socio-economic, linguistic, educational, occupational and religious groups. Researchers and service providers have found, however, that economic and social factors can have a significant impact on how people respond to violent incidents and what kind of help they seek. Affluent people can afford and usually seek private help, while people with fewer financial resources tend to call the police or other public agencies. These agencies are often the only available source of statistics on domestic violence. Consequently, low-income people and communities of color tend to be over-represented in those figures, thereby creating a distorted image of who suffers from and who perpetrates the problem.

**Question 4. If you know someone who is a victim, you should:**

- demand that she leave the relationship if she is still in it.
- tell her what you would do if you were in her situation.
- let her know that you care about her, that no one deserves to be abused and that help is available.
- all of the above.

**Answer 4. Let her know that you care about her, that no one deserves to be abused and that help is available.**

It takes a tremendous amount of courage for victims of domestic violence to seek help. If you know someone who is being abused, offer her support and assistance. Begin by expressing concern for her well-being and, if she is a mother, for the well-being of her children. It is also important for you to convey to her: that she is not alone as millions of women just like her are suffering from abuse; that the abuse and violence she endures is not her fault.

Break the cycle of family violence.

Join the growing circle.



## WANTED

Aboriginal Co-Chair

Services for Children & Families requires a Co-Chair in Region 15. This is a Government Initiative to develop local involvement in integrated services for Children & Families. The process began in 1995 and the window for the local Authorities to be in place is January, 1998. Anyone interested in this volunteer position may submit their name & a brief biography on their interest in improving services to children, history of participation in the community, experience and knowledge of current services for children to:



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**TINA FOX, CO-ORDINATOR**

Eagle's Nest Shelter  
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IN THE GROWING nation-wide movement toward the prevention of family violence, it is apparent to us that because men are often the perpetrators, they are overlooked and likely to be ostracized from contributing to the prevention of family violence. We have a negative stereotyping of abusive 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.

With this understanding, Eagle's Nest Family Shelter decided to involve males in the prevention of family violence through employment. Since its opening in January 1992, Eagle's Nest Family Shelter for battered women has employed men. Four of our 14 member staff are men. Three are full-time crisis counsellors who work on the frontline, and one man works as the Outreach worker. The outreach worker works with the perpetrators and their families, providing counselling in the home, support for the family, and does referrals to other agencies if required.

Our philosophy for hiring men is that unless we involve our men in the solutions, things would not improve. Our male staff are viewed as role models. We believe that it is important for women in the shelter to see that not all men are violent, and that some can be trusted. It is our hope that women will learn that men can be caring, kind, and not abusive. Our male staff also provide a sense of safety and security for our clients who fear for their lives.

There are only minor disadvantages concerning male staff. For example, a client may develop a crush on a male staff member but our staff are trained to stop such matters and we have had no major problem with this. Further, some clients may wish to discuss "female problems" or are uncomfortable being counselled by a man. When this happens, the male counsellors refer clients to a female counsellor.

To truly prevent family violence, men must be encouraged to be part of the solution.

### Ontario Metis A

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## AIDS

## God, grant me serenity

I thank you once again Dear Creator for a good day. It is National Drug and Alcohol Awareness Week. Efforts are being made to create awareness of how addictions impact our people and the steps we are taking to deal with those addictions.

But how does it affect one who has HIV or AIDS? Someone who struggles with addictions?

I remember all those years of doing the booze and drug thing. I made false claims of superiority. And when I had too much, the suicide feelings came.

Yes, I went to the treatment centers. . . got away from the party circles. . . attempted to sober or straighten up. But when I came home, I fell right back into the old scene. Nothing changed. Why?

Being diagnosed with HIV seven years ago gave me that kick in the pants I so badly needed. But I first had to decide which came first. Should I deal with my addictions or living with HIV? What a choice.

After my first year, I chose to engulf myself in learning about the disease. I read as much as I could about this illness. It really scared me to realize what I was facing.

Old habits crept up on me and I stumbled. Fear — what a companion. . . find my drugs, find my booze, get away from society and reality. What an anniversary I gave myself.

I attempted suicide. After that, my little mile of hopelessness was over. I got tired of choosing the old ways of addiction. It hadn't helped before, I thought, so why did I believe it was going to help now.

Realizing that it was up to me to make the changes necessary in my life was the turning point. No one but me was going to break down the walls of shame.

For an Aboriginal person who has been abused and neglected, trust and risk-taking is a difficulty. This is why fear breathes so strong in our hearts and we often choose to surrender.

If I was to live the best way of life that I could, (now that I



Ken Ward

have this illness), I realized that I had to take the risk once again. I recognized that I would blame the Creator for my hurts, just to tear them away from me. This was a false accusation. One I chose to use throughout the years of my addictions.

Making peace and asking forgiveness from the Creator was my salvation, as I was the one who inflicted pain upon myself. It was then that I realized, if I choose a life of some peace, I must surround myself with those who walk in the "Moccasin Miles of Recovery." What a risk? I tell you, I finally made a good decision in my life.

Yes, I stumbled three times in seven years, but I chose to brush off the dust and look to the fact that I am living a cleaner life now than ever before in the 19 years of being addicted. Which is better? Life has become more acceptable.

This is what I encourage you to look at. Whatever your problem — be it with drugs, booze or sex, — if your heart and mind are unclear because of these negative influences, then how are you going to cope with the illness? It is your choice and whatever you choose, make sure you are at peace with it.

Treatment centers can have an important role in awareness and prevention of HIV and AIDS. Certainly, bringing in a program to raise the awareness of the illness in workshops would be a helpful tool. I know in my heart that once my head and heart were clearer from my addictions, I learned to make responsible decisions. I seem happier now. You know, I've never met anyone who was tired or high that could make a

responsible decision.

I can only hope the treatment centers become more of a player. With their positive influences it would certainly have a brighter impact on HIV and AIDS and addictions efforts.

Remember, be it traditional or non-traditional medicines that you are trying to use to help heal yourself, these chemicals do smother their use. A clean body will assist these medicines greatly.

These choices are yours to make. And remember to give yourself the time by searching for your strengths. One step at a time, my friend.

Something I've also learned is not to carry false masks by saying: "Yes, everything is fine" and then falling off the wagon. If everything is not fine, talk to someone while you are clean and sober. When we are high, we don't listen anyway.

Be kind to yourself. There is no shame in this, but rather, it will be to your credit if you choose a sober life.

My choice. . . I have found people who wish for me to live a life of peace and happiness. I'd prefer to stay away from those who have not wished me a good life — to surrender to them. So my question to you is this. Will you surrender or will you become a warrior of the heart, perhaps a teacher or helper, for yourself and your people?

Get on with life while you can. And you must find something in your heart that you can offer to life. I believe in you, as I do in the Creator.

"My Moccasin Miles for Freedom. . ."

Thank you  
Ken Ward

## Birth-control linked to increased risk

Progesterone, a hormone commonly used in oral contraceptives, has been found to increase vaginal transmission of an AIDS-like virus in monkeys and boost concentrations of the virus in their blood.

Preston A. Marx of the Aaron Diamond AIDS Research Center and colleagues report their findings in the journal *Nature Medicine*.

The study suggests that the more than 2.5 million women in the United States using proges-

terone contraceptives may be at increased risk for HIV infection through vaginal intercourse.

The findings are not conclusive enough for the authors of the study to recommend that women change their contraceptive, however. More research is needed to determine if the increased risk in monkeys is also present for women.

A primary strategy for decreasing the spread of HIV and other sexually transmitted diseases is to increase the rate of

condom use among at-risk persons, and an important approach for reducing unintended pregnancies is to increase the use of effective contraception.

Some women are at risk for both STDs and unintended pregnancy and require a highly effective strategy for protection against both risks.

Information provided by the Centers for Disease Control and Prevention National AIDS Clearinghouse. Copyright 1996, Information, Inc., Bethesda, Maryland.

## Ontario Metis Aboriginal Association

OMAA offers political representation to Aboriginal people (Indian, Inuit and Metis) who do not live on reserve in Ontario. If you would like more information or a membership application form, please contact OMAA's Head Office at: 452 Albert Street E, 2nd Floor, Sault Ste. Marie, Ontario, P6A 2J8  
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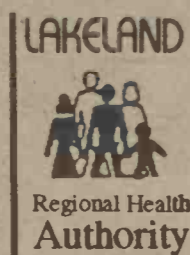
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Please note that appointments in Community Health Councils in the Lakeland Health Region will be made when a vacancy occurs. If you are interested in joining your local Community Health Council, you may apply at any time. Vacancies on Community Health Councils will only be advertised if they cannot be appropriately filled from applications already on file.

Community Health Councils, acting in an advisory capacity, help identify local health needs and priorities and provide a community perspective on health issues.



Application forms are available at any facility within the Region or at the Regional Office (1-800-815-8683) "Northeast Alberta Region"

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## Sports

# Hackner to skip for Saskatoon in new pro league

By R John Hayes  
Windspeaker Staff Writer

THUNDER BAY, Ont.

Two-time Brier champion Al Hackner will skip the Saskatoon franchise in a new eight-city professional curling league, Curling International. The Thunder Bay curler will be joined by three other skips on what he warns will be either a very successful rink or a failure.

"You never really know until you get onto a rink whether an 'all-star' type of team will work out or not," Hackner said. "Then, it either clicks or it doesn't."

"Some of the other teams are from outside the league, like Russ Howard's, but we're a team of four skips," he said. "I just don't know how that'll work out."

Hackner, a member of the Red Rock First Nation of Nipigon, Ont., will be joined by lead Eugene Hritik, second Arnold Asham and third Brad Heidt, all of whom skip their own rinks in regular competition and cash spiels. The league is a new concept, with teams representing cities.

"I think it's a good idea," Hackner said. "It's sort of an offshoot of the competitive bonspiels we play now — right now it's much like the pro golf tour, with winnings accumulating during the season."

"The cash spiels have been fixed at between \$50,000 and

\$60,000 for a few years, so maybe this is a way to change that," he continued. "There are going to be some new rules that we don't play by now, and that should make the league interesting."

The first competitive action will be at the start of November with the host Edmonton Freeze taking on teams from the other seven cities. Hackner's Saskatoon franchise will host the second competition in February, and the league will wrap up in Anaheim, California, after that.

Other cities involved will be New York, Chicago, Detroit, Winnipeg (which will be represented by Jeff Stoughton, the current world title holder) and Vancouver. Fans will be able to see all of curling's stars, including Pat Ryan, Kevin Martin, Russ Howard, Rick Folk and Don Walchuk.

Hackner has represented Northern Ontario eight times at the Labatt Brier, the Canadian men's curling championship. He tasted immediate success at his first one in 1980, losing in the final to Saskatchewan's Rick Folk. In 1982, he defeated Brad Giles of B.C. in the final for his first championship, then won again in 1985, over Pat Ryan of Alberta. Over the years, his team has changed, as all curling teams do, but he's curled with his third, Rick Lang, for 13 years, a very long time in curling circles.

Born in Nipigon, Hackner began curling in the northern Ontario town when he was 15

years old. His father had curled while Al was growing up, so he was familiar with the game.

"I spent a lot of time hanging around the curling rink," he said. "In Nipigon, there's the curling rink and the hockey rink. That's about it."

"We curled that first year with my father, my brother and I, when my brother was 14 and I was 15," he continued. "That was that. I've curled ever since."

Hackner moved to Thunder Bay at 18, and immediately took up the sport there.

"I was just old enough to curl with the men when I moved to Thunder Bay," he said. "We had a good young rink, and we did pretty well." Six years later, Hackner was Northern Ontario champion and on his way to his first Brier. He's lived in Thunder Bay ever since — 24 years — and has worked for CN Rail for the last 22 as a switchman, brakeman and conductor.

He's been in the spotlight for a long time as a successful, high-profile Canadian athlete, but his treaty status is relatively unknown. Hackner doesn't mention it unless asked.

"It's never been a particular problem or a particular bonus," he said. "The fact that I'm an Indian is a fact. It's up front. I joke about it sometimes — when I make a good shot, I say that Manitou was helping me with that one, but generally it hasn't affected me much either way. It's not a big deal with my friends."



Michael Burns—Labatt's

Al Hackner (left) celebrates winning the 1985 Brier in Moncton, N.B., with his long-time third Rick Lang. The sudden-death final against Alberta's Pat Ryan is considered one of the most exciting in the history of Canadian curling.

# Salish sp

By R John Hayes  
Windspeaker Staff Writer

KAUNAKAKAI, Hawaii

The only Canadian entry in the prestigious Moloka'i Channel Race was in contention until they were forced out of the race because their canoe sank. The Salish Canoe Club entry — made up of six members of the Chemainus First Nation, five members from the Cowichan Tribes and one member of the Sto:lo Nation — was in 20th place out of 110 entries when a faulty ballast in the bow became filled with water and caused the canoe to founder.

"We were in 20th all across the channel, but we sank at Koko Head," said Chief Peter Seymour of the Chemainus First Nation who captained the team and led the delegation. "The Tahitian also had some trouble — they lost their escort boat. We were doing well, but it became a learning experience for the team."

The race, which has been held every year since 1952, begins in southwestern Molokai near Laau Point, crosses the Kaiwi Channel between Moloka'i and Oahu, then passes along the south shore of Oahu below Koko Head and the famous Diamond Head before rounding into Honolulu Harbor and the finish point. A total of 67 km long, the race is a grueling

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## Sports

## Salish splash in Hawaii

By R John Hayes  
Windspeaker Staff Writer

KAUNAKAKAI, Hawaii

The only Canadian entry in the prestigious Moloka'i Channel Race was in contention until they were forced out of the race because their canoe sank. The Salish Canoe Club entry — made up of six members of the Chemainus First Nation, five members from the Cowichan Tribes and one member of the Sto:lo Nation — was in 20th place out of 110 entries when a faulty ballast in the bow became filled with water and caused the canoe to founder.

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The race, which has been held every year since 1952, begins in southwestern Moloka'i near Laau Point, crosses the Kaiwi Channel between Moloka'i and Oahu, then passes along the south shore of Oahu below Koko Head and the famous Diamond Head before rounding into Honolulu Harbor and the finish point. A total of 67 km long, the race is a grueling

open-sea canoe marathon, and it attracts canoeists from Tahiti, California, Japan and now Canada, in addition to representatives of Hawaii's many canoe clubs.

The winner this year was a Hawaiian team — the Lanakai Canoe Club — which finished in five hours and 27 minutes in medium seas, with waves ranging from two to four metres in height. The record time for the crossing is under five hours.

"Our guys have commitment," Seymour said, "but they learned that they need another level of commitment." A typical training regimen in Canada is two to three hours of paddling and some road work. That was not all that was needed in Hawaii.

"We did not know how important the swimming aspect would be," Seymour said. "When we race over here, we do it with 11 people and one sub. There, they have six paddlers and three subs, and they change on the fly. They just bail out of the support boat — which is about 100 yards from the canoe — and swim to the canoe." In the channel, there are currents that drag swimmers away from the canoe faster than they can swim towards it, Seymour explained.

In addition to the sporting part of the trip, however, the two weeks in Hawaii allowed the Salish to get to know their Hawaiian hosts, and vice-versa.

"We had a real good cross-cultural exchange," Seymour said. "We introduced them to stick game; they were good at it. And they introduced some of our guys to their cultural traditions."

"If we're able to go back next year," he continued, "we'll set up a cross-cultural exchange in the high schools. There's a lot in common between the two cultures. For us, it's interesting to see because they've been exposed to the European way of life for a lot longer than Canadian Aboriginal people have. The Hawaiians showed us all different aspects of their culture."

There is a regular race circuit in coastal B.C. and Washington state, and the Salish Canoe Club members are regular participants. Every weekend in the Vancouver area, between May 1 and Labor Day, there's a race meet.

"They're at every reserve from Nanaimo to the Saanich Peninsula, from Musqueam up the Fraser Valley," Seymour said, "and as far away as Neah Bay and Seattle in Washington."

"This is the sport that we've held on to," he continued. "It's drug and alcohol free and it's a place where Elders and the community can gather."

The Salish club will be back next year, finances willing, said Seymour, and a team that was tough to keep together for the two years leading up to the race was talking about the 1997 race before the end of the 1996 edition.

## Pros show kids class

By R John Hayes  
Windspeaker Staff Writer

EDMONTON

Too often, professional athletes are tarred with the same brush: overpaid and under-polite. About 50 young people between 11 and 15 years of age traveled to Edmonton from isolated Native communities in northern B.C. and the Northwest Territories as part of Kids Explore '96. They got to meet some of the pros who prove that it's the jerks that tend to get the most coverage.

"We've been bringing kids into Vancouver for three years and this is our first trip to Edmonton," said Glen Lahey, who organizes the trips. "It's an opportunity for kids who are least likely to get to the cities to see them and to meet some athletes who still deserve to be role models."

The youth are selected by local bands, schools and social services agencies.

"Being good in school and getting good attendance, that's why I got to come," said 12-year-old Henry Lyall of Spence Bay, N.W.T., a fan of the Edmonton Oilers and Montreal Canadiens. "I'll remember the football game because it was so cold."

Lahey speaks highly of the B.C. Lions, with whom

Kids Explore has a special relationship, but also said that he was impressed with Alberta's capital.

"For a strange group coming in to be accepted as they were and to be treated like they were, it was great," he said. "Edmonton's a hell of a city."

The group took in a game between the Lions and the Edmonton Eskimos, a reception with the Lions, an Oilers practice (normally closed to the public), West Edmonton Mall and had a meeting with city Mayor Bill Smith. Kids Explore chose Edmonton because of the special relationship with Glen Scrivener, a former Lion who was traded to Edmonton in the spring.

Scrivener has spent time every year visiting the northern B.C. communities, often bringing teammates with him, as well as the Grey Cup, when the Lions were the CFL champions.

"It's a thrill for the kids to get to meet a role model and Glen is a great role model," Lahey said. "They kids don't care about salaries, they just see these guys as professionals, and to have them visit them in their own communities is a great experience." Lahey also singled out Tom Europe as a major supporter.

"I think all the kids enjoyed themselves [on the trip to Edmonton]," Lahey said.

## ague



Michael Burns—Labatt's

1985 Brier in Moncton, N.B. The sudden-death round robin was considered one of the most exciting.

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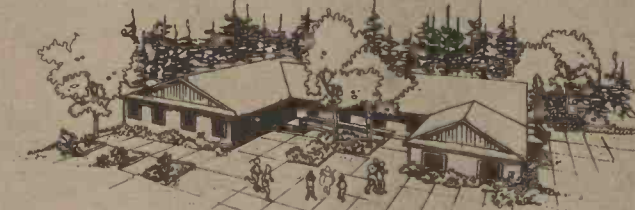
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# Probably burning my bridges

## OPINION

By R John Hayes  
Windspeaker Sports Editor

On one occasion at last year's Canadian Finals Rodeo, I counted seven Northlands staff people and five actual media people on the "media" riser, which is what they call the wooden stand by the chutes from which reporters watch the action.

When a couple of TV cameramen complained that they were being crowded (oh, no, not that), many of the people representing the smaller media outlets (including yours truly) were shunted into the seats. Some of the more polite people were shunted all the way out the door, although most paid to get in and watch the action.

I got a peek from my new location on the far side of the arena at the "media" riser, now without the people from the "weekly/monthly publications." The Northlands employees were still there, bumping the legitimate "working press" with their chatty elbows and their rubbing-shoulders-with-the-athletes smiles.

It's a case of a sport getting too big for its britches. And as

with other pro sports that become successful, the concerns of the fans are quickly forgotten. That's because, 15,000 at a time, fans are not people but numbers.

For the CFR, though, it's only been that way for a couple of years.

I remember the first time I was at the CFR, covering it for *Windspeaker*. Five years ago, I think, and there were relatively few people interested. The rodeo people were there, but the big city press didn't much care. Maybe a few seconds for the sports news; that was it. The rodeo beat writer's article was buried on page D5 of the sports section, along with university football and the American Hockey League.

But, now, the urban cowboys have discovered rodeo. The people who know rodeo, have supported it and continue to support it—during the little rodeos that lead up to the big one—are in the way.

But now, to cover the CFR, the Northlands PR people have decided that we must compromise our honesty to cover their big event. Let me quote from their release of Sept. 30, faxed to us on Oct. 9:

"Access to CFR '96 contestants in the lower level of the Edmonton Coliseum will be limited to accredited media filing stories and pictures which have an im-

mediate effect on ticket sales." (My emphasis.)

And this: "If you would like to cover CFR, your application form [for accreditation] MUST be accompanied by photocopies of pre-CFR event coverage no later than Friday, Oct. 18." (Their emphasis.)

To get in to cover an event (which has been supported by our newspaper longer than most), we now have to sell tickets for them. SINCE WHEN IS THAT THE ROLE OF THE MEDIA? (My emphasis.)

I therefore hope that this column will indeed have "an immediate effect on ticket sales," thus allowing us to cover the national championship of a sport in which Aboriginal contestants have always been a major fixture. I hope that the readers of *Windspeaker* who might go to the CFR will decide to take that money and go to the local rodeos, instead. Keep the money in the pockets of the people who appreciate your patronage, and out of the pockets of people who sneer at the "weekly, monthly and ethno-cultural media wishing to cover CFR '96."

They didn't say that our pre-event coverage had to have a positive effect on ticket sales. I wonder what my chances of getting in are.

# Games organizers confident

By Terry Lusty  
Windspeaker Contributor

## VICTORIA

No major funding is in place and the North American Indigenous Games are less than a year away but still, executive manager Alex Nelson insisted, "they will happen." Some 70 delegates from Canada and the United States gathered in Victoria Sept. 11 to 14 to discuss and finalize some of the plans for the next round of the games, scheduled for August 3 to 10, next year.

The meeting of both the games council and the technical committee discussed a number of changes to the 16-sport technical package, which covers everything from archery and athletics to volleyball and wrestling. They hope that the games will also feature futsal (European-style indoor soccer) as a demonstration sport and traditional events like war canoe racing, lahal (hand games), Arctic sports and hoop dancing.

All this, of course, takes money. Justifiably, delegates expressed concern that no major capital has been received, even though the federal government has committed \$950,000 and the provinces will match that amount. That would provide a much-needed boost to the skimpy games bankroll, said Nelson and communications manager Sabba Sall. The province and some corporate do-

nors, they added, are withholding their contributions until the feds cough up. The delay, they complained, has impeded developments.

Games council chairman Charles Wood, from Alberta, expressed a need to standardize the tech pack so it can be used for all future games, given the fact that so much meeting time has to be devoted to it every time the games roll around.

The numbers game continually cropped up in discussions. Unless participation is capped, attendance could very well become a logistical nightmare. The 1995 games drew 8,500 athletes to Minnesota. So far, the count for Victoria is already near 6,000, with at least four provinces and 20-plus states to come. The figures could easily balloon to over 10,000. With only 30 schools and 4,500 mattresses committed for lodging athletes, it is a far cry from what is required. To complicate matters, the games occur at a time when tourism is at its peak.

To reduce numbers, the senior category was cut from several events. Although it met some strong opposition, organizers are sticking with their plans.

"It's a tough decision, but a needed one," claims Wood.

Special guest Willie Littlechild from Hobbema, Alta., suggested that it may be "time to think about winter games." The concept seemed well-received.

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# Conference

## Talented people ignored

By Eva Weidman  
Windspeaker Contributor

### WINNIPEG

Martin Kimball has a good job. It's not the job he wanted. It's not the job he went to school for seven years for, but as the only Aboriginal probation officer in Thompson, Man., it is generally agreed that he has a good job.

Kimball holds a masters degree in divinity, as well as two other university degrees. His dream was to be a chaplain at the Health Science Centre in Winnipeg, but at the end of his residency, when it came time to hire the new chaplain, Kimball was turned down.

"I think my supervisor, a white American man, just couldn't deal with an educated Indian. He was threatened, because I had more education than he did."

Kimball's story was one of many told during a three-day conference on employment equity

held Sept. 25 to 27 in Winnipeg. Presentations, workshops, speeches and perspectives were given by speakers from across Canada including representatives from the federal government, business, banks, and private industry.

Topics over the three days included: What is employment equity, how and why does it work; barriers, isolation, monitoring, peer support, cross-cultural sensibility-awareness, and the impact of management styles; and the state of Aboriginal rights in Canada.

Some of the barriers to employment equity that were identified during the conference were isolation (being the only Native person in a company, group, department), perception of job tokenism (you got the job because you're Native), cultural differences, and the few role models available to help motivate Aboriginal people.

Don Robertson, dean of Aboriginal education at Red River Community College in Winnipeg, said there are some specific

problems that need to be addressed before employment equity can work.

"If senior management is not committed it won't work. I work with people who are willing to work with me. I accept the fact there are some people you can't change. I've taken responsibility for myself, finding out who I am, looking after my own healing first."

Dennis Mogg, national manager of Aboriginal programs for the Bank of Montreal has a list of ways to make the workplace accessible to employment equity.

"You need an orientation program, a letter of welcome, a support system, adequate training time, open communication, cultural awareness sessions, monitoring of other employees' behavior, and accountability."

Elsie Moar, an Aboriginal probation officer in The Pas, summed up the feelings of the conference: "We need to be involved from the paper screen to the hiring to the workplace for employment equity to become a reality."

## Justice needed for Native youths

By Michael Smith  
Windspeaker Correspondent

### WINNIPEG

Many Native youths are all too familiar with this country's justice system. An innovative symposium will ask this vulnerable group for solutions to prevent Aboriginal youth crime.

The problem has reached "epidemic levels", and cannot be ignored any longer, said Nelson Sanderson, President of the Indian and Métis Friendship Centre of Winnipeg, where the Nov. 4 symposium is being held.

The conference is the first of its kind to be held in the city and was prompted, in part, by the rapid increase in Aboriginal street gangs during the last five years. The gangs have gained national notoriety for their size,

organization and violent nature.

The overall statistics are also shocking; 85 per cent of the youth in the Winnipeg Youth Centre are Aboriginal; 80 per cent of gang members are Aboriginal; 65 per cent of prisoners in Stoney Mountain Penitentiary are Aboriginal, 45 per cent of whom are youth.

Sanderson said these figures are largely the result of systemic racism that has left an indelible stamp on many generations of Native people. Undoing the damage caused by destructive federal and provincial policies will require hard work and political will from all levels of government.

The high crime statistics, combined with sensational media stories, have also tended to unfairly paint all Aboriginal youth with the same brush in the eyes of the general public. Although only five per cent of

Aboriginal youth are thought to be associated with street gangs, the perspective is that all young Aboriginal are criminals or gang members.

"With this symposium we hope to send a very strong message to all levels of government and the media. We want to change that negative stereotype."

About 500 Aboriginal students, ranging in age from 10 to 24 years old, will discuss a wide variety of justice issues directly with policy makers and law enforcement officials. Another 60 rural students will attend, bringing their opinions and experiences to the table.

Sanderson said the symposium was specifically structured to help students feel comfortable in participating. To this end, authority figures will not be present during the first half of the conference.

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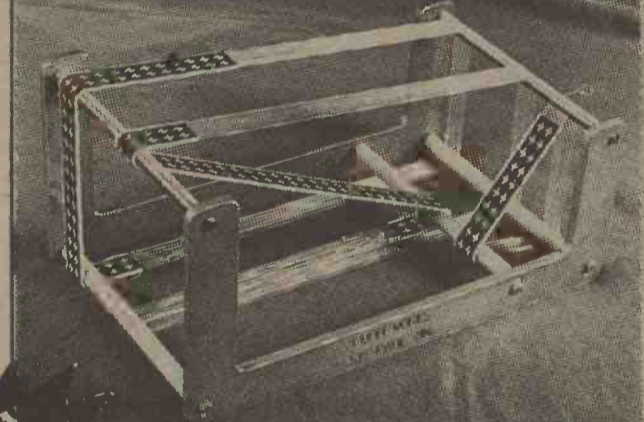
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## Conferences

# Heartfelt ideas shared at peoples' conference

By Dana Milne  
Windspeaker Contributor

THUNDER BAY, Ont.

There is something about a room full of academics that makes the simple words of an Elder so sincere and wise.

"When I am gone, all my knowledge is going to go with me. We don't have a lot of time."

Jim Windigo wasn't even scheduled to give a presentation at the Aboriginal Peoples' Conference in Thunder Bay, Ont. held Oct. 18 to 20. He isn't an academic or a university student. He can't even read or write.

But this warm, friendly Ojibway medicine man from the Nicickousemenecaning First Nation has been teaching his traditional Ojibway medicines and beliefs for more than 15 years. People have asked him to cure them of cancer and AIDS and heal the sickness in their hearts. But no one has ever asked him to teach a university course in Aboriginal Studies.

"No one knows our way of life as well as the Elders," Windigo said, gesturing with his talking stick. "I have the tools that each one of us needs

to take care of each other. The universities should create something so that we can teach about our language, our history, our way of life, our medicines."

Windigo smiled broadly as he talked about what his classes would be like.

"I'd heal people first. You have to heal young people before you can teach them. And I'd talk about my visions — truthful visions. I'd teach them the language, and I'd take them into the bush. . . If you're going to walk with me, you're going to learn a lot."

Conference organizers appreciated Windigo's honesty and heartfelt ideas. It's what they hope to see more of in the future.

"Universities seem to have trouble recognizing Indigenous knowledge as being adequate enough to use as a course in itself," Doug West of Thunder Bay's Lakehead University lamented.

This is only the second time the conference has been held. The first was in 1992 and West and Sylvia O'Meara hope to hold it again every other year.

More than 100 academics, researchers, planners, lawyers and doctoral students from across Canada and the United States and as far away as Scot-

land and Korea came to the conference this year.

Presenters spoke on the issues of Aboriginal education, literature, the environment, health, history, art, language, music, politics, land rights, treaty issues, philosophy and justice.

"I think the conference is valuable in the way that it brings people with the same interests together in one place," West said.

Certainly there was a lot of discussion, earnest debate and the exchange of business cards, but as the conference drew to a close, the master of ceremonies reminded participants of a side of Aboriginal studies that academics largely ignore.

"Our ceremonies represent the life of our people," Paul Nadjiwan stressed in his closing speech.

"This conference brought us together to share our cultural and traditional ceremonies as well as our academic presentations," he added. "There's a particular healing that comes from a gathering like this."

With that, Nadjiwan, Elder Freda MacDonald and the Whirlwind Singers led participants in thanking the Creator and singing a traveling song before their long journey home.

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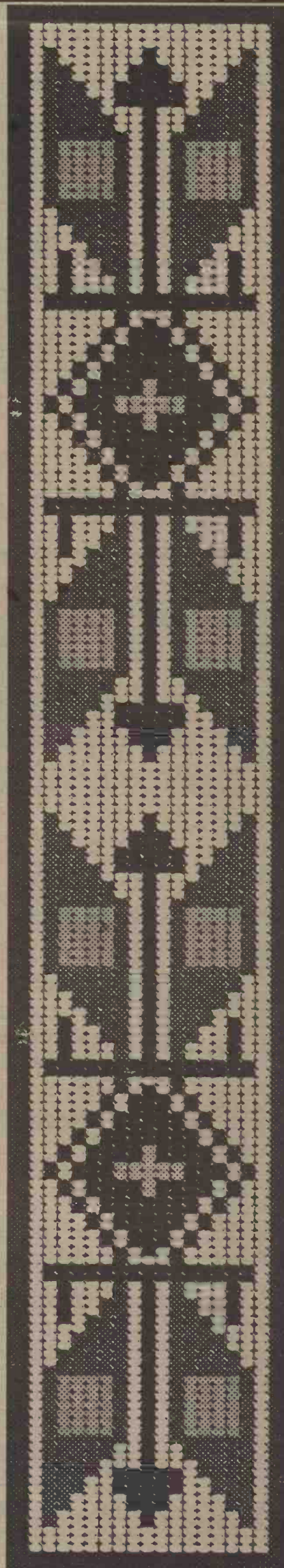
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**Community Events are on page 8.**



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## Business

**New manager appointed**  
Bank of Montreal announced the appointment of the Ahoasht tribe of Columbia, has been appointed for British Columbia Department building and expanding nations communities in British Columbia. He will take an active role in the development of the region. He has 15 years working in the development with Native American Indian Agricultural and culture Producers Association.

**Nominees announced**  
The Council for the Advancement of Native Dancers (CANDO) has announced the nominees for the 1996 Aboriginal Economic Development Award. The nominees are: Chief Manny Institute of Technology, Point First Nation of Quebec or corporate effort in the development of Native communities of the Year Award will be held at the conference to be held October 18-20, 1996.

**Fund raiser a success**  
The Canadian Council for Aboriginal Peoples' annual fundraising gala was well attended and business representative CCAB to develop partnership with the Aboriginal Canadian business community. Gosnell, Sr., chief negotiator in the treaty process. His top priority is to hold for Aboriginal governments to reach a timely fashion. As a result, "Sharing the pain" means to me," said

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## Business

### Business News In Brief

#### New manager appointed

Bank of Montreal announced that Richard George, a member of the Ahousaht tribe of the Nuu-chah-nulth Nation in British Columbia, has been appointed Manager, Aboriginal Banking for British Columbia Division. George will be responsible for building and expanding business relationships with First Nations communities in B.C. and the Yukon territory. He will also take an active role in the recruitment and development of career opportunities for Aboriginal people. George spent the past 15 years working in the financial industry and on economic development with Native organizations that include the Western Indian Agricultural Corporation, the Western Indian Agriculture Producers Association and the Western Indian Lending Association.

#### Nominees announced

The Council for the Advancement of Native Development Officers (CANDO) has announced this year's nominees for the Aboriginal Economic Developer of the Year Award. The nominees are: Chief Manny Jules of Kamloops, the Nicola Valley Institute of Technology, Ed Courtoreille of 2000 Plus and Long Point First Nation of Quebec. The award recognizes individual or corporate effort in the area of local economic development in Native communities. The Aboriginal Economic Developer of the Year Award will be presented at the annual CANDO conference to be held Oct. 29 in Saskatoon.

#### Fund raiser a success

The Canadian Council for Aboriginal Business held its fourth annual fundraising gala in Calgary on Friday, Oct. 18. The event was well attended and provided an opportunity for national business representatives to meet and advance the efforts of CCAB to develop partnerships between Aboriginal and non-Aboriginal Canadian businesses. Keynote speaker was Joseph Gosnell, Sr., chief negotiator for the Nisga'a on the Nisga'a treaty process. His topic for discussion was "What does the future hold for Aboriginal people? Gosnell described the effort it took for the Nisga'a people and the provincial and federal governments to reach an agreement. He said the Nisga'a compromised greatly in order to reach an equitable settlement in a timely fashion. As it was, the settlement took 20 years to reach. "Sharing the pain, that is what this agreement-in-principle means to me," said Gosnell of the compromise.

### Nexus 96 focuses on development

By Kenneth Williams  
Windspeaker Staff Writer

#### CALGARY

Calgary hosted the Nexus 96 Conference and Trade Show at the Metropolitan Centre. This is the fourth annual Nexus conference, sponsored by the Native Investment and Trade Association and it was the first time it was held outside of Vancouver.

Approximately 150 delegates and exhibitors met with the 1,500 or so people who came through the door.

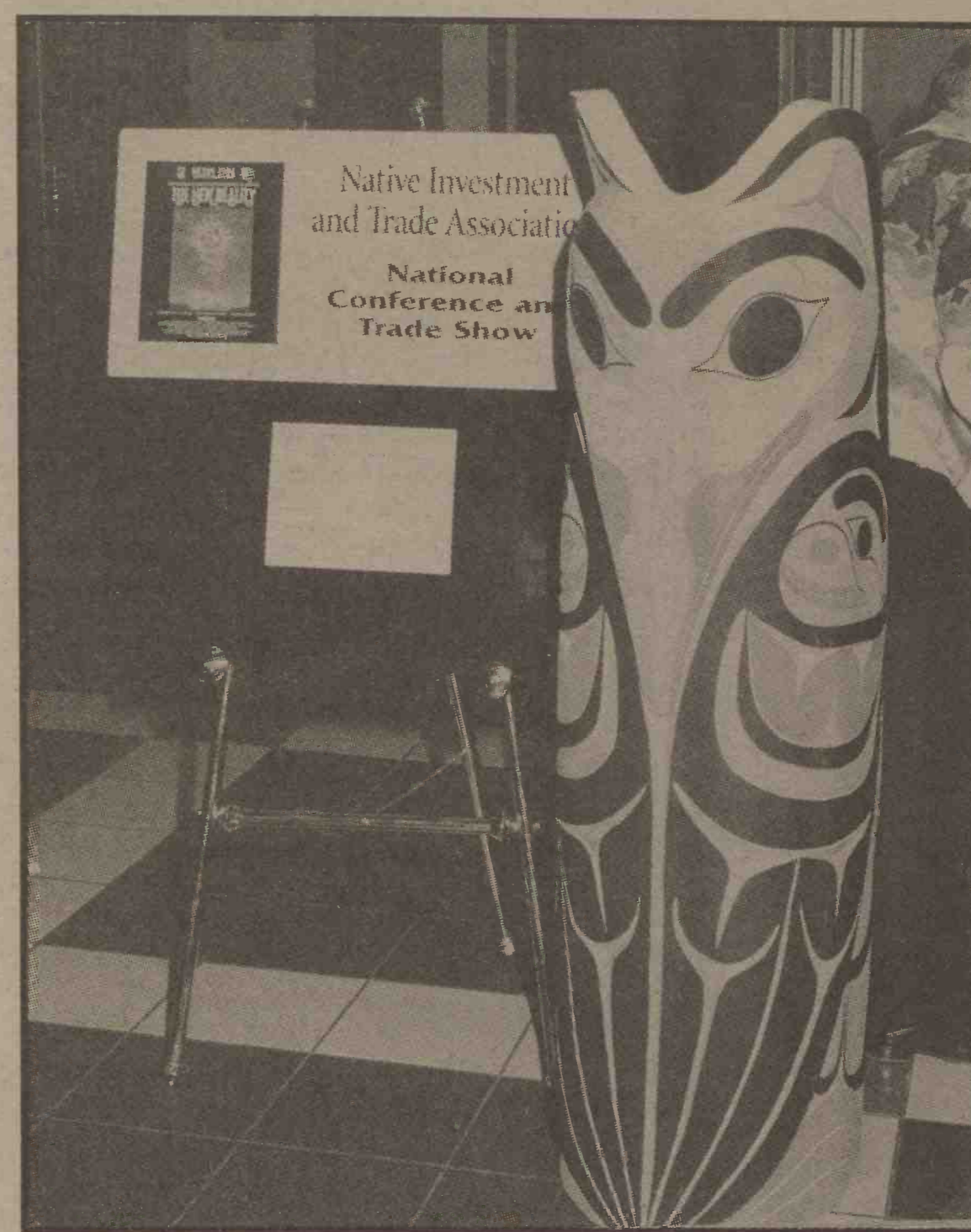
Even though the participation wasn't as high as expected, the conference organizers were pleased with the result.

"It takes time to build up momentum," said Blythe Rogers of NITA.

The highlight of the first day's events was the gift of a totem pole from British Columbia's First Nations to the Alberta First Nations. Carved by Coast Salish artist, Richard Krentz, the 1.5 m raven totem pole was presented to Harold Healey, chairman of the Buffalo Nations Cultural Society. The totem pole will be exhibited in the Luxton Museum in Banff.

Andrew Bear Robe, director of Aboriginal Leadership and Self-Government Programs at the Banff Centre for Management considered the Nexus 96 conference "very productive."

"It is a way to network and form alliances across the coun-



Kenneth Williams

The gift of a totem pole from British Columbia's First Nations to the Alberta First Nations was carved by Coast Salish artist, Richard Krentz.

try," he said.

He was also very pleased with the announcement by Linda Hohol, senior vice-president of Personal Banking for the Canadian Imperial Bank of

Commerce, that the CIBC would "be a key corporate sponsor of newly expanded Aboriginal Leadership and Self-Government Programs at the Banff Centre of Management."

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## Alliance offers billing service

By Kenneth Williams  
Windspeaker Staff Writer

EDMONTON

The first Aboriginally-controlled long-distance telephone company in Canada began operating on Oct. 21.

Spiritel is a long-distance telephone billing company, created by the Western Aboriginal Development Alliance, an Alberta-based company.

"This kind of business is expanding very rapidly, because of privatization," said Doug Stephenson, spokesman for the alliance.

Spiritel will be a long-distance billing company similar to the likes of Sprint or Cantel. These companies use existing

phone lines. Stephenson said that Spiritel has a working relationship with Telus, the phone company that emerged from the amalgamation of Alberta Government Telephones and Edmonton Telephones.

"AGT will continue doing the servicing of the phone lines," said Stephenson. "Nothing changes except the billing."

Right now, Spiritel is focusing on business phone billing because of its lower failure rate. Stephenson hopes to be providing long-distance service to residential phones in the near future. At this moment, Spiritel has prepaid long-distance phone cards for sale and Stephenson has sold several hundred of these.

The support of Alberta's Aboriginal communities was

essential in starting this service, since they are the targeted customers.

Spiritel will charge overhead, but the profit will be invested back into the communities that are participating. Right now, Stephenson has almost all the Aboriginal communities from Red Deer - north ready to accept this service.

The alliance is a not-for-profit company that seeks permanent employment for Aboriginal people.

Spiritel will initially have only one full-time employee and one part-time, but Stephenson expects these numbers to increase as the company grows. Telus has been providing expert advice and training on how to run a long-distance billing company.

## Publication launched

By Debora Lockyer  
Windspeaker Staff Writer

EDMONTON

The people that bring you *Windspeaker*, *Canada's National Aboriginal Newspaper*, have added a new publication to their list of communications services.

The Aboriginal Multi-Media Society of Alberta has just published its first issue of *Saskatchewan Sage*, a newspaper for and about the Aboriginal population of Saskatchewan.

*Saskatchewan Sage* is the third publication produced by AMMSA. It joins *Windspeaker* and *Alberta Sweetgrass* and the radio station CFWE, The Native Perspective as its Aborigi-

nal communication and information products.

"In my travels throughout Saskatchewan, people have continually asked me when AMMSA would produce a publication for the people of Saskatchewan, like it has for Alberta. Repeatedly, I have been told of the need for an independent, objective publication which unites all people of Aboriginal heritage," said publisher Bert Crowfoot.

*Saskatchewan Sage* will profile people who are active and successful in the Aboriginal community in the province. *Sage* will focus on information about the activities of Aboriginal people, the celebrations that they are taking part in, and how they are achieving their goals.

## Anishnawbe Health Toronto Positions Available

Anishnawbe Health Toronto (AHT) is a culture-based health and healing centre for Toronto's Native community. Traditional Native values and healing approaches are the foundation upon which we work with the community. We are committed to the belief that the full recovery of our people — physically, mentally, spiritually, emotionally, socially, economically — will occur through our traditional ways. Staff are expected to be committed to their own personal healing and to the Native way of life.

AHT currently has two openings - one for a **Program Manager, Health Team** and one for an **Administrative Assistant**.

.....

AHT requires a **PROGRAM MANAGER, HEALTH TEAM** whose major responsibilities are to ensure that AHT health programs are culture-based, family-oriented, holistic and are responsive to identified community needs. Duties include supervision of counselling and nursing staff, physicians, and joint management of Traditional Healers and Elders; development and evaluation of healing programs; advocacy, public relations, research, fund-raising.

**Qualifications** include previous management experience; experience working with urban Native people; knowledge of the health system generally, and as it applies to Native people at the municipal, provincial and federal levels; knowledge of the true history of Native people and how this has resulted in our current social, economic and political situation; excellent communication skills; speak a Native language. The successful candidate must be prepared to work evenings and weekends as required/requested.

.....

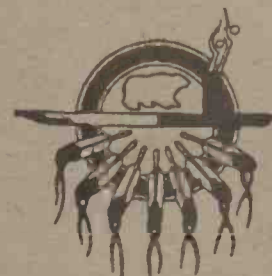
Anishnawbe Health Toronto requires an **ADMINISTRATIVE ASSISTANT** whose major responsibility is to assist the Executive Director and Finance Manager in the smooth and efficient day-to-day operation of AHT by providing secretarial and other support services. The work involves three areas: i) secretarial support to the Executive Director, Finance Manager and Board of Directors (scheduling meetings, taking minutes, etc.); ii) supervision of clerical and maintenance staff; iii) acting as computer resource person to other staff.

**Qualifications** include post-secondary school diploma in office/business management; proficiency in office administrative practices and procedures; proficiency in use of computers; excellent communication and organizational skills; previous supervisory experience; speak a Native language. The successful candidate must be prepared to work evenings and weekends as required/requested.

**Closing date for both positions: November 29, 1996**

Send your application including a resume and three references to:

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Executive Director  
Anishnawbe Health Toronto  
225 Queen Street East  
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Council for the Advancement of Native Development Officers

## The MawiO'mi Journal of Aboriginal Economic Development

AN INTERDISCIPLINARY JOURNAL  
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### CALL FOR PAPERS

The MawiO'mi Journal is a new peer-reviewed journal devoted to an exploration and analysis of economic development within Aboriginal and Indigenous communities in Canada and throughout the world. Papers which explore this theme and its related issues are solicited. Papers may explore this area using a broad range of theoretical and methodological approaches: quantitative analysis research, case studies, literature and book reviews, practitioner experiences, policy reviews. Researchers and practitioners from all disciplines are invited and encouraged to submit articles for consideration. The Journal will also contain a section entitled: *Lessons from Practical Experiences*, devoted strictly to lessons learned by practitioners. Practitioners are particularly invited to submit short articles for this section.

#### NOTES:

- The MawiO'mi Journal will be published once a year. The target date for the first issue is July, 1997. If sufficient response and funds permit, then twice yearly publications will be considered.
- Abstracts/article outlines of approximately 100 words are due on December 15, 1996. These should be submitted to Professor David Newhouse, Editor, MawiO'mi Journal, Department on Native Studies, Trent University, Peterborough, Ontario. K9J 7B8 or via e-mail to dnewhouse@trentu.ca. Individuals who wish to submit an article for the *Lessons from Practical Experience* section should submit them anytime prior to March 15, 1997.
- Final Papers are due on March 15, 1997. Authors should submit 3 printed copies and a copy on disk in WordPerfect 5 or 6. Final papers should be no longer than 5,000 words in length (approximately 20 pages). We encourage authors to prepare their papers in a readable and accessible style. Our goal is to promote a reasoned discussion about the practise of economic development within Aboriginal communities.

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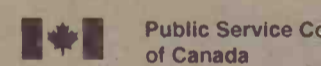
Successful completion of secondary education is essential. Preference is given to those with secondary education in social services and social work with people performing the job; or experience. This is a competitive process.

Selected candidates will receive a one-week Correctional Training program. An allowance for training is provided. Current certification in a valid Class 5 Drivers License is essential. Language is essential. Interview conducted.

If you are interested in this position, please send your resume and proof of reference number to: Correctional Services, Grande Cache, Alberta T0E 0Y0.

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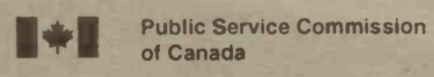
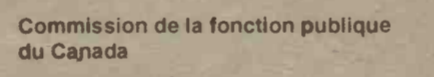
Successful completion of secondary school education or equivalent is essential. Preference may be given to applicants who possess post-secondary education in such disciplines as criminology, criminal justice, social services and social sciences. You require significant experience working with people where good interpersonal skills are important in performing the job; or an acceptable combination of education and experience. This is **casual employment** and entails shiftwork.

Selected candidates will be required to successfully complete the 8 week Correctional Training Program before being considered for employment. An allowance of \$280 per week is paid during training. Any offer of training is subject to satisfactory medical clearance by Health Canada. Current certification in Standard First Aid and CPR - Level C and a valid Class 5 Drivers License are required. Proficiency in the English language is essential. An Enhanced Reliability security clearance will be conducted.

If you are interested in this position, please submit your application/resume and proof of education by **November 13, 1996**, quoting **reference number 96-CSC-GCI-OC/CAS 39**, to: **Chief Personnel, Grande Cache Institution, P.O. Box 4000, Grande Cache, Alberta T0E 0Y0.**

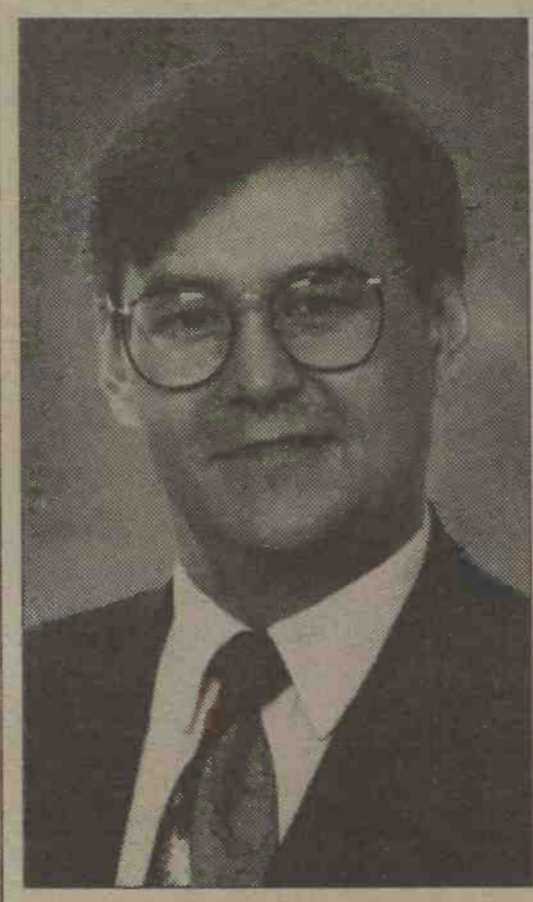
We thank all those who apply and advise that only those selected for further consideration will be contacted. Preference will be given to Canadian Citizens.

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## Announcement



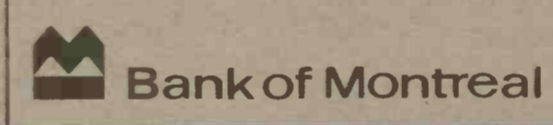
Richard A. George

Bank of Montreal is pleased to announce that Richard George has been appointed Manager, Aboriginal Banking for British Columbia Division.

He will be responsible for building and expanding business relationships with First Nations communities in British Columbia and the Yukon Territory. He will also take an active role in the recruitment and development of career opportunities for Aboriginal people.

Mr. George, a member of the Ahousaht tribe of the Nuu-chah-nulth Nation, has spent the past 15 years working in the financial industry and on economic development with Native organizations.

He is a member of the Advisory Committee for the University of British Columbia's Centre for Aboriginal Business Studies and the City of Vancouver's Special Advisory Committee on the Cultural Communities of Vancouver.



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*Please submit resume, and covering letter by November 4, 1996 to:*  
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We thank all applicants for their interest, however, only those candidates selected for an interview will be contacted.

  
**Northwest Territories Canada**  
Department of Health and Social Services

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**DEPARTMENT OF HEALTH & SOCIAL SERVICES**

The Honourable Kelvin Ng, Minister of Health & Social Services requests proposals for the provision of counselling services in Hay River, N.T.

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Four (4) copies of the proposal will be received at the Department of Public Works and Services, Government of the N.W.T., #8 Capital Drive, Hay River, N.W.T., X0E 1G2. **Attention: Peter Chaffey.**

**Proposals must be received before 4:00 pm, local time, November 13, 1996.**  
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**Windspeaker keeps you informed**

# Canada sides with band

By R John Hayes  
Windspeaker Staff Writer

MCLEOD LAKE, B.C.

Yet another First Nation-provincial-federal negotiation has fallen afoul of the rock of litigation. The McLeod Lake Indian Band's land claims talks were shut down earlier this year by British Columbia, when provincial officials were informed that the band intended to return to the courts. When the case gets to the Supreme Court of British Columbia in Vancouver next September, however, the band will be supported in their case by the Government of Canada.

"We are impressed that Prime Minister Chrétien and his government are willing to stand up and fight for Indian people when justice cries out," said McLeod Lake Chief Harry Chingee. "The law suit is now between Canada and British Columbia. We have confidence in the Canadian courts."

The band is seeking to adhere to Treaty Number 8 of 1899, which includes northeastern B.C. Under the treaty, the 390 McLeod Lake Sekani hope that they will receive as much as 20,000 hectares of land and almost \$10 million.

Canada agreed that the band is entitled to receive the treaty benefits and claims that the province has breached the terms of the 1923 McKenna-McBride Agreement by refusing to transfer the land to the band.

"Four years of negotiating with the province resulted in a very detailed agreement in principle," Chingee said. "We settled all the issues between the band and the province." The province disagrees.

"While the parties did make significant progress in the negotiations, there remained outstanding issues between the band and the province," Aboriginal Affairs Minister John Cashore wrote in September to First Nations Summit Grand Chief Ed John in a letter obtained by *Windspeaker*. "Moreover, the very important issue of cost-sharing the lands under negotiation was not finalized between British Columbia and Canada. Chief Chingee's letter makes no mention of this, although the band was well aware of it."

Sources in the province's Justice department said that the province would have been pleased to settle the dispute

through negotiation, but was willing to face the McLeod Lake Band in court, and that the province has a "very winnable case."

Furthermore, provincial officials were upset that they had been blamed for the breakdown in negotiations by the band.

"The lawyers drew the final agreement and everyone thought the deal was done," Chingee said. "Suddenly, the provincial negotiator announced that he had been instructed not to complete the transaction. We and the federal negotiators were shocked. We had negotiated in good faith and had believed that the province really wanted to settle our land claim. We were wrong."

"As has been stated on many occasions previously, the province prefers negotiation to litigation as the means to resolve and settle issues with the First Nations of British Columbia," wrote Cashore. "That principle remains unchanged. In this case, as far as the province is concerned, the band chose to resume its litigation."

Cashore explained the province's view of the end of negotiations: "The parties did make significant progress in late 1995 and early 1996, but during that time the band's chief negotiator advised that the band was, in effect, not prepared to negotiate past the end of February, 1996," he wrote. "On March 1, 1996, the band's chief negotiator advised British Columbia and Canada that the band... would be seeking a trial date. This position was, in effect, confirmed in writing on March 4, 1996."

"The province considered the band's actions to be a resumption of litigation and," he continued "in response to the band's actions and in light of the province's policy on not negotiating and litigating the same issue at the same time, withdrew from further negotiations." This has not satisfied the band.

"We cannot make B.C. sign the agreement drawn by its negotiators and so have no choice but to await the decision of the court," Chingee said. "Let our case serve as a warning to the other First Nations and all British Columbians — millions of dollars spent and years of talk all leading to nothing. It is clear that the treaty process is a sham."

With such rhetoric from both sides, it seems unlikely that the negotiations will be reopened. Round two, in the B.C. Supreme Court, will begin next September.

# Fur trapping ban

(continued from p. 1)

The Assembly of First Nations, however, is definitely against the ban. In a position paper drafted in 1994, the AFN outlined a strategy for defeating the ban.

The AFN also sees this issue as another attack on treaty rights. If the First Nations of Canada cannot practice traditional lifestyles which are protected under treaty, will that further undermine other treaty rights?

The AFN's economic analysis, however, unwittingly supports Hollingsworth's assertion that this will not be a major economic crisis for First Nations. The AFN information sheet titled, "The State of the Fur Industry - January 1994", states "there are approximately 40,000 to 50,000 Aboriginal trappers in Canada, half the number of all Canadian trappers." The information sheet then continues to state that the income to all Canadian trappers for the 1990 - 91 season was "just over \$15 million." If these AFN supplied figures are correct, that means trappers in Canada earned between \$150 and \$187.50 each per season.



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