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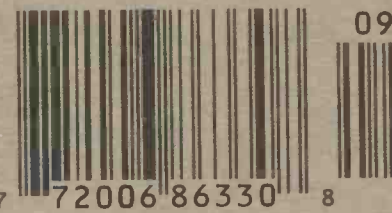
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# Wind speaker

## QUOTABLE QUOTE

"The [Ontario] government is dragging its feet on the court-ordered negotiations and continues to drag its feet."

— Ontario judge Paul Cosgrove



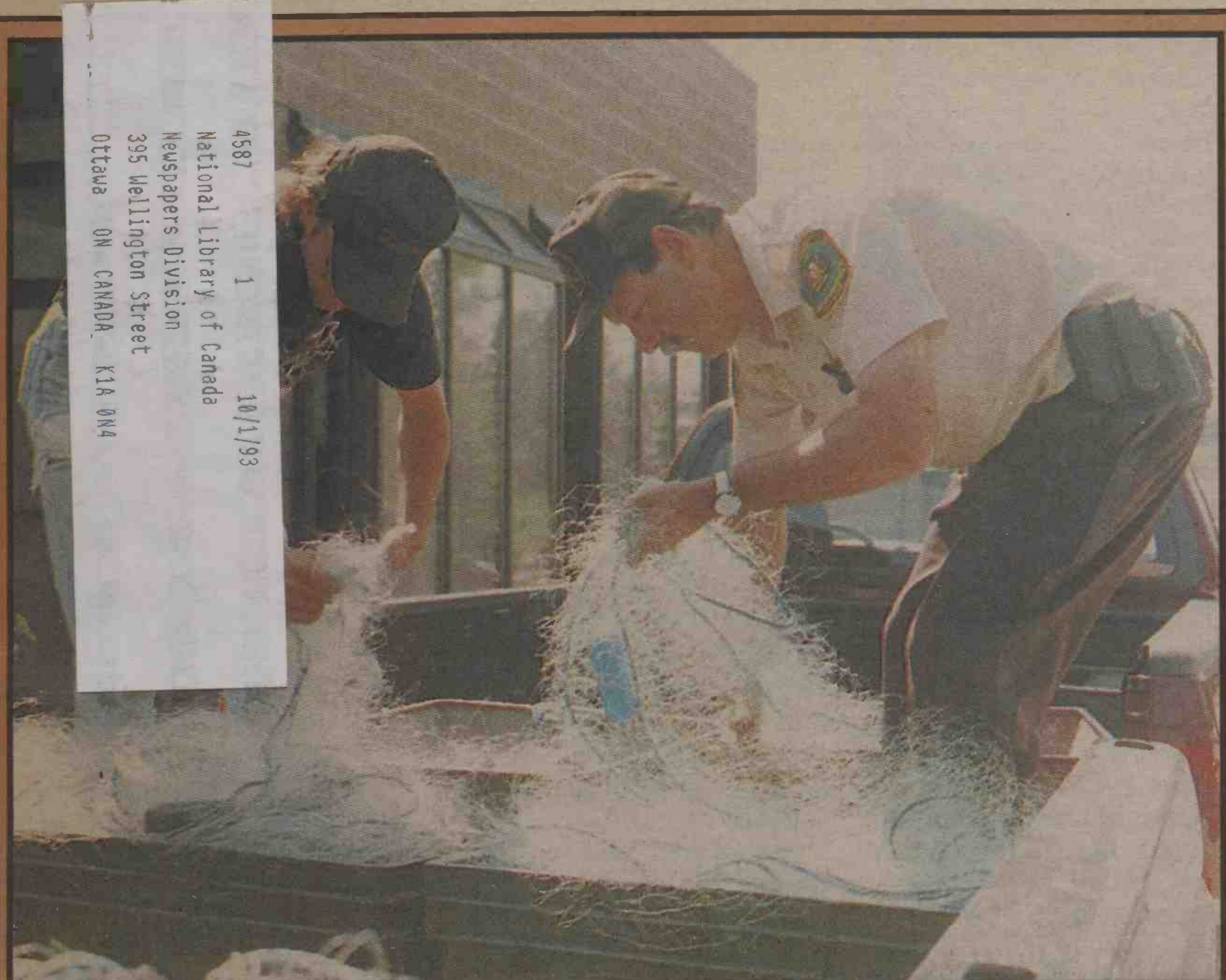
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SEPTEMBER 1996

Canada's National Aboriginal News Source

Volume 14 No. 5



Ted Shaw

## Catch of the day

Ontario Ministry of Natural Resources Officer Klaas Oswald assists Scott Jones in collecting nets lifted from the waters near Owen Sound. Jones works for Cape Croker fisherman Francis Lavallee who accuses the MNR of damaging the equipment and disposing of his catch. The dispute is just one incident in an ongoing battle between area Natives and the MNR. See *Windspeaker's Classroom Edition* Page 8 for the story.

## Métis to share in casino profits

By Christine Wong  
*Windspeaker Correspondent*

OTTAWA

In a ruling that could affect the future of Métis rights in Canada, an Ontario judge has paved the way for the province's Métis and non-status Indians to share in profits from Casino Rama.

The \$43 million casino complex opened July 31 at the Rama First Nation just north of Toronto. Managers expect the casino to attract 15,000 visitors a day and take in up to \$1 million daily. The fight over Casino Rama's \$100-million-a-year profits is now a three-way court battle involving the Ontario government, the Chiefs of Ontario, and a group of Métis and non-status Indians in that province.

Justice Paul Cosgrove of the Ontario court's general division ruled that Ontario's Métis and non-status Indians cannot be excluded from a deal to share profits from the casino. Both the Ontario government and the Chiefs of Ontario are appealing the ruling, arguing that only the 133 bands represented by the Chiefs of Ontario should share in Casino Rama proceeds. (The Chiefs of Ontario are also challenging the Ontario government's last-minute decision to take 20 per cent of all casino profits.)

In his ruling, Cosgrove said the province's plan to shut Métis and non-status Indians out of casino profits violates the Charter of Rights by discriminating against the two groups on the basis of race. He also said that Métis and non-status Indians are Aboriginal within the meaning of the Constitution and that Métis, Indian and Inuit peoples should be treated the same. It's the first time a court has made that pronouncement, said Ontario Chief Gord Peters.

If the decision is upheld, it could set a legal precedent affecting future cases on the rights of Métis in Canada. Since the ruling is based on Charter and constitutional grounds, it may help Métis in their quest for greater rights traditionally extended only to status Indians, said Robert MacRae, the lawyer representing the Ontario Métis Aboriginal Association in the casino case.

MacRae said his clients have for years been urging the federal and provincial governments to accept some sort of fiduciary responsibility for Métis people. This decision may help them with that cause, MacRae said.

The ruling "opens up a whole can of worms" on the issue of status, changing the interpretation of section 91 (24) of the Constitution, Peters said. The federal government has used that section to argue that it has no fiduciary responsibility for Métis.

Some observers may see the case as in-fighting between two Aboriginal factions, a battle pitting Métis and non-status Indians against status bands. But MacRae said it's the province his clients are challenging, not status bands. Métis and non-status Indians are simply fighting the Ontario government's attempt to exclude them through racial discrimination, he said.

Peters said the casino case is not about status, but about Ontario honoring its original agreement with 133 bands. The Chiefs of Ontario simply want the original deal with the province to be honored, an agreement that did not include Métis and non-status people, he said. Métis and non-status groups should have made their own deal with the province instead of being added in at the last minute, Peters said.

The case may end up in the Supreme Court of Canada. The constitutional aspects of the judgment regarding status will surely get federal lawyers involved, Peters predicted. The Métis association has set aside \$100,000 for the next stage in the court battle, but MacRae feels the ruling will be upheld.

"I think it's a solid ruling and it will withstand an appeal," MacRae said.

The non-status and Métis groups involved in the case are: the Ontario Métis Aboriginal Association, Ardoch Algonquin First Nation, Kawartha Nishnawbe First Nation, Beaverhouse First Nation, Poplar Point Ojibway First Nation, Bonnechere Métis Association, and the Be-Wab-Bon Métis and Non-status Indian Association.

Casino Rama is expected to create 2,600 jobs at the gambling facility itself, with a predicted spinoff of 4,000 jobs in the surrounding community. About 120 of Rama's 600 residents work at the casino.

## Fish ruling muddies Aboriginal rights

By Kenneth Williams  
*Windspeaker Staff Writer*

OTTAWA

The Supreme Court of Canada handed down two rulings on Aug. 21 which decided against the use of Aboriginal right as justification for selling fish without a licence.

In a seven to two decision, the court upheld the conviction of Dorothy Van der Peet of the Sto:lo Nation, B.C. who was found guilty of selling 10 salmon to a non-Native neighbor. The court also ruled that the N.T.C. Smokehouse, owned by the Tseshaht Indian Band near Port Alberni, B.C. could not sell large quantities of chinook salmon. The smokehouse operation was prosecuted in 1986 for receiving and selling Native food fish.

The court applied the following test in determining its decision: Was the activity protected as an Aboriginal right? If so, had that right ever been extinguished, as in a treaty? Does law (i.e. British Columbia's Fisheries Act) infringe on an Aboriginal right? If so, is the infringement justifiable under the Constitution?

The rulings do not extend beyond the scope of the two bands, because different Ab-

original nations have different agreements with Canada. The rulings put the onus on First Nations to prove that their right to sell fish was integral to the culture that pre-dated European contact.

A third decision handed down that same day by the Supreme Court proves out this thinking. The court decided in favor of the Heiltsuk people of British Columbia who, according to the court, have a contemporary tribal right to trade herring spawn on kelp on a commercial basis. The court said this right was an integral part of the distinctive culture of the Heiltsuk people before European contact.

The rulings have triggered a series of victory statements from groups with opposing views on Aboriginal fishing rights.

Phil Eidsvik of the Fisheries Survival Coalition in B.C. stated that "there is no uncertainty about Aboriginal fishing in the Fraser [River] — it's over."

But Hugh Braker, a lawyer for the Tseshaht First Nation, strongly disagrees.

"If anything, these cases put more pressure on the two levels of government to negotiate with Aboriginal people," he said. It is his opinion that the Supreme Court's decision will strengthen any future court

cases against the provincial and federal governments.

Referring to the court's decision against the N.T.C. Smokehouse, Braker said that it had no effect on the Tseshaht's Aboriginal right to commercially sell fish in large quantities.

This was a criminal case against the N.T.C. corporation, not against the Tseshaht First Nation, he said and the ruling does not affect their Aboriginal right to harvest fish in large quantities.

The First Nations Summit has called the decision in the Heiltsuk fishing case a major legal victory for British Columbia's First Nations.

In the other cases, the Summit contends that "the high court has left significant room for the existence of an Aboriginal fishing right that now includes a commercial element."

Grand Chief Edward John, a member of the Summit Task Force, believes the court has also said that any attempt by the Crown to justify an infringement of Aboriginal rights must now take into account that Aboriginal peoples have an existing Aboriginal right to sell a particular resource.

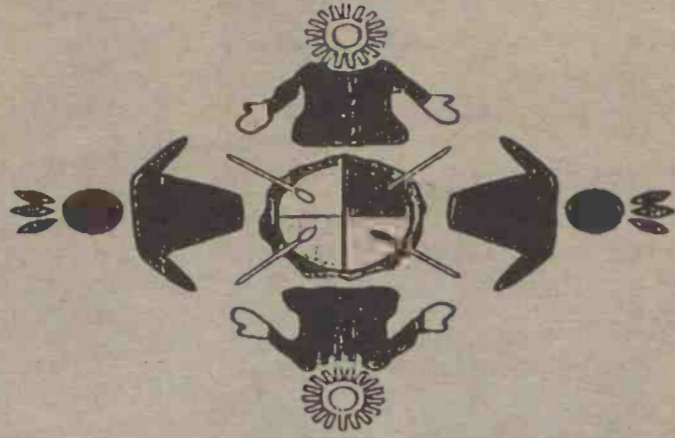
"This will certainly help our First Nations in treaty and other negotiations with Canadian governments."







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**Reform goals unchanged**  
*No special treatment for special groups*

By Kim Ziervogel  
Windspeaker Contributor

ONOWAY, Alta.

The Reform Party of Canada wants to do away with the Department of Indian Affairs and transfer the bulk of its funding and responsibilities to local Aboriginal government, said Reform Leader Preston Manning.

"Our idea is different from other parties," said Manning, who advocates a federally chartered municipal-style government for Aboriginals.

Manning said that discussions with Native people on the topic of self-government have lead his party to believe that the party self-government is a good idea but "the progress toward it almost has to be proceeded with band by band." Some bands are long overdue for their own level of government because of their resource position and their political development, said Manning.

"Our people have advocated a band-by-band, piece-by-piece approach not a blanket [approach]. There's not a single solution to everything," said Manning who was attending a Reform function in Onoway, Alta. last month.

The party's main goal, for the time being, is to give Native people the tools for economic and political development that non-Natives take for granted. One of the tools Manning is talking about is private property rights.

If laws regarding private property on reserves were to change, Natives could organize private enterprise on the reserve, he said.

"[Private enterprise] is the principal instrument that is used to create wealth," said Manning.

"[The federal government] has made it extremely difficult to practice [private enterprise] on reserves through the laws that we have passed," he said. Although Manning recognizes that changing laws for private property rights is not the whole answer, it would be "one more tool in the arsenal of the Native entrepreneur who wanted to stay on the reserve."

On-reserve enterprise would be a step in the right direction in getting Natives more self-sufficient and less dependent on government assistance, said Manning.

"Basically, the principal is to give to Aboriginal people, particularly on reserves, some of the political democratic rights that other people take for granted but which do not exist on reserves," said Manning.

Manning said it is the Reform party's goal to see all Canadians with equal rights and no special treatments for special groups. However, he said the party still believes in honoring treaties but "the ultimate objective of Aboriginal people should be to reduce their dependence on senior levels of government to the maximum extent that they're able."

As for treaty rights like hunting and fishing, Manning said if Aboriginals want the standard of living of an industrial nation we can't get that by hunting and gathering.

He does recognize that hunting and fishing is important for the preservation of cultural traditions and concedes that in more remote communities it is still a way of life.

"But in the long run, if one wants the standard of living comparable to the rest of the country, there has to be another economic base besides that," he said.

Manning did not give suggestions as to the types of business that could be operated on a reserve. And although he does suggest that private enterprise could raise the standard of living, Manning contradicted himself by saying that for Natives to have the same standard as the rest of the country, reserve life is not the answer.

"A lot of Aboriginal people have voted with their feet," said Manning, hinting at the numbers of Aboriginal people who have left the reserve for urban centres.

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## Negotiation not litigation should decide Native rights

Have the courts really clarified Aboriginal rights issues, or have they further muddled the already murky waters?

Several media statements last month imply that the courts have gone a long way towards bringing order out of confusion. But is this really true?

Consider this: court decisions in Ontario and Saskatchewan have ruled that Métis and non-status Indians must be treated in the same manner as status Indians when it comes to hunting rights. But a Manitoba court ruled against this extension of this Aboriginal right.

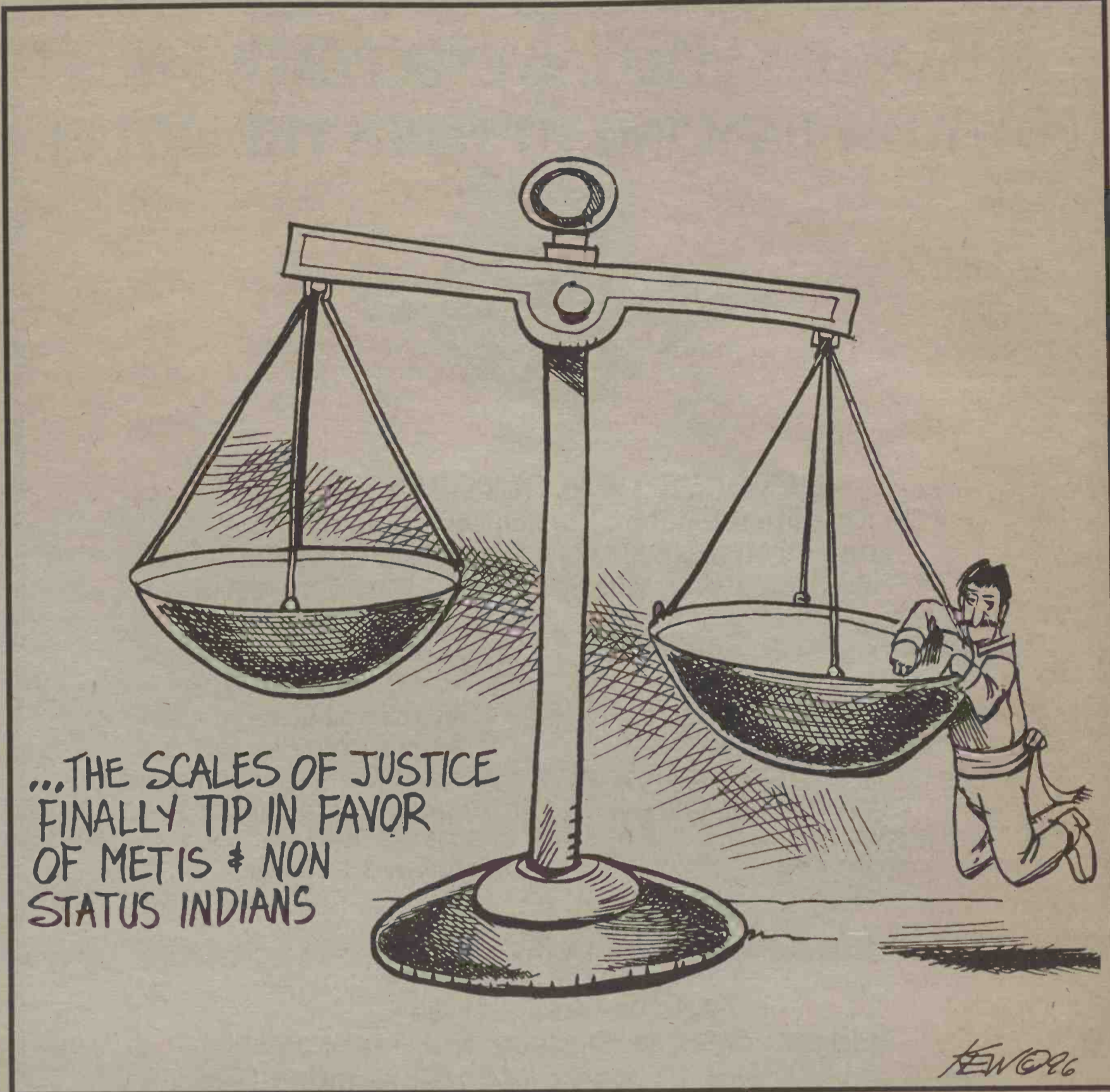
The recent Supreme Court of Canada decisions regarding commercial Native fishing in British Columbia have proven quite clearly that Aboriginal rights can be narrowly defined. But the top court has also made clear that each Aboriginal group must be looked upon individually whenever a rights issue is to be ruled on.

This is certainly good news for lawyers and court staff, who will be kept busily employed for the next few decades, if not longer. But the reality for Aboriginal people is that the court process is a long, laborious and expensive undertaking and, in the end, nothing much changes unless governments are willing to allow change to occur.

In the meantime, however, court challenges take money out of the pockets of legitimate and much-needed community programs. It is a shame and shouldn't happen in Canada.

The fact is that the courtroom is not the place where these issues should be discussed and decided. The government of Canada is ducking its responsibilities and off-loading the decision-making process for Aboriginal people onto the court system. Nothing is clarified. No settlement is reached.

Negotiation is the only fair way to bring Aboriginal rights differences to an equitable solution. And, while the provinces might have an opinion regarding what they would like to see in their territory, it is the federal government — in cooperation with Aboriginal groups — that must do the negotiating.



## Indian demonstrations of the 1970s

### GUEST COLUMN

By Pat Paul

Back some time ago, around the early 1970s, when Richard Nixon was still president of the United States, a lot of Indian demonstrations used to take place throughout Canada and the U.S.

One very prominent, big-time demonstration that happened in the United States was the 'Longest Walk' in 1974. It began around early spring at Alcatraz Island in California. For several months the demonstrators marched across the States and finally ended up in Washington, D.C. in September of that year. In that walk almost every tribe in North America was represented in one way or another. Their message to the world was, "We must be included in U.S. mainstream life".

In Canada too, just a year earlier in 1973, Canadian Indians had been totally frustrated over waiting for things to get better on their reserves and in their communities, and generally nothing was happening to improve their conditions and things just got worse. So they decided to take matters into their own hands. This is when they began a cross-country caravan that started from Cache Creek, British Columbia, in the summer of 1973, stopping off at various reserves across this country and picking up more people as they went. The caravan finally ended up in Ottawa in the fall of that same year. It climaxed with a huge demonstration on Parliament Hill. And immediately after the demonstration the protesters seized a federally-operated building on Victoria Island located in the Ottawa River that

separates Ontario from Quebec. The intent of the building takeover was to create a grassroots Indian embassy in Ottawa, although there was already a national Indian body in place in the capitol.

This national headquarters was the National Indian Brotherhood, that had been opened just three or four years earlier. The main function of NIB was to lobby for and represent all Indian people at the national level. Some disenchantment and lack of confidence was expressed in certain sections of the country, and in due time some felt that NIB had failed to reach the levels of effectiveness that suited the total Native population it claimed to have represented. Consequently the demonstrations and occupations ensued.

That occupation of the federal building lasted about a month and it sort of just ebbed gradually as people started to leave the 'embassy', somewhat disappointed and disillusioned because progress was so slow. Things then began to take on their pre-demonstration profile, again, but not on a permanent basis.

Because of these demonstrations, over the long-run, a lot of things started to happen in the Indian country, although a bit slow at first, but they did begin. And those earlier initiatives like Indian education, housing, and better health services that the NIB had pushed for, prior to the demonstrations, picked up more speed. And greater attention was paid to Indian concerns by the Canadian public.

But what really sparked the whole demonstration idea originally on an international scale was the "Wounded Knee Incident" of 1972 which brought the warriors of the American Indian Movement face to face with the FBI agents. The problems cited were

the right of occupancy and representation, the alleged financial mismanagement of band funds, plus a housing dispute on the Rosebud Indian Reservation in South Dakota. This incident went on for about a month and a half, bringing the critical situation and the desperate plight of the American Indians to world prominence.

Not only did all Native nations become personally focused and totally incensed by the violent scenes shown daily on television, but the world in general took up the cause for the victimized and the forgotten element of the North American society and a people who deserved better treatment.

After some loss of life on both sides, and the life sentence meted out to Leonard Pelletier, who was convicted for killing an FBI agent, an uneasy peace slowly began to be restored at Wounded Knee. But the bubble had been burst. The genie had been let out of the bottle. So, slowly and gradually, things started to move forward for the Indian population in both countries in all areas of their lives.

One local example of Indians getting some well deserved consideration was the case of the Maine Indians who had launched an extensive land claim some time before these demonstrations occurred, and co-incidentally around the late 1970's, received a quasi-fair settlement for their claim. No doubt, quickly resolved due to the national show of Native determination.

In a way, it is a sad and an uncomplimentary testimony to the powers that be, that it took so much violence and public demonstration to get the U.S. and Canadian governments to recognize the inhumane conditions and situations that Indians had to live under for so many years.

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Buffalo Nations Cultural  
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## Yes, langu

Dear Editor:

I'm interested in studying the Cree Language and wondering if you could tell me where I could get tapes, books on the language. I'm well aware of the different dialects in the Cree language and if anyone can help me there in Cree Country I will really appreciate it.

My address is: Charles  
P.O. Box #7143, PMS, South  
cupine, Ontario, P0N 1K0

Thank you very much

Sim  
Charles

## OTTER



# Letters to the Editor

## Thanks for your support



Kenneth Williams

Buffalo Nations Cultural Society Tribal Days was held on Aug. 23 to 25 at Rafter Six Ranch near Canmore, Alta.

Dear Editor:

I would like to advise you of the status of the Buffalo Nations Cultural Society Tribal Days, 1996. Thus far, we have received phenomenal interest in the event from across North America. We have presold a large percentage of our tickets to both tour groups and individuals.

The Buffalo Nations Cultural Society acknowledges that the success of Tribal Days, '96, is in large part due to the sponsorship by *Windspeaker*, *Sweetgrass* and CFWE — The Native Perspective.

Being promoted by a high-profile and well-respected organization such as the Aboriginal Multi-Media Society has brought phenomenal exposure to Tribal Days, 1996.

We very much appreciate your involvement in our event.

On behalf of the Buffalo Nations Cultural Society, I would like to thank you for your support.

Yours truly,  
Tanja Geber



Albert Sanchez

Shania Twain

## Shania controversy revisited

Dear Editor:

In response to the letter published in the July, 1996 issue of *Windspeaker* entitled "Reader supports Shania Twain."

While it is true that Shania Twain is an outstanding achiever it is not true she is of Native ancestry. She was adopted by a Native man. Her blood ancestry is French and Irish.

In the 50s and 60s, Native people's roles were played by dressed up white people. I don't think this gave Native people any inspiration or positive self-image at all. I think it gave white people an unrealistic fantasy about the warrior and Indian princess. I think this type of impersonation makes Native youth regret they are not more Caucasian in appearance.

While it is also true Shania Twain is very beautiful, I couldn't help but notice Mr. Williams continual reference to her beauty. Each time he described Twain he placed her beauty first. I think this reinforces the myth that women must have physical beauty to be winners. This is how our youth gets caught up in self-destructive illnesses such as anorexia and self-hatred. I would hope we are not taking steps backwards when it comes to teaching our young people a positive self-image. We've fought too long concerning the Native identity. Let's not regress now.

Josie Ahearn  
Nelson, BC

## Yes, language learning aids available

Dear Editor:

I'm interested in studying the Cree Language and I was wondering if you could tell me where I could get tapes and books on the language. I am well aware of the differences in dialects in the Cree language and if anyone can help me out there in Cree Country I would really appreciate it.

My address is: Charles Mills, P.O. Box #7143, PMS, South Porcupine, Ontario, P0N 1K0.

Thank you very much.

Sincerely,  
Charles Mills

*Editor's note: There are a number of companies offering Cree language tapes and aids, and some of them have advertised in *Windspeaker* in the past.*

*Duval House Publishing at website: [www.duvalhouse.com](http://www.duvalhouse.com) offers a vocabulary series called Learning Cree. If you are not online — call toll free at 1-800-267-6187.*

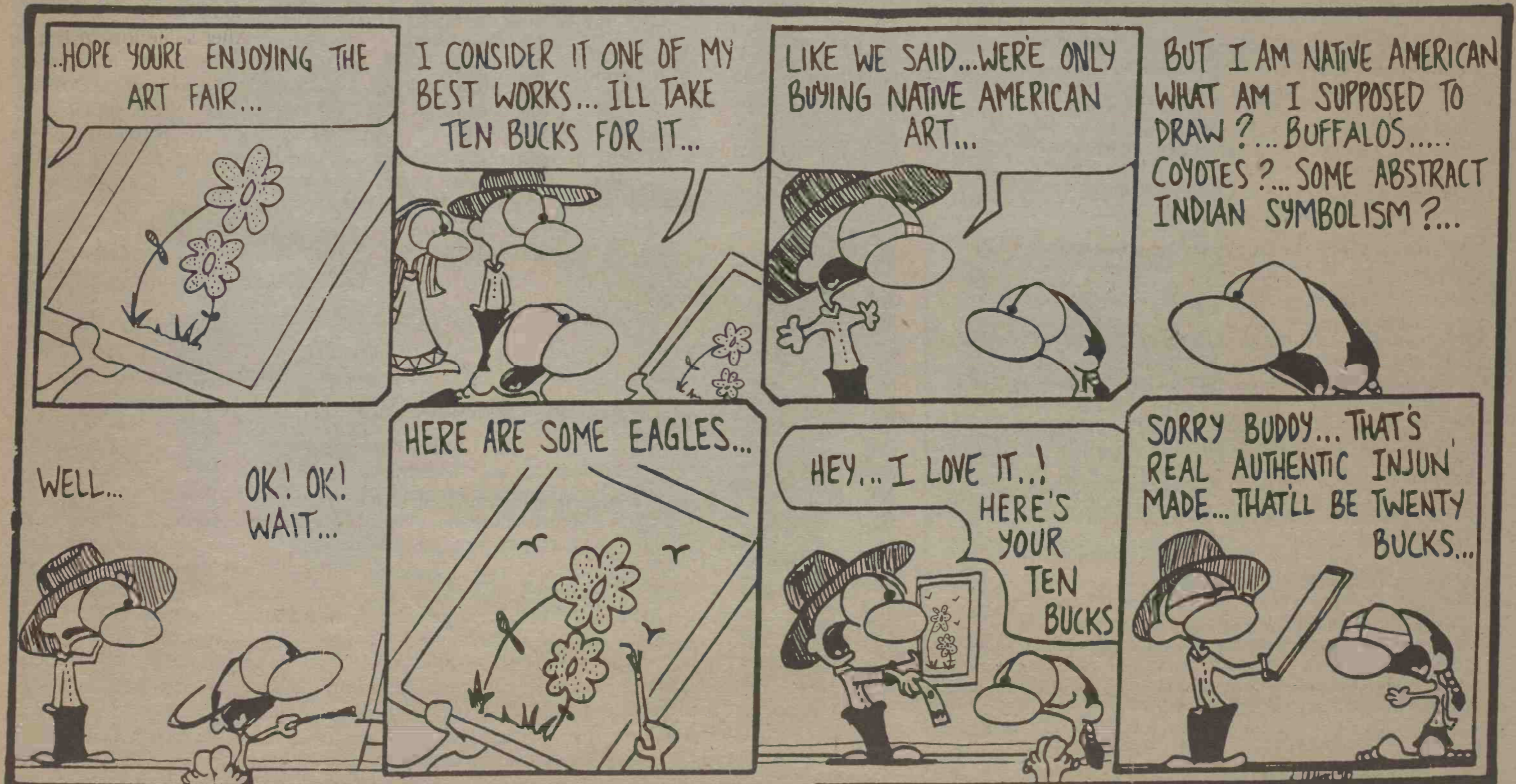
*The Saskatchewan Indian Cultural College also publishes Cree language material. Call (306) 244-1146.*

*The Manitoba Association for Native Languages, Inc. has a number of resource materials avail-*

*able for sale from the Native Language Development Centre. It is at 119 Sutherland Avenue, Winnipeg, MB, R2W 3C9, or call (204) 943-3707.*

*Please note that *Windspeaker* is not recommending any of the material involved. It is not in the business of deciding which learning aids are better than others. Readers should use their own discretion in choosing the language learning aids which most suit their needs. *Windspeaker's* goal is only to inform the readers that such material is available.*

## OTTER



By Karl Terry

# Indian Country Community Events

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- PRINCE ALBERT METIS FALL FESTIVAL**  
August 30-September 1, 1996. Prince Albert, Sask. (306) 953-1996
- NAKOTA NATIONAL LABOUR-DAY CLASSIC POWWOW**  
August 30-September 1, 1996. Morley, Alta. (403) 881-3939
- ALBERTA METIS HERITAGE DAYS**  
August 30-September 2, 1996. St. Albert, Alta. (403) 944-9288
- CULTURAL AWARENESS CONFERENCE**  
September 6-7, 1996. The Pas, Man. (204) 687-9717
- FIRST CIRCLE: NATIVE PARENTING CONFERENCE**  
September 10-13, 1996. Minneapolis, MN (405) 325-1717
- ALLAN SAPP EXHIBITION OF PAINTS**  
September 14, 1996. Saskatoon
- THIRD ANNUAL ABORIGINAL CULTURAL FESTIVAL**  
September 13-15, 1996. Vancouver (604) 251-4844 see ad p.10
- SCHEMITZUM '96 POWWOW**  
September 18-22, 1996. Mashantucket, CT
- TWENTY-EIGHTH ANNUAL SWEETGRASS ROAD INVITATIONAL POWWOW**  
September 21, 1996. Drumheller Correctional Institute (403) 820-6092. Security clearance necessary.
- THE TERRY FOX RUN FOR CANCER RESEARCH**  
September 22, 1996. 1-800-563-8369
- FIRST NATIONS CONFERENCE BUILDING PARTNERSHIPS**  
September 22-25, 1996. Calgary
- VISIONS FOR THE FUTURE CONFERENCE**  
September 25-27, 1996. Edmonton
- MEN'S WELLNESS CONFERENCE**  
September 25-28, 1996. Saskatoon (306) 425-2183 see ad p.16
- C.A.S.T.S. '96 - CELEBRATING SCIENTIFIC SUCCESS, MAINTAINING CULTURAL INTEGRITY CONFERENCE**  
September 26-28, 1996. Vancouver (604) 822-8941 see ad p.15
- ABORIGINAL BUSINESS AND PROFESSIONAL ASSOCIATION MONTHLY MIXER**  
September 26, 1996. Edmonton (403) 424-1919
- INFORMATION SERVICES FOR ABORIGINAL PEOPLES (INSAP) CONFERENCE**  
September 26-27, 1996. Saskatoon (306) 244-1146
- ABORIGINAL LAW IN CANADA: THE NATIONAL ABORIGINAL LEGAL CONFERENCE**  
September 26-27, 1996. Vancouver 1-800-337-7743
- NAFF - FOREST TO FORESTRY FORUM**  
September 26-October 3, 1996. Winnipeg (204) 947-3081
- WOMEN AND WELLNESS CONFERENCE VII**  
October 6-8, 1996. Saskatoon (306) 332-6377
- THE UNIVERSITY OF OKLAHOMA - WELLNESS AND SPIRITUALITY VI**  
October 6-9, 1996. Tucson, Arizona (405) 325-1790 see ad p.29
- THE ASSEMBLY OF FIRST NATIONS - FIRST NATIONS TRADITIONS OF NON-VIOLENCE CONFERENCE**  
October 9-11, 1996. Vancouver (613) 241-6789 see ad p.15
- AIDS MEMORIAL QUILT - THE NAMES PROJECT**  
October 11-13, 1996. Washington, DC (415) 882-5500 1-800-926-2631
- NEXUS '96 CONFERENCE AND TRADE SHOW**  
October 15-16, 1996. Calgary 1-800-337-7743
- C.A.S.P. CONFERENCE '96 - THE CONTINUING IMPACT OF SUICIDE IN CANADA**  
October 16-19, 1996. Toronto (416) 537-7373

COMMUNITY EVENTS CONTINUED ON PAGE 33

Indian Country Community Events sponsored by



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## ▲▼▲ People ▲▼▲ A better future is Aleut woman's goal

By Debbie Faulkner  
Windspeaker Contributor

CALGARY

Nina Kiiyakina will do whatever it takes — reach back into her Aboriginal past or reach out towards the future — for the sake of her people.

The Aleut woman from the Commander Islands off the coast of Russia is on a mission — to revitalize the islands' failing economy and breathe life back into a beleaguered people.

Only four years ago, Kiiyakina began to teach herself traditional Aleut basketweaving. As director of the Aleutsk Regional Study Museum in Nikolskoye on Bering Island in the Commander Islands, Kiiyakina has a strong commitment to her culture.

But in the last couple of years, that focus has shifted. Now the Aleut woman is working to protect her people's future, not just their past.

In the last two years, after the break up of the Soviet Union, the Commander Islands were left orphaned.

Ships no longer regularly visit the islands, located off the northeastern Russian peninsula of Kamchatka. Food and medical supplies are in short supply. Local utilities and sanitation services need repair.

The population dropped from about 1,500 people to 750, as Russian residents return to their mainland homes. But the 200 local Aleuts have no mainland home to where they can retreat. "We cannot move," said

Kiiyakina.

Together with the Amiq Institute of the Bering Sea, Kiiyakina and a group of local Aleuts, are attempting to revive local economy and culture.

"We are ready to make a program, and to ask the people of Canada, America and Germany — and charitable organizations — for help," Kiiyakina explains.

Institute founders, photographer Susanne Swibold and journalist Helen Corbett are recognized internationally as experts on the Bering Sea and its people. They first visited the Commander Islands two years ago and never left.



Susanne Swibold

Nina Kiiyakina, an Aleut from the Commander Islands, endeavors to keep her people's past alive while working towards a prosperous future.

"We can make the (Commander Islands) a model of conservation," said Swibold, referring to proposed new "micro economies," such as kelp harvesting, local crafts and fishing.

"What we are trying to do is find a team of people to get help for the islands," said Corbett.

A botanist, marine biologist, lawyer, energy expert, and nutritionist, for instance, would be valuable consultants in converting the islands' economy.

"We need a boat — two boats." Once transportation is restored, the islands' economy has a chance.

The plans are bold. But in the last 15 years, the Amiq Institute has raised \$1.5 million in support of the Aleuts of Proibolif Islands, off Alaska.

"We can make together a program about how we can help," said Kiiyakina. Since March, she has visited southern Alberta museums, such as the Glenbow in Calgary and Head-Smashed-In Buffalo Jump near Fort Macleod, exchanging information about Native cultures.

In late June, Kiiyakina visited the Smithsonian Institute in Washington on a 10-day Native American scholarship. Swibold and Corbett will accompany her to raise funds for the Commander Islands.

## The ho The reli

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# The holy trinity: Black jack, baccarat, and craps

## The religion of gambling inspires the masses

On July 31, a new God arrived near the town of Orillia, Ont. ready to take its place in the heavens of the Ojibway dogma.

It's a God, strangely enough, borrowed from the pantheon of Hindu deities. The irony is that the Hindu religion got its beginnings in India, where as history would teach us, Columbus thought he had landed when he hit the Caribbean.

So, the Indians have a new God from India. God does have a sense of humor.

I am of course talking about the Rama Reserve, and its brand spanking new gambling casino. In eastern teachings, the name Rama is a manifestation of the Hindu God Vishnu, the Creator. I'm sure the people who are running the casino at Rama are hoping this new enterprise will "create" lots of money, jobs and various other forms of prosperity for the community.

Evidently there are already



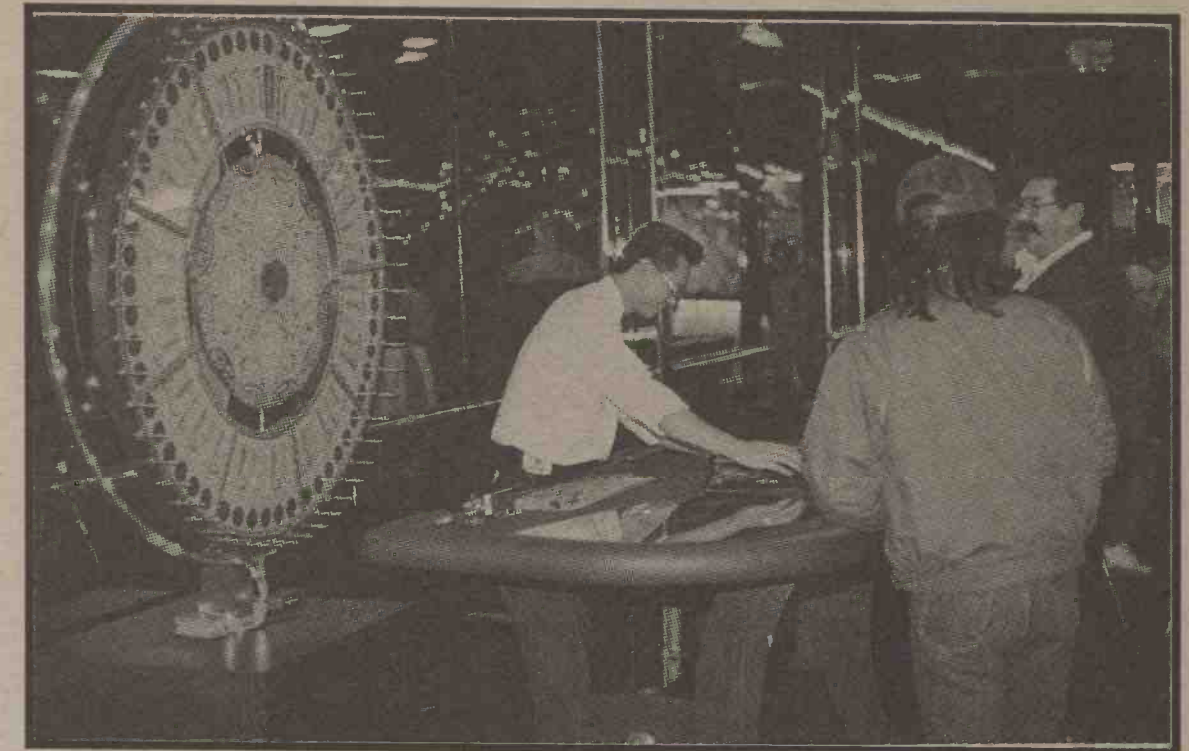
**Drew Hayden Taylor**

Gambling Anonymous chapters being set up to assist some of the, shall we say, more enthusiastic followers of this new religion.

To echo the name Vishnu, the Creator, I think we should call this place Rama, the Casino, because it has everything a new faith requires to be considered legitimate. For example, an estimated 14,000 new converts are expected each day to present the church with a percentage of their incomes as a sign of devotion. No problem with that in Rama. In fact, that's why most of the disciples are there in the first place.

Many local artists have adorned the walls of the holy casino with Native art depicting various perceptions of Aboriginal spirituality, the equivalent of stained glass windows. No doubt, something to gaze at while throwing the spiritual dice. And as the devoted are aware, the circle in Native mythology has a certain amount of reverence, as in the circle of life. Another staple of the Aboriginal canon is the number four, as in the four directions and the four seasons.

Rama, the Casino abounds in both types of reverence. Wit-



File photo

**Gambling can draw you in and consume you, if you're not careful. There must be something spiritual about it.**

ness the round roulette wheel and ball, the circular chips used to play with, the four-edged playing cards, the four sides of the dice table. Even the building has four sides. It must be divinely inspired.

But I am dubious about this new faith. It seems to be the latest in a long line of new re-

ligions embraced by Native people. Like most religions, it could be good, but it might not be. Gambling, like life, is a crap shoot. But perhaps this situation requires a little more research. The bus for the haloed halls of Rama, the Casino leaves at three. I'll let you know.

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Islands) a model of con-  
," said Swibold, refer-  
proposed new "micro  
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last 15 years, the Amiq  
Institute has raised  
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port of the Aleuts of  
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Alaska.  
"We can make to-  
gether a program  
about how we can  
help," said Kiyakina.  
Since March, she has  
visited southern Al-  
berta museums, such  
as the Glenbow in  
Calgary and Head-  
Smashed-In Buffalo  
Jump near Fort  
Macleod, exchanging  
information about  
Native cultures.  
In late June,  
Kiyakina visited the  
Smithsonian Institute  
in Washington on a  
10-day Native Ameri-  
can scholarship.  
Swibold and Corbett  
will accompany her to  
raise funds for the  
Commander Islands.



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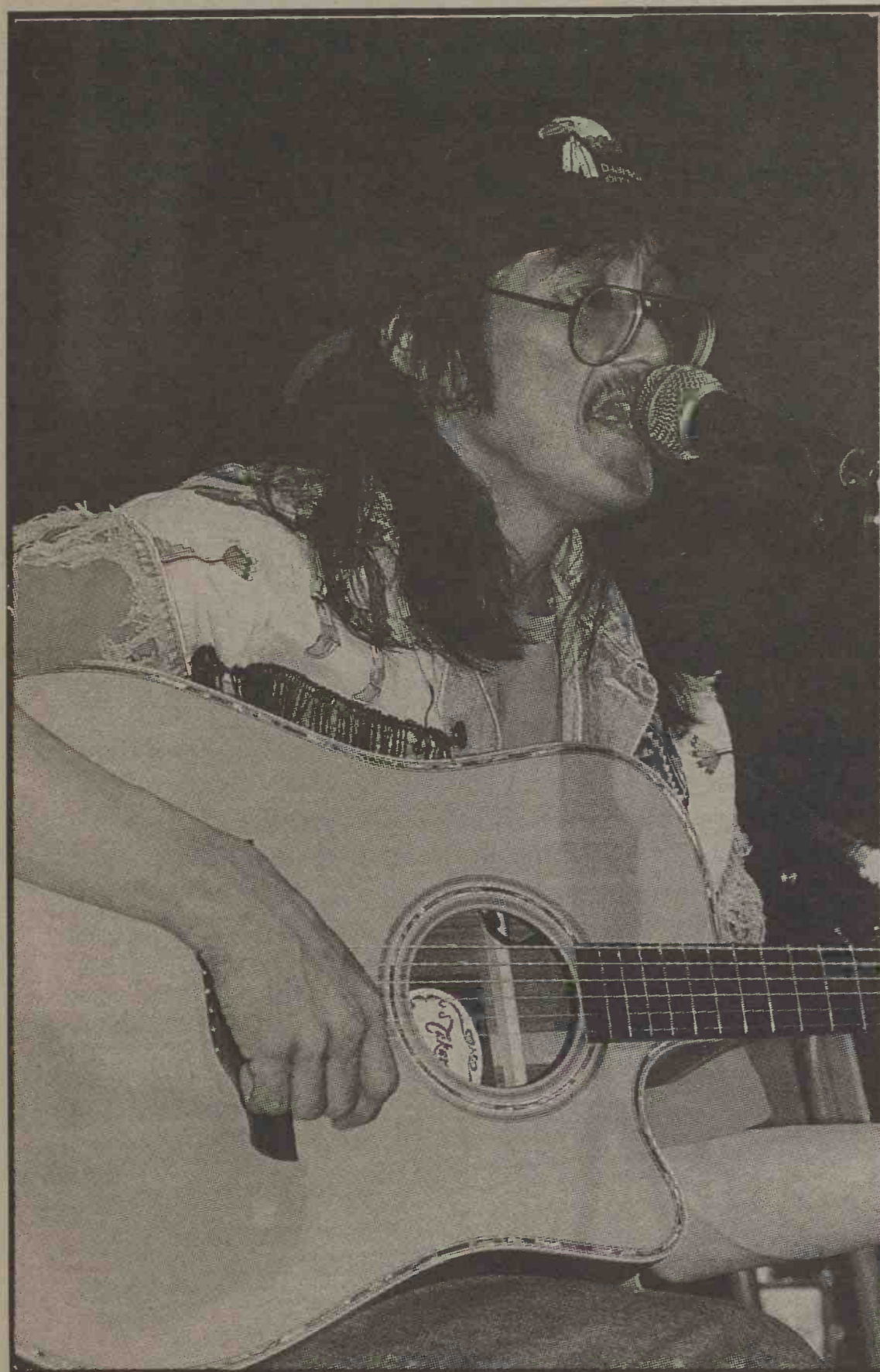
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# Jerry Alfred: keeper of songs



Jerry Alfred

Terry Lusty

By Kenneth Williams  
Windspeaker Staff Writer

## WHITEHORSE

Jerry Alfred is a singer-songwriter from the Selkirk First Nation in the Yukon territory. This last June, he and his back-up band, The Medicine Beat, released their second compact disc, *Nendaa - Go Back*. His first disc, *Etsi Shon* was released in 1994.

Born into the Crow clan of the northern Tutchone, Alfred was named a songkeeper at birth, a traditional honor that was also bestowed upon his father.

Before becoming a full-time musician, Alfred did mapping and historical work for the Selkirk First Nation.

Alfred's talent for music was recognized early on. He sang in the residential school choir, and he sang and used a hand drum as a storyteller. But he didn't devote his life to music until later in his life.

"It was just one of my father's wishes before he died," said Alfred. "He was telling me that this type of music was dying out, specifically the hand drum."

Alfred blends traditional singing in Tutchone with modern instrumentation.

"I tried to keep [*Nendaa*] on the same line, but a little more up to date while trying to keep the traditional songs as they were,"

he said. "I didn't want to mix in too much background music."

He just finished a tour of Canada this summer that took him from Whitehorse to Vancouver and Ottawa. But the world will soon be seeing Alfred.

"A European tour is in the works," he said. "A distributor from Germany is coming up in September to talk about a tour package."

He's also received a request to take the band down to Australia in January and March next year.

Germany turned out to be a hot market for his music. The total two-year sales of *Etsi Shon* in Canada were equalled in two weeks in Germany. Music sales in the United States are now beginning to increase.

Most of Alfred's audience is non-Native, but he figures this is due to the types of festivals he plays.

Alfred sees himself as someone who can open doors for up-and-coming Native musicians. He considers Buffy Sainte-Marie a pioneer, because she made the music industry receptive to Native artists.

But it's still hard work. *Etsi Shon* took two years to complete because no one would provide the project financial backing.

"The worst thing to do is to give up," he said. "There's a lot of talent out there, and if they [musicians] keep trying, they'll get somewhere."

## Artwork needed

Transformation through reconciliation and solidarity between churches and First Nations is one expression of contemporary transformation that is being created and celebrated by the church and Aboriginal partners of the Aboriginal Rights Coalition.

ARC has sent out a call to all artists for the design of a poster based on the theme *Walking the Trail of Hope: Transformation Through Reconciliation and Solidarity*.

The coalition is planning to produce the poster in four colors. It will include excerpts from apologies to Aboriginal people made by church representatives. An acceptable poster design will embody the spirit of reconciliation and solidarity inherent in these apologies.

The artist whose design is chosen for the poster will work with ARC to produce the final product. A prize of \$1,000 will go to the artist whose design is chosen.

Deadline for submissions is Sept. 15. Send all entries with name, address and telephone number to:

Patricia Sherlock, Aboriginal Rights Coalition, 153 Laurier Avenue East, Ottawa, ON K1N 6N8. For further information call (613) 235-9956.

## Hits and

## REVIEW

By Brian Wright-McLeod  
Windspeaker Contributor

*We Will All Sing*  
By Six Nations Women Singers  
SOAR, 1996

In keeping with their commitment to offer the best musical styles from Indian countries, SOAR has released a collection of social songs by the Six Nations Women Singers. Sure to be a hit, *We Will All Sing* presents traditional and intertribal songs by this benevolent group of community activists.

*Soaring Heart/Tribal Peoples*  
Volume 1  
Variety  
SOAR, 1996

The latest music by some of the current SOAR artists are featured on a new compilation series, *Soaring Hearts/Tribal Peoples* Volume 1. This is not a run-of-the-mill compilation featuring contemporary musicians rather nine traditional, emerging and contemporary musicians whose selections are all traditional-based. The album contains previously released material by PMB, Vince Two Eagles, Arrow Mountain Singers, BullHead and others.

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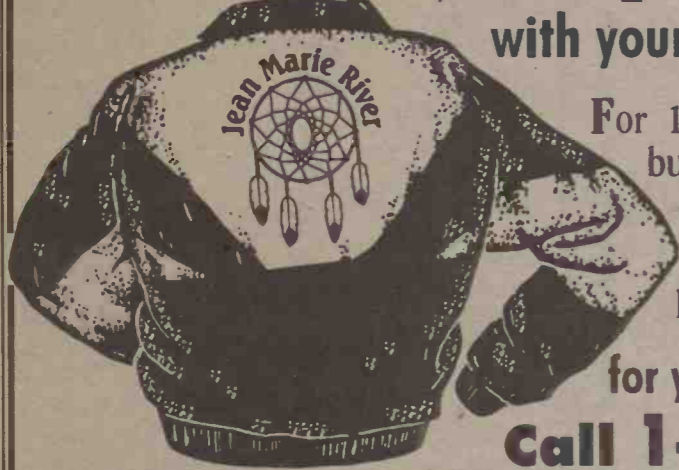
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# Entertainment

## Hits and misses in the music industry

### REVIEW

By Brian Wright-McLeod  
Windspeaker Contributor

#### *We Will All Sing*

By Six Nations Women Singers  
SOAR, 1996

In keeping with their commitment to offer the best musical styles from Indian country, SOAR has released a collection of social songs by the Six Nations Women Singers. Sure to be a hit, *We Will All Sing* presents traditional and intertribal songs by this benevolent group of community activists.

#### *Soaring Heart/Tribal Peoples*

Volume 1  
Variety  
SOAR, 1996

The latest music by some of the current SOAR artists are featured on a new compilation series, *Soaring Hearts/Tribal Peoples, Volume 1*. This is not a run-of-the-mill compilation featuring contemporary musicians, but rather nine traditional, evolving-traditional and contemporary musicians whose selections are all traditional-based. The album contains previously released material by PM Begay, Vince Two Eagles, Arawak Mountain Singers, Earl BullHead and others.

#### *Dream Scout*

Tiger Tiger  
SOAR, 1996

The Tiger brothers, Lee and Steve, deliver a throwback album, in a tasteless effort to go back to the '70s. The inclusion of so-called political songs like "Land Lords" makes an attempt to awaken this dinosaur's consciousness from its sleep, but fails. If you like the style of Foghat, Stampede and Yes, with their narrow views on women and love, then this one's for you.

Order any of the above from the SOAR Corporation, P.O. Box 8606, Albuquerque, NM 87198. 505-268-6110.

#### *Kids Powwow Songs*

Black Lodge Singers  
Canyon, 1996

Is it a bird? Is it a plane? No! Oh my gosh, it's tiny tot feather-shakers from one of the premiere drum groups who just can't stop releasing great albums. This compact disc of 12 fun-filled songs for "kids of all ages" is really a delight. It has set the standards of both quality and performance and keeps the idea of youth close to the heart.

#### *Boat People/Dances With Rabbits*

Jackalope  
Canyon, 1996

What do you get when you cross a jack rabbit with an ante-lope? A jackalope and an abun-

dance of stories. The jackalope's musical counterpart is a humorous foray into fun. "Synth-acoustic-punkarachi-Navajazz" is the self-described style emanating from the flute of R. Carlos Nakai, Larry Yanez on guitar, keyboard and electros, J. David Muniz on bass, classical guitar and 'tronic, and Will Clipman on percussion. The jackalope project was initially created just for the fun of playing. And there is no end to the fun with the release of their third and fourth albums.

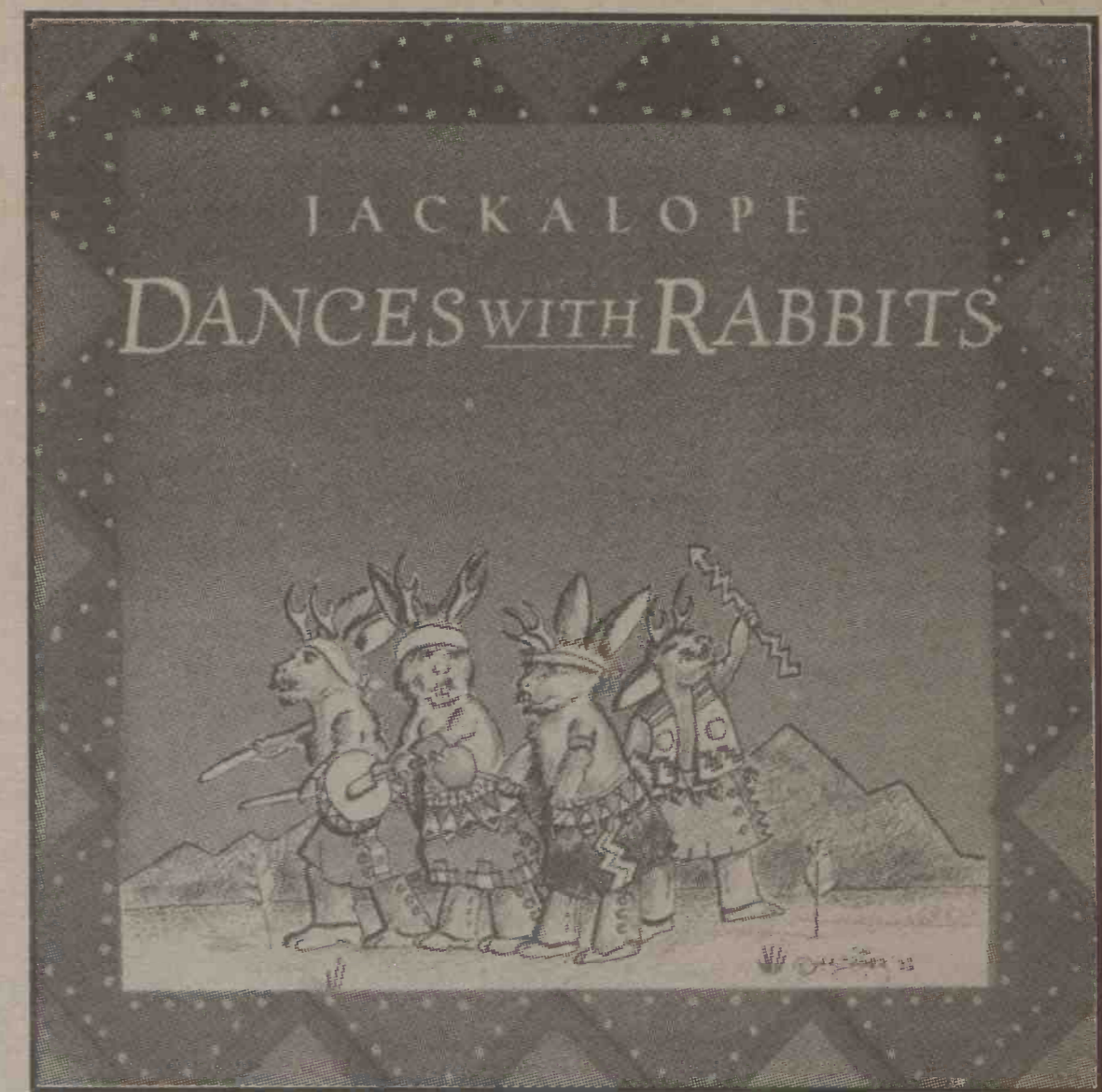
#### *Blood of the Land*

Burning Sky  
Canyon, 1996

Burning Sky smokes with the sharp grooves of a Native flute, didjeridoo, boppy percussion and Spanish guitar. The result is mind-blowing. The trio exquisitely exudes passion in their playing.

The entire 53-minute album of instrumentals is punctuated by deep, rich sounding flute solos by Kelvin Bizahaloni. Michael Bannister provides the percussion and back-up vocals, and Aaron White is on guitar and voice.

The song "Bosque Redondo" recalls the destination of the historic long walk that forcibly relocated Navajos hundreds of miles from their home in the middle of winter. Jan. 1, 1997 is the date for the official re-enactment as corporate-government powers will



be forcing the remaining 10,000 traditional Navajo (Dine) to leave their homeland of Big Mountain, Arizona.

#### *Native Tapestry*

Nakai & DeMars  
Canyon, 1996

R. Carlos Nakai and the Tos Ensemble featuring James DeMars create their audio-symphonic experiments with African percussion, piano, cello, saxophone and chamber orchestra. The album adds to the

growing number of works that combine traditional cedar flute and classical ensembles. Many of the moods are based on traditional Native melodies that serve to inspire the compositions. Although not a relatively new concept — the blending of the classics from both worlds has been attempted before. But not with the sense of maturity and confidence as found in *Native Tapestry*.

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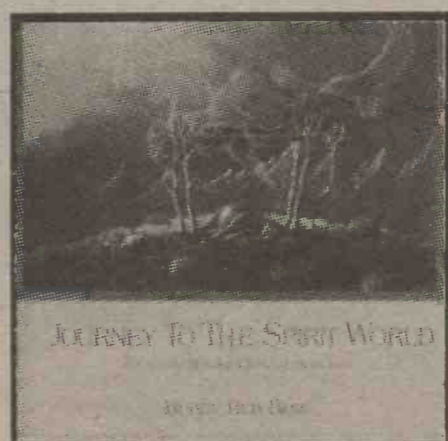


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# Book honors past and restores future

## REVIEW

By Carolyn O'Handley  
Windspeaker Contributor

*I'll Sing 'Til the Day I Die*  
*Conversations with Tyendinaga Elders*  
By Beth Brant  
116 pages, (pb.)  
McGilligan Books

This book is for anyone who's ever enjoyed sitting in the kitchen with grandmother to listen to her tell stories about what life was like in days gone by.

*Conversations with Tyendinaga Elders* is a record of the oral history of the Mohawks of the Bay of Quinte, as told by the Elders themselves.

Each chapter is a conversation with, or a recollection of, a Tyendinaga Elder. The speech is, at times, hard to follow, but what the Elders have to say is important in retracing the roots of Mohawk culture.

Author Beth Brant has recorded the memories of these people to provide an accurate account of Mohawk history which is not influenced by European historical thought.

"This is our history as passed down from generation to generation by the Elders," said Brant. "Our Elders are walking history books. They have ac-

quired lifetimes of knowledge during their stay on Mother Earth. Although there may be no specific dates attached, nor carbon-14 dating to support the accounts of this verbal history, it is the way we have recorded our story since our existence — long before Columbus, or the coming of Cartier."

Recording the verbal history of Aboriginal life is an important step in tracing the roots, language, laws and culture of First Nations in Canada.

"It is my hope that the younger citizens of Tyendinaga will read this book and learn, not just of a time long ago, but of the strength, endurance and dignity that has always been a hallmark of Tyendinaga people," explains Brant in her introduction to the book.

According to Brant, it is important that future generations understand the oppression and sacrifices their Elders endured. It is only then that they will be able to appreciate and understand who they are.

"When my mother started school, she couldn't speak a word of English," said Helena Pfefferle, one of the contributors to the book. "At that time, they wouldn't let you speak Mohawk. And when the people saw how it was, they just stopped teaching their children Mohawk. What was the use, if you were just going to be punished for it?"

Colorful dialogue and amusing anecdotes make *I'll Sing 'Til the Day I Die* interesting, informative and enjoyable reading, as in the story presented by Helen Brant Spencer, another contributor.

"I didn't think it was fair that I lost my status because I married a non-Native," said Brant Spencer. "We were given back our status, you see, and one morning I went to the post office to get my mail. 'Oh,' I says, 'just look at this. I've been a white woman for all these years. Now I'm an Indian again.' We all had a good laugh at the post office."

Understanding and appreciating the past provides the insights that today's generations need for personal and community strength. Eva Maracle and Mel Hill tell of the reserve they remember from their past.

"I've seen an awful lot of change in this reserve since I was little. Everything has changed, even the people. Changed for the worse — I'll tell you the reason why. Our family, all the folks used to help one another. We all used to help each other. Of course, there was no hospitalization either at that time. And when they was ill, if there was any illness, no matter what end of the reserve they lived, the people would take turns. All the people came to help you. And you did the same. We were all poor, but we helped one another. And I'm sad that



Amy Gottlieb

Beth Brant

we don't help one another any more like that," said Maracle.

"In them days, it was altogether different. I remember my father getting up in the morning," said Hill. "The first thing he'd do is look around at all the houses, make sure there was smoke coming out of them. If no smoke, he'd go and see what was the matter with them. Today, you could be dead before anyone would say something.

It's an awful difference."

Many of the Mohawks of the Bay of Quinte are retracing the footsteps of those who came before in an effort to restore the language, laws and culture.

This book is Brant's contribution to the restoration of her culture. Brant is a Bay of Quinte Mohawk from Ontario's Tyendinaga Mohawk Territory. She considers her writings a gift to her community.

# Cardin

By Kenneth Williams  
Windspeaker Staff Writer

WASHINGTON

Douglas Cardinal, renowned Canadian Native architect, has presented his design for the National Museum of American Indian.

This museum will be the 16th addition to the Smithsonian Institution's museum, education and research complex which occupies the National Mall in Washington, D.C.

Cardinal was chosen to design this museum in cooperation with the Philadelphia architectural firm Geddes Breese Qualls Cunningham Inc. Construction is planned to begin in 1998, with the public opening planned for the year 2002.

The projected construction cost for the museum is \$110 million US. The new museum will sit on a 1.72 hectare wedge of land on the last open space on the Mall.

According to the publication *the Smithsonian Runner*, the museum's "primary design objectives are to provide a context for the building that is respectful of the site and of nature. It is organized on principles derived from Native beliefs that reflect the universal values of Native cultures; that welcome all visitors to celebrate

# EFFECTIVE STRATEGIES

Aboriginal Youth: Healing and Counseling Strategies  
2nd National Aboriginal Conference Sheraton Winnipeg, Winnipeg, Manitoba  
October 24 & 25, 1996

## WORKSHOPS

- #1 Dealing With Suicide: A Surviving Parent's Story  
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- #2 Reaching Out to Friends in Grief  
Ms. Hedie Epp - Beyond Grief Consulting Services
- #3 Suicide Prevention: An Holistic Approach  
Mr. Art Shofley - Spiritual Care-Giver - Aboriginal Consulting Services
- #4 Helping the Helpers: Non-Directional Counselling Strategies  
Dr. Pier De Paola - O'Chiese Education
- #5 Two Native Concepts of Death and Honouring of Both  
Angaangaq - Inuit (Greenland) Drum Dance Performer and Counsellor
- #6 Optimizing Family, Community and Cultural Ties  
Mr. Dennis Whitford - MSW
- #7 Coming Full Circle  
Ms. Roberta Graham - Independent Counselling Consultants
- #8 O-Kan-Way-Ni-Moway (The Guardian)  
Mr. Roy Mason - Counselor - Brandon School Division
- #9 Recreation & Community Leadership: Healthy Alternatives for Aboriginal Youth  
Mr. Scott MacKenzie - Keewatin Community College
- #10 Strategic Aboriginal Community Planning  
Franklin Freeland, Ph.D. - Navajo Nation
- #11 Symbolic Healing  
Mr. Campbell Papequash - Seventh Generation Healers
- #12 Transitions - The Changing World of the Child  
Ms. Bev Malazdrewicz - Independent Counseling Consultants
- #13 Healing the Hurts  
Ms. Doreen Spence - Canadian Indigenous Women's Resources Institute
- #14 "I Think I Can, I Think I Can ..."  
Ms. Val Monk - Val Monk & Associates

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\* All pre-registrants will be notified by mail, phone or fax.

SAVE TIME AND MONEY BY PRE-REGISTERING BY OCTOBER 11, 1996. Pre-registrations post-marked after October 11, 1996 will not be accepted. On-site registration will be available on a space available basis beginning at 7:00 a.m. on Thursday, October 24 in the registration area of the Sheraton Winnipeg.

FOR ADDITIONAL INFORMATION AND BROCHURES, CONTACT:  
Dr. Ron Phillips, R.S. Phillips & Associates, 517 Bower Blvd., Winnipeg, MB R3P 0L7

Conference/Workshop Fees (GST included):

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A. Two Days	\$150.00	\$200.00
B. One Day	\$100.00	\$150.00

Spaces for each workshop will be limited. Each workshop is repeated on Friday. If required additional workshops may be added. Please indicate your choices of workshops. Note: Workshops are all day (5-6 hrs). You may only attend one per day. They begin at 9:00 am. You will be placed in your choices.

Thursday: 1st: \_\_\_\_\_ 2nd: \_\_\_\_\_ 3rd: \_\_\_\_\_  
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FOURTH ANNUAL FUND-RAISING GALA

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GALA

6:00 pm

7:00 pm - DINNER  
by Siksika Elders

MASTER OF CEREMONIES  
Robert Labouff  
CCAB

8:45 pm -  
Joseph  
Hereditary  
Nisga'a Tribe

9:30 pm -  
Red Thunder

10:30 pm -  
Robert Labouff  
CCAB

# Cardinal designs new Smithsonian museum

By Kenneth Williams  
Windspeaker Staff Writer

WASHINGTON

Douglas Cardinal, the renowned Canadian Native architect, has presented his design for the National Museum of the American Indian.

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According to the publication the *Smithsonian Runner*, the new museum's "primary design objectives are to provide a concept for the building that is respectful of the site and of nature; that is organized on principles derived from Native beliefs; that reflects the universal values of Native cultures; that welcomes all visitors to celebrate, share

and learn about Native cultures; and that is respectful of the existing context of the National Mall."

The National Museum of the Native American will occupy 22,500 sq. m spread over six floors. It will contain a 300-seat theatre, cafeteria and a museum shop.

There will also be a multi-use circular space. The Potomac, as this space will be called, is envisioned as the heart of the museum, because this is where visitors will begin and end their visit.

The word Potomac comes from the Aboriginal languages of the area and means "where goods are brought in."

The museum will house about one million artifacts, said Liz Hill, director of public affairs for the National Museum of the American Indian. But it will not be home to all of the Aboriginal artifacts in the Smithsonian collections.

The Smithsonian has 16 museums, she said, and everyone has their own collection of Aboriginal artifacts.

Cardinal considered it "quite an honor to design this project" in the American capitol since the Smithsonian had the choice of offering the assignment to any one of many fine architects.

He will be the first Canadian to design a building along the National Mall.

Even though this is a prestig-

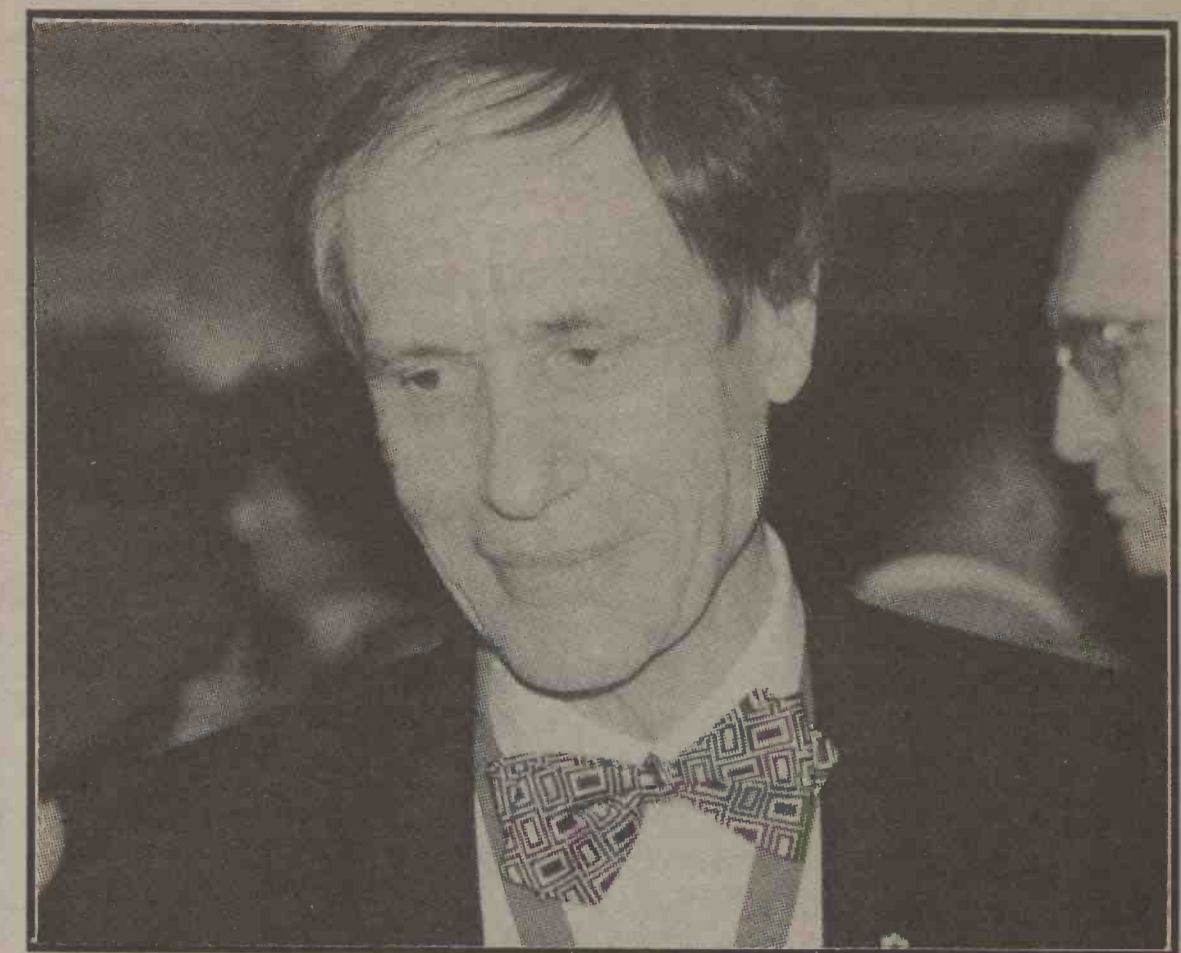
ious assignment, Cardinal is not one to start resting on his laurels. Designing this museum "is an extremely interesting adventure," he said, but he's "always moving forward and being excited by new opportunities and new adventures."

"One should continue to grow and learn and make as much of a contribution as possible," he said.

Cardinal facilitates making the client's dream a reality.

"I have my own individual approach, but it's based on a process of bringing people and their visions into reality," he said.

Cardinal has among his credits, the design of the Canadian Museum of Civilization in Hull, Que.



Douglas Cardinal

H. Ruckmann



Photo courtesy Douglas Cardinal Architects)

Model of the proposed National Museum of the American Indian Mall Museum. View is of the north side facing the National Mall.

FOURTH ANNUAL FUND-RAISING GALA

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and

**The Red Thunder Native Dance Theatre Group**

OCTOBER 18, 1996

Calgary Convention Centre, Calgary, AB

### GALA PROGRAM

6:00 pm - RECEPTION

7:00 pm - DINNER & OPENING PRAYER  
by Siksika Elder Maggie Black Kettle

MASTER OF CEREMONIES

Robert Laboucane, Executive Director  
CCAB Alberta Chapter

8:45 pm - GUEST SPEAKER

Joseph Gosnell, Sr.

Hereditary Chief and President  
Nisga'a Tribal Council of B.C.

9:30 pm - ENTERTAINMENT

Red Thunder Native Dance Theatre

10:30 pm - CLOSING REMARKS

Robert Brown, Chairman  
CCAB Alberta Chapter



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FOURTH ANNUAL FUND-RAISING GALA

Amy Gottlieb

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# Claims commission calls it quits

By Christine Wong  
Windspeaker Correspondent

OTTAWA

Fed up with the federal government's failure to act on their recommendations, all five members of the Indian Claims Commission have told Prime Minister Jean Chretien they are shutting the agency down.

In a letter sent June 27, the commissioners told Chretien the ICC should be scrapped to make way for a fully independent land claims body, which was promised by Chretien.

The ICC has completed reports on 19 specific claims, but the government has not acted on any of them. Although the commission's recommendations are not binding, the government's failure to implement even a single one in five years looks like an overwhelming rejection of the ICC's mandate. The ICC has cost taxpayers over \$20 million since its inception in 1991.

The death of the commission probably won't help public perception about land claims. A poll released in June showed that 54 per cent of Canadians think Native land claims are "unreasonable," an increase of eight per cent from two years earlier.

The ICC was set up in the aftermath of the 1990 Oka crisis. It was supposed to be an appeal body for specific claims rejected by the federal government. It was launched partially due to complaints that the land claims process is unfair, because the government makes rulings on cases it has a stake in.

"The current policy is unacceptable," said Dan Bellegarde, an ICC co-chair and first vice-chief of the Federation of Saskatchewan Indian Nations. The process is too long, he said. Some bands waited over a year-and-a-half just to get a letter from the Justice Department saying a report on their case had been received.

If the commission's recommendations happened to be in line with government policy, however, "the [government] responses were usually faster," Bellegarde noted. Bellegarde said an independent claims panel is needed "at the front end of the process, not the back end. It's a long and drawn out process."

Part of the problem is the nature of the ICC's recommendations, Bellegarde said.

"We made wide-ranging and specific recommendations that would have a big impact on Indian Affairs and government policy," he explained. Neither DIAND nor the Justice Department are equipped to deal with recommendations of that magnitude, Bellegarde suggested.

But DIAND now has two separate land claims branches, one for policy and another for negotiations, which may help remedy that situation, he speculated.

The ICC employs 40 people at its Ottawa headquarters. As the panel has added more commissioners and taken on new cases, its costs have also grown. Annual operating costs went from \$1.2 million in its first year to an operating budget of \$5.7 million for 1996-97. The ICC plans to finish reports on its remaining caseload by March 31, 1997. Discussions are underway between the AFN and DIAND regarding what will replace the ICC.

Calls for an independent land claims process have grown louder over the past few years. In 1991, the AFN asked former Indian Affairs Minister Tom Siddon to establish one, but they had to settle for the ICC, which is really a last resort review body.

And in his 1991 report, former Auditor General Denis Desautels called for DIAND to overhaul its claims process, since only eight per cent of 600 specific claims had been settled in the previous two decades.

The ICC's own frustration with the process has been well documented in letters and reports to federal officials over the past five years. In its 1993-94 annual report, for example, the commission recommended that the government respond to ICC reports within 60 days to speed the process along.

In its 1994-95 annual report, ICC called for a new claims policy "whereby Canada does not judge claims against itself." It also repeated the need for the federal government to respond in a "timely and efficient" manner to ICC reports.

There are about 225 specific claims at DIAND right now, and more than 500 on the federal waiting list. The total number of specific claims in Canada could be as high as 2,500. The federal government receives about 60 claims a year and settles about 30 of those annually.

The federal government puts claims into two main categories, comprehensive and specific. Comprehensive claims involve Native peoples who have never signed a formal treaty with the government.

Specific claims deal with existing treaties and usually involve legal wrangling over whether treaty and fiduciary agreements have been honored by the government. Comprehensive claims have generally been more successful for bands than specific claims.

Specific claims go from a band to the Indian Affairs Specific Claims branch. They then go to the Department of Justice and back to Indian Affairs, which either accepts or rejects the claim. If a claim was rejected, bands had the option of asking the ICC to review it. The ICC then reported its recommendations to the government. Now that the ICC is gone, the issue of what will replace it remains to be seen.

## News



Council for the Advancement of Native Development Officers

### Third National Conference on Native Economic Development & Annual General Meeting

CONTROLLING OUR FUTURE:

The Power of the Indigenous Economy: An International Indigenous Forum  
Radisson Hotel, Saskatoon, Saskatchewan October 27 to 30, 1996

#### WHO SHOULD ATTEND:

##### NATIVE GOVERNMENT

Elected leaders, band managers, administrators, economic development officers, development corporation managers;

##### CORPORATIONS

Community liaison workers, human resource managers, contract managers and procurement managers;

##### FINANCIAL INSTITUTIONS

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##### GOVERNMENT

Federal & Provincial officials involved with Native affairs, resource management, environment, economic development, advanced education and social welfare;

##### POST-SECONDARY INSTITUTIONS

Program directors, with significant Native student enrolment;

##### PROFESSIONALS

Accountants, lawyers, business consultants.

This conference will assist key resource people in Native communities to network with each other, make valuable contacts, build relationships with outside organizations and institutions, and get an insight into emerging trends, nationally and internationally in the Indigenous economy.

CANDO is proud to join the Federation of Saskatchewan Indian Nations and the Saskatchewan Indian Federated College in celebrating their fiftieth and twentieth anniversaries, respectively. Join us to celebrate years of success and years of promise!

For more information, please contact: 1-888-294-4447



Council for the Advancement of Native Development Officers

### 1996 Economic Developer of the Year Awards

for

Outstanding Achievement & Contributions to  
Aboriginal Economic Development

RADISSON HOTEL, SASKATOON, SASKATCHEWAN OCTOBER 29, 1996

## CALL FOR NOMINATIONS

NOMINEES OR CANDIDATES CAN BE:

- Aboriginal or non-Aboriginal
- corporation
- community
- government department
- organization
- post secondary institution
- an individual
- financial institution, or
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Eligibility Criteria is flexible.

This year you can nominate someone by sending a two page letter outlining why you believe your nominee should be considered for recognition. Their contributions can be big or small. Often community-based, creative and innovative solutions to local problems of development are the most important contributions

**SELECTION PROCESS:** The CANDO National Board reviews the nominations and makes the selections for Recognition Awards. There are no pre-determined categories. Once the selections are made the Recognition Award Recipients are contacted by the CANDO National Office and become nominees for Economic Developer of the Year, 1996. Then the Registered Delegates at the CANDO Annual Conference are provided with background information on each of the Recognition Award Recipients and nominees for Economic Developer of the Year. The delegates select the Economic Developer of the Year by preferential ballot. The selection is announced at the CANDO President's Dinner on Tuesday evening, October 29, 1996, at the end of the Third Annual CANDO National Economic Development Conference at the Radisson Hotel in Saskatoon, Saskatchewan, October 27 - 30, 1996.

Send your nominations by Friday, September 20 to:

CANDO Recognition Awards 1996  
Suite 240, 10036 Jasper Avenue  
Edmonton, Alberta T5J 2W2  
or fax: (403) 429-7487

RECIPIENTS IN 1995 WERE:

Meadow Lake Tribal Council,  
Economic Developer of Year 1995  
Albert Diamond, Recognition Award  
Opaskwayak Cree Nation, Recognition Award  
Syncrude Canada Limited, Recognition Award

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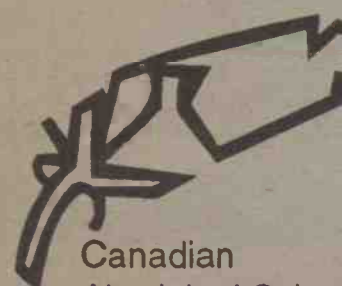
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Speakers will include:

- Political Leaders: First Nations, Canadian Government
- First Nations Elders & Teachers from Indian Affairs
- Representatives of the Police & Military
- Youth Representatives

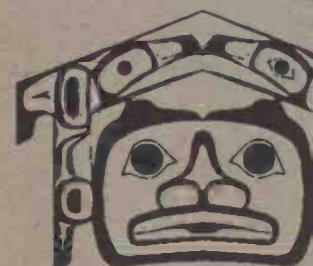
For more information



Canadian Aboriginal Science & Technology Society

CAST '96 Conference

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CASTS Conference Co-ordinator  
First Nations House of Learning  
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## Conferences

### THE ASSEMBLY OF FIRST NATIONS

invites you to the

## First Nations Traditions of Non-Violence CONFERENCE

October 9, 10, & 11, 1996

Squamish Nation Recreation Centre • 100 Capilano Road • North Vancouver, B.C.



#### Conference Objective:

- To initiate a program of action to achieve First Nations social justice based on concepts of non-violence and civil disobedience;
- To address the internal, self-inflicted violence in our lives that affects our people in different ways including family violence, suicide, self-hatred and anger;
- To advance our First Nations destiny by constructive programs of action that create opportunities and development from all our people through non-violent direct action;
- To reaffirm our Indigenous histories, traditional teachings and values.

#### Speakers will include:

- Political Leaders: First Nations & Canadian Governments
- First Nations Elders & Medicine Peoples
- Teachers from India: Disciples of Gandhi
- Representatives of the State: Police & Military
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- Traditional Teachings & Values of Peace and Non-Violence
- Family Violence, Suicide & Addictions
- Concepts of Non-Violence from India
- State Violence
- Civil Disobedience & Direct Actions

For more information, please contact the Assembly of First Nations at (613) 241-6789.

## Sacred lands: Conflicts and resolutions

The 1990s have brought home ever more forcefully to the Canadian public the knowledge that Indigenous peoples of Canada are prepared to fight to protect lands they consider to be sacred.

While this has been evident throughout Canadian history, it was certainly the blockade at Kanesatake and the standoff at Oka during the summer of 1990 that left an indelible mark on the Canadian psyche. The brief mention of Oka is enough to bring vibrant memories to many Canadians.

During 1995, First Nations protection of land they considered sacred, and the subsequent police involvement, once again ensured that sacred lands were front page news.

It is because of this that several organizations have come together to organize a conference of Indigenous peoples, academics, policy makers and other interested public to discuss sacred lands. We need to open the discussion and debate of public policy regarding such lands. We need to learn from each other, and the representatives of other countries and jurisdictions, why sacred lands need to be honored and how this respect can be practically implemented.

The departments of Native Studies from four universities, three voluntary organizations committed to the environment, and three Native organizations, have joined together to coordinate an important conference called Sacred Lands: Claims and Conflicts. It will be held Oct. 24 to 26.

The conference is to take place in Winnipeg prior to the annual powwow which has become a premier event in North America. One of the co-sponsors, the Association of Canadian Universities in Northern Studies, will be holding its annual meeting at the conclusion of the conference to enable more academics to combine meetings and assure their attendance.

For more information, contact the organizers through the Native Studies Department of the University of Manitoba.

Participants hope to learn from the Treaty of Waitangi Tribunal of New Zealand, the Aborigines of Australia, the Maya of Mexico and Guatemala, what is at stake in protecting sacred lands, what is happening and what needs to be done in these jurisdictions.

They hope to learn from these Indigenous people and from Native North Americans the approaches that have worked; the location of places that show true respect to Indigenous peoples and their sacred lands, and where there are problems.

More fundamentally, we need to ask why sacred lands are important to Indigenous peoples and to all of us.

The World Wildlife Fund and its endangered spaces campaign of 10 years is assisting in promoting the priorities of conservation. Indigenous voices need to be heard, as well.

What is most hurtful to relations between First Nations and governments, and First Nations and the general public, is the fact that once the barricades came down, none of the issues that Canada has faced are resolved.

Ownership and control of "The Pines" at Kanesatake, where town residents wanted to extend a golf course onto Mohawk burial land, is still not resolved.

There is a withdrawal of people from the fiery conflict, but no settlement of the issue of Tecumseh's burial place near Ipperwash, Ont. has been reached.

A private land owner has agreed to allow Native people to continue to hold a Sundance ceremony near Gustafson Lake, B.C., but there is no assurance that such a standoff, as occurred in September, 1995, would not happen again.

In British Columbia, people point to the setting aside of a national park on the Queen Charlotte Islands and Lyell Island as evidence of recognition of sacred lands and partnership with First Nations. The reality is otherwise. Miles Richardson of the Haida Nation will speak to these issues.

George Erasmus, co-chair of the Royal Commission on Aboriginal Peoples, and former head of the Assembly of First Nations, has written of the Canadian experience:

"...our [First Nations'] experience with conservation lands, waters, parks has been very discouraging. So far, in many cases where parks have been created, the federal government has made solemn promises that our lifestyles and cultures would be allowed to continue without restriction. Yet, once regulations come into effect, we find ourselves relegated to the level of other users who do not possess Aboriginal or treaty rights. Rules and regulations are brought into being that not only jeopardize our traditional way of life, but also restrict or purport to eliminate our legal rights. For example, we can no longer take plants and medicines, pitch tents, start fires, carry firearms, or carry out our lifestyle."

Indigenous peoples around the world are warning that endangered lands endangers their culture, while protection of sacred lands ensures the continuation of culture and languages that pre-date history, from a time beyond memory.

We have planned. We have found a tremendous amount of interest across the board, and with the assistance of the Center for Sustainable Development and the World Wildlife Fund, we expect that the private and government sectors will participate to a great extent.



Canadian  
Aboriginal Science  
& Technology  
Society

## C.A.S.T.S. '96

### Celebrating Scientific Success, Maintaining Cultural Integrity

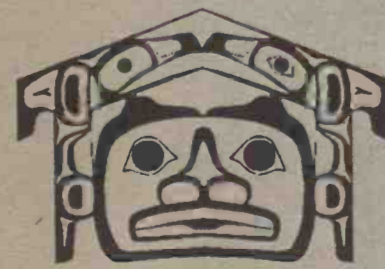
September 26 - 28, 1996

Vancouver Delta Airport Hotel & Marina

The First Nations House of Learning at the University of British Columbia is proud to host the fourth annual conference of the Canadian Aboriginal Science and Technology Society. CASTS '96 will bring together educators, researchers, students, practitioners and corporations from a range of scientific and technologically based fields. It will celebrate successes in Aboriginal science and technology while looking at some exciting innovations First Nations peoples have brought to these fields. The conference will also examine how Aboriginal people face the challenge of maintaining cultural integrity in the midst of change.

CASTS '96 will feature over 30 informative sessions with speakers like Douglas Cardinal, a Metis architect whose work is internationally recognized; and Albert Rock, the 1996 recipient of the National Aboriginal Achievement Award for science and technology. Corporations, First Nations organizations, Elders, teachers and students will give representations on the environment and natural resources, technology, education, graduate research and career exploration. The two day conference will also include a traditional west coast feast at the First Nations Longhouse at UBC.

To register for the conference or for further information call the number to the left. Space is limited so register today!



First Nations House  
of Learning, UBC

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# HIV/AIDS:

## Not just a white man's disease

By Mona M. Smith  
Windspeaker Contributor

AIDS is a disease that does not discriminate. It is spread not because of who we are, but because of what we do. AIDS is not the "white man's disease". AIDS is not the "gay disease". You do not need to move to a big city to be vulnerable to the disease. There is an alarming increase in AIDS cases in rural populations.

It is time for a review of the facts about AIDS. AIDS is a life threatening disease which weakens the body's immune system. AIDS affects us by making it difficult for our bodies to protect us from other diseases. These other diseases can kill.

HIV is the virus that is thought to cause AIDS. A person can be infected with HIV for years before developing symptoms. During this time a person may appear perfectly healthy. But any infected person, whether he or she is feeling well or looking well or not, is able to spread the virus to another person.

AIDS is spread in three main ways. One way AIDS is spread is through unprotected sex. The second way that AIDS is spread is through the sharing of needles or syringes. The third way AIDS is spread is from an infected mother to her unborn baby.

When we know the ways that AIDS is spread, then we also know the ways to prevent the spread of AIDS. We can protect ourselves in our decisions about sex. We can decide not to have sex. We can decide to always use condoms. We can decide to not use IV drugs, and if we are using drugs with needles to never share needles.

AIDS is not spread by working with an HIV infected person, by hugging a person with AIDS, by sneezing, coughing, by using water fountains, by telephones, by sweat, tears, or toilet seats.

We are all vulnerable to AIDS, because no one is immune to AIDS. Not because they are married, or single or because they live on a reservation. We are also fully capable of preventing HIV. We are capable of choosing responsible decisions. We are capable of talking about HIV-AIDS with the people around us. We are capable of caring enough about each other to learn about AIDS. We are capable of moving past apathy and recognizing the dangers to our people. We are capable of stopping the spread of AIDS.

## Condoms make sense

Used correctly, latex condoms are one of the most effective ways to protect yourself and your partner from sexually transmitted diseases, including AIDS.

Condoms protect you by preventing contact with body fluids, such as semen, blood, and vaginal fluids, that could be carrying HIV, the virus that causes AIDS.

Latex, which comes from the milky sap of rubber trees, is strong and forms an effective barrier against disease. The package of condoms that you purchase should say for disease prevention. Latex condoms with nonoxynol nine provide the most protection. Natural, or lambskin condoms, are not effective for disease prevention. To repeat, natural or lambskin condoms are not effective for disease prevention.

Proper storage of condoms is essential. Condom manufacturers place labels on packaging cautioning against carrying a condom in your wallet or in the glove compartment of your car for more than a few hours. Tests carried out by Dr. Gary Glasser, assistant professor of obstetrics and gynecology at Emory University in Atlanta, suggest that it is unsafe to use a condom that has been carried in a wallet for more than one month.

No matter where condoms are carried, condoms should be kept in temperatures below 37 degrees C or 100 degrees F.

Most condom failure comes from putting them on the wrong way, and not from improper storage.

Practice with condoms before you are actually in a situation where you will need to use one. Once you know what you're doing, it is very easy. The rolled rim of the condom always goes to the outside. You can feel this even in the dark.

Be cautious about lubricants. If you need additional lubrication during sex, always use water-based lubricants, like KY or H-R jelly, or better yet, a lubricant that contains nonoxynol-9, a spermicide which also kills the AIDS virus. Never use oil-based lubricants because they can weaken condoms. Never use: petroleum jelly (vaseline), cooking or vegetable oil, mineral oil, baby oil, massage oil, butter, or oil-based creams.

**Dr. Joseph J. Starko**

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# AIDS

## NORTH AMERICAN FOREST FORUM

FROM FORESTRY TO FORESTS

Crossways-in-Common September 26 - October 2, 1996  
222 Furby Street, Winnipeg, Manitoba, Canada

To convey to the WCF (World Commission on Forests) common concerns arising out of the diverse experience throughout the region.

CONFIRMED SPEAKER:

Matthew Coon Come, Grand Chief, Grand Council of Cree

For information about the North American Forest Forum, please contact:

N.A.F.F., #2 - 70 Albert Street, Winnipeg, Manitoba, Canada R3B 1E7

Ph: (204) 947-3081 Fax: (204) 947-3076

e-mail glekor10@freenet.mb.ca or on the internet at <http://www.xpressnet.com/naff/>

The organizers hope that the North American Forest Forum will act as a catalyst for a North American strategy for forests throughout the region. The Forum will place forest issues in the context of the broader issues including social, economic and environmental concerns

World Commission on Forests & Sustainable Development North American Hearings  
September 30 - October 2

SEPTEMBER 25, 26 AND 27, 1996

## Men's Wellness Conference

Saskatoon Inn  
Saskatoon, Saskatchewan

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2. Relationships
3. Sexuality
4. Self-Esteem
5. Creative Healing Processes
6. Leadership and Wellness
7. HIV - AIDS
8. Cycle of Addictions and Trauma
9. Gambling - The New Addiction
10. Healthy Grieving
11. Men and Violence
12. Identity to be an Indian
13. Spirituality - What's it all about
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Three full days - Elders Wellness Workshops

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For more information, contact: Anita Jackson: 306-425-2183 ext. 289 or fax: 306-425-3544



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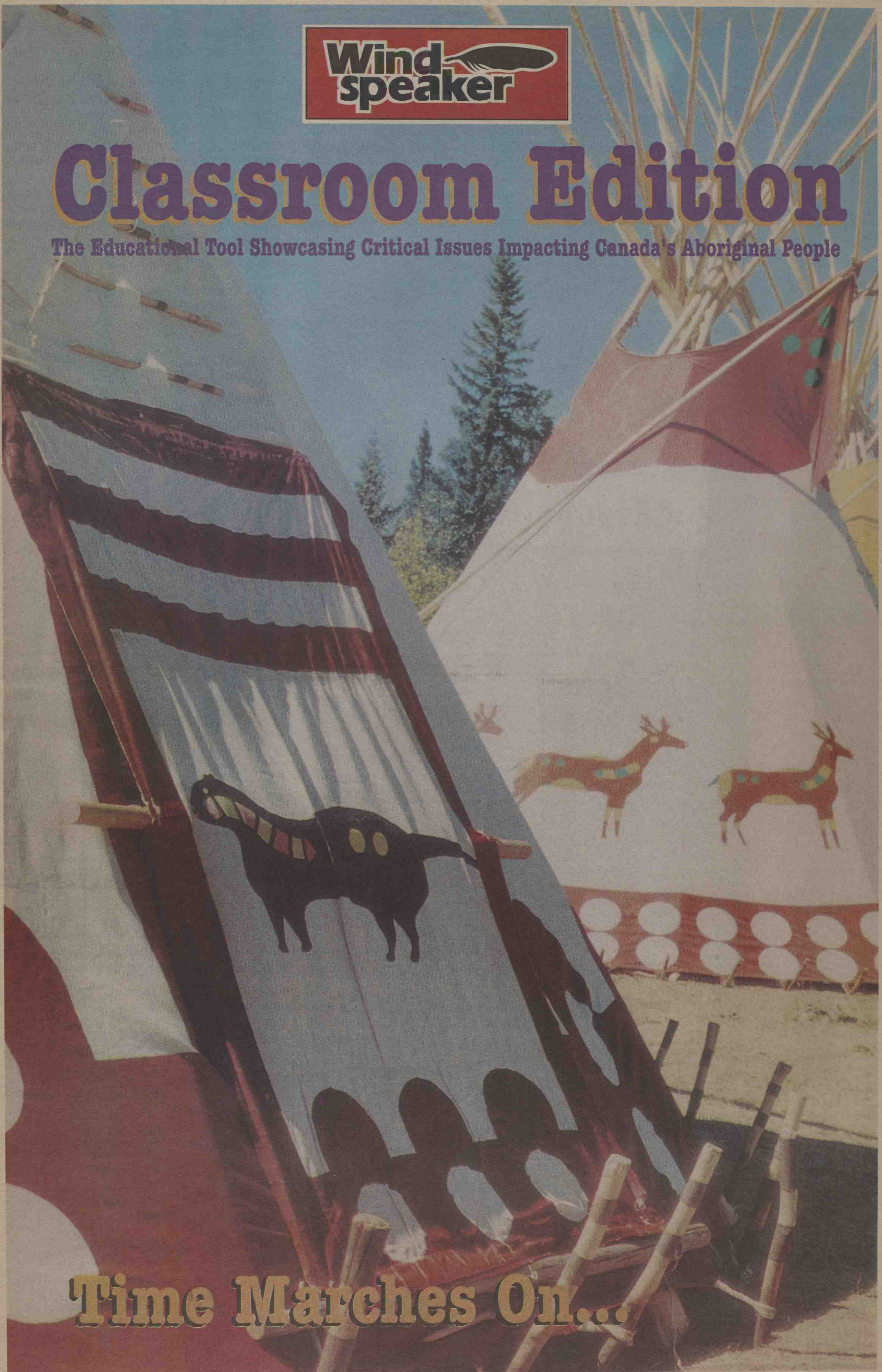
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**96**



# Classroom Edition

The Educational Tool Showcasing Critical Issues Impacting Canada's Aboriginal People



## Time Marches On...

# Windspeaker's Classroom Edition

## vision

Canada's Aboriginal youth continue to face tremendous pressures. Educational and economic opportunities are often limited. Moreover many youth feel they must choose between traditional ways and trying to fit in with Canadian society at large. Like most youth, they also feel that their thoughts and opinions are ignored.

There is no question that Aboriginal youth need to access information and news on issues that will impact the future. As tomorrow's leaders and decision makers, they need to be exposed to a

variety of viewpoints, so that they may better make informed decisions for themselves and for their communities. This is the vision of *Windspeaker's Classroom Edition*.

The information in *Windspeaker's Classroom Edition* will also be useful to adults and community leaders who may wish to explore certain issues more in depth and consider other viewpoints on topics they feel strongly about.

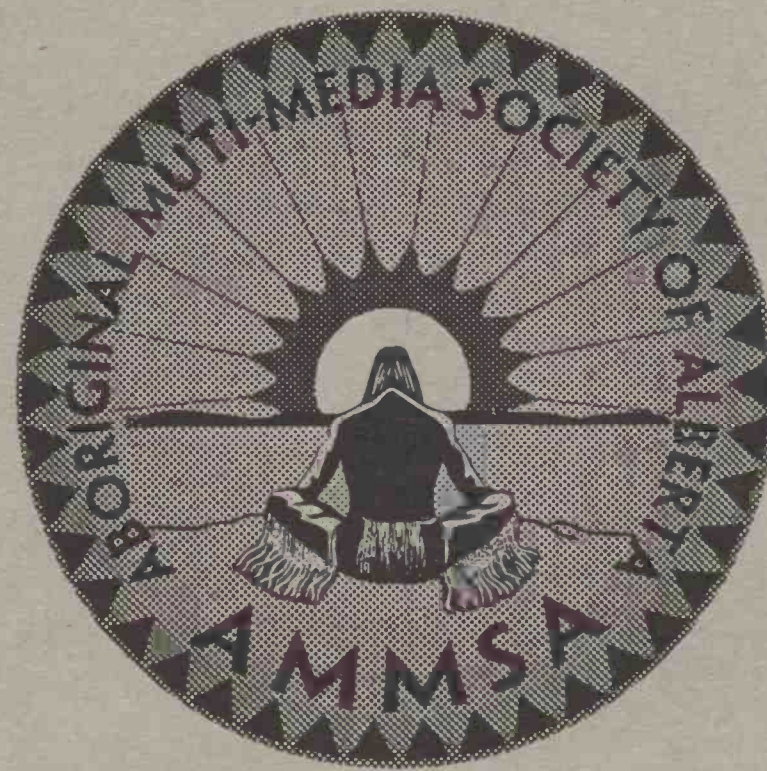
Further, many non-Aboriginal people do not understand the issues that impact Aboriginal people. *Windspeaker's Classroom Edition* is intended to break down barriers and increase understanding between cultures.

## thanks

This second *Windspeaker Classroom Edition* would not have been possible without the shared vision and commitment of our corporate sponsors. The Aboriginal Multi-Media Society of Alberta

(AMMSA) continues to show its commitment to the role education can play in securing a better future for our youth by underwriting this second *Windspeaker Classroom Edition*.

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## extra copies

*Windspeaker's Classroom Edition* is available at no charge to youth centres, schools and education centres. If you would like to receive additional copies please call *Windspeaker* toll free at 1-800-661-5469, fax us your order at 1-403-455-7639 or E-mail us at [subs@ammsa.com](mailto:subs@ammsa.com). We will get the Classroom Edition to you as quickly as possible.

We want your input on our Classroom Edition. Please get involved in improving future editions. Students, teachers, educators, community leaders – your views and opinions are important to us and readers of future editions.

We welcome your letters, phone calls, and faxes. Letters and faxes must be signed and include an address and phone number if they are to be considered for publishing in the next Classroom Edition in March, 1997!

LETTERS: Windspeaker 15001-112 Avenue, Edmonton, Alberta T5M 2V6  
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## comments

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This project was completed without government financial support.

Cover Photo: Healy Family Tipi (Kainai) at Tribal Days '96  
by Paul Macedo

## staff





One Day Seminar

# CORPORATE ABORIGINAL RELATIONS: *Best Practices & Creative Approaches*

- ▷ *Creative Approaches to achieving greater Aboriginal participation in the workforce and in the Canadian economy*
- ▷ *Aboriginal Procurement and Contracting: Hear about the Federal Government's new Aboriginal Procurement Policy; as well as current practices in Canadian corporations to contract with Aboriginal businesses*
- ▷ *How Corporate Canada is building win-win relationships with Aboriginal People*



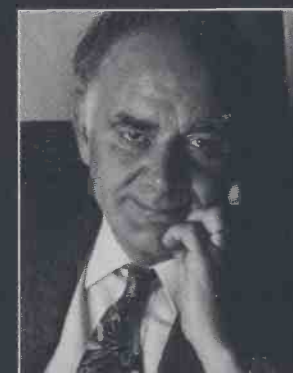
*Chief Manny Jules  
Chairman,  
Indian Taxation  
Advisory Board*



*Pamela Sloan  
Author - Corporate  
Aboriginal Relations:  
Best Practice  
Case Studies*



*Michel Blais  
National Manager  
Aboriginal  
Workforce  
Participation  
Initiative*



*Jim Carbery  
Deputy Mayor  
Municipality of  
Wood Buffalo*

**October 1, 1996  
Calgary**

**Luncheon Speaker:  
Jim Carter,  
Syncrude Canada Ltd.**

**October 3, 1996  
Vancouver**

**Luncheon Speaker:  
John Holdstock,  
KPMG Consulting**

**October 10, 1996  
Ottawa**

**Luncheon Speaker:  
Ethel Blondin-Andrew,  
Secretary of State (Training and Youth)**

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# CORPORATE ABORIGINAL RELATIONS: Best Practices & Creative Approaches

## About the CANDO Seminar

Relationships with Aboriginal people are increasingly important to corporate Canada. Aboriginal people are the fastest-growing segment of the Canadian population. Aboriginal leaders across the country are seeking fairness for their people and opportunities to become economically self-reliant. Land claims and self-government are redefining the role that Aboriginal people play in Canadian society.

This seminar provides a unique insight into how corporate Canada is responding to this business imperative. It draws from case studies of 38 leading corporations across Canada that have put in place successful programs to create jobs and business opportunities for Aboriginal people and develop cooperative and mutually beneficial partnerships with Aboriginal communities. The seminar highlights how effective Aboriginal relations strategies make good business sense, translating into win-win situations that benefit Aboriginal people and companies alike.

*Corporate Aboriginal Relations* is designed to be a practical, interactive session. It will provide practical examples of real-life situations that others can learn from, replicate and adapt. Seminar participants will receive:

- Information and insight from leading experts in Aboriginal - Corporate relations
- Opportunities to share experiences and learn from others about how to build positive relations with Aboriginal people
- Reference materials, including a copy of the book, *Corporate Aboriginal Relations: Best Practice Case Studies*.

## Who Should Attend this Seminar?

A wide range of people who want to understand how to improve employment and business opportunities for Aboriginal people and to develop partnerships with Aboriginal communities.

- **Employers** will find examples of practical and tested ways to improve the recruitment, advancement and retention of Aboriginal employees.
- **Corporate Executives** will learn how purchasing policies and programs can increase contracting opportunities for Aboriginal entrepreneurs and communities.
- **Aboriginal Community Leaders**, economic development officers and businesses will find concrete examples of how mutually beneficial arrangements have been structured with non-Aboriginal partners.
- **Government Officials** will gain valuable insight into policy, program and funding initiatives that have served as catalysts for change and action in corporate Aboriginal relations.
- **Industry and Professional Association Executives** will find examples of how to give leadership to their industry and help their members to do more collectively than they could do alone.
- **Union Leaders** will be interested in the experience of companies that have formed partnerships with unions to ensure the long-term success of the Aboriginal relations strategy.
- **Educators and Trainers** will find the sessions useful for designing their own educational programs as well as a teaching tool.

# Profiles of Seminar Leaders:

## Pamela Sloan: Author and Consultant Corporate Aboriginal Relations

Pamela Sloan is a principal of Hill Sloan Associates Inc., an economics and management consulting firm that has developed specialized expertise in documenting, analyzing and benchmarking corporate practices, particularly those relating to workforce diversity, workplace training, economic development and Aboriginal relations.

Ms. Sloan is a graduate of McGill University and has an MA in Economics from Cambridge University. Formerly Vice-President Economic and Public Affairs at the Toronto Stock Exchange, she has also worked in professional positions with the Royal Bank, the Ontario Ministry of Industry and Trade and the Federal Department of Finance. Pamela Sloan and Roger Hill co-authored *Corporate Aboriginal Relations: Best Practice Case Studies*.

## Chief Manny Jules: Chairman Indian Taxation Advisory Board (ITAB)

Manny Jules, Chief of the Kamloops First Nation, is a recognized authority on Indian taxation issues and policies and one of the most respected Chiefs in Canada involved in the Aboriginal sector of the economy. Since 1990, Chief Jules, on behalf of the Indian Taxation Advisory Board, has advised the federal government on Indian taxation matters while ITAB officials provide public education for the Aboriginal and non-Aboriginal communities and leaders. Chief Jules will dispel some myths about Indian taxation and shed some light on new policy options that may help increase Aboriginal employment in Canada.

Chief Jules is a founding member of the Shuswap Nation Tribal Council, comprised of ten Chiefs representing southern Shuswap communities. Chief Jules also helped establish All Nations Trust Company, a financial institution located on the Kamloops Indian Reserve and dedicated to assisting First Nation communities and individuals in British Columbia.

## Jim Carbery: Deputy Mayor Regional Municipality of Wood Buffalo

Jim Carbery grew up in Northern Ireland. Jim probably never dreamed he'd one day be named honorary chief at a First Nation in northern Alberta. But since joining Syncrude as senior advisor for the Aboriginal Development Program in 1982, Jim has earned the respect of the local Aboriginal communities for his dedication. Jim's work is based on a community development model, but no two days are ever the same for him. "Putting it broadly, my work involves building bridges between Syncrude and the local communities. I believe in focusing on results and helping those people who want to help themselves. I get my kicks out of seeing Aboriginal business succeed, and young Aboriginal people becoming successful."

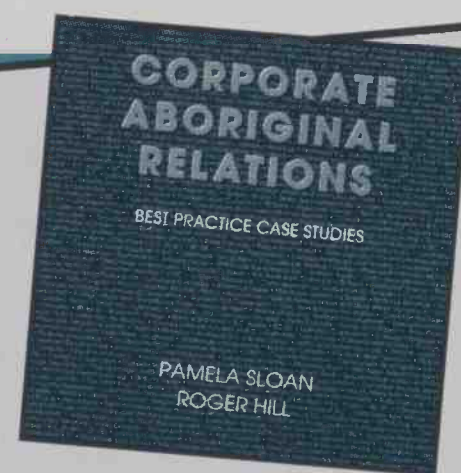
## Michel Blais: National Manager Aboriginal Workforce Participation Initiative (AWPI)

Michel spent the first nine years of his career as an educator. He joined the Federal Public Service in the early 70's and, over the past eighteen years, has been involved in areas dealing with the employment training and community economic development of Aboriginal people. AWPI's mandate is to work with Aboriginal organizations, governments and private sector employers to facilitate the recruitment, promotion and retention of Aboriginal people in the workplace.

Mr. Blais will provide an overview of labour market and socio-economic statistics related to Aboriginal people across Canada. This will help put some of our discussion into context.

## SEMINAR AGENDA

9:00 am	Welcome and Opening Remarks	12:00 pm	Luncheon
9:15 am	Demographic Overview of Workforce Participation by Aboriginal People Michel Blais, National Manager Aboriginal Workforce Participation Initiative	1:00 pm	Luncheon Speaker
9:45 am	Aboriginal Corporate and Community Relations: Creative Approaches Jim Carbery, Deputy Mayor Regional Municipality of Wood Buffalo	1:30 pm	Corporate Aboriginal Business Development Initiatives: Education, Employment and Business Development Overview by Pamela Sloan, Hill Sloan Associates Inc. Corporate Presenters with Aboriginal Partners - See next page
10:45 am	Indian Taxation Options Manny Jules, Chairman Indian Taxation Advisory Board	4:15 pm	Wrap-up Discussion Facilitated by Robin Wortman, National Director, CANDO
11:30 am	Pre-lunch Reception	5:00 pm	Seminar Concludes



## CORPORATE PRESENTERS

### Calgary October 1, 1996

LUNCHEON SPEAKER: Jim Carter,  
C.O.O. & Vice President, Operations -  
Syncrude Canada Ltd.

MODERATOR: Robert Laboucane,  
Canadian Council for Aboriginal Business

Hope Henderson,  
Advisor, Aboriginal Resources  
NOVA Gas Transmission Limited

Dona Racette,  
Manager, Employee and Organizational  
Development - SaskEnergy

### Vancouver October 3, 1996

LUNCHEON SPEAKER: John Holdstock,  
Partner, KPMG Consulting  
"Cost/Benefit Analysis of B.C. Land Claims"

MODERATOR: Chris Robertson,  
Senticom Management Alliance

Clarence Chabot, Departmental Advisor,  
Aboriginal Peoples Program, Human  
Resources Branch, Revenue Canada

Doug Halverson,  
Manager, Community Affairs  
Westcoast Energy Inc.

Chief Bud Napoleon,  
Saulteau First Nations

Milton Wood, Economic Development  
Councillor, Saulteau First Nations

### Ottawa October 10, 1996

LUNCHEON SPEAKER:  
Ethel Blondin-Andrew, Secretary of State,  
(Training and Youth)

MODERATOR: Harold Tarbell,  
Director, Aboriginal Liaison Directorate

Cameron Brown,  
National Director, Aboriginal Business, CIBC

Judy Jaeger, Managing Director,  
Diversity and Corporate Programs, CIBC

Marv McKay, Division Manager Mitigation  
Management, Manitoba Hydro

Robert Kelly, Group Chief Contracting Policy  
Treasury Board Secretariat



## CORPORATE

## ABORIGINAL RELATIONS:

### Best Practices & Creative Approaches

October 1, 1996 • Calgary

October 3, 1996 • Vancouver

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### CREATIVE APPROACHES TO ABORIGINAL EMPLOYMENT

The public policy objective: to increase the number of Aboriginal people in the workforce.

Corporations and governments are right-sizing their organizations to respond to a much more competitive world economy. This creates new challenges for human resource managers, especially employment equity managers, as they strive to meet the public policy objectives.

Creative approaches to Aboriginal employment: employment equity focuses on direct hiring, however there are other ways to increase Aboriginal participation in corporate environments. Leaders in corporate Aboriginal relations use purchasing, contracting, joint ventures and other partnership arrangements to provide other types of employment for Aboriginal people and many other benefits to Aboriginal communities.

### How to Register

FAX: (416) 925-1709

Reserve your place by faxing the completed registration form.

Include credit card information for payment, or send your cheque by mail.

MAIL: Send your completed registration form and cheque to:

CORPORATE ABORIGINAL RELATIONS

1070 Royal York Road

Toronto, Ontario M8X 2G7

QUESTIONS?: Call (416) 925-0866 or toll free (800) 443-6452 9am-5pm ET

### Registration Fee

Fee for the one day seminar is \$450. Additional registrants from the same company or organization pay only \$350, when delegates register at the same time. Payment must be received in advance of the program. Please make cheques payable to CORPORATE ABORIGINAL RELATIONS. We also accept VISA and MASTERCARD.

All paid registrants will receive a copy of the book *Corporate Aboriginal Relations: Best Practice Case Studies* to use as reference material. Early registrants will receive a copy in advance. Those who register after September 23 will receive their copy at the seminar.

### Cancellations

Refunds, less a \$50 fee for administration costs, will be given for cancellations received in writing by one week prior to the seminar date. We regret that refunds cannot be given after this date. Delegate substitution is permitted at all times.

### Seminar Venues

Calgary: Calgary Chamber of Commerce, 517 Centre St. S., Tel: (403) 750-0400

Vancouver: Metropolitan Hotel, 645 Howe Street, Tel. (604) 687-1122

Ottawa: Delta Ottawa, 361 Queen Street, Tel. (613) 238-6000

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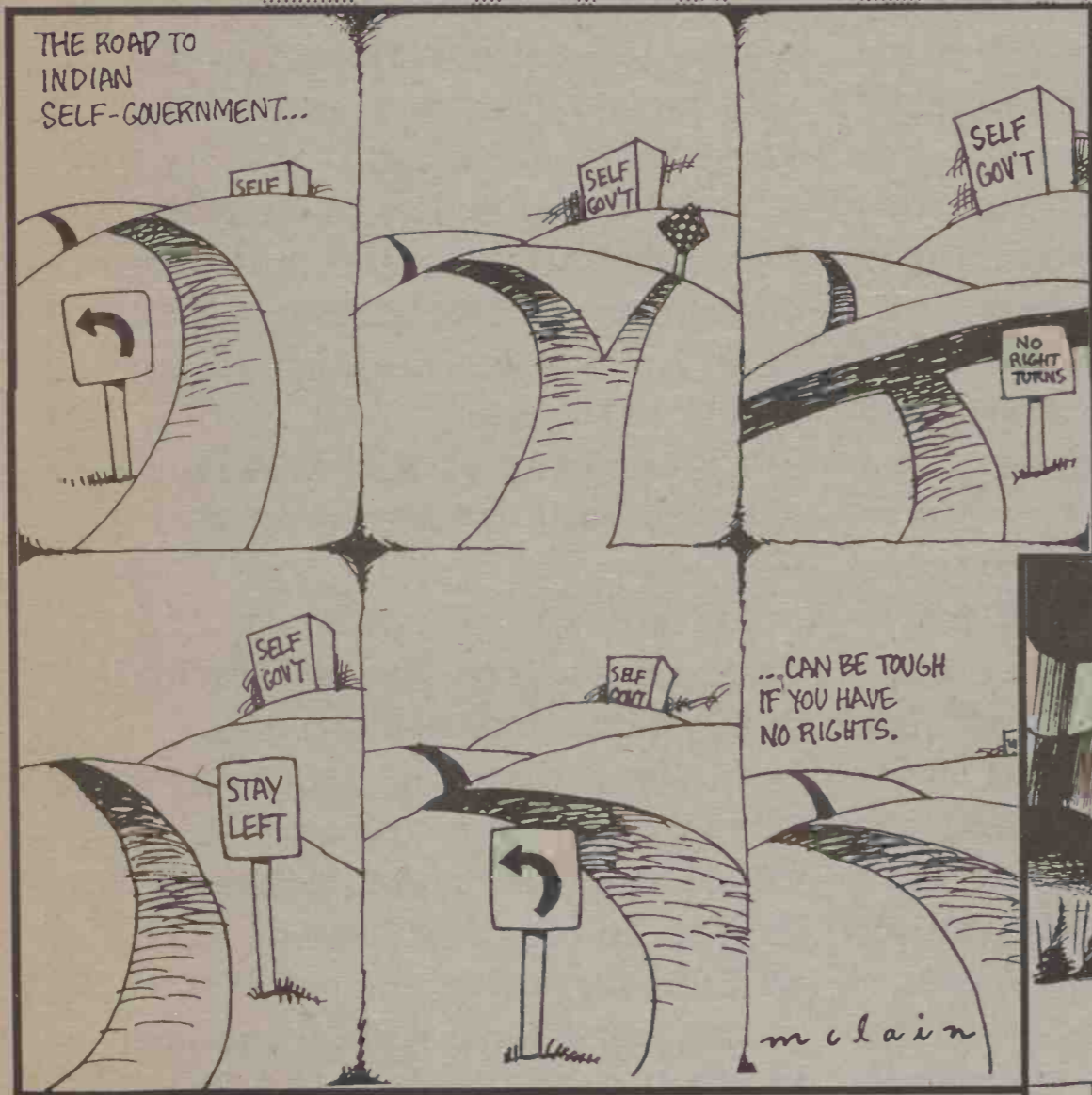
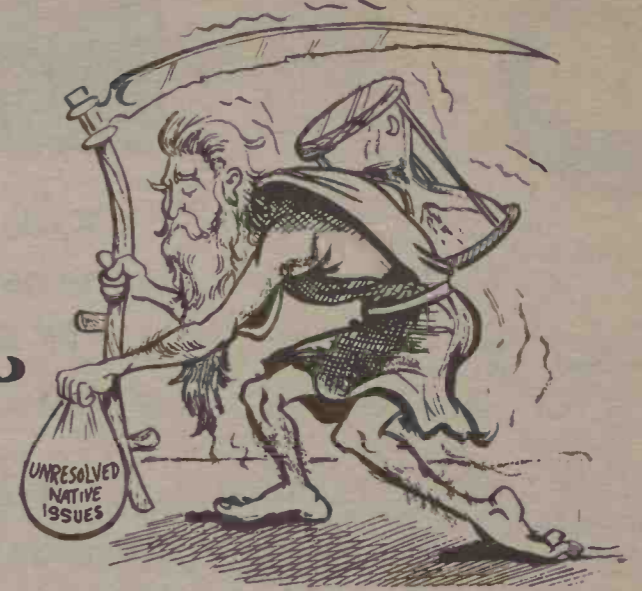
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# time marches on...



1987



1991



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1995

## Self-government plan released

By Linda Caldwell

OTTAWA

The Liberal government's plan for self-government has met with almost universal condemnation from Native leaders who say the plan will turn First Nations into municipalities.

The plan calls for individual negotiations with each First Nation. Items that could be turned over to their jurisdiction include education, health, social services, policing, membership, land and natural resources management.

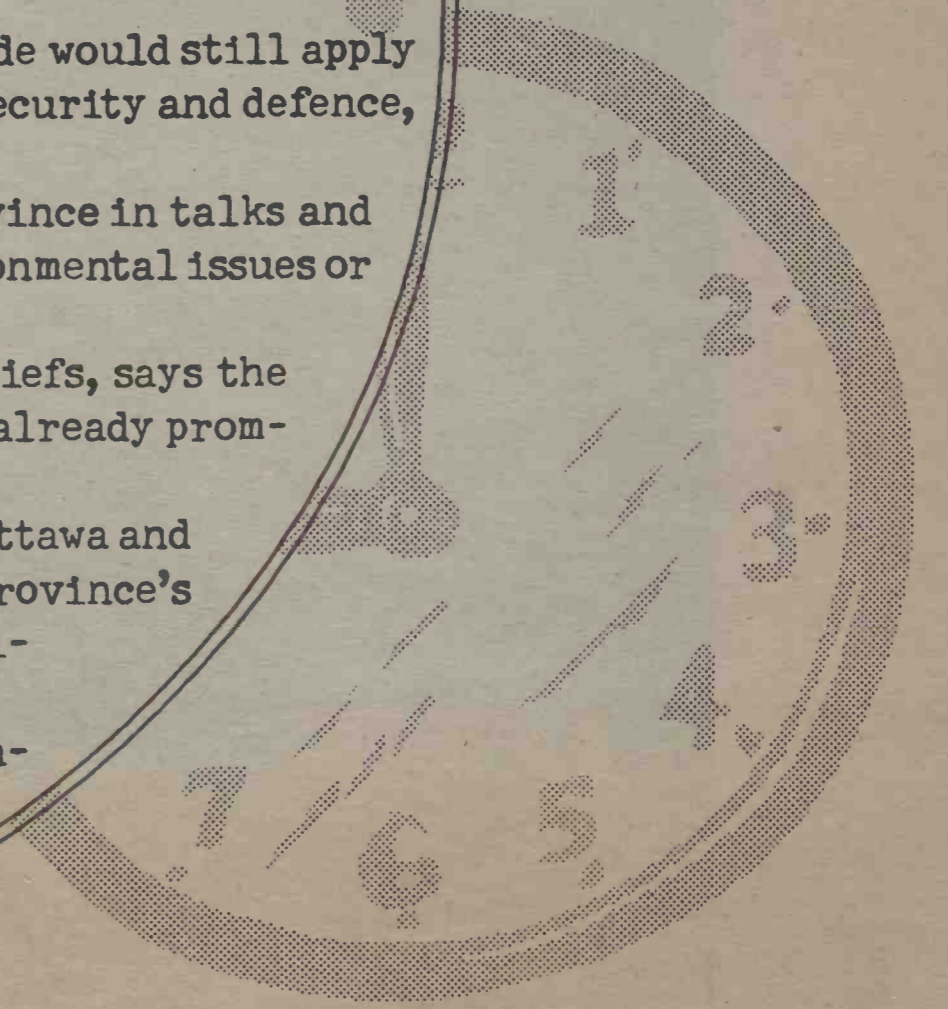
The Charter of Rights and Freedoms and the Canadian Criminal Code would still apply and the federal government would retain responsibility for national security and defence, international treaties and security of national borders.

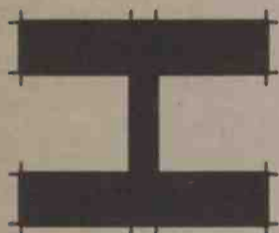
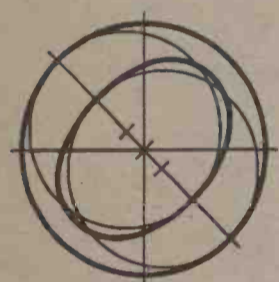
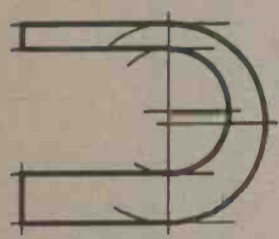
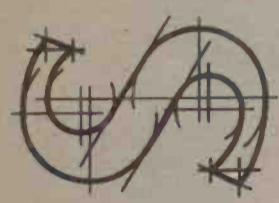
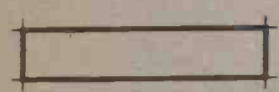
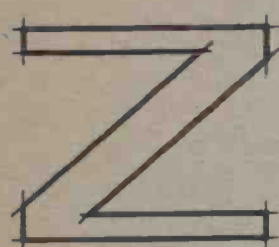
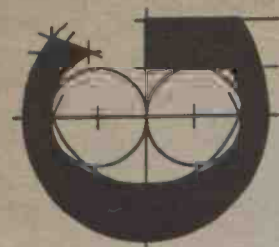
But in many areas, First Nations would have to involve the province in talks and gain provincial endorsement to control such things as divorce, environmental issues or the administration of justice.

Phil Fontaine, Grand Chief of the Assembly of Manitoba Chiefs, says the plan is unacceptable and falls short of what the government has already promised to Manitoba's First Nations.

The December 1994 framework agreement signed between Ottawa and Manitoba First Nations clearly recognizes the right of the province's Indians to run their own economic, political and judicial affairs, Fontaine said.

"What we're talking about is true self-government. Anything less is absolutely unacceptable."





Excerpts from the response to the new federal housing policy by Assembly of First Nations Chief Ovide Mercredi

# Ministry comes up short with new housing policy

For 13 years, First Nations have waited for the federal government to develop a policy that deals with the crisis in on-reserve housing.

On July 25, the minister of Indian Affairs quietly announced the solution it took 13 years to make: if First Nations are to have better housing, they'll have to do it themselves.

The government said its "new approach to housing" emphasizes "community control, local resources and flexibility in design." For persons unfamiliar with bureaucratic language:

- "Community control" means "it's your problem."
- "Local resources" means "fix it yourself."
- "Flexibility" means "do it any way you can."

We recognize there are those Canadians who feel such a policy is appropriate. Why should First Nations receive any special consideration regarding housing? The answer is that our housing problems are the result of a history in which our resources were taken from us to make another people wealthy and comfortable.

Had the treaties been honored, had our people been treated as partners, we would be able to provide for our own needs. Even today, we would gladly renounce any claim to 'special treatment' if we received the proper share of our resources and if we were not discriminated against in the labor market.

The federal government confesses that on-reserve housing is among the worst in Canada:

- half of all reserve homes are substandard — 5,275 homes are so bad they must be replaced;
- 8,000 households are overcrowded, often with each home occupied by two or more families;

Existing federal funding contributes toward construction of 3,600 homes a year, but there are 5,000 new on-reserve families forming each year. By the year 2005, over 40,000 First Nation families will be sharing homes.

Existing federal funding also contributes toward the renovation of 3,000 homes annually. At that rate, it will take 12 years to renovate existing substandard

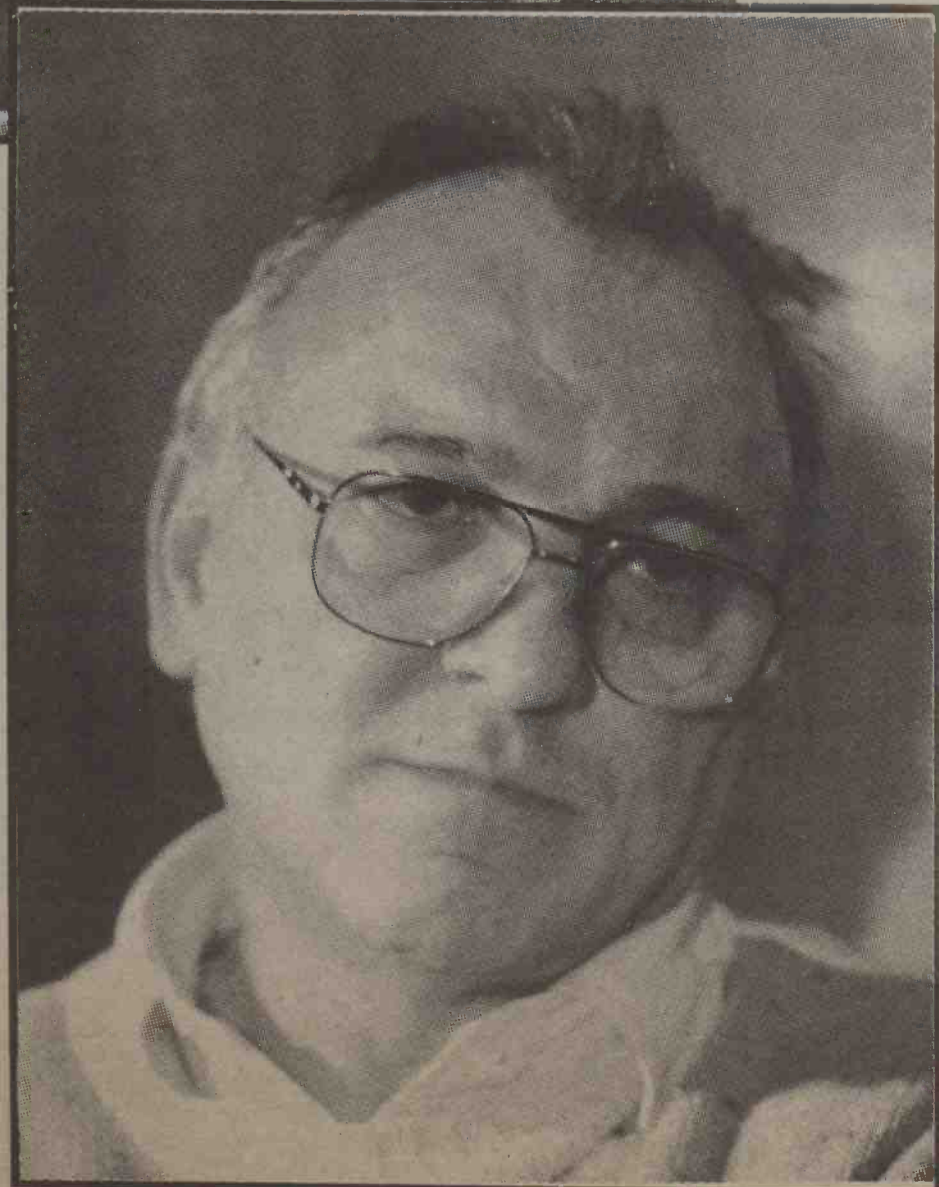
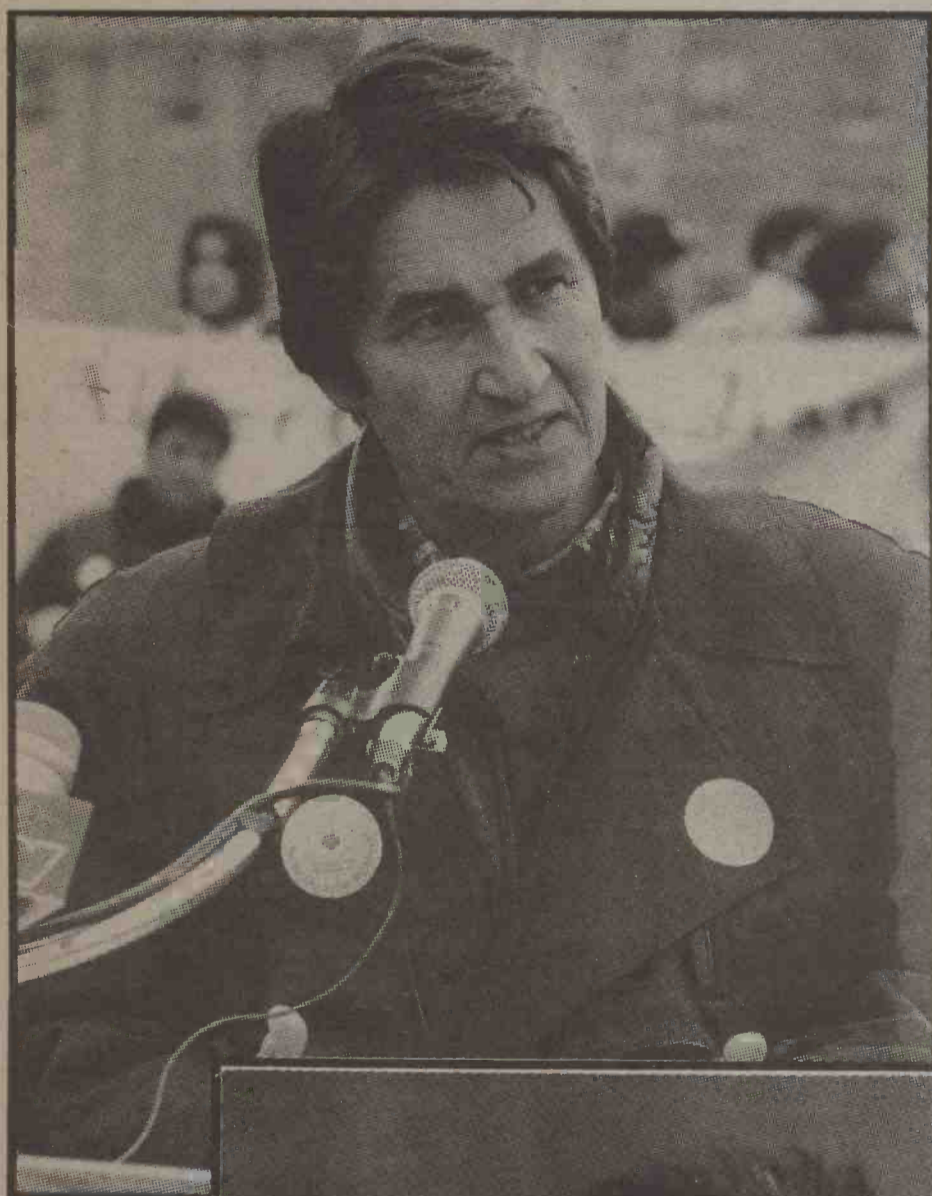
housing, by which time the houses being built now will be in substandard condition.

The federal housing subsidy remains at approximately the same level of funding as it was in 1984. The increase just announced by the federal government averages out to \$334 annually for each First Nation household.

If we couple the housing deficiencies with deficiencies in community infrastructure, the true horror of the situation starts to emerge:

- 28 per cent of First Nation houses do not have either piped or well water.
- for those that do have community water systems, one system in every four poses serious health risks.

The minister of Indian Affairs recently announced the provision of an additional \$98.5 million to an existing base of \$125 million for water and sewer upgrades, but this additional amount is only intended to repair the worst of the systems that already exist, (about 20 per cent) and does not provide for new installations.



The government's "new approach" to housing is being financed with existing budgets. That means taking money from one pocket and putting it in another, pretending you are richer. Or worse, it's like taking money from someone else's pocket and giving it back to them, pretending it's a gift from you.

There is little fault which can be attached to most of the guidelines published by the government to assist in the development of First Nations Housing Proposals. They are likely to be very helpful to First Nations developing their comprehensive housing plans. Hidden in the guidelines, however, are the issues related to resources.

Canadians receiving social assistance, are provided with funds for housing, usually to cover the costs of rent. These funds are part of the social assistance budget contributed to by provincial and federal governments. First Nations are dealt with in a discriminatory and prejudicial manner, however. In the case of First Nations, "Shelter charges for social assistance dependent households... will be offset from other DIAND funds. In most instances, this will be from the First Nation's housing capital budget."

That is like asking Canada Mortgage and Housing Corporation to use money

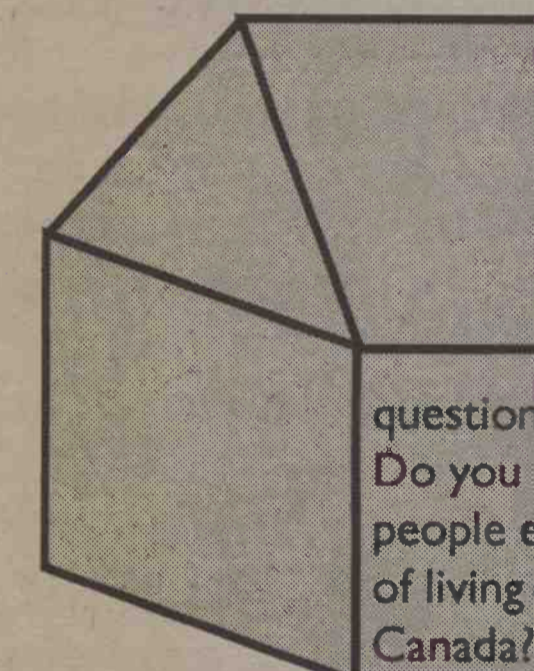
budgeted to help improve Canada's housing stock to pay for social assistance shelter allowances. Such a policy means First Nations must choose between providing funds to allow existing housing to be maintained, or to use those funds for new housing to relieve desperately crowded and under-housed families.

Further, all proposals must be "cost neutral," meaning that whenever a First Nation's housing proposal requires additional funding to make it work, it will be "necessary for First Nations to leverage private sector resources to better meet their housing needs." In other words, debt financing. And for that, the guidelines tell us:

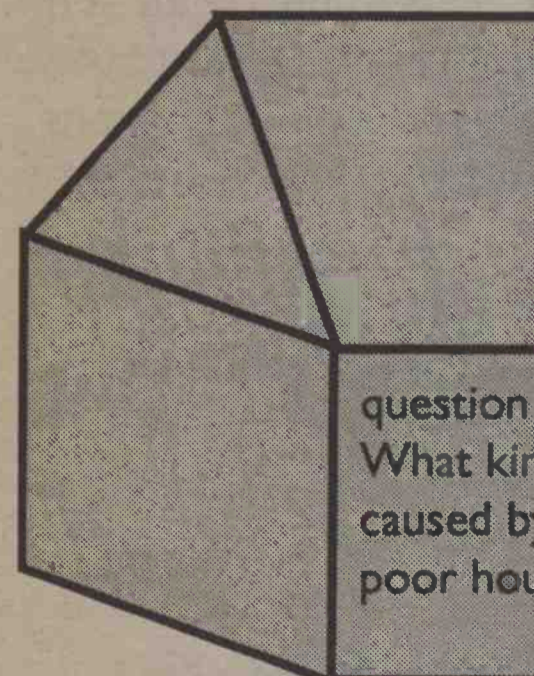
"... the First Nation will need to ensure there are sufficient future revenues to cover loan repayment costs as well as on-going maintenance, insurance, administration, and renovation and construction equity."

If our situation today means we can't pay for decent housing, what expectation is there that the banks will believe that we could pay for it tomorrow? The only hope described in the guidelines is that this is a problem for which the National Aboriginal Financing Task Force is seeking solutions. In the meantime, decent housing will have to wait.

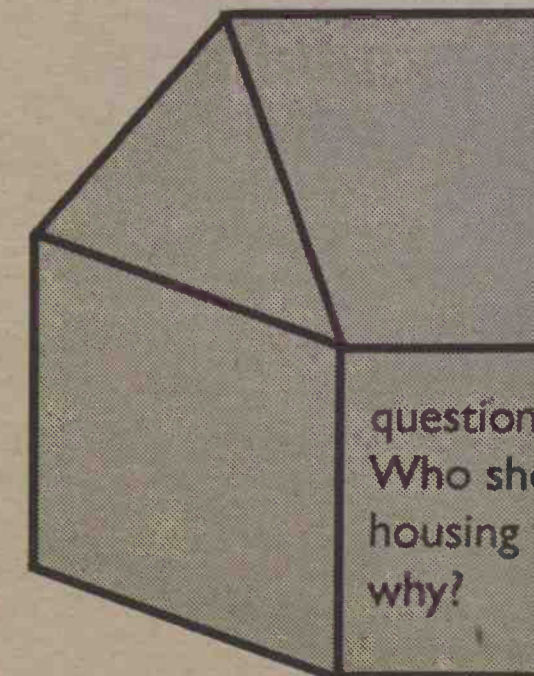
## New housi



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# New housing policy causes First Nations furor

By Kenneth Williams  
Windspeaker Staff Writer

OTTAWA

The federal government has announced details of its new approach to on-reserve housing for First Nations in Canada.

The new policy is designed to protect and extend the life of existing houses while ensuring they meet national housing standards. In addition, the goal is to construct quality, affordable new housing and to link housing activities with job training, job creation and business development.

Funding for on-reserve housing will increase by \$140 million over the next five years, with an increase of \$60 million to the 1996-97 budget. This brings the total funding for housing to more than \$352 million. This is to be shared between Indian Affairs (\$222.5 million) and the Canada Mortgage and Housing Corporation (\$129.8 million).

The national chief of the Assembly of First Nations called the proposal a hoax. The federal policy and increase in funding is totally inadequate in dealing with the current housing crisis, said Ovide Mercredi in a document sent to news organizations across Canada. It translates to only \$334 annually per house, said Mercredi.

"For 13 years, First Nations have waited for the federal government to develop a policy to deal with the urgent, massive crisis in housing. On July 25, 1996, the Minister of Indian Affairs quietly announced the solution it took 13 years to make: if First Nations are to have better housing, they'll have to do it themselves," wrote Mercredi.

Bill Namagoose, executive director of the Grand Council of Crees, criticized the policy and called it "a total disgrace."

"Native people have the worst living conditions in Canada, the richest country in the world."

Namagoose is dismayed that a startling number of Canadians believe that Native people enjoy a better standard of living than the rest of the people in Canada, as reported in a recent Insight Canada poll. He suspects that this misconception amounts to a public relations campaign by DIAND to down-play the reality of the housing crisis and other Native concerns.

There is, at the heart of the debate, a fundamental difference between the department's view of its responsibility for First Nations housing and the AFN view as to the government's responsibility for First Nations housing.

Mercredi insists housing is a fundamental right of First Nations people under the treaties. According to the department, the housing program was only intended as a construction and major renovation subsidy program that was to provide supplementary assistance to construction.

"The prevailing legal and social limitations have meant what was supposed to be only a subsidy has become the principal source of construction funding."

The new policy does not address the AFN's claim that on-reserve housing is a treaty right.

"There are other mechanisms to discuss and clarify that question," said DIAND spokesman, Ian Corbin. The minister has stated to the AFN and the First Nations' chiefs that this policy is not an answer to the question of the treaty right to housing.

"It shouldn't matter if it's a treaty right. It's a human right," said Namagoose. "It was federal policy that extinguished our lands and our resources — resources that could have generated revenues (to) provide housing."

The demand for on-reserve housing is continually increasing. Indian Affairs estimates there are 85,000 households living in only 76,000 homes. Within the next 10 years, it is estimated that there will be over 120,000 households requiring on-reserve housing.

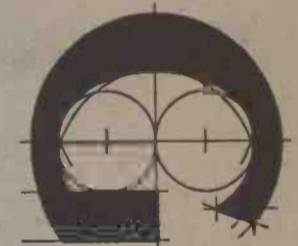
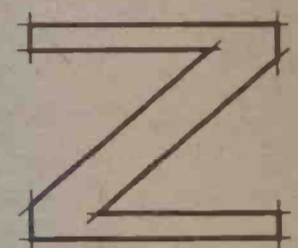
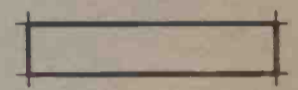
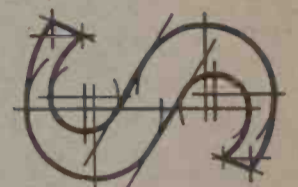
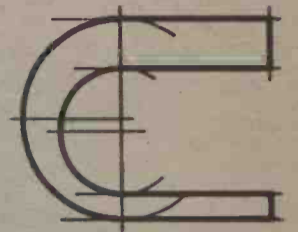
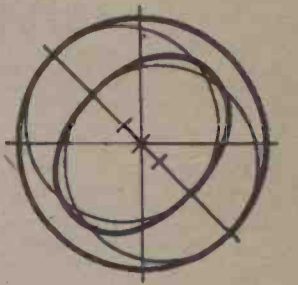
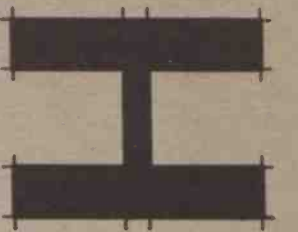
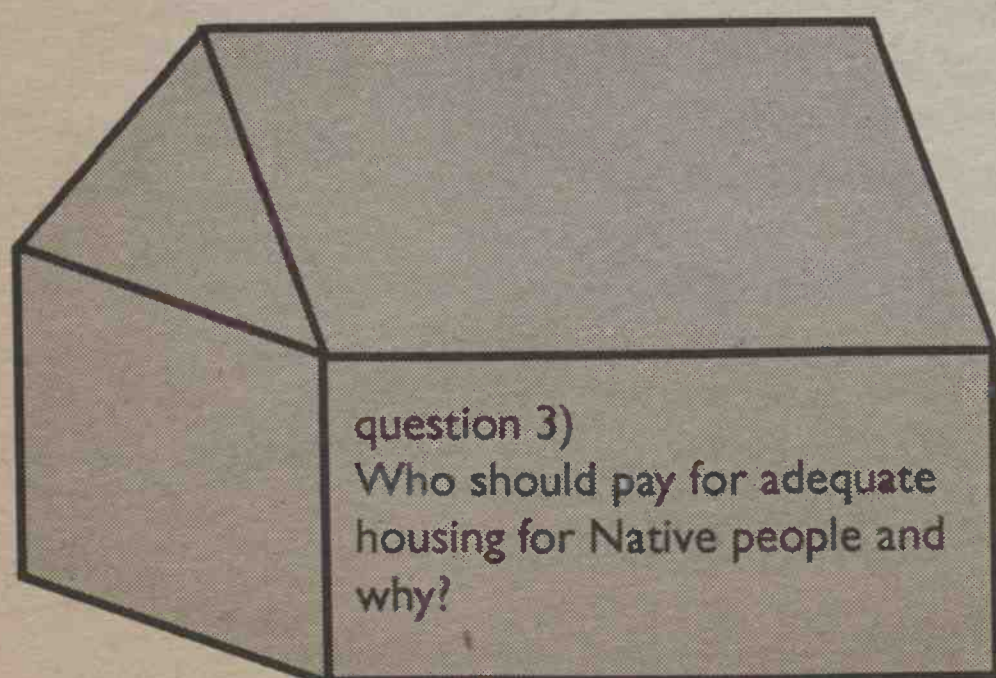
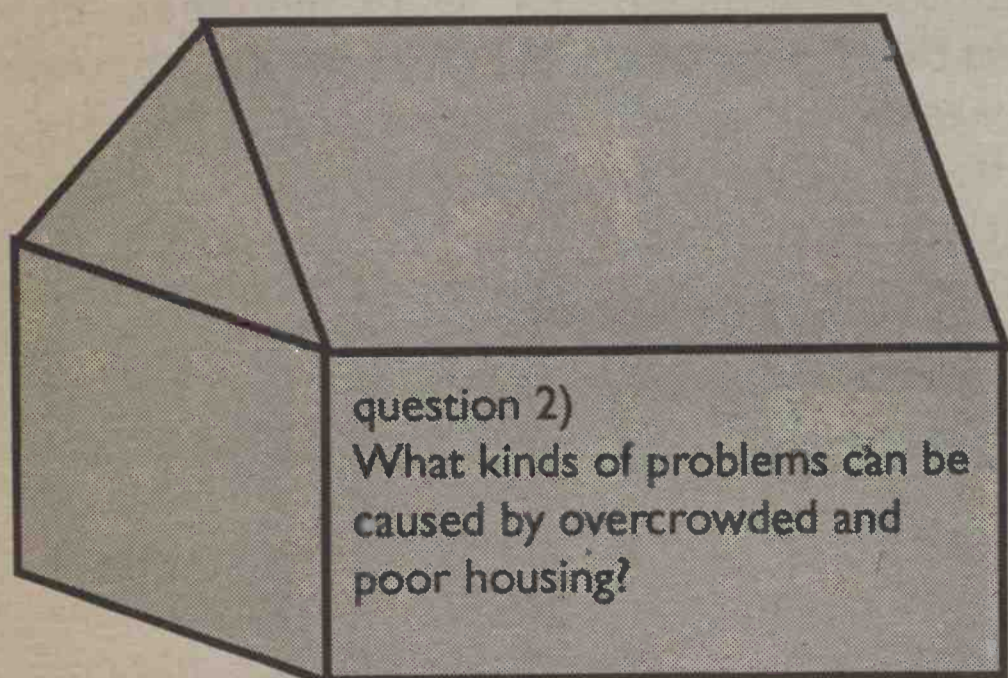
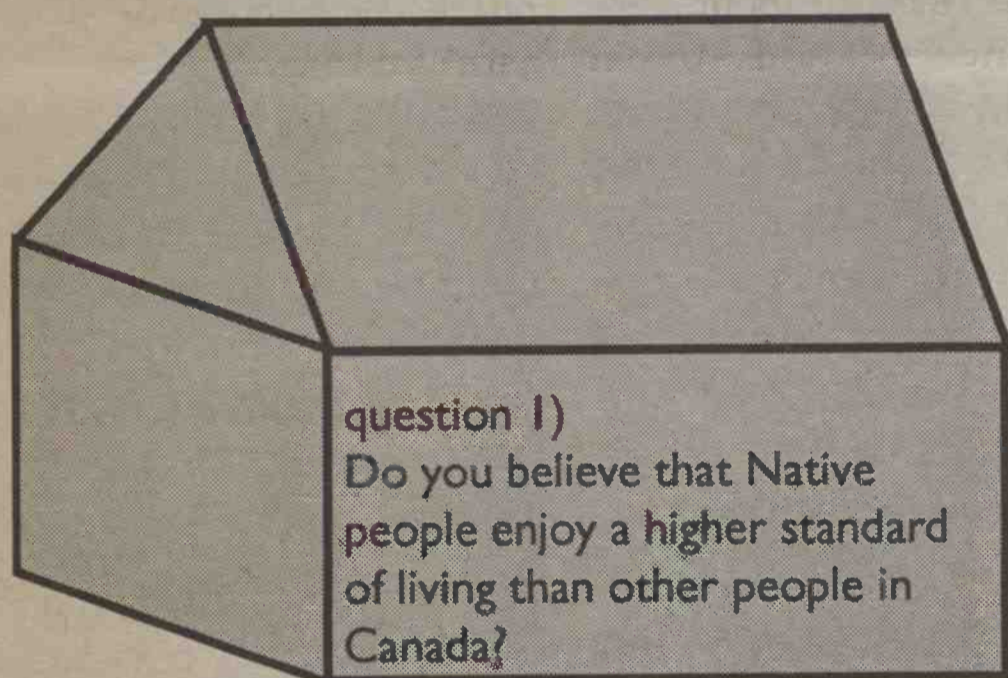
To make matters worse, more than half of the current on-reserve houses are considered substandard. Substandard and overcrowded housing has been cited by the department as a major cause of health and social problems in the Aboriginal community.

"A key component of the new policy is multi-year planning. First Nations can link housing to other community assets and needs. For instance, housing, training and social assistance programs can be combined in a community-based project that uses social assistance-based training programs to renovate existing housing," said Indian Affairs Minister Ron Irwin.

"The result can be better housing, a better trained work-force and much needed employment. More flexible and long-term resources planning by First Nations will make more effective use of debt financing within their communities."

"There's no way you can address housing needs by changing administration structures," said Namagoose.

It is essential to have a decent home to develop pride and dignity, he continued, and "that is being denied Aboriginal people."







Louis Riel

Mike Smith

There are many words for it — foreshadowing, parallelism, repeating the errors of the past. There are also old sayings — "The more things change, the more they stay the same," and "If we fail to learn from history, we are doomed to repeat the same mistakes over and over again."

Lucien Bouchard, the new premier of Quebec, has done his best to emphasize the similarities between him and Louis Riel, who is now considered a Canadian patriot. Even 25 years ago, it would have been shocking and surprising to find anybody claiming to be anything like Riel.

"It is now time for the Government to take decisive action, and that their first action shall be that orders be issued to hang Riel to the first tree when he is caught; but, if there must be delay, that it shall only be long enough to capture Dewdney and hang the two together." So wrote the town of Wolseley, Man., of the Métis leader and the then-federal Indian commissioner in 1885.

Then-prime minister John A. Macdonald remarked to a friend who had requested clemency for the Métis leader that same year: "He shall hang, though every dog in Quebec bark in his favor."

That's a far cry

from 103 years later, when Constitutional Affairs minister Joe Clark moved in Parliament that Riel be recognized for his "unique and historic role as a founder of Manitoba." Clark went on to praise the Métis leader for "deep devotion to his people and his willingness to pay the ultimate price of his life." Clark said that Canada's willingness to recognize Riel's role in Canadian history is "an indication that we have matured as a nation."

On the other hand, Parliament was celebrating the statesmanlike Riel of the Red River Rebellion, who declared a republic, which he planned eventually to turn back to Canada. Riel told his legislature that he was proud of the people of the West for "having trust enough in the Crown of England to believe that ultimately they would obtain their rights."

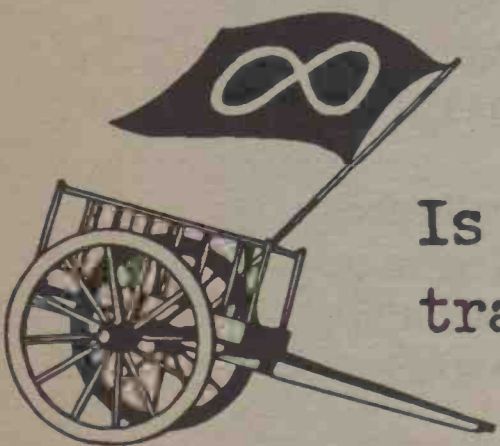
Ignored was the fanatical religious Riel who returned to Canada in 1884 to lead the Northwest Rebellion, culminating at Batoche, who proclaimed himself to be "the prophet of the New World."

Some comparisons to modern Quebec are obvious. The rebellions

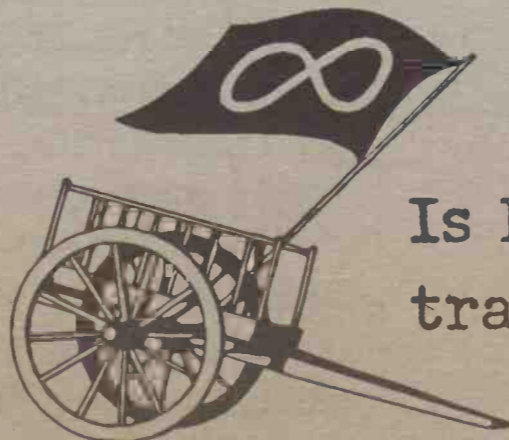
against Canada by Riel and Bouchard are both based on linguistic issues, both based on a nationalistic control of the region of the country in which they live, both based at least in some extent on the fear of being overwhelmed culturally and economically — by the English on the continent, whether then or now. We understand the French at any significant level.

There are parallels between the leaders, though. Both Riel and Bouchard are charismatic figures viewed by their loyal followers as cult figures. Both have spent a lot of time in the United States, and have had their ideas shaped by the American way of doing things. Both were brought back by leaders to lead the rebellions, rather like leaders-in-waiting.

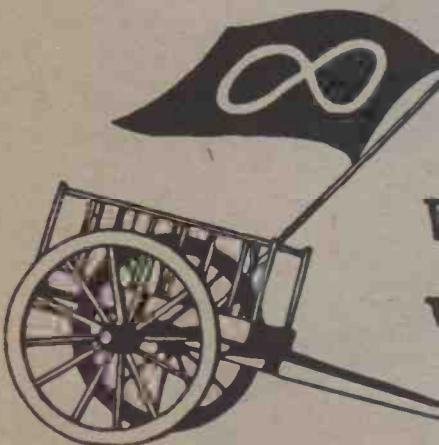
Prior to the Northwest Rebellion, Riel lived in Montana for a long time, and was persuaded to return to his people by the man who would become his lieutenant, Gabriel Duménil. Bouchard was seduced of the federalist Progressive Conservative



Is Louis Riel a patriot or traitor and why?



Is Lucien Bouchard a patriot or a traitor and why?



# Quebec's Bouchard not able to fill Métis leader's shoes

By R. John Hayes  
Windspeaker Staff Writer

against Canada by Riel and Bouchard are both based on linguistic issues, both based on a nationalistic control over the region of the country in which they live, both based at least to some extent on the fear of being overwhelmed — culturally and economically — by the English on the continent, who neither then nor now understand the French at any significant level.

There are parallels between the leaders, too. Both Riel and Bouchard are charismatic figures, viewed by their loyal followers as cult figures. Both have spent a lot of time in the United States, and have had their ideas shaped by the American way of doing things. Both were brought back by lesser men to lead the rebellions, rather like leaders-in-waiting.

Prior to the Northwest Rebellion, Riel had lived in Montana for a long time, and was persuaded to return to lead his people by the man who would become his lieutenant, Gabriel Dumont. Bouchard was seduced out of the federalist Progressive Conservative

government, the man chosen to lead the new separatist federal party the Bloc Québécois in 1990, and was later seduced away from federal politics to become prime minister of Quebec.

Bouchard, though, is not a Riel, whatever his followers may want to see. For one thing, Riel was a servant of his ideals, willing eventually to give his life for his beliefs. Bouchard, however, will never be accused of being governed by ideals.

"Bouchard has never been able to take allegiance to political ideas seriously, so that even if he is not for sale, he can be rented," wrote Peter C. Newman of the Quebec leader this April. "He inhabits a world where only what fuels his ambitions carries the stamp of reality."

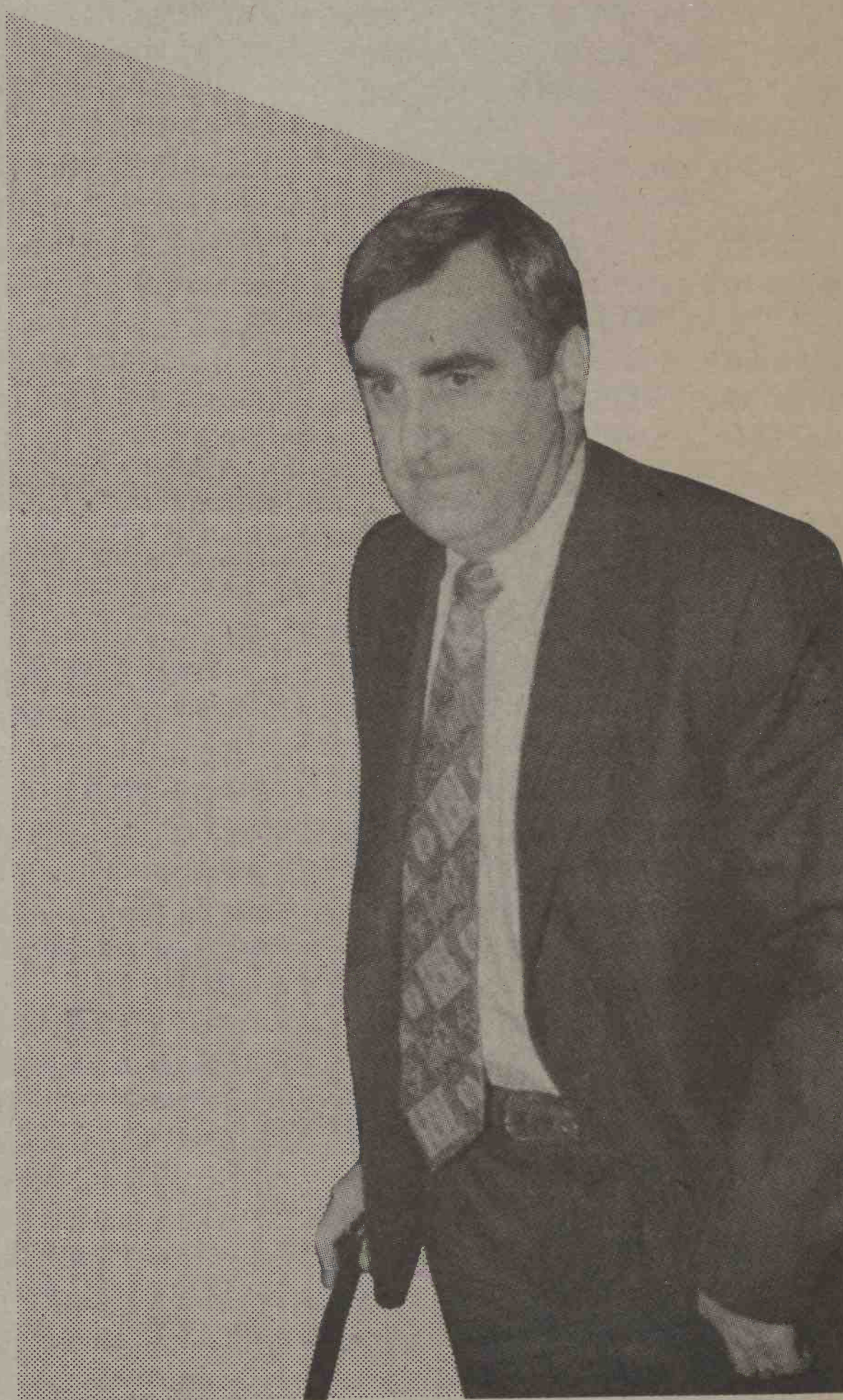
Other parallels between Riel and Quebec politicians would be former Quebec prime minister (as the premier is called in that province) Jacques Parizeau, who was a passionate and ide-

al-istic zealot. Or former Quebec prime minister Robert Bourassa, who was torn between his loyalty to Canada and his French nationalism.

In his Red River Rebellion period, Riel was indeed torn between his loyalty to Canada (or Britain) and his nationalistic bent. Late in his career, Riel would have been a shoe-in for Parizeau.

Louis Riel was an enigmatic leader, but a brilliant and enduring one. He was brought back from the United States 15 years after a failed rebellion to lead a second one, and there are few leaders who inspire that kind of loyalty. One thinks of Napoleon, few others.

Lucien Bouchard, on the other hand, is a popular opportunist. While he may want to portray himself as the historical heir to Riel, he's but a pale shadow of the Métis leader.



Robert Galbraith-CANAPRESS

Lucien Bouchard



Was Louis Riel misguided when he put his trust in the Crown to ensure that the Métis people would obtain their rights?



Did Louis Riel's religious fanaticism detract from his unique and historical role as a founder of Manitoba or his devotion to the cause of the Métis people?

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# Boat swamped in wild race for nets

By Roberta Avery  
Windspeaker Contributor

OWEN SOUND, Ont.

Fighting the elements is something Francis Lavalley has known since he was 14 years old. It was then that he took up fishing to help feed his family, after his father died.

But one of his most dangerous moments on the water came not from the elements, but from being swamped by an Ontario Ministry of Natural Resources motor launch, he said.

In early August, Lavalley, 33, was fishing in his people's traditional waters just east of Owen Sound, Ont.

"I had every right to be there," said Lavalley, a member of the Chippewas of Nawash band of Cape Croker.

But the MNR motor launch swamped his seven-metre long fishing tug in a wild race to seize his nets and fish, he said.

"I am used to fighting the elements, but this was ridiculous. They deliberately swamped me. They put my life in danger to stop me reaching my nets," he said.

Lavalley had already witnessed the mess made when the MNR seized one set of Nawash nets, and he wanted to retrieve his nets before they were handled in the same way.

As the Ontario Provincial Police officers watched and did nothing, the large ministry boat repeatedly cut Lavalley off as he headed towards his nets, the fisherman accused.

At one point, fearing his boat would be smashed to pieces, he jammed the motor into reverse. His motor seized up and he could only stand by and watch as the conservation officers reeled in his nets.

"They maliciously vandalized them to stop me fishing," he said.

A provincial Aboriginal fishing licence was introduced this summer and the ministry had a warrant to seize the nets. Under the licence, which is not recognized by the Nawash, Native commercial fishermen aren't allowed to fish in that part of the bay, said ministry spokesman John Cooper.

Cooper admits the ministry boat raced Lavalley to the nets.

"But there wasn't any attempt to swamp his boat," said Cooper. As for the damage to the equipment, Cooper said Lavalley's nets were old and in poor shape.

"We tried our best not to do any damage."

David McLaren, communications coordinator for the Chippewas of Nawash, said he had an opportunity to view the nets before they were returned to Lavalley.

"They were ripped to shreds by the conservation officers who lifted them," McLaren said. He also pointed out that MNR officers seized the nets even though they had no intention of laying charges.

To add insult to injury, Lavalley was left stranded by the conservation officers. With his boat swamped and his motor stalled, Lavalley called on the MNR officers for help. They ignored his plea and he was left to sort out the problem alone.

Cooper said the ministry is not responsible for towing stranded boaters, but the conservation officers did radio the OPP to advise the authorities that Lavalley was calling for help.

Lavalley said no help came his way. Eventually, he was able to get his motor going again and return safely to shore.

Lavalley said he's disappointed that the police didn't help or intervene in the incident.

"They are supposed to be out there to protect us, but they did nothing," he said.

Owen Sound OPP Senior Const. Terry Bell said the ministry officers had a legal warrant and the OPP presence was to keep the peace and assist ministry officers.

No charges were laid against Lavalley, but his catch, estimated to be worth about \$500, was donated to the Salvation Army food bank when the fisherman was late collecting it from the ministry office.

Cooper said the ministry didn't want to see the fish go to waste so, when Lavalley didn't show, the fish were sent to the food bank.

Lavalley arrived the next day to find his fish gone and his nets, which he estimates to be worth \$3,000, severely damaged.

# LET'S TALK ABOUT FISHING

In the fall of 1995, Native fishermen in the Cape Croker area of Ontario, along with their fishing equipment, became the target of violence and vandalism as tensions between fishing factions heightened. The events of that year saw the burning of a Native tugboat — it was later sunk — the sinking of a fishing boat, and the stabbing assault of four Native youths. Earlier that summer, a group of non-Native sports anglers marched on the open market at Owen Sound to protest the Native commercial fishery. That protest climaxed with a bag of fish guts being flung at a Native woman trying to sell fish.

What's all the bother? The non-Native fishery accuses the Na-

tive commercial fishery of depleting fish stocks by overfishing. The Native fishery maintains that its long history of mismanagement of the resource has led to today's problems. This mismanagement includes introducing fish species that are not indigenous to the waters for the purpose of sports fishing. In addition, according to a treaty, the Natives have a constitutionally-protected fishing right to trade and barter the resource as upheld by the courts in a judgement known as the *Jonathan Nadjiwon* decision. This right is recognized by the province and results in the Ministry of Natural Resources harassing fishermen trying to put food on their table.

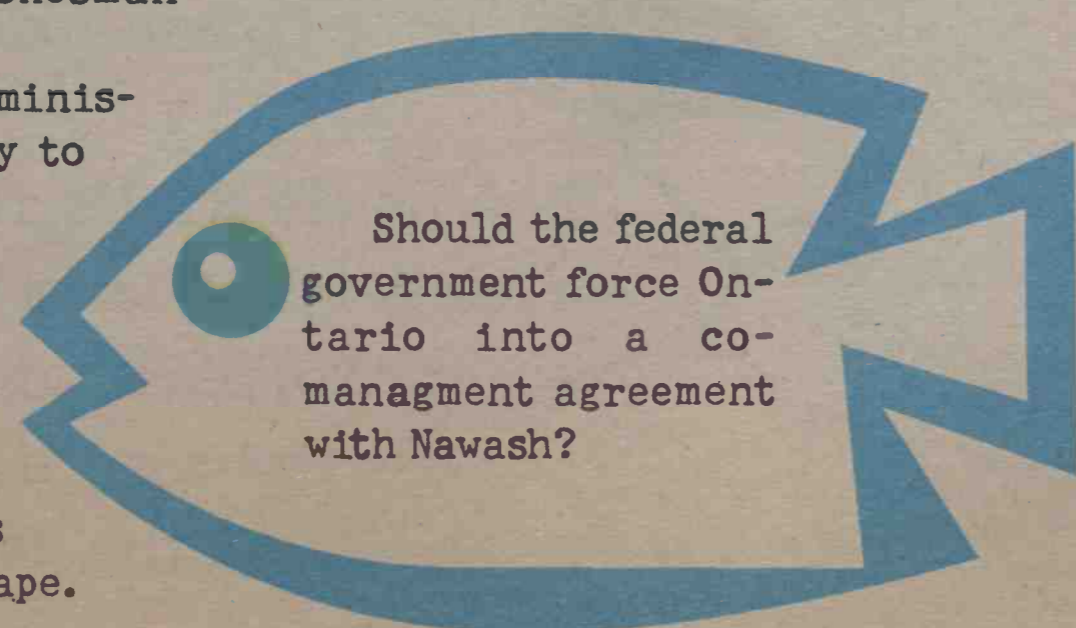


Ted Shaw

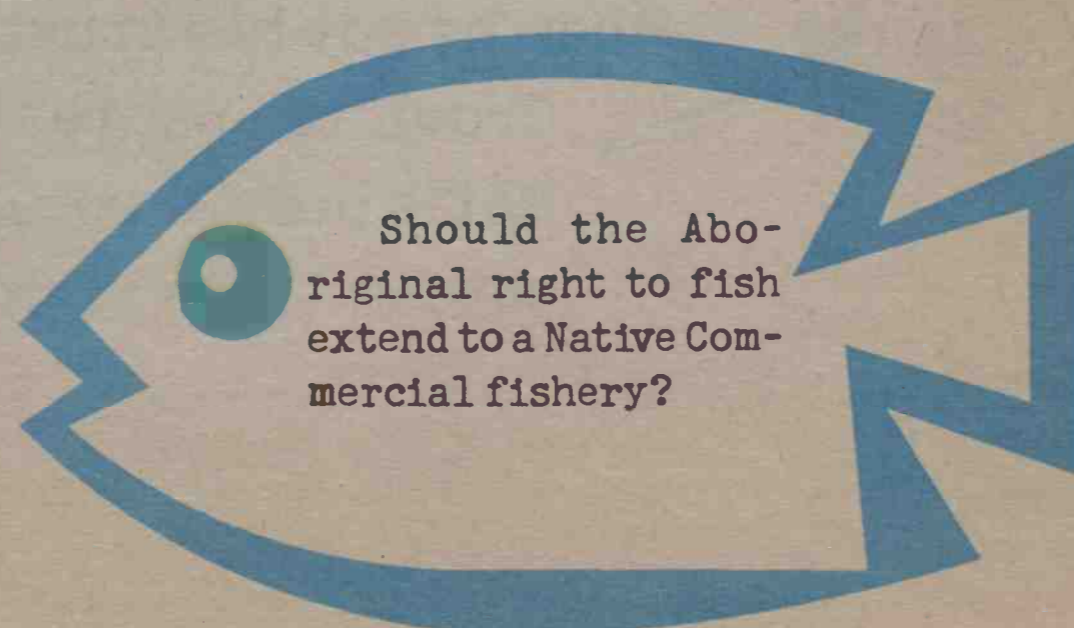
Fisherman Francis Lavalley had his nets pulled from the waters off Owen Sound, Ont. Lavalley, backed by a 1993 court decision, said he has a right to fish in traditional Aboriginal water. The MNR is enforcing a provincial government stand which contends that the Nawash must be licensed by the province to fish in the area.



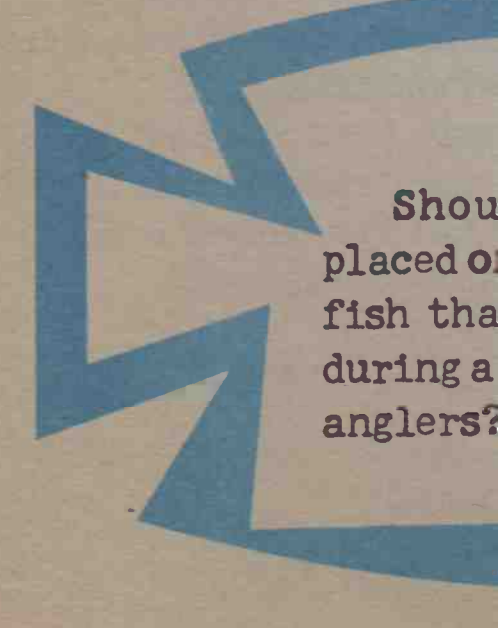
It was estimated that 112,000 kg. of fish were taken during the derby in Owen Sound. Some fishermen, citing the derby as a call off the derbies, have restricted their participation, but we



Should the federal government force Ontario into a co-management agreement with Nawash?



Should the Aboriginal right to fish extend to a Native Commercial fishery?



Should the province place a moratorium on fish during the derby?

# ABOUT FISH...

1995, Native fish-  
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recognized by the province and re-  
sults in the Ministry of Natural  
Resources harassing fishermen  
trying to put food on their tables

and a couple of dollars in their  
pocket.

The solution, according to  
the Native fishery, is a negotiated  
co-managment agreement with the  
province through which the Native  
people of the area will have sig-  
nificant say in how the resource is  
managed. The MNR, in return, will  
get the benefit of the traditional  
knowledge that is stored in the  
minds of the Native people who have  
fished the waters for generations.

It's been three years since  
the court decided for the Native  
commercial fishery. So far, there  
has been no movement toward the  
co-managment agreement. What is  
left is frustration and confusion  
on the part of everyone involved.



The Chippewas of Nawash have treaties that allow commer-  
cial fishing and are therefore not affected by the recent Su-  
preme Court decision that Natives in British Columbia are not  
allowed to sell their fish. The Nawash are watching the par-  
ticipants at the Salmon Spectacular to record the amount of  
fish being taken out of the waters. Windspeaker will report on  
the finding next month.

## Conservation a concern for the Chippewa

By Roberta Avery  
Windspeaker Contributor

OWEN SOUND, Ont.

The Chippewas of Nawash an-  
nounced Aug. 16 that prime fishing  
areas around the Bruce Peninsula in  
Ontario are closed to Nawash com-  
mercial fishermen until the end of  
the year.

Conservation is the concern. The  
Nawash are not bowing to public  
pressure nor are they accepting an  
Aboriginal fishing licence issued  
by the Ontario Ministry of Natural  
Resources, said Chief Ralph  
Akiwenzie.

"Nobody should be under any il-  
lusions that we are backing down  
from our rightful claim to fish in  
Owen Sound Bay or Colpoys Bay,"  
Akiwenzie said. The MNR's licence  
was introduced earlier in the sum-  
mer restricting Nawash from fish-  
ing in the two bays.

Dr. Stephen Crawford, a biologist  
hired by the Nawash, said the min-  
istry has mismanaged the fishery  
for years. Akiwenze said the Nawash  
are much better equipped to manage  
the resource.

In May, the Nawash took over the  
management of its own fishery by  
passing a federally approved bylaw  
that required Nawash fishermen to  
hand over their catch for assess-  
ment.

Crawford said the Nawash assess-  
ment figures show that the total al-  
lowable catch — 12,852.42 kg — the  
Nawash set for whitefish for south-

ern Georgian Bay this year has  
been reached.

Some Nawash fishermen say  
they were harassed by MNR conser-  
vation officers who seized their  
nets set in southern Georgian Bay  
in early August. But Akiwenzie  
said that such tactics by the MNR  
had no bearing on the decision to  
close down the fishing areas.

"We have worked hard with our  
limited resources to put our own  
management regime in place. Our  
fishermen are well regulated by it.  
I wish I could say the same for the  
recreational fishery," he said.

The Owen Sound Salmon Spec-  
tacular held in Owen Sound Bay  
in late August has attracted as  
many as 4,000 anglers who take an  
estimated 112,500 kg of fish in a  
10-day period, said the chief.

This has the effect of giving  
the benefit of the fishery to the  
sports fishery while leaving the  
burden of conservation on the  
First Nation, said Nawash commu-  
nications coordinator David  
McLaren.

In announcing the closing of  
the area to Nawash fishermen,  
Akiwenzie called on the ministry  
to close the same area to sports  
anglers.

The ministry refused to fol-  
low the Nawash lead and the area  
remains open to sports anglers.

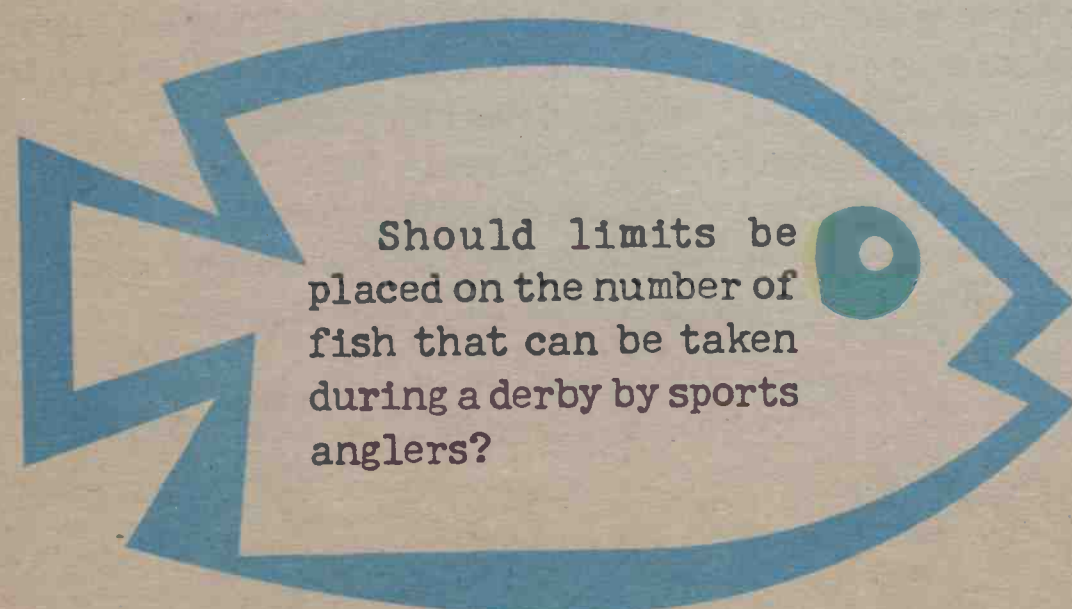
Ministry spokesperson John  
Cooper said the salmon derby af-  
fects mainly Chinook salmon  
with "limited harvest of other  
species of fish."



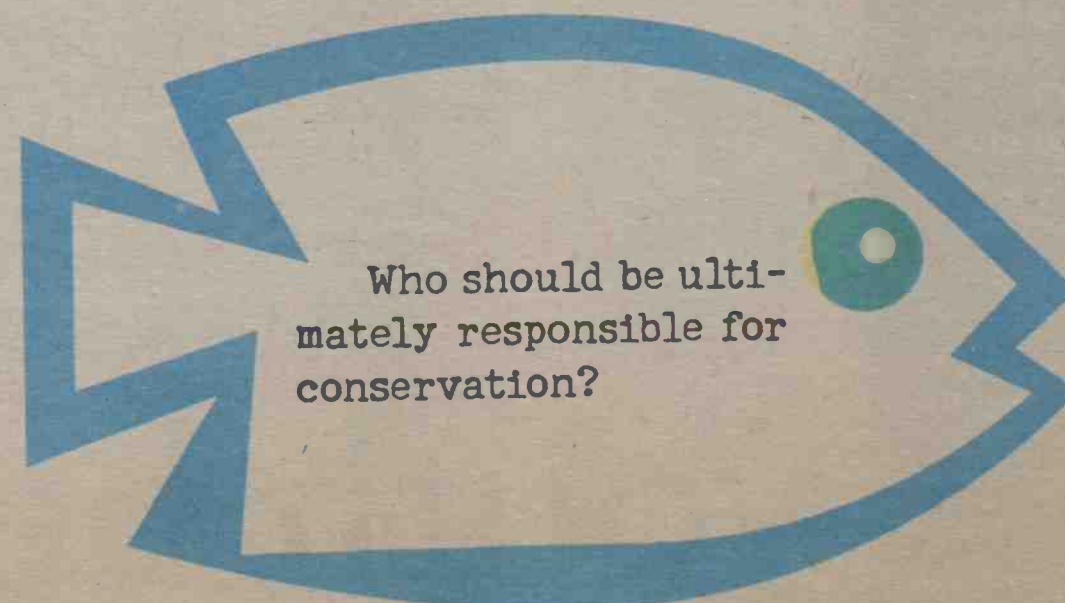
Ted Shaw



It was estimated that about 4,000 sports anglers  
took part in the annual Salmon Spectacular Fishing  
Derby in Owen Sound in August and took more than  
112,000 kg. of fish from the waters. The Nawash  
have restricted the area to Aboriginal commercial  
fishermen, citing conservation concerns. They  
called upon the Ministry of Natural Resources to  
call off the derby in an effort to revitalize the  
resource, but were refused.



Should limits be  
placed on the number of  
fish that can be taken  
during a derby by sports  
anglers?



Who should be ulti-  
mately responsible for  
conservation?

# MIGHT MAKES RIGHT



## Police accused of excessive force in beating of Métis youth

By Michael Smith  
Windspeaker Contributor

WINNIPEG

An investigation is underway into claims that Winnipeg police officers used excessive force to subdue and arrest a 16-year-old Métis youth following the theft of a van and a high-speed chase through the city's core area.

A formal complaint was filed at the Law Enforcement Review Agency (LERA) by the youth's mother on Aug. 15. It claims that on Aug. 11, between five and 10 officers pummeled her son with flashlights, batons, fists and boots long after he had surrendered. The alleged beating was witnessed by an estimated crowd of over 100 people, many of whom had just emerged from two nearby bingo halls. It was also reported that police hurled racial insults at the youth and the onlookers, many of whom were Aboriginal.

The identity of the mother and her son cannot be published under the regulations of the Young Offenders Act.

Police were led on a wild 20-minute ride through the inner city by the youth who was driving a stolen van. Four officers from the bicycle patrol unit were said to have narrowly escaped a collision with the oncoming vehicle when it swerved into their lane. The youth was reported to be seen laughing and gesturing at the officers. The van finally came to a stop when it hit another vehicle, causing minor injuries to the occupant, and crashed into a chain link fence. The youth then fled on foot but was quickly tackled by several officers. Police said a violent struggle then ensued requiring the use of necessary force to make an arrest.

The boy's mother has a different story. She and family members saw her son driving the van and gave chase. Upon arriving at the scene of the arrest she said police were striking her son repeatedly while he lay handcuffed and submissive on the ground. She and other onlookers called on police to stop the beating.

The youth was taken to Children's Hospital later that night, treated for injuries and later released. He had swelling on the face, back of the head and bruises along his back. Police said the injuries appeared to have been sustained during the car crash.

The mother said a number of witnesses have agreed to substantiate her story. Others who were approached apparently did not want to get involved. She said some people are scared to speak out against the police. Others reportedly said the boy deserved to be punished in this manner for his actions.

The youth, who is being held at the Manitoba Youth Centre, has since pleaded guilty to a number of charges related to the theft of the vehicle, a police spokesperson said.

This is the second complaint laid against the department within a month, raising questions concerning the quality of police discipline, training and procedures. An internal investigation is currently underway into allegations of excessive force used on July 11, to subdue striking workers at Boeing Technology Canada.

Winnipeg Police Chief David Cassels said the allegations were personally troubling and are being taken very seriously.

"If the review shows that our people used excessive force or assaulted somebody then I will deal with it very promptly and very severely, because I won't tolerate it. If there is anything to it at all we have to be sure we put a stop to it."

The use of excessive police force against Aboriginal people is a very sensitive issue in Winnipeg, in light of the results of an inquiry into the 1988 shooting death of J.J. Harper, brother of Member of Parliament Elijah Harper. The inquiry found evidence of police wrongdoing and became the focal point for Native frustration and anger with the entire provincial justice system.

Cassels, who has been on the job for three months, was hired to implement reforms designed to make the department more community oriented and build a constructive, trusting relationship with the Native community and the general public. He acknowledged that the recent incidents have done nothing to advance these objectives but said major changes are not made overnight.

"You can't change the culture of a police organization and you can't change long-standing community problems in three months. It might take a year or two before you see significant results when it comes to community policing initiatives. It may even be longer than that."

Chief Cassels said he is very sensitive to the issue of race, which has attracted the national media to the story. He suggested, however, that if the allegations of police violence are substantiated, emotional factors such as involvement in a high speed chase, of colleagues nearly being run down, may be the main reasons for the actions of his men. He hastened to say that no conclusions can really be made until LERA's commissioner, Norm Ralph, has completed his investigation.

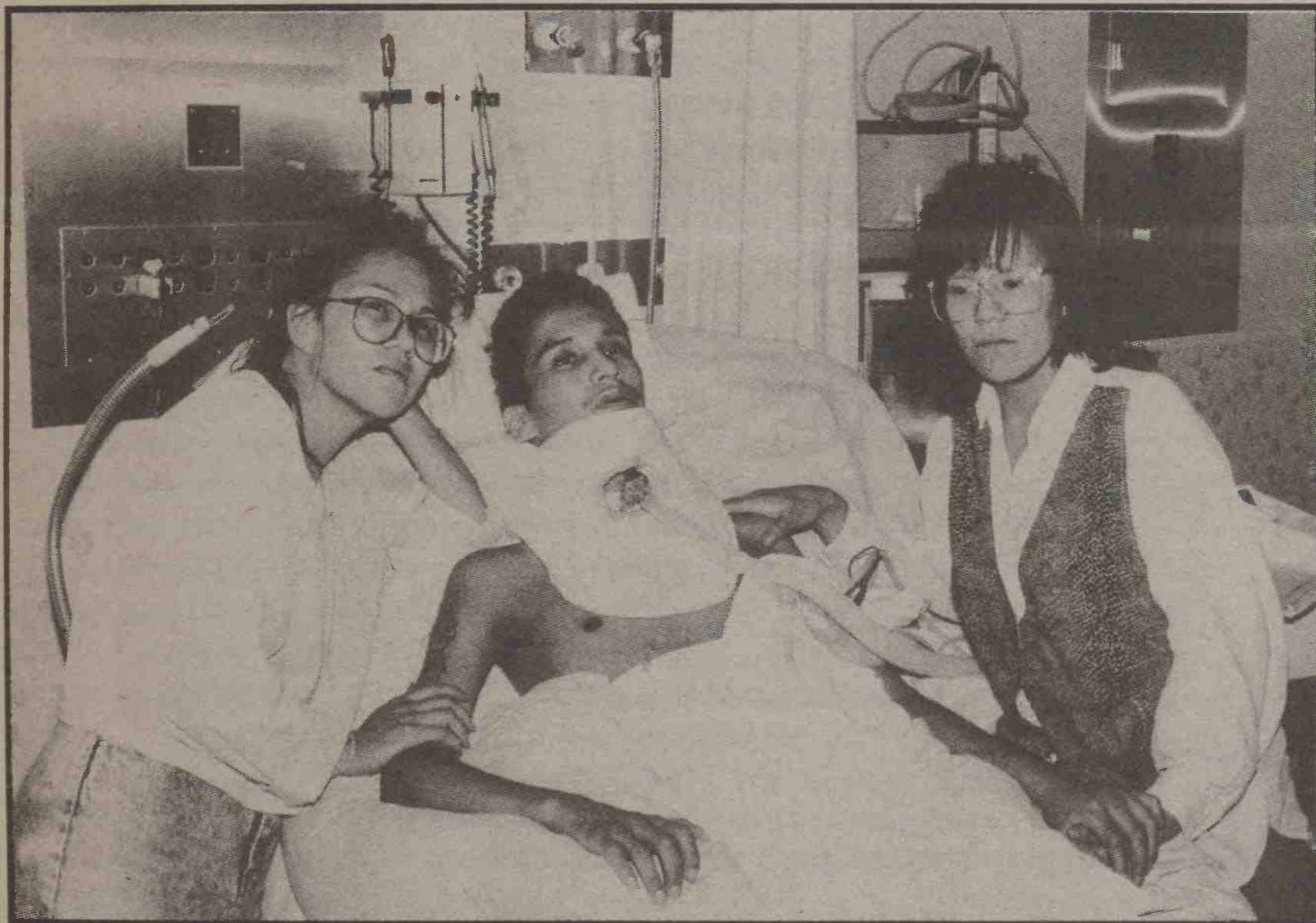
Ralph said the investigation could take from four to nine months to complete, after it has been determined there is sufficient evidence to proceed. Based on the findings, criminal charges could be laid or the case could be resolved under the Law Enforcement Review Act.

Although about one-third of the complaints to LERA allege excessive force by police officers, less than one per cent claim racial discrimination. Ralph calls this fortunate since it seems to indicate that racism within Manitoba's police forces is not more of a problem than anywhere else in society. He hastened to add that discrimination exists, but proving it is nearly impossible since it often comes down to the word of the police against one individual who is charged with a criminal act.

The youth's mother has stressed that her complaint deals with the inappropriate use of force by police and not the issue of race.

"I do not care what they call us. We are Indians. I am proud of my heritage. I am not against the police arresting him. He deserves to go to jail. That is the only way he is going to learn. I am concerned with the fact that they beat him when they had him restrained. They had no right to do that. Let the courts deal with him."

The youth has been convicted of two other charges in the past, one in 1993 and another last May. Neither crime involved violence against people.



Isolated incident

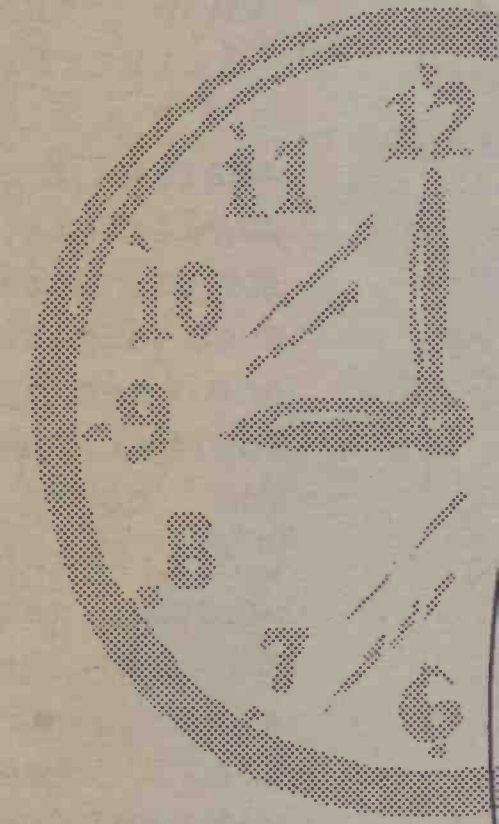
January, 1990

Rodney Pelletier was left a quadriplegic after an arrest by Turner Valley RCMP on Jan. 16, 1990 on the Eden Valley Reserve, southwest of Calgary. The arrest followed a domestic dispute with his common-law wife of four years. Pelletier suffered a broken neck at the hands of Special Const. Willy Big Smoke, who was later charged and acquitted of assault causing bodily harm. The judge ruled the incident was an accident occurring when the constable put Pelletier in a choke hold. While RCMP reorted that Pelletier had been drinking and was aggressive, Pelletier insisted he did nothing to provoke the police. Relatives accused the police of beating Rodney and leaving him on the floor of the jail cell for 12 hours before taking him to the hospital.

Editor's note: Rodney Pelletier died in April of 1994. He was 25.

# youth beating...

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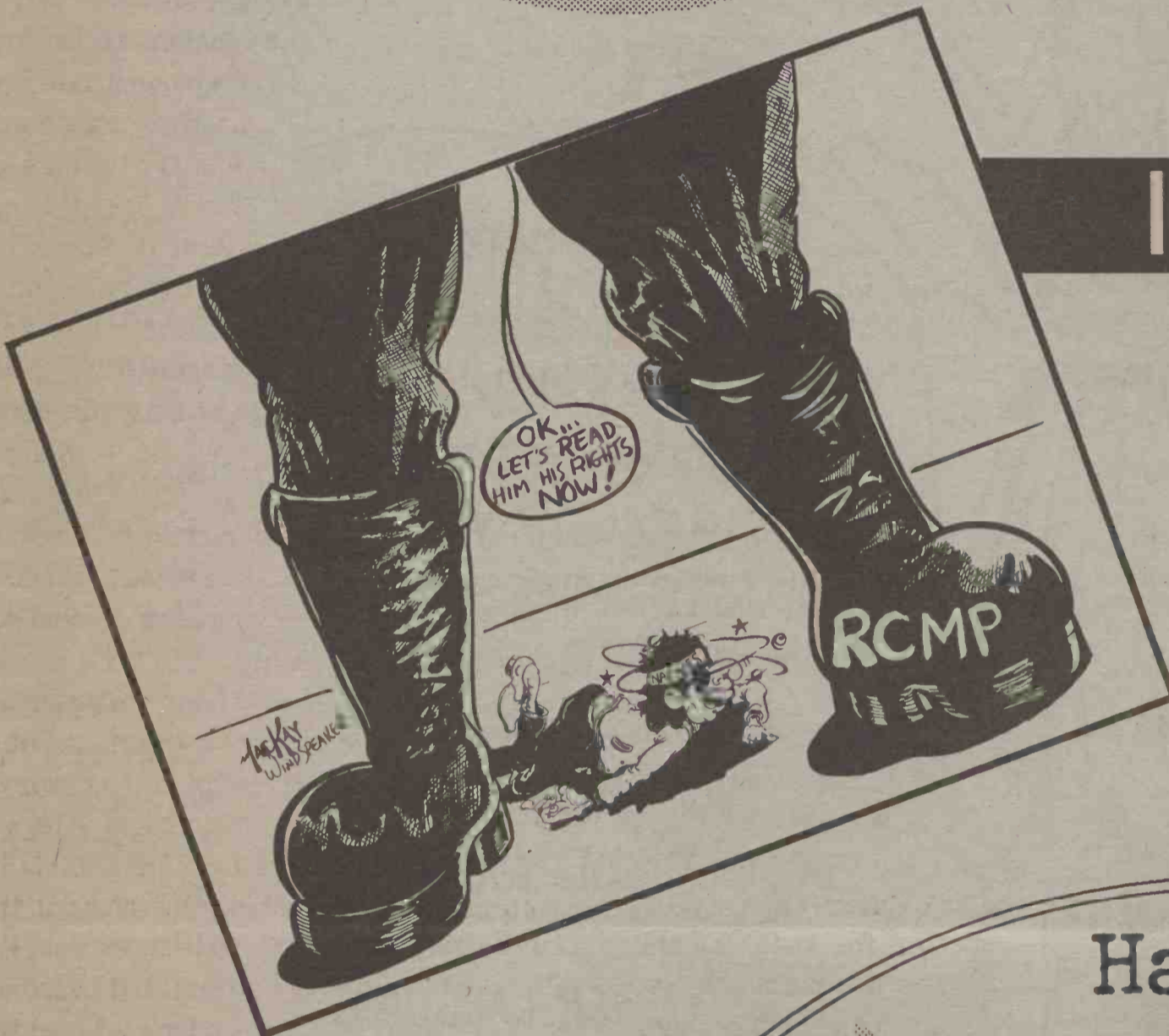
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1990

## Harassed

By Debora Lockyer  
 Windspeaker Staff Writer

INNISFAIL, Alta.

An Aboriginal corrections officer has filed a complaint with the RCMP accusing a Moutie of racism.

Rob Genaille said he and a fellow corrections officer were harassed by two RCMP officers, one of whom was brandishing a shotgun.

Genaille said he and a friend were talking and praying on the slope of a public ski hill in Innisfail on May 31 when a jogger went by them. Genaille said he greeted the jogger as he passed. Soon after the exchange, the jogger returned with a shotgun and a uniformed officer. The jogger was an off-duty police officer.

The uniformed officer demanded identification from the two Aboriginal men, but neither thought they had any with them. The rifle was cocked and pointed in the direction of the men and a second request for identification was made.

Genaille said he tried to explain to the officer who they were and what they were doing at the ski-hill, but the RCMP persisted with their harassment of the men.

The RCMP searched the men's belongings, including a medicine bag, a possession considered sacred in Native spirituality. Sergeant Ralph Carriere of the Innisfail detachment said the officers were responding to a complaint from a citizen about two suspicious men.

Genaille said he and his friend were sitting in the open in a public place and talking. There was nothing suspicious about their behavior. Genaille suspects the police zeroed in on them because he and his friend are Native.

After the incident, Genaille requested identification from both officers. The uniformed officer was able to provide Genaille with a card. The jogger had no identification with him, Genaille said.

Genaille said he found this particularly ironic, for just moments before, a gun was being pointed at him for not being able to provide identification.

Genaille said he went to the Innisfail detachment and asked for an apology from the commanding officer, but none was forthcoming. Genaille went to his member of parliament and asked for assistance and was told that there wasn't anything the elected official could do. When Genaille went to file a complaint with the RCMP, he was told he could do so only with the commanding officer who was not available.

The next day, an RCMP representative visited Genaille at his home to help smooth over the situation. Genaille finally was able to file a complaint.

Genaille wants to know how, with all of the checks the RCMP has in place to weed out aggressive and racist police, did these two officer slip into their positions of authority.

Genaille also wants to caution others who are similarly treated by the authorities that there are things that can be done.

While filing a complaint with the RCMP is only one step, going to the media with the information was absolutely imperative. Nothing would have happened without the media, said Genaille. Now it's out there and it has to be addressed.



# HOW INDIAN IS INDIAN?

JUNE, 1996

A man whose Mohawk blood quantum has been measured at slightly more than 46 per cent has been denied a spot on the ballot for the position of Grand Chief of the Kahnawake reserve near Montreal.

A minimum 50 per cent blood quantum is required for election to the Mohawk council. Carl "Bo" Curotte said he has seen a lawyer and will fight the ruling.

Not only is he challenging the election rules that denied him his candidacy, but also the system that decided he is less than 50 per cent Mohawk by blood.

Curotte's attorney said the election rules violate section 2 of the Charter of Canadian Rights and Freedoms - the right to free association. The lawyer also states that Curotte, having been allowed to run in a 1986 election, has already estab-

lished his right to run in subsequent elections.

The current election rules in Kahnawake have developed over time and uses a clause in the Indian Act that allows the community to choose its chiefs by custom. A 1992 order in council confirmed that Kahnawake's election code was a custom. It acts outside Indian Act regulations.

The blood quantum requirement was approved by the community in a referendum held in 1990. Should the issue end up in court, the federal justice department, on behalf of Canada, will have to defend government's approval of the Kahnawake election code complete

with blood quantum restrictions.

Curotte said he didn't want to put the band's jurisdiction into the hands of outsiders, but he had little choice.

"For someone who continually talks about going back to our traditional ways, I find it a contradiction that he should go to an outside court for recourse," said Norton in response to the threatened court action.

"He should look to the community for support. If the people feel strongly that the rules are wrong, then they will change the rules."

**Editor's note:** Carl "Bo" Curotte did, in fact, file for an injunction to stop the Mohawk council elections.

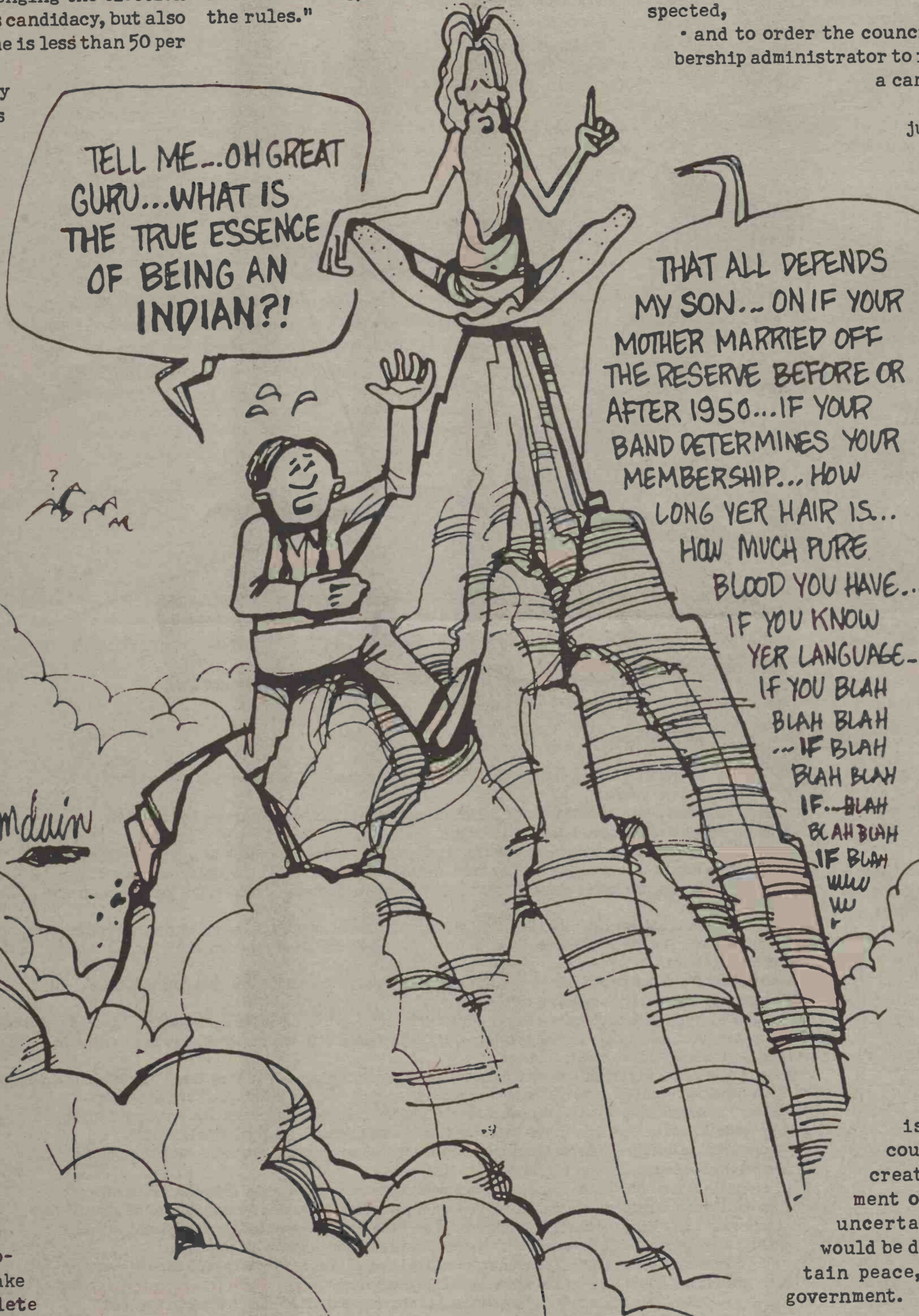
Through his lawyer, Curotte applied to a federal court to:

- order the postponement of the elections until further notice,
- to order Indian Affairs Minister Ron Irwin to notify all Kahnawake residents that the elections are cancelled,
- to order the RCMP to use any force necessary to see that the court's decision is respected,
- and to order the council and the membership administrator to reinstate him as a candidate.

A federal court judge denied the request for an injunction to stop elec-

tion. The judge said his decision was based on three rea-

sons. The first being that the plaintiff failed to establish there was a serious issue to be tried. The second being the time lapse between when the plaintiff became aware of his ineligibility to run as a candidate and when he applied to the court. The final reason was that in granting an injunction, the court would be putting the existing Mohawk council in jeopardy, creating an environment of confusion and uncertainty whereby it would be difficult to maintain peace, order and good government.



What qualities should be used to decide a Native person's legal status?

What authority should decide on that status? Examples are: government, court, band council, the United Nations.

Which decisions should be based on Indian status and which should not?

## Wom

By R John Hayes  
Windspeaker Staff  
Writer

KAHNAWAKE, Que.

The well known founder of the Equal Rights for Indian Women, Mary Two-Axe Earley, died on Aug. 22 at the age of 84. She had been one of the leaders of the fight to repeal sections of the Indian Act that strip Aboriginal women their status when they married non-Indians. The changes were included in Bill C-31, passed in 1985. Two-Axe Earley

Mary Two-Axe Earley by then-I

## Special P

## Woman of vision:

### Mary Two-Axe Earley

By R John Hayes  
Windspeaker Staff  
Writer

KAHNAWAKE, Que.

The well-known founder of Equal Rights for Indian Women, Mary Two-Axe Earley, died on Aug. 21 at the age of 84. She had been one of the leaders of the battle to repeal sections of the Indian Act that stripped Aboriginal women of their status when they married non-Natives. The changes were included in Bill C-31, passed in 1985.

Two-Axe Earley was

awarded a National Aboriginal Achievement Award earlier this year "for her drive to establish Bill C-31 and her commitment to the rights of women."

Born in 1911 and raised in Kahnawake, Two-Axe Earley moved to Brooklyn, N.Y., at 18, where she met and married Edward Earley, an Irish-American electrical engineer. Under the Indian Act, she was therefore stripped of her Indian status, and could not live on the reserve where she'd been born or be buried there, even in the case of divorce or the death of her non-Native husband. She was able to move back to Kahnawake after her husband's death only because

her daughter (whom she lived with) had regained her status by marrying a Mohawk man.

In 1966, at the age of 55, Two-Axe Earley entered politics as a reaction to a friend, who had lost her status through marriage, being ordered off the reserve. Within a year, her friend had died, and the band council refused permission for her burial on the reserve. Two-Axe Earley then founded Equal Rights for Indian Women.

In 1975, she was in Mexico attending an international women's conference when she heard that the band council had sent her an eviction notice. She immediately told the conference, and eventually

the council gave way and rescinded the order. Ten years later, with the passage of Bill C-31, Two-Axe Earley was the first woman to have her status officially restored by then-Indian Affairs minister David Crombie.

In 1979, Two-Axe Earley received the Persons Award for contributing to the improvement of the quality of life of women in Canada; in 1981, she was presented with an honorary doctorate of law from York University; in 1985, she was a recipient of the Order of Quebec. She received the governor general's award and was nominated for the lifetime achievement National Aboriginal Achievement

Award.

In addition to a commitment of more than 20 years, Two-Axe Earley was widely recognized for her courage in the face of threats and intimidation. Her tireless efforts on behalf of Native women had been curtailed in recent years by failing health — she had been hospitalized since February. The official cause of her death was a gall bladder infection.

Approximately 200 people attended Two-Axe Earley's funeral on Aug. 26 in Kahnawake.

Mary Two-Axe Earley had her status officially restored by then-Indian Affairs minister David Crombie.



### Special Project:

Write a profile on another woman who fought to have her status reinstated.



## CLASSROOM UPDATE

### Tax exemption upheld in New Brunswick court

By Kenneth Williams  
Windspeaker Staff Writer  
FREDERICTON

On May 28, the New Brunswick Appeals Court ruled that a status Indian person can purchase goods and services off-reserve and not have to pay provincial sales tax if the items are to be used or consumed on-reserve.

The judges ruled that charging status Indians the PST contravened section 87(1)(b) of the Indian Act. Status Indians also no longer need to have the goods delivered to their reserve in order to be exempt from the PST.

A spokesman from the New Brunswick Department of Finance said the province has filed a leave to appeal this decision to the Supreme Court of Canada. The case is now being han-

dled by the Department of Justice. Neither department would comment on the particulars of the court decision.

The court case is being carefully observed by several Native groups across Canada. For Dan Bellegarde, first vice-chief of the Federation of Saskatchewan Indian Nations, this case is being used as a benchmark for their negotiations with the government of Saskatchewan over the PST.

For Roger Obonsawin, president of the aboriginal-owned O.I. Group of Companies in Toronto, this is an opportunity for status Indians to assert their right to be exempt from the federal goods and services tax when making purchases off-reserve. According to Obonsawin, section 87 of the Indian Act does not appear to distin-

guish between GST and PST.

"Although the Court of Appeals decision deals with PST, we have received legal advice which states that there is no reason why this ruling should not apply to GST as well," wrote Obonsawin in a prepared statement.

The O.I. Group has gone so far as to compose a letter that can be presented to stores when purchasing goods off-reserve. The letter quotes the judges' decision and states that since the goods purchased are to be consumed on-reserve, they are GST exempt.

So far, Obonsawin hasn't received any feedback from people who have requested the letter.

"We've just been sending the information out," he said. The most requests for the letter have come from people in New Brunswick and Quebec. These

provinces collect PST even on purchases made on-reserve.

Revenue Canada insists that purchases made off-reserve are not GST exempt.

"There has been no legislative changes made to exclude (status Indians) from paying GST off-reserve," said Gord Luchia from Revenue Canada Calgary. "Until that court case is heard, it will be business as usual."

Indian Affairs is taking a wait and see approach and will not adopt an official position until the Supreme Court decides on the appeal.

But as far as Obonsawin is concerned, the sales tax exemption "applies, unless it gets overturned in the appeal." Store owners are breaking the law if they insist on charging the GST to status Indians.

### Innu acquitted of trespassing charge

Just outside courtroom N at Toronto's Old City Hall, about 20 people gathered during a court recess. The mood was surprisingly upbeat, even though it was the third long day of

consulates in Toronto.

By the end of the day, the defendants would be cleared of all charges and impressed that Judge Robert Phillips permitted the case to carry over for as long as it did.

"I thought this was going to take a day," said Lorraine Land,

a seasoned activist and one of those facing prosecution. The hearing allowed supporters, expert witnesses and each defendant to state their argument in detail.

The result was a thorough examination of the ongoing

out over Innu land in Labrador and an acquittal for the defendants.

Judge Phillips concluded that according to the Criminal Code, the demonstrators acted in accordance with both a defence of necessity and defence of justification.

"I hold that the defendants were forced to break the letter of the law," he remarked, "in order to prevent a greater evil, that is, to prevent the destruction of the Innu people and their basic human rights."

The trespassing charges resulted from an incident on Nov. 16, 1995 where interfaith prayer vigils were held by Innu supporters at the consulates in an attempt to put pressure on two of the NATO nations taking part in the training to pull out of the area. The demonstrators' aim was to peacefully demand an immediate response from both country's ambassadors regarding the continued use of the area under renewed 10-year contracts. The vigils ended before either consulate offered official responses.

Canadian Forces Base Goose Bay and surrounding area has

been the site for NATO nations flight training since 1980. Pilots learn to pass undetected through enemy radar by practising to fly their jets at a mere 30 m from the ground at top speeds. The noise caused from such low flights is piercing to the ears and alarming since there is little warning of the aircraft's presence until it is directly above.

The Innu believe the flights have adverse effects on the environment and humans. Complaints include everything from changed migration routes of caribou and increased river pollution from aircraft fuel emissions, to growing levels of stress in children who are terrified by the aircraft noise.

Britain, the Netherlands, and Germany have been using the air space for about 7,000 flights a year. Last March their contracts were renewed for another 10 years. As well, Canada is currently pursuing Italy, France, Spain, Portugal, and Belgium to sign on. If these nations do, the number of flights is projected to dramatically increase to 18,000 annually.

hearings for nine people charged with trespassing at the British and Dutch

battle between the Innu and Canada's Department of National Defence over low-level flight training being carried

April, 1996



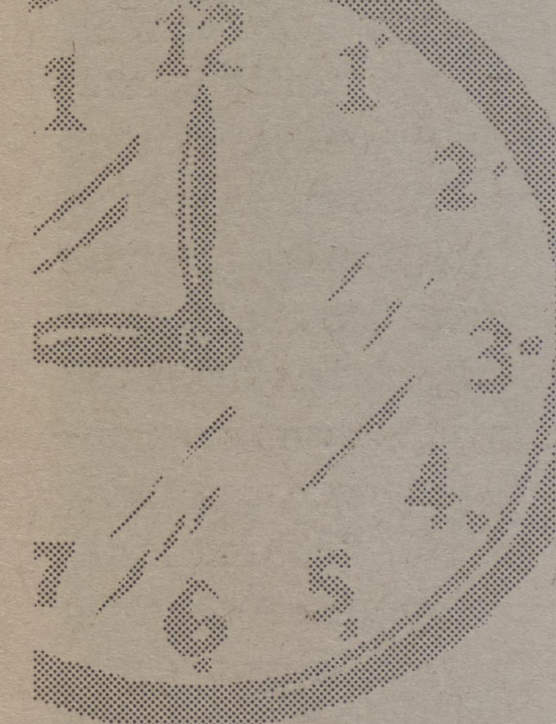
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• Ovide Mercredi is angry again denied a seat at the conference. He lashed out during three days of protesting that Native sovereignty left following repeated attempts at working together with provincial government what seems to work in the to get attention, and thirty," Mercredi declared.

• The trial for the people's standoff at Gustaf July 8 and is expected to stand off itself. The defence lawyer Harry R. Ra criminal trial. "The di an historic trial in wh there with what they co rights," he said. "They s (they) have a right to be

• Ontario chiefs pledged a campaign for a public in ing death of Dudley Ge vincial Park last year Dudley was the first p shot dead while prote ground.

• Residents returning to Nation in Manitoba aft standoff situation ther chaos. They reported br dalized property. The barred from their ho while police attempted with dissident members protesting the lea Waterhen Chief Harvey



# time marches on...



- Ovide Mercredi is angry that First Nations were again denied a seat at the first ministers conference. He lashed out at the government during three days of protests in June. He warned that Native sovereignty may be the only strategy left following repeatedly unsuccessful attempts at working together with federal and provincial governments. "We're going to do what seems to work in this country, what seems to get attention, and that's push for sovereignty," Mercredi declared.

- The trial for the people charged in last summer's standoff at Gustafsen Lake, B.C., began July 8 and is expected to last longer than the standoff itself. The trial was described by defence lawyer Harry Ranking as no ordinary criminal trial. "The difference is that this is an historic trial in which the defendants are there with what they consider to be a color of rights," he said. "They say this is their land — (they) have a right to be here."

- Ontario chiefs pledged financial support for the campaign for a public inquiry into the shooting death of Dudley George at Ipperwash Provincial Park last year. His brother Sam said Dudley was the first person in Ontario to be shot dead while protecting a sacred burial ground.

- Residents returning to the Waterhen First Nation in Manitoba after fleeing during a standoff situation there in May returned to chaos. They reported break-ins and vandalized property. The families were barred from their homes for a month while police attempted to negotiate with dissident members of the band protesting the leadership of Waterhen Chief Harvey Nepinak.

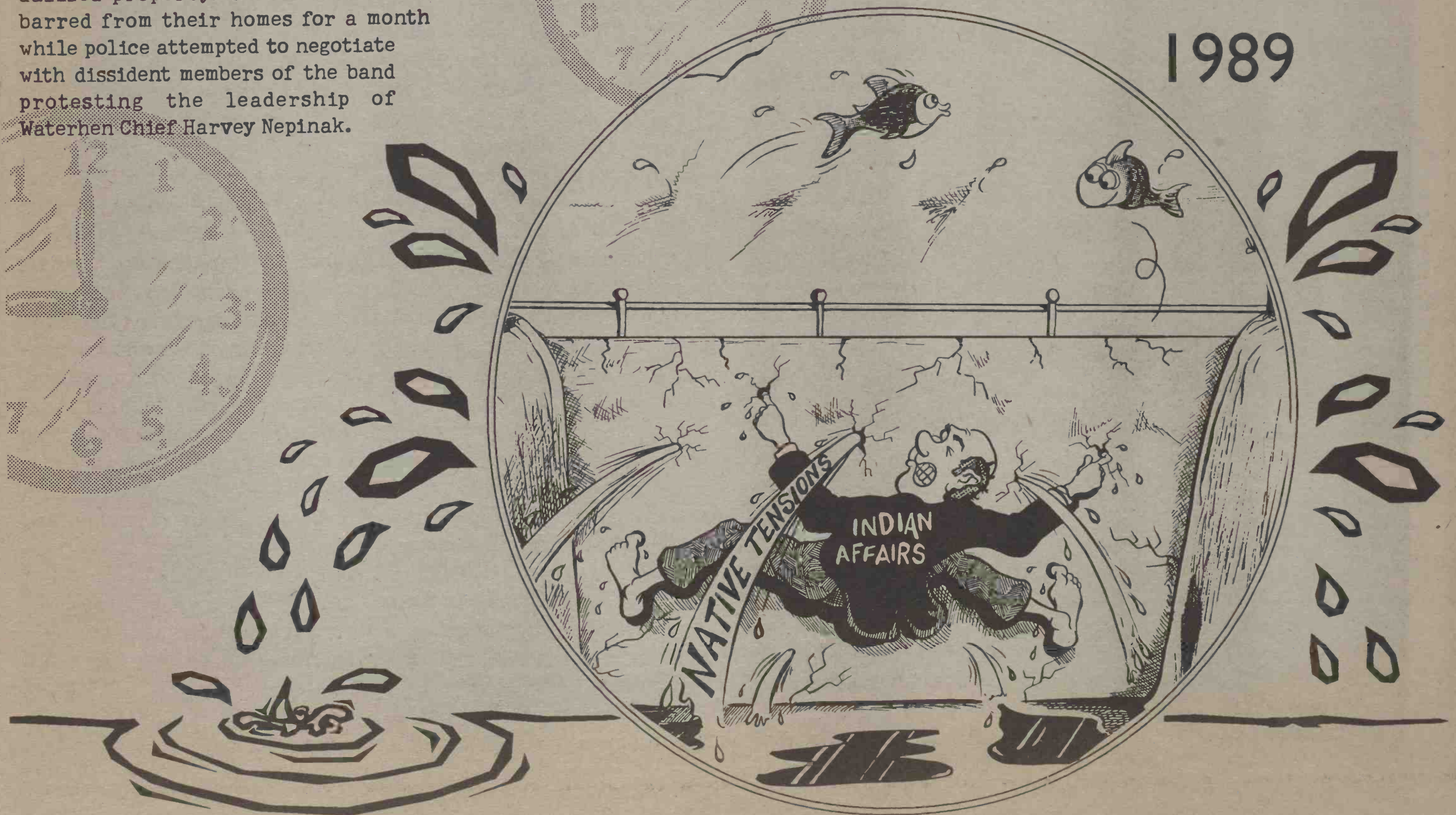
- An appeal by three Alberta Aboriginal bands will be heard next year against a federal law — Bill C-31 — which restored official Indian status to as many as 150,000 people. The Alberta bands say the judge erred on several points in his ruling, specifically with regards to who has the right to determine band membership — Ottawa or the individual bands.

- To help everyone celebrate National Aboriginal Day, Indian Affairs circulated a list of suggested activities that some said were completely inappropriate. The suggestions on the list demonstrate a fundamental lack of understanding on the part of the people who are supposed to be the bridge between the peoples. "There is no justice in National Aboriginal Day and the people have little to celebrate."

- A spokesman for an Indian group said a Native tribal group from northern Ontario blew up a logging bridge to protest the province's logging and mining plan for the wild Temagami region. The blast ripped a two-by-three-metre hole in the bridge located 130 km north of North Bay.

- Chief of the Federation of Saskatchewan Indians wants full control of gambling on reserves. Blaine Favel said he hopes the Saskatchewan government wasn't playing "fast and loose" last year when it made a commitment to take the matter to Ottawa. The provinces are balancing their budgets from gambling profits on the reserves and Aboriginals want a bigger piece of the action.

1989



# our youth is our future



the classroom edition is proudly sponsored by:  
**The Aboriginal Multi-Media Society of Alberta (AMMSA)**  
a non-profit Aboriginal communications society established in 1983.

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AIDS

# 1996 VI Annual Aboriginal AIDS Conference

Hosted by: Meadow Lake Tribal Council  
October 1 & 2, 1996 • Ramada Hotel  
90 – 22nd Street East, Saskatoon, Saskatchewan  
(Corner of 1st Avenue South and 22nd Street, across from Midtown Mall)

#### CONFERENCE TOPICS

- ◆ AIDS among the Nations
- ◆ Grassroots Approaches in Dealing with AIDS
- ◆ Living with HIV/AIDS
- ◆ Sharing Experiences
- ◆ Home Palliative Care
- ◆ Taking Care of Self: Stress Management

#### CONFERENCE FEES:

Adults – \$100.00  
Elders – Free  
Students/Persons with HIV/AIDS – \$50.00

For more information contact Marcia Mirasty or  
Joanne Derocher at (306) 236-5817



"Caring for the Caregiver, Family, & Community"

## HEALTH ADVISORY COMMITTEE

CALGARY REGIONAL ABORIGINAL

The Calgary Regional Aboriginal Health Advisory Committee is presently conducting the third phase of its Calgary Urban Aboriginal Health Needs Survey Project.

The purpose of the Survey is to identify the problems which Aboriginal people may be experiencing in the areas of personal health and the provisions of health care services.

If you have been a client of the Calgary CHR or a Community Health representative who worked out of the Calgary Native Friendship Centre this past year, your participation in a confidential interview is urgently required, even if you have an out of town address. You may call collect to Linda at the number listed below.

All other participants must be treaty, non-status, metis, bill C-31 or Inuit, must be 15 years of age or older and must be a resident of Calgary.

Individual interviews are approximately 1/2 hour in length. Names of participants will not be attached to their answers to ensure confidentiality. All interview participants are eligible for our cash prize draw of \$250 to be held in late November, 1996.

We would like to hear from you because you have first hand experience and knowledge of your health care needs. Twenty participants in the Survey Project will be interviewed. Please call Linda Little Chief at (403) 286-4002 in Calgary. Calls are expected anytime.

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

## Moccasin Miles for Freedom



**Ken Ward**

I thank the Creator of my life for this day, and for this opportunity to share my little journey.

I am one who lives with AIDS. It sits quietly in my body until I am too tired to resist. Even at this moment while I write, I stop and remember. These last seven years in my life have been touched by the Creator, despite knowing that my lifetime will be shorter than once expected. I will make do with what I have.

I was closed-minded before my illness came. I drank, did the suicide and drug thing. I wanted to die. But when that wish became close to becoming a reality, my attitude quickly changed. I wanted to live.

How was I to survive? Turn it to a positive was my only way. What I offer you is only helpful ways. Perhaps someone out there may adopt these approaches. It is your choice.

Acceptance. Forgiveness. These are simple words, but hard to apply to life. Whether you are traditional or non-traditional, acceptance is always encouraged. I accept that I am an alcoholic and a drug addict. I accept that I am a Cree. I accept that I have AIDS.

My goals are to walk things through from my past, wipe away my denials, and get on with life while I am still able. Sure, letting go of my hurt was not easy. I was trying to do it alone. That's why I walked the lonely road.

Choosing to trust someone was not easy. I sat once, quietly in the bush, by Sandy Beach, Alta. There my heart cried for peace. Quietly, the faint cry of a couple of coyote pups was heard. It was then that I realized that I am not walking alone in this illness. I thanked those young pups.

Surviving with HIV and AIDS, I found a helpful approach. Your house is your body. It was time to clean my house by letting go of the hurts, accepting who I was, and forgiving myself. This is where you will earn your peace. It is found within. There is no shame in changing for the good.

When the Elders from Saskatchewan took part in a ceremony in 1992, a vision was seen. They spoke of a Great White Buffalo and a Great White Bear standing. The healing process of the four sacred directions began. It is up to us to believe in it.

In my travels, I have seen the White Buffalo and Bear in the eyes of the people. I have come to believe that, in time, a gathering will take place. Perhaps this is why I was able to accept the doctor's words when he told me I had AIDS. There was no sadness, no anger. I chose not to turn to the booze or drugs. I owed it to myself to live my life to its fullest. I have earned my peace. Living with HIV before, gave me this. I never gave up hope — even now that I have AIDS.

What helped me through the difficult times? The travels to do workshops, and the look in the eyes and love in the hearts of the people in the Indian lands. They have all been my caregivers. Yes, physically my body will weaken in time, but emotionally, mentally and spiritually, I am cared for. Three to one is better odds.

Find your path. Understand your needs. Take a risk to trust. Choose the faith that respects you as a human being. It is never too late.

Being an alcoholic, addict and suicidal was a sad way to find attention. Living with HIV/AIDS is not another way to find attention. You don't have to be addicted, abusive or sick to find love. It is far better to find it while you have your health.

The next issue my column will deal with is the community response to HIV and AIDS. I will tell you about breaking barriers by alternative approaches and how one with HIV/AIDS may be of some help. The next issue after that will deal with addictions and HIV/AIDS.

I hope that I have helped those people living with this illness by providing some pointers. Personally, I will miss my travels to your communities. I thank you all for inviting me to your lands. You will always remain in my heart and you have been a part of my healing process through your prayers, laughter, pain and, yes, bannock too. I love you for these gifts shared.

Thank you *Windspeaker* for allowing me this opportunity to find another way to reach out. These words I consider sacred because these words are those of the many I have met. It is my honor to share them through the paper.

You have all become my "Feather of Hope" while I wear these Moccasin Miles for Freedom for my final journeys. Long life and pleasant journeys.

Ken Ward

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# TRIBAL DAYS

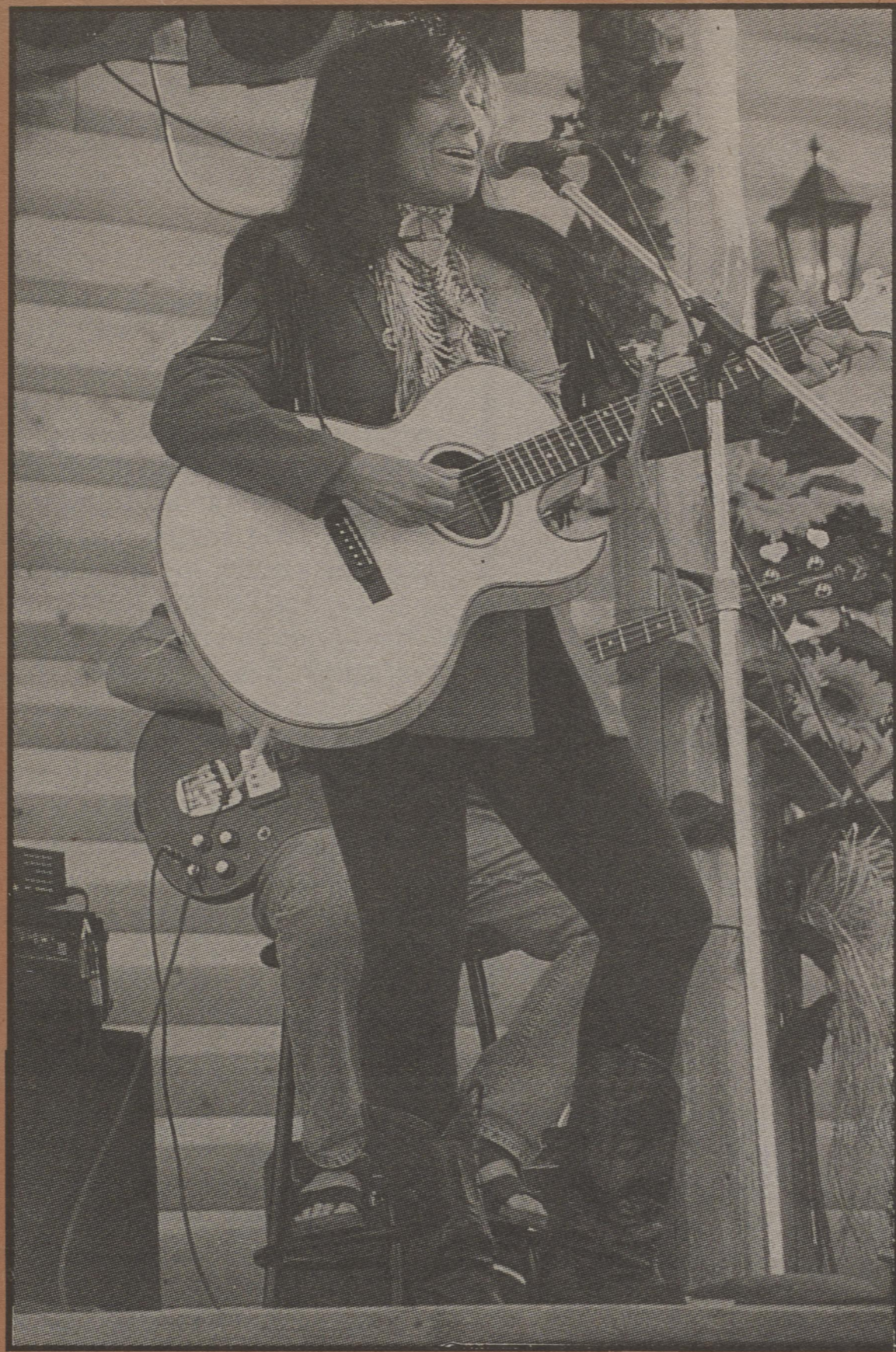
By Kenneth Williams  
Windspeaker Staff Writer

CANMORE, Alta.

It was hot and dusty two days in August (the 24 and 25) for this year's Tribal Days, held at the Rafter 6 Ranch near Canmore, Alta. The *Windspeaker* Sound Stage became the centre of attention when the many talented Aboriginal musical acts entertained the crowds. Buffy Sainte-Marie headlined the event, enthralling the audience with her music and wit. The crowds could not get enough.

Photo are credited to Kenneth Williams, unless otherwise attributed. Photos as numbered:

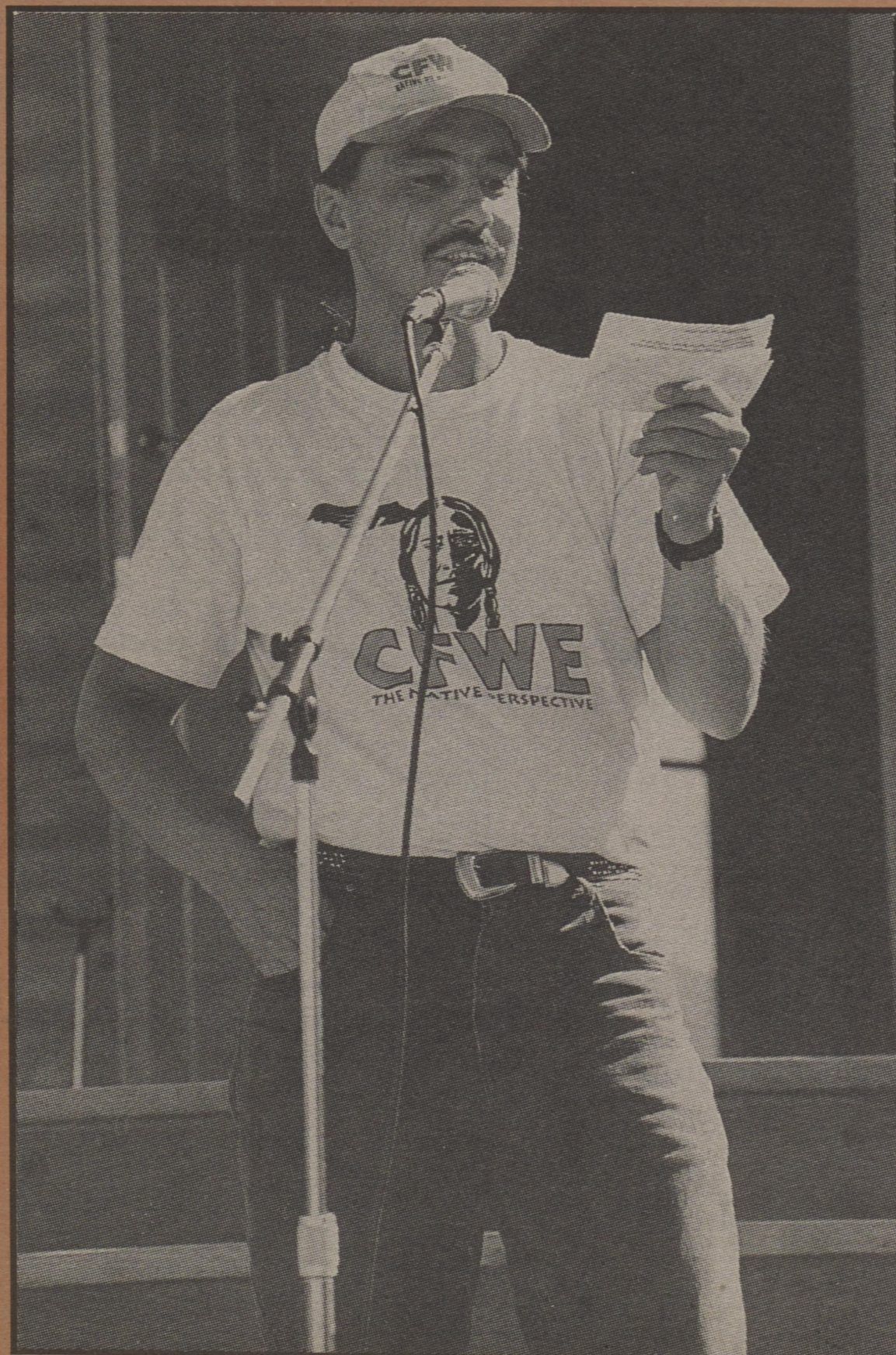
1. Buffy Sainte-Marie charms the audience.
2. Darrell Lafond, CFWE radio personality, invites another performer to the *Windspeaker* Sound Stage.
3. Chester Knight, Ken Williams and Vernon Knight.
4. Quenton Pipestem, three-time world champion hoop dancer makes a special appearance with Red Thunder Native Dance Theatre.
5. Charles Shott, fiddle player with Northern Highways.
6. The grand finale: Buffy and band member with Elders, (l to r) Dr. Phil Beaumont, Rev. Arthur Youngman Sr. Harold Healy and Roy Lewis.
7. Dr. Beaumont, Rev. Youngman Sr., and Harold Healy wave to the crowd.
8. *North of 60* actor, Jimmy Herman, and Vernon Knight chat between performances.
9. Mohawk chanteuse, Donna Jacobs, lights up the crowd.
10. Chester Knight, hamming it up.
11. Laura Vinson and Brenda Dalla Costa, CFWE radio personality. (Photo by Paul Macedo)
12. Tom Jackson, entertaining the audience between performances.
13. Buffy smiles for her fans.
14. Daniel Wells, grass dancer with Red Thunder Native Dance Theatre.



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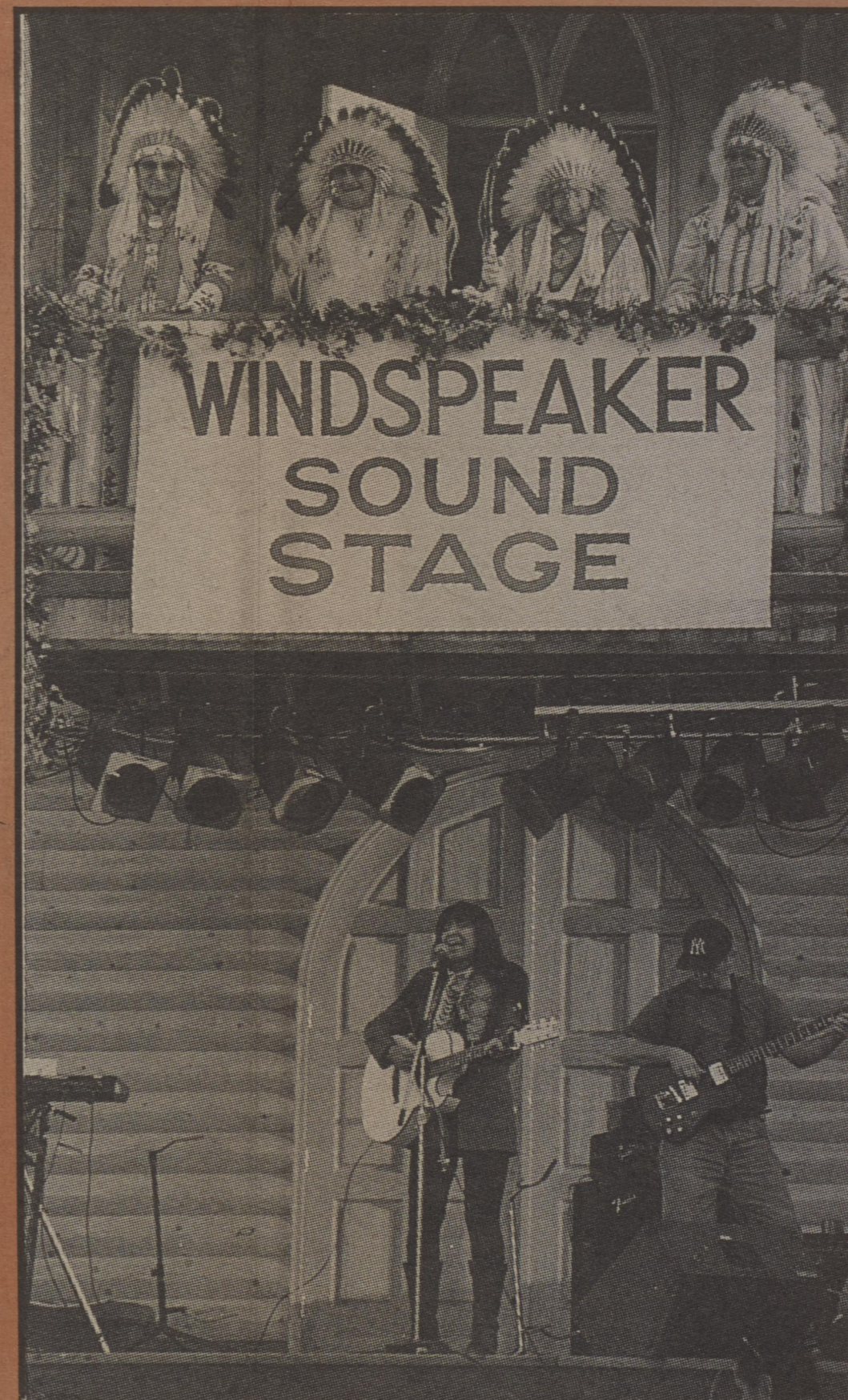
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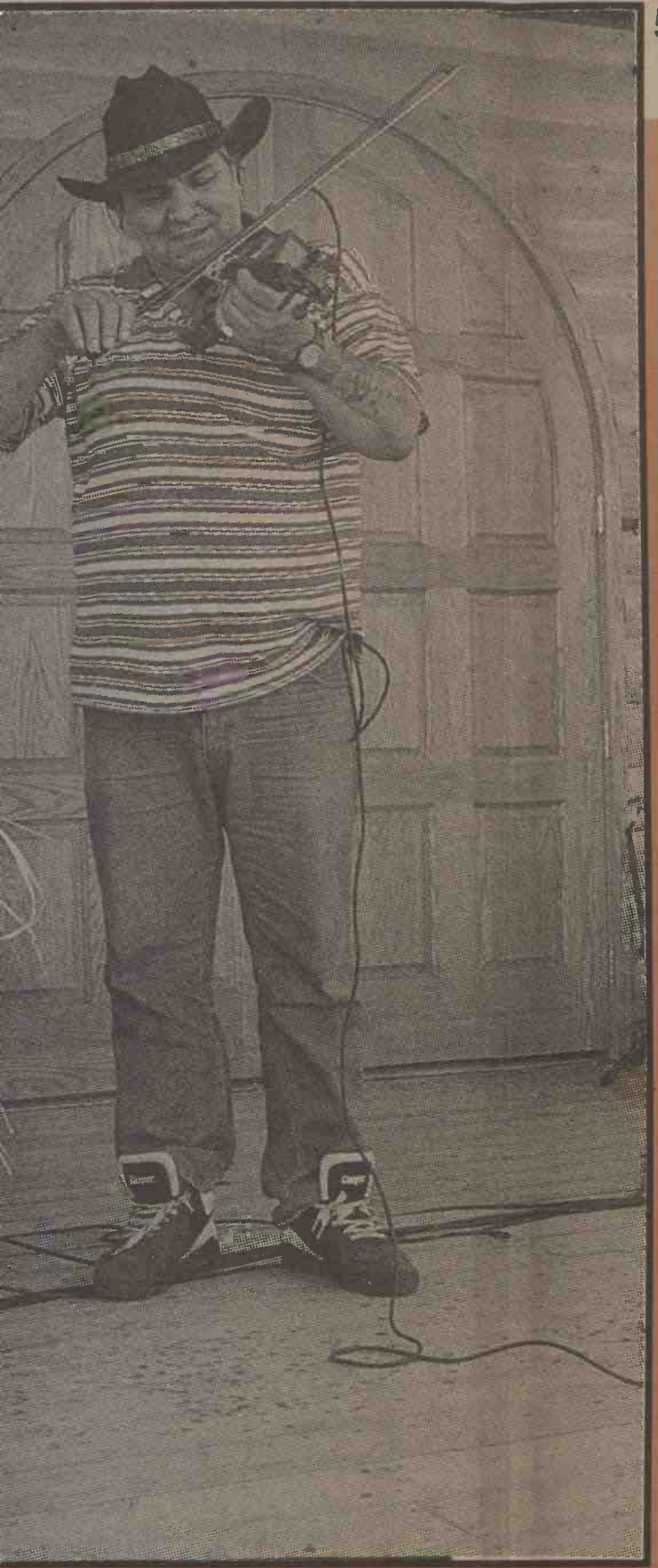
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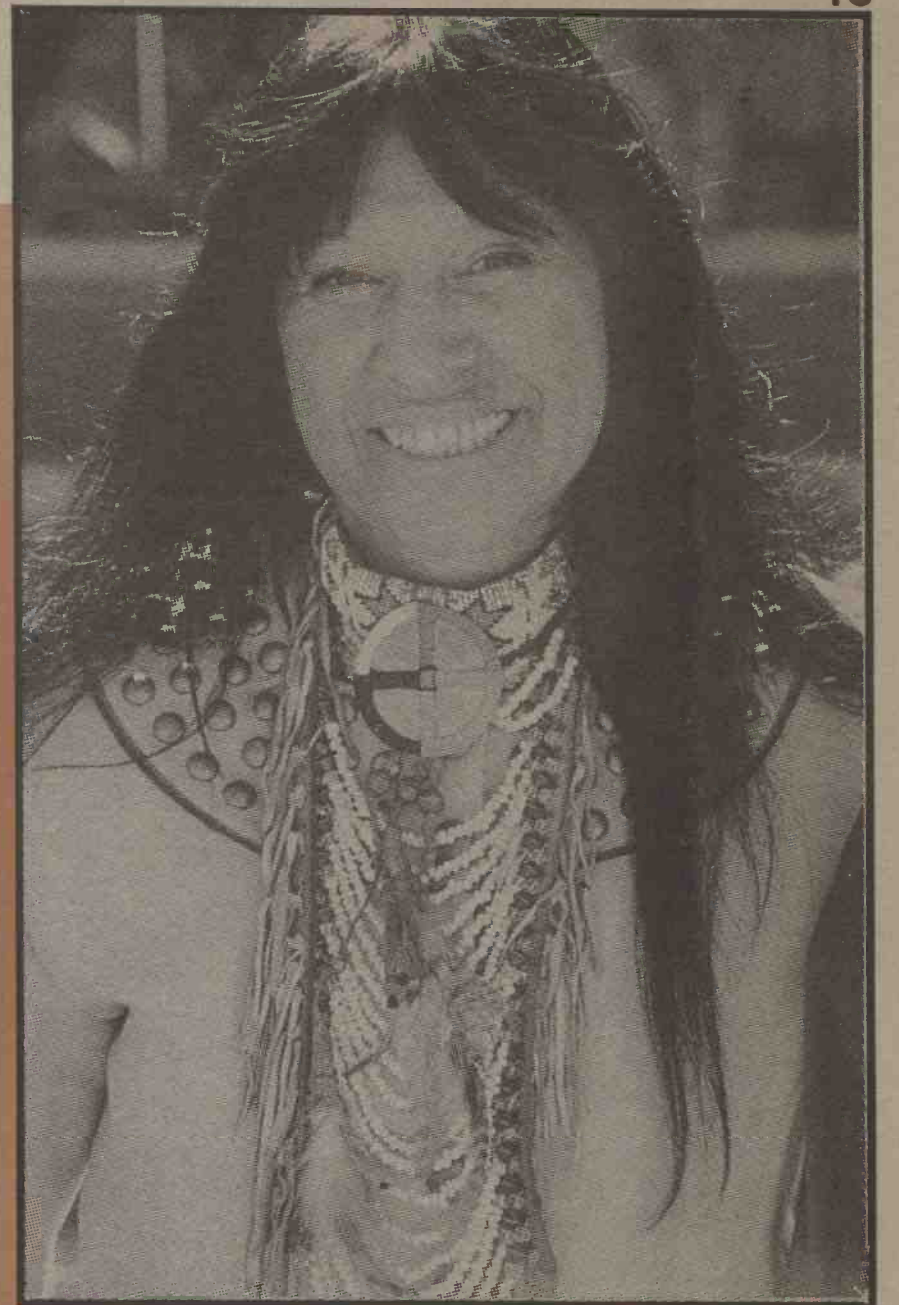
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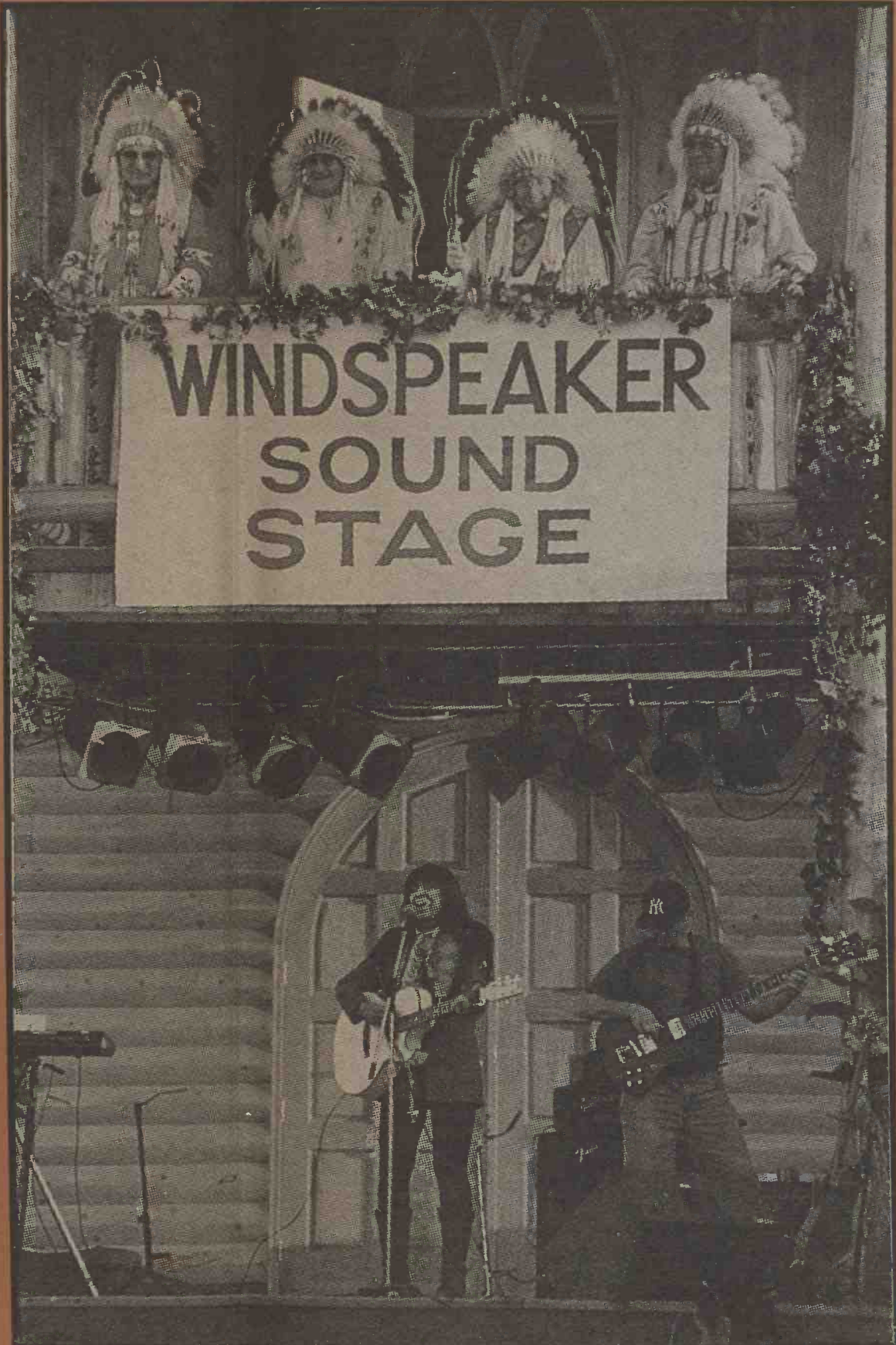
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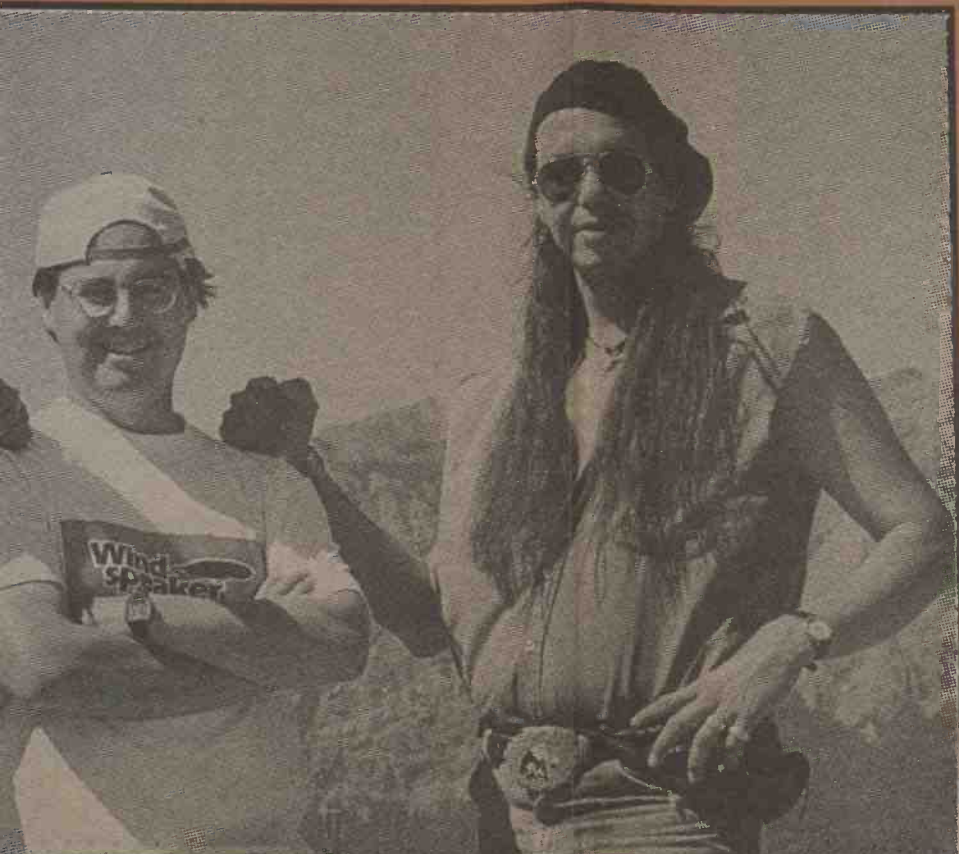
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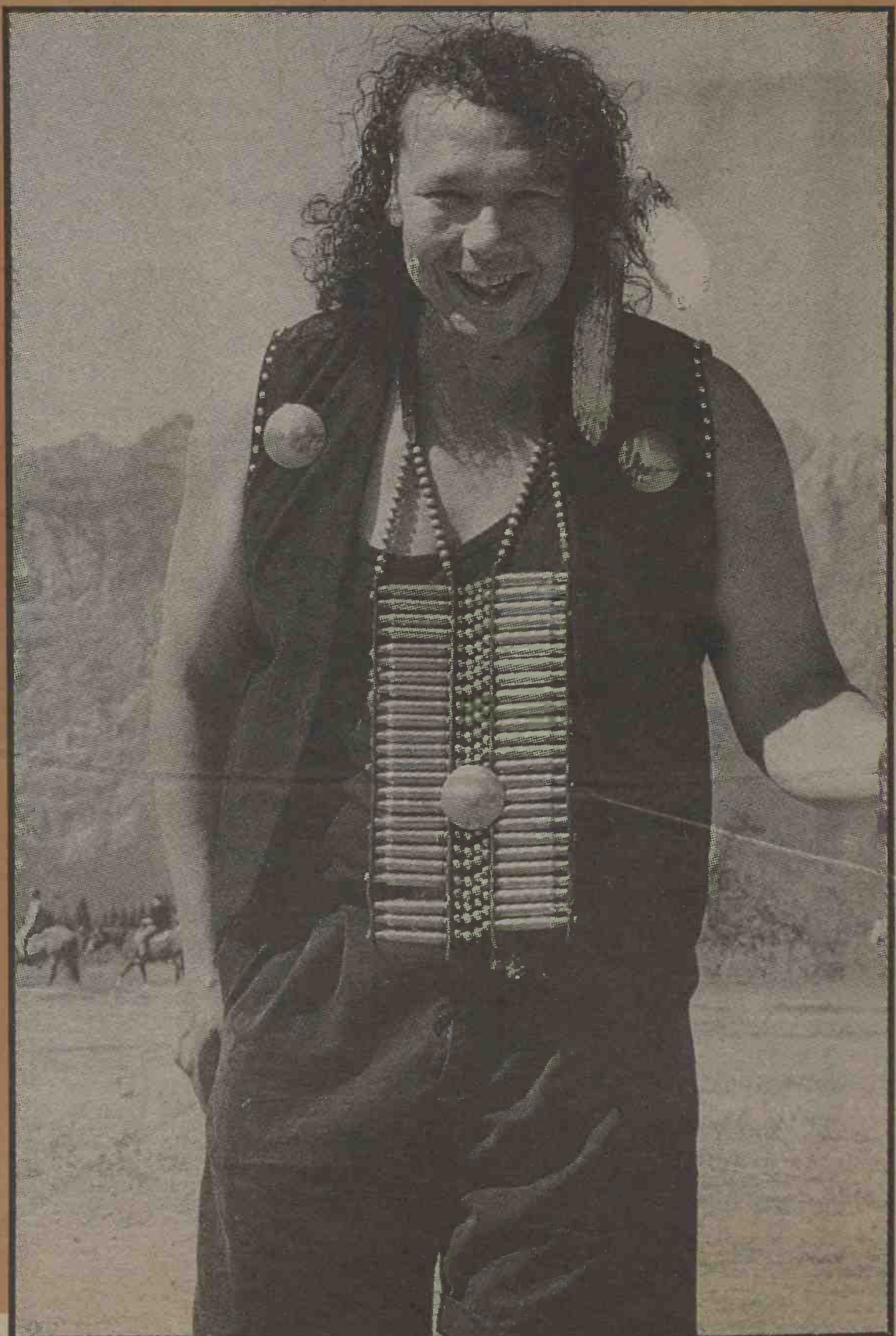
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# U.S. captures world lacrosse title

By Sam Laskaris  
Windspeaker Contributor

TOKYO

Though they didn't return with a medal, members of the Iroquois Nationals were still relatively pleased with their performance at the world junior field lacrosse championships.

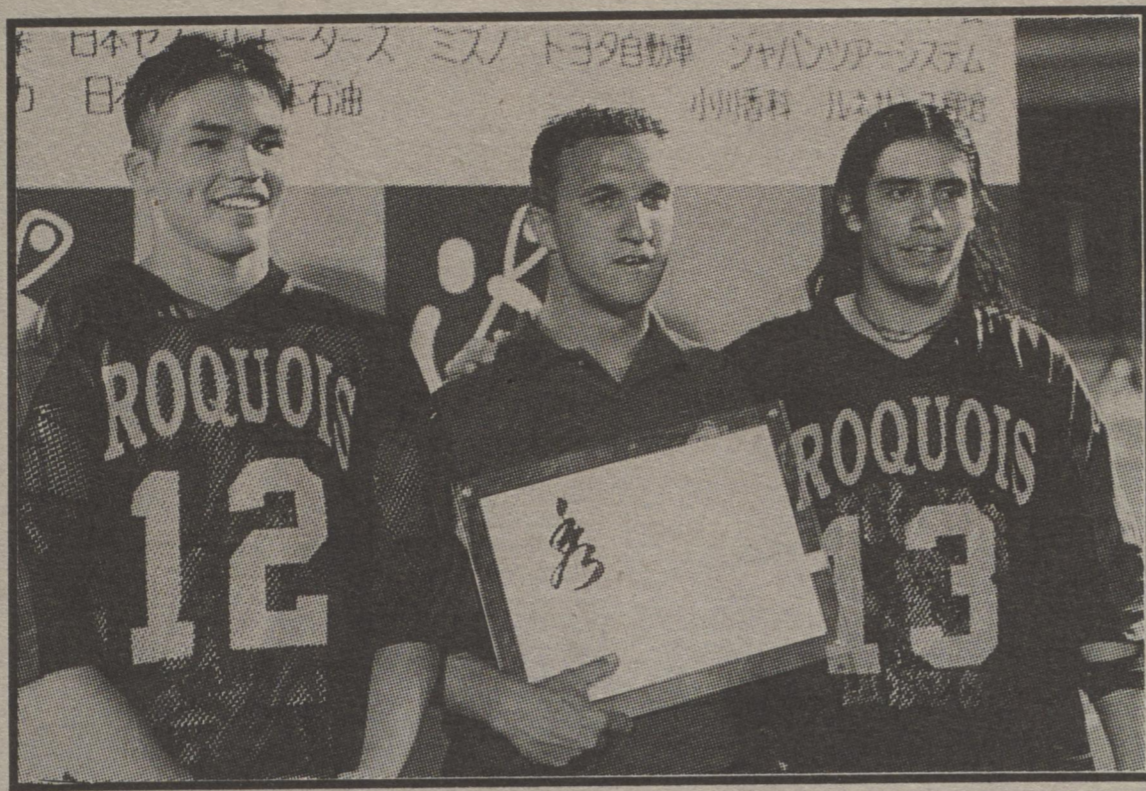
The team, comprised of Native players from both Canada and the U.S., placed fourth at the five-squad tourney held Aug. 4 to 11 in Tokyo, Japan.

The United States captured the event with a 13-8 victory over Australia in the gold-medal match. Canada downed the Iroquois Nationals 19-8 in the bronze-medal contest. Japan also competed in the tourney, which featured players 19 and under.

The U.S. also won the first two runnings of the tournament, held in Australia in 1988 and in Long Island, N.Y., in 1992. The Iroquois Nationals finished out of the medals at both those events.

This year, the Iroquois Nationals emerged victorious in just one of their round-robin matches: they dumped host Japan 15-9. In their tournament opener one day earlier, the Iroquois Nationals came up on the short end of an 18-7 decision against Canada.

"I don't want to give any excuses but we were fairly jet lagged," said Iroquois Nationals'



Rory Whipple

**All-World Team Attack selection Drew Bucktooth (left) was man of the match against Japan with six goals. He poses with Iroquois Nationals' head coach Scott Burnum (centre) and Justin Giles, man of the match against the United States.**

coach Scott Burnum, who also coached the men's field lacrosse team at Wesley College, a Division III school in Delaware.

Burnum's charges were originally scheduled to arrive in Japan five days before the tournament, but glitches with the visa applications of several team members resulted in delays. The club only arrived in Japan the day before its first game.

Burnum said that his squad continued to get stronger as the tournament progressed. He also boasted of the fact that the Iroquois Nationals managed to score more goals against the gold-medallist U.S. side than any other team.

"We're pretty proud about that," he said.

In round-robin play, the U.S. defeated Burnum's club 23-9. The two squads also squared off in a semi-final contest, in which the Americans came up 27-10 winners.

Meanwhile, Australia managed to score eight goals against the U.S. (they lost 17-8), while the Japanese and Canadians could only net four and three goals, respectively.

"They're pretty stacked," Burnum added of the Americans, whose team was primarily made up of U.S. collegiate players. "But I thought we played pretty well against them."

# St. Catharines captures 1996 Founders Cup

By Lee Nohos  
Windspeaker Contributor

EDMONTON

The national Junior "B" lacrosse finals were held in Edmonton Aug. 14 to 18, and the local favorites, the Edmonton Miners, defeated the Calgary Mountaineers in the bronze medal game 11-5. The Miners had gone into the tournament as one of the favorites, but had to settle for bronze after losing to the Orillia Kings.

"To be honest, nobody was very happy with the bronze," said Miners' coach A. J. Johma. "We had a couple of key players out, and there were some pretty poor calls. All we can do now is set our sights on next year when we have all but five of our players coming back."

"After winning the silver last year, we went in looking for gold," said Devan Wray, Edmonton's leading scorer in the tournament. "To be the third best team in Canada is not an embarrassment, but we definitely expected more."

The Founders Cup featured teams from across Canada, and gave Edmonton lacrosse fans a chance to see some of the top players in the world. When the dust settled, the Spartan Warriors from St. Catharines, Ont. took home the gold with an impressive 14-8 victory over the Orillia Kings.

The Spartan Warriors were the class of the tournament in terms of talent, but their demeanor left a lot to be desired. During their final round robin game against Edmonton, Warriors' coach Bill LeFeuvre brought about a bench-clearing brawl when he sent a goon off the bench for his first "shift" of the game with only three minutes to go.

"I don't want to complain," said Johma, "but in the game against St. Catharines, their coach specifically sent out his biggest player to start a fight with any one of our finesse players. The guy he sent out didn't play a shift all game, and the next thing I know, he's out there swinging his stick. The sport doesn't need that kind of garbage."

On the other hand, thousands of fans went through the gates over the five days, making a positive statement about the growing popularity of Canada's national game.

*Lee Nohos is the editor of Edmonton Sports Scene.*

# Touran

By Terry Lusty  
Windspeaker Contributor

LAS VEGAS, Nevada

Vancouver-based pool player Stan Tourangeau captured the sport's most prestigious title last month in Las Vegas, Nev. The 41-year-old native of Chipewyan and Fort McMurray, Alta., won both the eight-ball and nine-ball competitions in the Mac's Valley National Eight Association tournament.

Tourangeau, a Cree born in 1955, is living proof that a man can overcome adversity to eventually make his mark in sports. He has competed in the tournament only for the last three years, winning the cue handler become the first Aboriginal person in world-wide league's history to win either of these two categories alone both in one year.

In this year's eight-ball category, explained Tourangeau, it was a race to four [out of seven] in two out of three sets. And he was straight knockout. Although the matches were quite close, Tourangeau prevailed and pocketed \$2,500 (U.S.).

But he wasn't done. He went on to win the nine-ball event which, he said, was "tougher still." The match was the best two out of three of best nine sets. He won the first set 4-1, lost the second 4-5, but recovered to take the deciding set over Joe Brown from Ohio.

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For pre-registration of the conference, concert & Native arts & crafts table, contact: Rhonda Kootenay (403) 939-4787



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**Have you considered an exciting career?**

This year, the Department of Citizenship and Immigration is looking for people who are interested in long-term careers.

To apply, you must have a post-graduate degree or a Bachelor of Law degree by June 30, 1997. You must have professional experience in international relations and a proficiency in either English or French. Knowledge of a third language is an asset and is recognized.

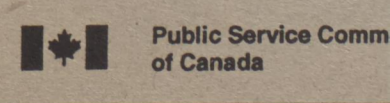
To obtain further information, contact your campus career centre, the Department of Citizenship and Immigration in Canada or a Canadian consulate.

Completed applications should be sent to the Department of Citizenship and Immigration, Ottawa, Ontario.

The Public Service Commission is open to all Canadians for recruitment to the public service. Applications from non-Canadians are selected on a non-partisan and representative basis.

We thank all those who have provided their consideration will be given.

We are committed to Excellence.



## Sports

# Tourangeau wins two pool championships

By Terry Lusty  
Windspeaker Contributor

LAS VEGAS, Nevada

Vancouver-based pool player Stan Tourangeau captured two of the sport's most prestigious titles last month in Las Vegas, Nevada. The 41-year-old native of Fort Chipewyan and Fort McMurray, Alta., won both the eight- and nine-ball competitions in Wal-Mac's Valley National Eight Ball Association tournament.

Tourangeau, a Cree born in 1955, is living proof that a man can overcome adversity to eventually make his mark in sport. He has competed in the tournament only for the last three years. In winning, the cue handler becomes the first Aboriginal person in the world-wide league's history to win either of these two categories, let alone both in one year.

In this year's eight-ball category, explained Tourangeau, "it was a race to four [out of seven], in two out of three sets." And, it was straight knockout. Although the matches were quite close, Tourangeau prevailed and pocketed \$2,500 (U.S.).

But he wasn't done. He then went on to win the nine-ball event which, he said, was "tougher still." The match was a best two out of three of best-of-nine sets. He won the first set 5-4, lost the second 4-5, but recovered to take the deciding set 5-3 over Joe Brown from Ohio. For

his efforts, Tourangeau scooped up another \$2,200.

For the eight-ball title, Tourangeau defeated another Aboriginal competitor, Eddie Ray Carroll, a Cherokee from Nebraska. Native people have fared well in the competitions in recent years, as has the Tourangeau extended family. Tourangeau's sister, Jean, was runner up last year in team competition and Stan's brother, Phil, has also done quite well. Then there was his brother-in-law, Kevin Cardinal of Saddle Lake, Alta., who took first prize this year in the regular Billiards Congress of America category and fourth (out of 400) overall in team competition.

Tourangeau happened upon the game quite by accident, while attending school in Fort McMurray. He would pass the local pool hall on his way to play table tennis. One day, he entered a pool tournament that only cost a quarter. He won.

It was his first such win, and the only one for some time. Running interference was his ongoing "bout with drugs and alcohol," he said. That lasted until 1979, the year in which he met his wife.

He managed to put his addictions aside and took up snooker in 1980. He'd been living in Vancouver for a few years and played regularly. He kept straight for two-and-a-half years, then began hitting the bottle again.

Back then, booze and pool

were synonymous in bars, especially since pool was one of the only recreational sports in bars. Although snooker was big on the street, Tourangeau always felt that eight-ball was going to take off, and it has. His mentor then was Marv Adams and, later, when he took up nine-ball, it was Jim Ward.

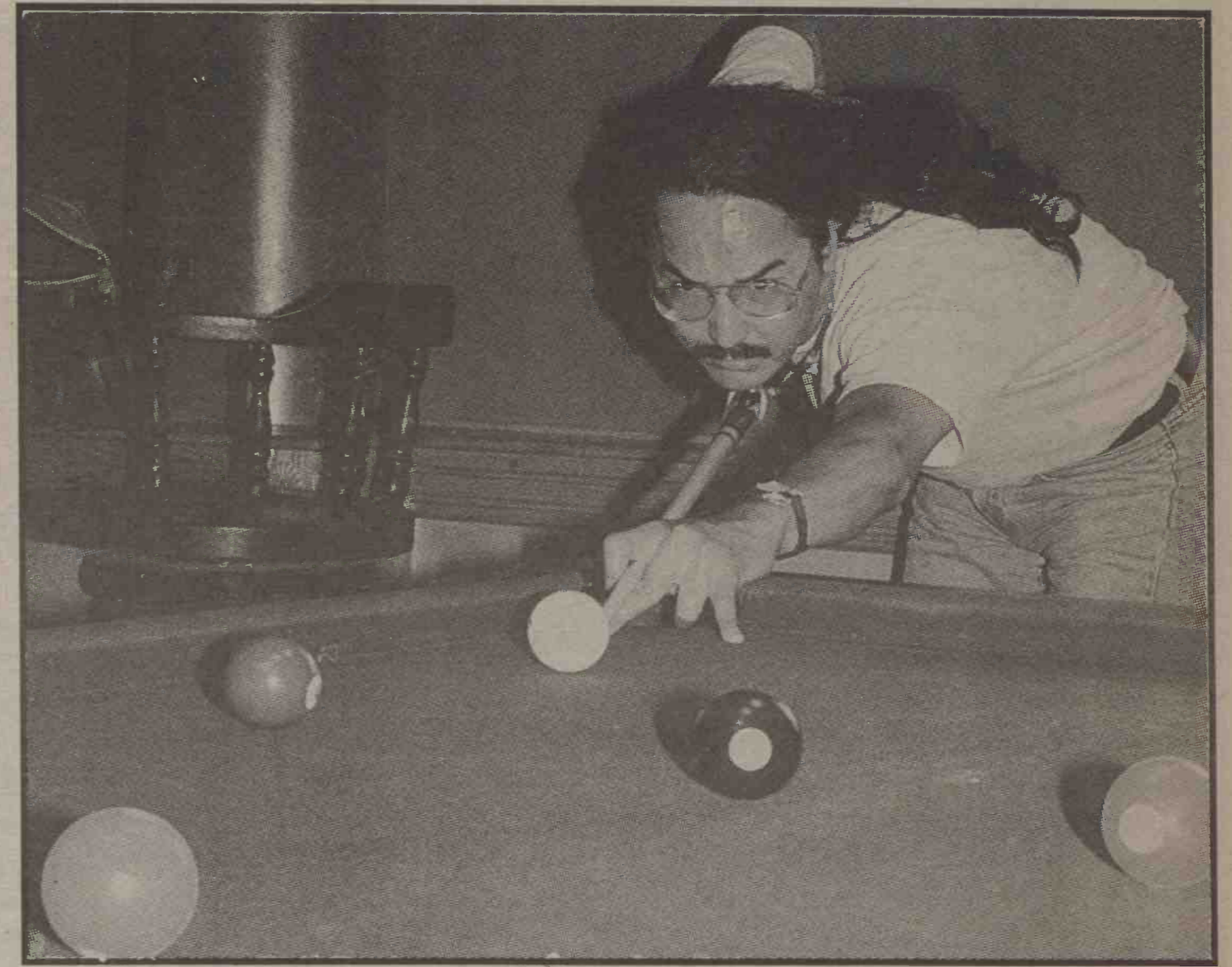
"I loved the game," he said. But he loved his booze, too. He knew that he had to live a cleaner life if he was serious

about the game. In 1985, he entered a treatment centre in B.C.

"I knew all that drinking, all those drugs I used to take didn't ever do anything for my game," he said. "I was just fooling myself thinking it was enhancing my game."

"[The game] has pulled me through a lot of hard times," he continued. "Lots of times I could have no money in my pocket and, a couple of days later, I'd have a thousand."

He began his streak of wins



Eight- and nine-ball masters champion Stan Tourangeau.

Terry Lusty

in 1988 when he won the Mardi Gras in Prince George, B.C., as well as the Washington State Eight-Ball Championship. The next year, he took the Pacific Northwest Open Championship in eight-ball and captured the Big D Eight-Ball Tournament in Vancouver in 1990.

His list of wins keeps on piling up and he credits it largely to his sobriety. His primary advice to anyone thinking of playing the game competitively is: "Stay off the booze."

On developing as an individual and as a competitor: "Don't quit," he said. "Keep trying hard. Focus on the game."

Eventually, Tourangeau hopes to get on the pro tour, but he needs financial sponsorship to have a legitimate chance of making it.

"They don't have any Natives playing on the pro tour," he said. "I'd like to be the first or one of the first." His dedication and attitude are major positives as he chases that dream.



## Working for Canada

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This year, the Department of Foreign Affairs and International Trade and the Department of Citizenship and Immigration are seeking individuals who are interested in long-term careers in Canada's foreign service.

To apply, you must be a Canadian citizen and you must possess a post-graduate degree (Master's or other graduate degree) in any field, or a Bachelor of Law degree (LLB, BDL or LLL) from a recognized university by June 30, 1997. You may apply if you have a university degree in another discipline at the Bachelor's level, but you must also have significant experience in international commerce or an acceptable level of language proficiency in either Japanese, Mandarin, Arabic, Russian or Korean. Knowledge of a third language, especially German or Spanish, is an important asset and is recognized in the selection process.

To obtain further information and/or an application form, please visit your campus career centre, the nearest office of the Public Service Commission of Canada or a Canadian diplomatic mission abroad.

Completed applications must be submitted to the Public Service Commission of Canada or a Canadian diplomatic mission abroad by Friday, October 4, 1996.

*The Public Service Commission of Canada is the agency responsible for recruitment to the federal public service. Our mission is to ensure that Canadians are served by a highly competent public service that is non-partisan and representative of Canadian society.*

We thank all those who apply and advise that only those selected for further consideration will be contacted.

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### LE SERVICE EXTÉRIEUR DU CANADA, POURQUOI PAS?

#### Rêvez-vous d'une carrière stimulante et exigeante?

Cette année, le ministère des Affaires étrangères et du Commerce international, de concert avec le ministère de la Citoyenneté et de l'Immigration, recherche des personnes intéressées à entreprendre une longue carrière au sein du Service extérieur du Canada.

Pour postuler, vous devez être citoyenne canadienne ou citoyen canadien et obtenir, d'ici le 30 juin 1997, un diplôme de deuxième cycle (maîtrise ou autre) dans n'importe quelle discipline, ou un baccalauréat en droit (LLB, BDC ou LLL) d'une université reconnue. Vous pouvez également postuler si vous possédez un baccalauréat dans une autre discipline, mais vous devez avoir une bonne expérience du commerce international ou faire preuve d'un niveau de compétence jugé acceptable en japonais, mandarin, arabe, russe ou coréen. La connaissance d'une troisième langue, particulièrement l'allemand ou l'espagnol, est un atout important et sera considérée au moment de la sélection.

Pour obtenir de plus amples renseignements ou vous procurer un formulaire de demande d'emploi, veuillez vous rendre au bureau d'emploi de votre campus ou à un bureau de la Commission de la fonction publique du Canada, ou encore à une mission diplomatique du Canada à l'étranger.

Veuillez présenter votre demande dûment remplie à la Commission de la fonction publique du Canada ou à une mission diplomatique du Canada à l'étranger d'ici le vendredi 4 octobre 1996.

*La Commission de la fonction publique du Canada est l'organisme responsable du recrutement à la fonction publique fédérale. Notre mission, à la fonction publique, consiste à garantir aux Canadiennes et aux Canadiens un service hautement compétent, assuré par une administration fédérale impartiale et représentative de la société canadienne.*

Nous remercions tous ceux et celles qui soumettent leur candidature; nous ne communiquerons qu'avec les personnes choisies pour la prochaine étape.

Nous souscrivons au principe de l'équité en matière d'emploi.

Canada



# Sports

## Sports briefs

### Twinn signs Olympic finalist

EDMONTON — Fresh from bringing home a silver medal from Atlanta, Nigerian-born Canadian heavyweight boxer David Deflagbon has signed with Sawridge Chief Walter Twinn. Deflagbon, a 25-year-old Halifax resident, lost 20-2 to Felix Savon of Cuba three weeks ago in the Olympic heavyweight final. He signed on with Twinn's Spirit Water boxing stable in a ceremony aboard the riverboat *Edmonton Queen* on the North Saskatchewan River on Aug. 26. Twinn also manages Canadian heavyweight champion Tom "The Bomb" Glesby and Cree light-heavyweight contender Willard Lewis. The next day, promoter Glen Carriere announced a card for Sept. 26 in Edmonton including welterweight Tony Badea and super-featherweight Tony Pep. Deflagbon will likely make his professional debut on that card in a four-round bout. Financial details of the three-year agreement were not disclosed.

### Sacred Run comes to an end

ATLANTA — Sixteen runners from around the world crossed the finish line of the 1996 Sacred Run in Atlanta prior to the start of the Olympic Games. The 105-day, 4,190-km run spread the word that "All life is sacred" throughout the nine-state trek, which finished at Mozely/H.S. Powell Park. The run, co-sponsored by Aveda Corporation, began in Huntington Beach, California, on March 28, and was the first Sacred Run event to be held as a non-relay run. Each runner covered 50 km per day, taking a day to rest every fifth day — a tremendous physical, mental, emotional and spiritual challenge to the runners. According to Dennis Banks, director of the Sacred Run Foundation, the responsibility we share to protect the planet we know as Mother Earth is at the heart of the Sacred Run. The foundation continues the age-old Native American tradition of the long-distance messenger, who would run great distances to carry messages of vital importance. At the run's conclusion, the runners participated in a brief recognition ceremony and closing circle where the runners were smudged with sage to help protect and purify them. Sacred Runs have been held in Australia, New Zealand, Canada, Europe, Japan and America, covering approximately 100,000 km in almost 20 years.

### European soccer trip a learning experience

HJÖRRING, Denmark — Piyesiwak, an under-18 boys all-star soccer team which was originally put together for the North American Indigenous Games in Blaine, Minnesota, last year, made a strong impression in international tournaments in Sweden and Denmark last month. The team, which draws players from reserves in northern and central Saskatchewan, played in front of large crowds against opposition from around the globe. At the World Youth Soccer Cup in Sweden, they lost 4-3 to Honduras, 4-0 to Denmark and 8-1 to Slovakia before a 0-0 tie with the Swedish national team. According to coach Arnie Isbister, once the boys became accustomed to the one-touch style they needed to play to compete at the international level, they beat Germany 2-0, Norway 4-0 and the United States 2-0 in Denmark. After a loss to Norway in the round robin 7-1, they lost to another Norwegian team 2-0 in the quarter finals. "We expected to get massacred by the German team," said Isbister. "But the change in strategy made them play as a team. They had to change their whole mind set." Piyesiwak was the highest finishing Canadian team. Isbister hopes that they'll be able to return to Sweden next year, or to South America, where they've also been invited because of their success in Europe.



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## THE ONTARIO GOVERNMENT CALL FOR EXPRESSIONS OF INTEREST EXHIBIT DESIGN

Petroglyphs Provincial Park, an Historical Classed Park, is part of the Ontario Parks System of Provincial Parks. This Park and specifically a site within the Park contains one of the highest concentrations of native rock carvings in North America. The First Nations People consider the site as a spiritual, religious, learning and sacred site and refer to it as The Teaching Rocks Sacred Site.

Ontario Parks is requesting Expressions of Interest from exhibit planning and design teams to design a series of exhibits for the existing, but not yet completed, Visitor Centre facility located in Petroglyphs Provincial Park. The designer will work with a small steering committee comprising of Ontario Parks staff and members of Curve Lake First Nations to design exhibits that will inform and educate visitors in the significance and sacredness of the Teaching Rocks Sacred Site.

Design Teams interested in undertaking this assignment are requested to submit a letter of Expression of Interest including:

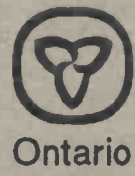
1. Overall exhibit design qualifications to carry out such a project to construction drawing phase;
2. An indication of the design team staff expertise and thorough understanding of native heritage, culture and beliefs;
3. Graphic illustrations of directly related projects done over the past 5 years with precise descriptions of the project elements completed by individual staff members and client references for each.

This letter should be submitted to the undersigned by September 30, 1996.

The Steering Committee will review the Expression of Interest letters and select design teams to which Terms of Reference will be forwarded and from which a detailed proposal will be requested.

Expressions of Interest should be forwarded to:

Ron Speck, Superintendent, Petroglyphs Provincial Park, P.O. Box 500  
Bancroft, Ontario K0L 1C0 Telephone: 613-332-3940



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**THIS IS NOT A REQUEST FOR PROPOSALS**

## Were You Adopted in B.C.? Did You Place a Child for Adoption There?

British Columbia is changing its Adoption Act. Starting November 4, 1996 it will be easier for adopted adults and birth parents to get information about each other.

If you were adopted in BC, and you are now 19 or older, you will have access to your original birth registration showing the name you were given at birth, and the name(s) of any birth parent(s) recorded on the registration.

If you placed a child for adoption in BC, and that child is now 19 or older, you will have access to the birth registration showing the name your child was given following adoption.

Some people may prefer to retain their privacy. If you do not want to release information about yourself, you can file a disclosure veto. If you are willing to share identifying information, but you don't want the other party to get in touch, you can file a no-contact declaration. You can file a veto or declaration now, before the new act takes effect in November. There is no charge for either service.

To obtain a disclosure veto or no-contact declaration form, call **Vital Statistics Agency, Province of British Columbia (toll free) 1-888-212-1188**

For information about the Adoption Act, including the new access to information provisions, disclosure vetoes and no-contact declarations, call **Ministry of Social Services, Province of British Columbia (toll free) 1-888-236-7888**

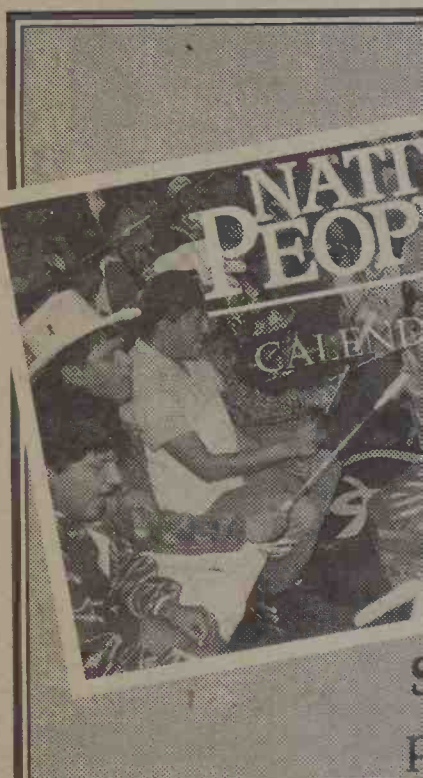


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# Sports

## Junior high school offers program for elite athletes

By R. John Hayes  
Windspeaker Staff Writer

EDMONTON

With promotions calling it a win-win program, Edmonton's Donnan School is introducing a program that will offer elite athletes athletic programming for grades 4 to 9 this year. It is one of the first attempts by a school to introduce adjusted school curriculum for sports-minded kids at so young an age.

"One of our staff, Phil Mark, came to me a couple of years ago after a discussion (about the needs of some children) with a parent," recalled principal Jim Lovgren. "We visited the Calgary Olympic Development Association [high] school in Calgary, saw what they were doing right, and then we approached the school board to be identified as one of two athletically oriented public schools."

In addition to Donnan, which will serve the elementary and junior high school populations, Ross Sheppard Composite High School is also part of the new Sports Alternative Program. Lovgren said that about 20 of Donnan's 140 students will be enrolled in the program this year, and stresses that they will be integrated into the schools population as far as is possible.

"We're not going to offer the sports here at the school," he explained. "We'll worry about the academic side of it. It may not work in all situations, but so far it seems to be working out."

It is a flexibility that public schools have seldom shown before, and represents a new attitude in the Edmonton Public Schools. Say a member of a synchronized swimming team has to travel to a meet in another province, leaving before dawn on a Thursday and getting home after midnight on the following Sunday. In a traditional school, she would still be expected to do assignments over the weekend and to prepare for a test on Monday morning. Not so at Donnan.

"[The athlete] won't have to worry about school, or about a test first thing," Lovgren said. "The student can focus on the athletics, and we'll adjust the

schedule so that he or she can return to the academic side and get back into the swing of things first."

Although academic year 1996-97 is the first year of the program at Donnan School, the staff there have worked with individual kids on similar programs over the last two years.

"The kids are very appreciative of the program," Lovgren said. "They don't take advantage of it, and the parents I've talked to have been very positive. They understand that they have to be supportive, and they do everything in their power to see that the students can accomplish their goals at school and in sports. It is encouraging that all of [the parents] stress that academics comes first, sports second."

Elite status is not determined by parents, nor by the school, so there is no pressure to accept kids who are being made into little Wayne Gretzkys against their wills or their abilities. Most children accepted into the program are carded athletes, recognized as inter-provincial or international competitors by the provincial or national governing body of the sport in question. At Grade 4, that means gymnastics or diving, perhaps skating or rhythmic gymnastics.

There are exceptions: hockey players are now accepted when they are part of a community-based club program, and similar situations may be developed in other team sports (in which carding is less common in athlete-students so young) in future years.

Lovgren gave a number of examples of the flexibility of the school, which has hired Sharon Sola as curriculum coordinator.

He described a gymnast who met her coach for two-hour sessions on Monday, Wednesday and Friday afternoons at 2:00 p.m. In a normal school, this would be a crippling obligation, requiring major adjustments to the individual schedule, perhaps missing out on a core class or two. At Donnan, a schedule was drawn up which met both the athletic requirements and academic needs.

If you are interested in Donnan School's Sports Alternative Program, contact Sola at (403) 466-8573.

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# Back To School

## University offers hope to a people living in poverty

By Byron Christopher  
Windspeaker Contributor

BLUEFIELDS, Nicaragua

Another revolution is underway in Nicaragua. But this one's different than others that have bloodied much of Central America. This revolution is being fought with books, not bullets.

And the beating heart of the struggle is a fledgling university called URACCAN, the University of the Autonomous Regions of the Caribbean Coast of Nicaragua.

The university has three campuses. The main one is at Bluefields, a coastal city founded by the British 93 years ago. The other campuses are in a small mining community in the central northeast, and near Bilwi (formerly Puerto Cabezas), further up the coast.

The university opened its doors in 1994 to help locals (mostly Indigenous people) gain control of their resources — and their lives. Its unique curriculum of resource management and administration, history and teacher education is geared towards local people getting control of their resources.

If this doesn't happen, warns one URACCAN official, the people of Nicaragua's Caribbean coast will continue to "fall towards pauperization."

Six ethnic groups live on the east coast, including the Miskito, Sumo and Rama Indians. They share the land with the Creoles and Garifonas, descendants of runaway slaves. . . and the Mestizos, the Spanish-speaking people whose ancestors invaded a little over 100 years ago.

Nicaragua is one of the poorest countries in the region. It's still reeling from an earthquake in 1972, a bloody civil-war in 1979 and a drawn-out fight with the U.S.-funded Contras in the '80s. The numbers tell a grim story: the country has a per capita income of \$500 and a 70 per cent unemployment rate.

On the Caribbean coast, the jobless rate is 90 per cent.

People there say they want to change that, and that's where URACCAN and the "autonomous" movement comes in. People talk about autonomy like it's their last hope. Slogans that promote the autonomy process are spray-painted on buildings throughout the east coast.

In 1987, the Sandinista government passed legislation that gave the eastern half of the country autonomy status. The law took effect in 1990, with people electing their own regional autonomous councils. That gave them jurisdiction over their culture, education. . . and a right to take part in decisions with national government in Managua regarding what to do with all the natural resources on the Caribbean coast.

Johnny Hodgson, who teaches a course in natural resources at URACCAN, says the east coast is very rich in natural resources.

"The potential revenue of the fishing industry here is about \$500 million per year; forestry, \$400 million per year," he said. The estimated total value of minerals in the area is \$4 billion. With a nod of his head, he reminds me those are U.S. dollars he's talking about.



The main campus of the University of the Autonomous Regions of the Caribbean Coast of Nicaragua at Bluefields overlooks the Atlantic Ocean and the lush rain forest.

Photos By  
Byron Christopher

Hodgson points out that from the 1930s to the '60s, Nicaragua was number 13 in the world when it came to gold exportation.

"We were shipping 9 to 10 tons of gold a year", he said. "We could have paved our streets with gold."

If the region is so rich in natural resources, why are the locals so poor?

Francisco Campbell makes no bones about what he sees is the problem — and the solution. According to URACCAN's vice-president, the area has long been exploited by both foreign companies and vested interests in Managua, with the blessing and protection of the national government.

Campbell said virtually none of the wealth has reached people who live on the east coast of Nicaragua.

With the help of donations from organizations in Europe, Canada, the United States and Australia, URACCAN has finally gotten off the ground. The university opened its doors two years ago on a hill near Bluefields. Students at the campus have a commanding view of the town, the Atlantic Ocean and the lush rain forest.

The president of URACCAN, Dr. Mirna Cunningham, is an elected member of the national assembly. From her office in Managua, the Miskito Indian explains that people on the east coast are in favor of autonomy and want to "exercise some kind of self-determination." They know that education is the way to go.

However, she's quick to add they're not about to form their own country and separate from Nicaragua.

Classrooms at URACCAN are clean, but spartan: old wooden desks, a single chalk blackboard and windows that have no glass. It's not hard to imagine that a classroom in Canada at the turn of the century would have looked a lot like this.

The campuses at both Bluefields and Bilwi are former army barracks. But in Bilwi, the reminder is more graphic, and perhaps a bit frightening.

Not far from the classrooms, wrecked and rusted tanks, trucks and armored personnel carriers lay in a graveyard of Sandinista army equipment. The grounds are littered with things like cables, live ammunition and dented helmets.

(see URACCAN continued on page 29)



The legacy of civil war is found near the university campus at Bilwi, a constant reminder of the pain the country has seen.

## Kluane

By R John Hayes  
Windspeaker Staff Writer

BURWASH LANDING, Yukon

Mark Eikland hopes eventually, he'll contribute to First Nation's economic well-being, just as he's contributed this summer to its political development. The University of Victoria geography student spent the summer establishing baseline information which may be used to reclaim Kluane First Nation settlement sites along the Klondike River.

"I'm basically interested in resource management in the North," Eikland said. "To get First Nations away from exporting primary resources, there have to be some alternatives put together for today or for our children tomorrow."

Eikland, a member of the Kluane First Nation with Southern Tutchone and Upper Tanana, plans to return to the area after he graduates from university with his geography degree.

"My career goal is to have an active role in the resource management development of the North," he said. "The first step is becoming self-sufficient. We need to find ways to make a change that makes for wise economic development."

Eikland's work this summer, which he completed before returning to school at the start of this month, involved the gathering of proof of land ownership prior to the construction of the Alaska Highway during the Second World War. He received a Canadian Northern Studies Trust bursary, which allowed him to take on the task in place of working, as he usually does for Parks Canada in northern Kluane National Park Reserve.

The 29-year-old student has collected their life stories and conducted oral interviews to begin documenting traditional areas of exploitation of the Tutchone people.

"The major factor that has impacted the lives of the Elders

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## Back To School

# Kluane claims bolstered by student's work

By R John Hayes  
Windspeaker Staff Writer

BURWASH LANDING, Yukon

Mark Eikland hopes that, eventually, he'll contribute to his First Nation's economic well-being, just as he's contributed this summer to its political development. The University of Victoria geography student spent the summer establishing baseline information which may be used to reclaim Kluane First Nation settlement sites along the Nisling River.

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Eikland, a member of the Kluane First Nation who is Southern Tutchone and "part Upper Tanana," plans to return to the area after he graduates from university with his geography degree.

"My career goal is to have an active role in the resource management development of the North," he said. "The first thing is becoming self-sufficient. We need to find ways to make some change that makes for wiser economic development."

Eikland's work this summer, which he completed before his return to school at the start of this month, involved the gathering of proof of land usage prior to the construction of the Alaska Highway during the Second World War. He received a Canadian Northern Studies Trust bursary, which allowed him to take on the task instead of working, as he usually does, for Parks Canada in nearby Kluane National Park Reserve.

The 29-year-old spoke to Elders, collected their life histories and conducted oral research to begin documenting traditional areas of exploitation of the Southern Tutchone people.

"The major factor that had impacted the lives of the Elders was

the construction of the Alaska Highway," Eikland explained. "When the highway came there, the people were moved about 90 km to Burwash Landing," out of the Nisling valley. Today, nobody lives there, but the valley is being eyed by industrial interests for, in particular, its timber.

"The valley is biologically very productive," Eikland said. "Especially of country foods and that kind of thing. The rivers to the west are glacier fed, and are drier and browner than the Nisling. The Nisling valley on the other hand is like a moose pasture — so much grows there — and it's on the edge of traditional lands."

At one time, Eikland said, the Kluane people used to live in the valley, and travel through it seasonally. Since there are no written records, proof must come by way of oral evidence, which is looked on with suspicion by negotiators and the courts, or archeological evidence. Eikland's party set out to look for the latter.

"We visited a number of sites," he said, "and found evidence of occupation, including old squirrel snares, old fire scars, burned human-made material under six inches of moss, a bush camp. A lot of the stuff was pre-log-cabin, when people lived nomadically, hunting in the summer, trapping in the winter, fishing the salmon run in the fall."

Eikland said that there was considerable trade between the Southern Tutchone and the Tlingit of southeastern Alaska, and that the federal fisheries authorities had never collected evidence (other than oral reports from the Kluane) of the king salmon run, which they documented for the first time this summer.

"Now," Eikland said, "there's a real strong interest in the timber in the area, although the interest is deflected a bit until the land claim is completed." The Kluane First Nation is in a late stage of their land claim negotiations. They have been allocated approximately 900 sq. km under the umbrella agreement, based on a



Parks Canada Prairie Region

Kluane National Park is a dramatic world-class tourist attraction, which is near Kluane First Nation lands and provides some economic spin-offs. Mark Eikland hopes to develop other sources of income not derived from primary resource development.

population of approximately 300, and have to lay their claims to specific sites. Obviously, the best sites are in demand by more than one stakeholder, and evidence must be presented to determine ownership under the formula.

"Unless you can justify a selection with use in the past, it's hard to get it on the [negotiation] table," he said. "This information [on the Nisling] may be used. There have been claims around Kluane Lake but, as far as I know, there have been none made along the Nisling River."

"If someone has an interest in the selection, then it will [be put into the negotiations], and the information we got will be based on that," he continued. "Corporations are looking at the timber, and may not want a First Nation

in the area."

The umbrella agreement gives the Kluane First Nation only 2.75 per cent of its traditional territory, considerably less than the five per cent being used as a benchmark in British Columbia, commented Eikland, even though land in B.C. is in much greater demand than land in the relatively under-populated Yukon. Eikland wonders about the fairness of the system, but realizes that his opportunity to influence the process for positive change will come in the future.

He has returned to the University of Victoria to complete his third year of a B.Sc. in geography, as well as to obtain his certificate in the administration of Aboriginal governments through the school of public administration.

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# Back To School

## Speakers used as role models

By Debbie Faulkner  
Windspeaker Contributor

### CALGARY

Many Aboriginal adults who think their school days are only yearbook memories may soon find themselves back in class again.

This time, however, they won't be in school for themselves but to help today's Aboriginal students make the most of their education.

That's the dream that Doreen L'Hirondelle of the Calgary Board of Education sees unfolding after the publication of an Aboriginal speakers bureau and resource directory in December 1996.

The proposed directory — a who's who of Aboriginal people from the business, educational and institutional spheres in Calgary and southern Alberta — was recently approved by the Calgary Board of Education.

The directory-style speakers' bureau will offer teachers a city-wide network of Aboriginal speakers available to visit classrooms from kindergarten to Grade 12.

AGT, Alberta's telephone network, and Amoco Canada

Petroleum Company are the education board's partners for the \$33,000 project.

"(The directory) will be a way for kids to have a role model," said L'Hirondelle. And what the successful adults will be modeling most of all is the benefits of staying in school.

According to L'Hirondelle, Aboriginal students in city public schools drop out at an alarming rate — 70 to 94 per cent. This is more than twice the board's average early exit rate of about 30 per cent.

"[Aboriginal students] need to feel proud of who they are," said Carol Nelson, a human resources advisor for AGT and one of three AGT staff sitting on the project's seven-person advisory committee.

"[Aboriginal] kids are not comfortable in schools," L'Hirondelle observed. "Kids are not mixing with other students. We don't have a lot of graduates in Grade 12."

Grade 9, she added, is the worst year for drop-out casualties.

"How do we change that?" asked Nelson. "Number one: more Native people have to stand up and be proud of who they are in the business world.

That creates role models for young people."

Nelson, who has spoken on radio, television and before live audiences, said that Native professionals often believe that "survivability" in the corporate world means remaining silent or hidden.

By speaking up, however, Aboriginal professionals can make a difference.

When Nelson talks to young Native people, they challenge her with the comment that she doesn't know what it's like.

"Yes, I do. I've been there. I've seen it. I've lived it. I know," Nelson explains.

According to L'Hirondelle, schools already use an informal but limited list of Aboriginal speakers.

"People use it over and over. What I'm hoping to do is have a broader context of people."

CBE's proposed directory was inspired by a similar publication, "Aboriginal Speakers Bureau — Stay in School," published in 1992 for the Gabriel Dumont Institute in Saskatchewan.

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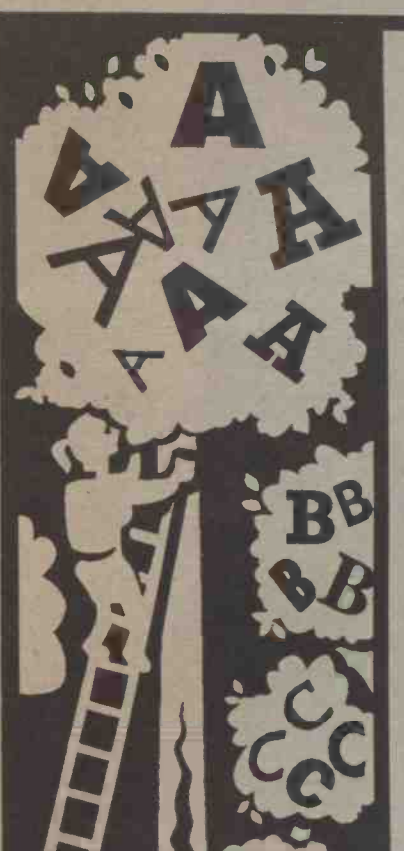
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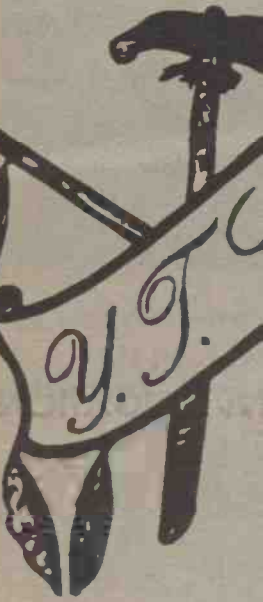


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# Geoscience program is a collaborative effort

YELLOWKNIFE

Minister of Indian Affairs and Northern Development Ronald A. Irwin announced the department's expansion of its geoscience program for the Northwest Territories.

DIAND consulted with the Government of the Northwest Territories Department of Energy, Mines and Petroleum Resource, the Geological Survey of Canada and the N.W.T. Chamber of Mines to determine what type of geoscience programs would be the most effective and efficient for the N.W.T.

"As a result of consultations between these four groups, the new Geoscience Program has been finalized and is proceeding this summer," said Irwin.

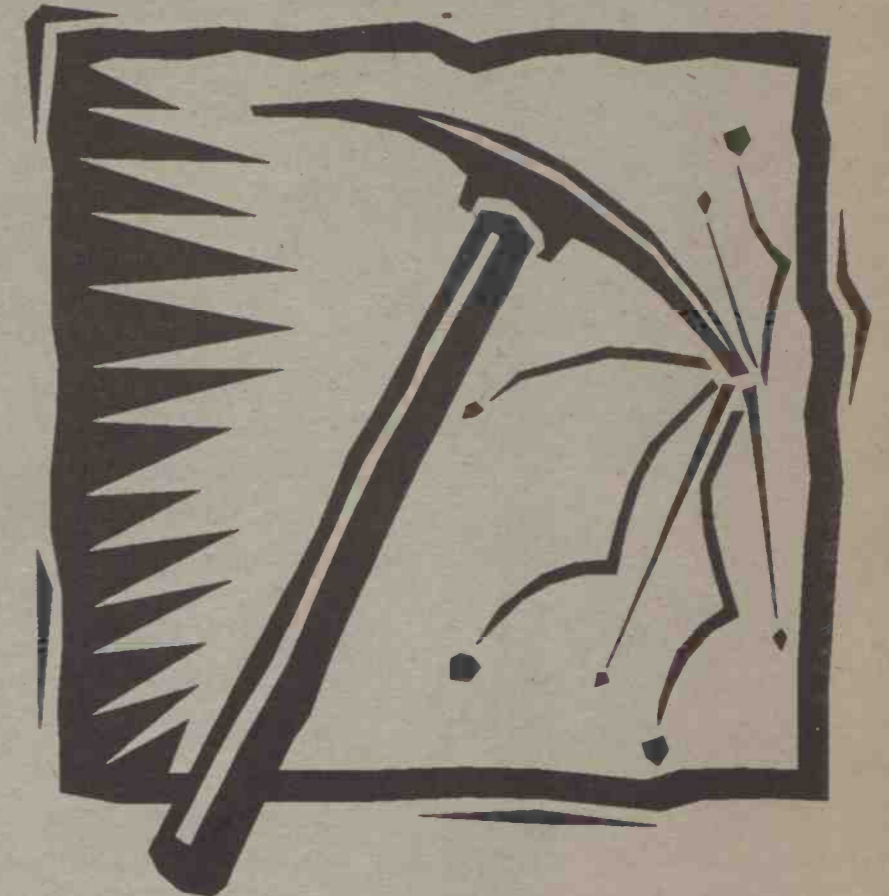
Geoscience activity is any kind of research that increases the understanding of the earth. In the N.W.T., geoscience work currently being undertaken includes completion of a computerized mineral deposits data-

base to assist industry and researchers, geological mapping, mineral deposit studies and related scientific research.

The Economic Development Agreement (EDA), which ended March 31, provided funds for the N.W.T. region's Geoscience Initiative. To avoid overlap with ongoing territorial and federal geoscience activities, the four groups are collaborating on an innovative and co-operative program.

As of April 1, DIAND's N.W.T. Geology division's budget was increased from \$365,000 to \$1,365,000 to expand the geoscience knowledge base.

Funding for this program was provided for in the March,



1996 federal budget and is therefore built into the existing fiscal framework.

Funding for the new Geoscience Program comes from \$1.8 million which was split between the Northwest Territories and the Yukon Territory, in an effort to maintain and enhance Geoscience activities in both regions.

**Wishing all students a very successful school year in 1996/97.**

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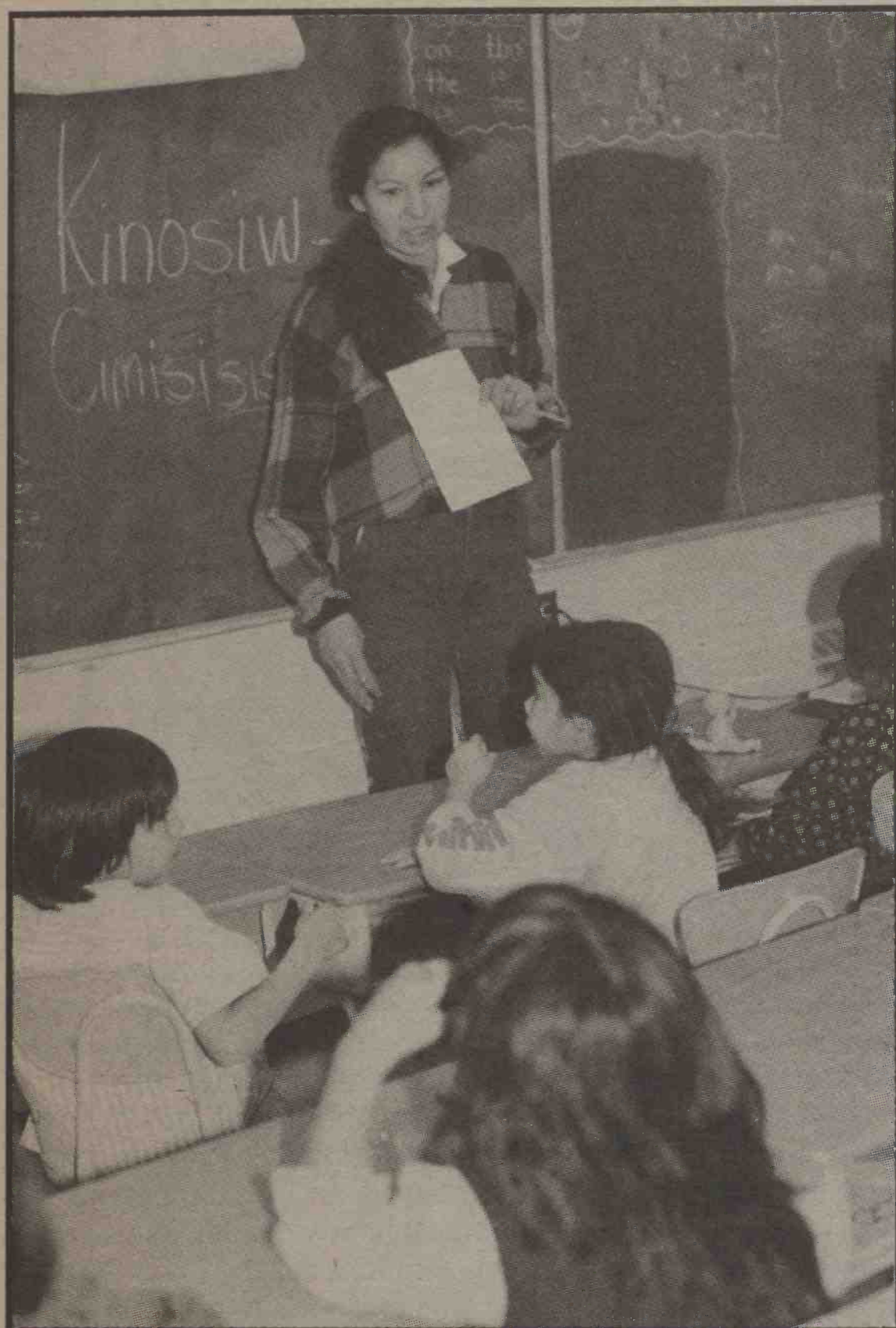
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Canadian Council for Aboriginal Business

Application Deadline is November 1, 1996

# Back To School



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Study skills are developed early in the school experience.

## GMCC launches holistic health practitioner program

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For thousands of years, ailments and sickness were treated by holistic approaches which supported the body's natural healing processes. Today, many people are rediscovering the natural healing power of the body and how it can complement traditional Western practices.

Over the last decade, Grant MacEwan Community College in Alberta has seen interest in holistic approaches increase dramatically. Recent changes in the health care system have fueled interest in Canadians to take an active role in their own health and well being.

Launching this September, the Holistic Health Practitioner Program is a full-time year program which prepares health care practitioners to work in a holistic manner as health promotion specialists, with a focus on the use of complementary-alternative healing modalities. Graduates will specialize in a minimum of three complementary-alternative approaches to healing and will develop the necessary knowledge and skills to establish a collaborative, holistic practice.

"We see graduates from this program as knowledgeable health care partners who work with clients to provide: information about holistic practices, complementary-alternative services, and support for clients to make informed choices," said Chery Ann Hoffmeyer, project coordinator for the practitioner program.

"People are looking for a variety of ways to stay healthy and become healthier by supporting the body's natural healing processes. Complementary-alternative practitioners are addressing this need."

Holistic health practitioners will work collaboratively with traditional health care practitioners and other complementary-alternative practitioners to support individuals and families in selecting suitable approaches to health promotion.

Practitioners will address the client's well being from a holistic perspective, incorporating the dimensions of body, mind, spirit, emotions and environment.

"This program is cutting edge. We are not only setting a trend in educating a practitioner with a holistic perspective, we are also addressing the need to expand ways in which individuals can address their own health and well being."

Applications are now being accepted for this exciting new program. If you would like more information about the Holistic Health Practitioner Program you can call (403) 497-5163 and receive a detailed brochure.

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Located in the beautiful Glacial Lakes region of northeastern South Dakota, the Sisseton Wahpeton Community college is dedicated to serving the unique educational needs of the Lake Traverse Reservation and the surrounding area. Education is the number one priority of the Sisseton Wahpeton Sioux Tribe. To provide a post secondary educational system that meets the unique needs of its tribal members while also welcoming individuals regardless of their race, creed or national origin is the goal of the SWCC Board of Trustees.

A full service community college, SWCC offers academic degree programs designed for transfer into four year colleges and terminal degree programs leading to immediate employment. The two year degree programs include Business Administration, (which includes business use of computers to be able to compete in today's automated office environment) Chemical Dependency Counselling, Dakota Studies, (including history, language & culture) Early Childhood Development, General Studies, Natural Studies and Nursing. Each program has been carefully developed to meet current and future requirements of employment or continued study. A Hospitality and Gaming Industry program has been created to respond to the needs of area casinos.

The small size of the college permits individual instruction and personal attention. The faculty emphasis is on teaching. SWCC maintains a low teacher/student ratio. Strong student support is provided through the Office of Student Services and includes assessment, career counselling and placement, financial aid, science and nursing laboratories, computer lab and learning lab. The SWCC library is the official Tribal Resource Center. The library is the center of the institution serving children, elderly and general reading audiences as well as students. SWCC library is equipped with computers for student use, connections to the Internet, State Library of South Dakota and the National Library of Medicine. The college houses the Sisseton Wahpeton Sioux Tribal archives. A GED program is available through SWCC.

Located 7 miles south of Sisseton, South Dakota, SWCC is fully accredited by the North Central Association of Colleges and Schools. Its Nursing Program is accredited by the South Dakota Board of Nursing. SWCC is an active member of the American Indian Higher Education Consortium.

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## NATIVE

ative Student Services specializes in providing cultural to Aboriginal students at the

In 1975, the Office of Native established at the University appropriate support for Aboriginal and to act as a liaison between Aboriginal communities.

### MISSION STATEMENT:

To enrich the cultural and intellectual University through the inclusion of Aboriginal students, active participation and success of our faculties.

### SERVICES AVAILABLE:

Support services available to

- Individual pre-admission counselling
- a 3-day orientation to campus for all new and transfer students
- on-going individual personal and career/employment counselling
- referrals to additional services including referrals to a chaplain
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- social and cultural activities
- Aboriginal Student Council
- coordination of tutorials and other remedial measures

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#### NATIVE YOUTH PATHS

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The joy of learning can be taught. Teach your children the importance of an education.

## URACCAN

(continued from page 24)

About 2,000 students (including those in the continuing education courses) attend URACCAN. One of them, Marjorie McKenzie of Bluefields, said the history lessons at URACCAN have been a real eye-opener.

"When I studied in primary and secondary school, I didn't know anything whatsoever about the history of the Caribbean coast." She said she now knows about the mistreatment of Natives by invaders from the Atlantic coast of Nicaragua.

Something that Nicaragua's education department neglected to teach students is that people from Managua used Indians as slaves; others killed them and fed them to their dogs.

"That side of our history was hidden from us for many, many years," an angry McKenzie said.

Cunningham calls it "a new type" of education.

"An education where we are not ashamed of our roots, an education in which we are proud of our ancestors, proud of our knowledge... proud of what we are doing."

Not surprisingly, URACCAN gets little financial support from the national government.

Campbell is hoping this changes, but warns it'll take some "educating" and a change in attitude.

"But I also feel we are moving ahead in the right direction," he said. "More and more people — both on the western side and the Caribbean side — are coming to understand that we must move towards genuine reconciliation."

And if the autonomous process fails, will there be an armed struggle then?

Campbell thought carefully before answering.

"I wouldn't discount that... but I don't see it happening... I don't see it." He said it's in the best interest of all Nicaraguans, Native and non-Native, to work towards a peaceful solution.

Reporter Byron Christopher spent much of July in Nicaragua on a grant from the Centre for Human Rights and International Development in Montreal. He was there with two students from the Native Communications Program at Grant MacEwan Community College and a television instructor from the college.

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## NATIVE STUDENT SERVICES

Native Student Services at the University of Alberta specializes in providing culturally appropriate services to Aboriginal students at the U of A.

In 1975, the Office of Native Students Services was established at the University of Alberta to ensure appropriate support for Aboriginal students on campus and to act as a liaison between the University and Aboriginal communities.

### MISSION STATEMENT:

To enrich the cultural and intellectual diversity of the University through the increased participation of Aboriginal students, actively promote the access, participation and success of Aboriginal students in all faculties.

### SERVICES AVAILABLE:

Support services available to students include:

- individual pre-admission counselling to prospective students.
- a 3-day orientation to campus and academic life to all new and transfer students.
- on-going individual personal, academic, financial and career/employment counselling
- referrals to additional services on and/or off campus including referrals to a chartered psychologist
- advocacy for Aboriginal students including admission advocacy
- social and cultural activities in cooperation with the Aboriginal Student Council
- coordination of tutorials and/or study skills and any other remedial measures requested by the student

For more information on any of the above programs and services, please contact:

### OFFICE OF NATIVE STUDENT SERVICES

124 Athabasca Hall, University of Alberta, Edmonton, Alberta T6C 2E8  
Phone: (403) 492-5677 Fax: (403) 492-1674

- providing information about the U of A including Aboriginal specific quotas in programs on campus, e.g. Indigenous Law Program, Health Careers Program, Transition Year Program
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### TRANSITION YEAR PROGRAM (TYP)

The Transition Year Program is a university credit access program for students of Aboriginal ancestry. The objective is to prepare Aboriginal students for admission into faculties.

The program offers first year university coursework with integrated tutorial and support services. Each access route has its own admission and course requirements. Application deadline: May 1st

### STUDENT AMBASSADOR PROGRAM

The Office of Native Student Services strives to inform and recruit prospective Aboriginal students through information dissemination and a comprehensive Student Ambassador Program.

- on campus guided tours for interested Aboriginal groups
- participating in workshops, career fairs, seminars or conferences.

### ABORIGINAL STUDENT COUNCIL

Aboriginal Student Council (ASC) is a peer support and advocacy group for Aboriginal students on campus. The Council is active in political, social and cultural events, most notably the annual Native Awareness Days in March.

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# Meadow Lake Tribal Council inks agreement with Miskito Indians

By Byron Christopher  
Windspeaker Contributor

MANAGUA, Nicaragua

After more than 100 years of control by non-Indigenous people (and little to show for it, except poverty and despair) the Miskito Indians of Nicaragua figured they'd try their luck with out-of-the-country Natives when they went shopping for consultants.

The Miskitos desperately wanted to find people who could help them develop their natural resources.

They think they've struck gold with an enterprising group of Crees from northern Saskatchewan.

After more than a year of negotiations and a few airplane rides, the Miskito Indians and the Meadow Lake Tribal Council have hammered out a multi-year, multi-million dollar deal that may transform a big chunk of Nicaragua.

The parties signed a "final document" on July 12 and the agreement has been sent to the national government in Managua for final approval.

It's a "win-win" situation, says everyone involved. If all goes according to plan, both the Meadow Lake Tribal Council and the Miskito Indians will make money off the deal in which the Miskitos will get advice from the council on how to manage their forests, mines and eco-tourism.

The 20-year deal covers more than one million hectares (18 per cent of the country's land mass), stretching

from the east-central part of Nicaragua to its northern border with Honduras.

Sam Mercado, a Miskito Indian, is head of a Nicaraguan Native business group called Corporation Indigena Para el Desarrollo Economico (Indigenous Corporation for Economic Development). His business card describes CIDE as "the sustainable development experts for Atlantic Nicaragua."

Mercado works out of a small office in Managua on a busy street that has old and noisy run-down cars and trucks whizzing by. Sometimes he pauses until the noise dies down. There is no air-conditioning. Even so, this must seem like paradise when Mercado thinks back to the early 1980s when he was thrown in jail for opposing plans by the Sandinista government to relocate thousands of Miskitos against their will. The prisoners were released only after considerable pressure from groups like Amnesty International.

Not surprisingly, the Miskito leader said he feels more comfortable dealing with Saskatchewan Crees than with Managua, no matter which party is in power (the Sandinistas were voted out in 1990).

A smile breaks over Mercado's face when he explains what's behind the name they've chosen for the new company formed by his people and the Meadow Lake Tribal Council: "Makawa International." In Nicaragua, makwa is a bird of good luck; it also happens to be the name

of a bird in Canada, according to Mercado.

Meadow Lake owns 51 per cent of Makawa International, the Miskitos 49 per cent. However, those figures will likely change. The agreement stipulates that the Nicaraguan Natives can increase their ownership in the year 2004. After 20 years, the Miskitos can own the company outright.

Mercado figures that in the first 10 years, between \$30- and \$50-million will be invested in the project.

Could a similar deal have been struck with a transnational company? Mercado says no.

"That's why it was easy for us to make a deal with the Meadow Lake Cree... they have a vision and they (respect nature)."

Mercado points out they like working with the Meadow Lake Cree because they "understand" one another. By that he meant they're both Indigenous and share a history of exploitation by outsiders.

"We have a similar problem today the Meadow Lake Tribal Council had 10 years back," Mercado said. "We have a big big piece of land with many communities."

"We have the resources, but we don't have the capital."

That's where the Meadow Lake Tribal Council comes in. MLTC will provide the start-up money and show the Miskitos how to develop their resources in a responsible way.

"Sustainable development is the key", maintains Mercado.

The first thing on the books

is a feasibility study of the rain-forests. This is to be followed by a reforestation project, timber harvesting, mining (mainly gold), eco-tourism and the production of natural medicines.

"It will be very supportive to our culture, the way we like to manage our forests", said Mercado. "We can also protect areas we don't want to exploit."

Chief Ray Ahenakew, head of the Meadow Lake Tribal Council, said he's delighted with the proposed project. It wasn't always that way. Ahenakew said he was skeptical at first, because of all the "negative connotations" associated with Nicaragua: "The Sandinistas, Somoza... war."

Ahenakew said he's proud the MLTC was selected from hundreds of Aboriginal groups.

"It's very humbling, especially when Elders in the Miskito communities personally ask for our help."

But Ahenakew doesn't want to get too sentimental. He's a business person, and he wants to make money.

"The bottom line," he said, "is 'are we going to make a profit?'"

While the agreement has the blessing of both the municipal and regional governments in Nicaragua, it now has one big hurdle to clear: Managua.

It's not known if (and when) Managua will give its approval. The political climate in Nicaragua is still uncertain because of a national election campaign now underway. Nicaraguans go to the polls in October.

More than two dozen parties have candidates, although the only two that seem to matter are the FSLN (the Sandinistas), led by former president Daniel Ortega... and the Constitutional Liberal Party led by Managua mayor Arnaldo Aleman.

Whatever the outcome, the Miskito-Cree deal has the support of Canadian Ambassador Dan Goodleaf, a Mohawk Indian and former deputy-minister of Indian and Northern Affairs. Goodleaf (whose signature appears on the agreement) and the Canadian Consul in Nicaragua, Marc Gagnon, think it's a super project.

The Canadian government is picking up the tab for a feasibility study.

Gagnon says it's a question of delivering projects.


"How many people in Canada," he asks, "can work in a very isolated forestry project? We're not talking about Calgary here. We're talking about 200 miles north of Managua, places you cannot access by road. It's a type of experience that is kind of rare, and MLTC has this experience."

But it goes deeper than that, said Gagnon.

"There's a certain solidarity here, being that Aboriginal people are involved... the personal chemistry is quite strong."

If the deal is approved, there will be little in terms of direct employment for the Cree of northern Saskatchewan. However, Ahenakew said it's quite likely someone with the Meadow Lake Tribal Council will be setting up office in Managua.

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The CENTRE FOR INDIGENOUS ENVIRONMENTAL RESOURCES (CIER) is now recruiting thirty students from across Canada for a twenty-seven month program in Environmental Assessment, Protection, and Education. Fifteen months involves course work based in Winnipeg, Manitoba. The program begins in January, 1997.

### A preferred candidate will:

- be a member of a First Nation
- have a demonstrated interest in environmental issues
- be prepared and open to learn both Indigenous and Western environmental knowledge
- be over 18 years of age with a complete high school diploma (or equivalent) or able to qualify as a mature student
- be competent in English, math and science is required for this program
- be committed to completing the work required in the program
- be able to obtain two letters of recommendation supporting your applications

Instructional teams will include both Aboriginal and non-Aboriginal teachers. Elders will participate in the instruction. The program will incorporate both indigenous and western environmental knowledge.

This program is certified in partnership with the University of Manitoba. Advanced standing in a degree program may be granted to students who successfully complete the program.

Tuition assistance is available for successful applicants.

Application Deadline: **September 14, 1996**  
For more information, contact:  
Karen Wastasecoot  
Program Coordinator  
Centre for Indigenous Environmental Resources  
310 Johnston Terminal  
25 Forks Market Road  
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# CHOOSING THE RIGHT ABORIGINAL PUBLICATION.

Due to the increasing demand for specific information regarding Aboriginal media, Aboriginal Media Services (AMS) in cooperation with the Aboriginal Multi-Media Society of Alberta (AMMSA) has compiled relevant information to assist those now using or planning to use Aboriginal/Native publications for their promotions.

This information is intended to assist clients to make the most informed choice regarding Aboriginal media selection and placement.

## ABORIGINAL MEDIA IS UNIQUE

The Aboriginal market is unique in that it is significantly segregated from the mainstream market in that it targets reserves and settlements. It would be an error to assume that the mainstream media can reach the Aboriginal market.

Aboriginal media reaches this market at two levels: community distribution and exclusive paid subscriptions.

## AVOID FALSE ASSUMPTIONS

A significant error made by clients accessing the Aboriginal market is the belief that all Aboriginal publications will have the same effectiveness based on distribution. This is false!

Aboriginal media differs significantly from mainstream media. At present there are NO Aboriginal publications which are audited on a regular basis for the purposes of circulation verification. Circulation figures provided by publications often cannot be verified by independent means. Publisher statements are often exaggerated. Without knowledge of the demographics of the Aboriginal market, these claims often go unchallenged.

Some publications will use "distribution points" and readership claims to cloud the actual circulation numbers. Ensure that the numbers you ask for and receive are the actual number of copies in circulation.

## SEEK VERIFICATION

Knowing that exaggeration in Aboriginal publishing is common, how do you confidently determine the effectiveness of publications you are in contact with?

1. If claims seem too good to be true, they probably are.

To establish the validity of publisher circulation claims ask for proof of circulation. The most effective method of distribution to Aboriginal communities is through Canada Post. Every publication should provide you with a copy of a recent Canada Post distribution

statement which is the invoice from Canada Post for the distribution of each issue published. On this statement a total distribution number will appear for a specific issue. This must coincide with the circulation claim by the publication.

2. Always ask for several copies of any publication for evaluation. Never advertise without seeing some back issues. Here are some points worthy of consideration.

- i) Is the editorial relevant. Are the articles original and are they written with a specific readership in mind? Some publications print news releases and corporate/industry documents without critical editing. Think about why it is you enjoy reading your favourite publication. The same holds true for Aboriginal publications.
- ii) Does the advertising offer the reader something? Effective advertisements offer the reader useful information and services. Congratulatory and supporting ads offer little value to readers which means that legitimate products and services will be overlooked by readers.
- iii) Is the layout of the publication professional and easy to read? Quality shows. If the publication demonstrates poor quality - is it the best choice to showcase your promotion?

3. Finally, contact individuals in communities who you are familiar with and ask which Aboriginal publications they read, respect and recommend. If you are new to this market, contact the nearest Aboriginal organization, government or administrative office.

## THE FINAL WORD

We strongly advise organizations to put every publication through these tests to determine, with confidence, which publications are best suited to promote your product or service. Of all documentation, the Canada Post invoice/statement is the most telling. Each and every publisher must be able to provide this information within minutes. If a publication makes excuses about not providing this statement, this is immediate indication that their claims may be questionable.

This message is presented in the interest of fairness.



Aboriginal Media Services

"The Evolution of the Moccasin Telegraph"

For more information contact us at (403) 452-7366 or fax us at (403) 455-6777

Join the following Aboriginal publications who support AMS in its efforts.



Canada's National Aboriginal News Source



The Aboriginal Newspaper of Saskatchewan



The Aboriginal Newspaper of Alberta



## Forestry

Salary: \$48,948

Department of

Whitehorse, Yukon

## Special Pro

This position falls

You will provide exte

delivery in the Yukon

To qualify, you must

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Additional experie

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ecological land class

programs; and consu

concerning renewab

For all of the above

clearance will be con

If you are interested

please forward your

1996 to: Public Ser

Fax: (403) 668-503

NOTE: No telephone

We thank all those w

We are committed

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## FAMILY

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James Bay Cree com

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## Wellness P

## Hunting rights

(continued from page 2)

"We want this ruling rescinded. It's bad law because it extends Aboriginal treaty rights to non-status Indians," said Chris Brousseau, special adviser on conservation issues for the Ontario Federation of Anglers and Hunters. The powerful lobby group has 74,000 members in Ontario.

Brousseau said his organization is not against Native hunting rights, but wants conservation issues examined more closely before policy is changed. The group believes there is no accurate system in place to identify who is Métis and non-status, or how many live in Ontario, he said. Conservationists fear the current sustainable level of deer and moose will be harmed by the sudden addition of thousands of extra hunters, he added.

But MNO's Tony Belcourt clearly tried to address the issue of conservation in his Aug. 6 press release.

"It is important to us that our people understand the rules and continue to support our values of conservation and preservation of the environment," Belcourt said.

The temporary hunting and fishing policy will be implemented by the MNO and Ministry of Natural Resources. The MNO will hold meetings across Ontario to make sure its members fully understand the rules.

Under the "Interim Enforcement Policy," registered MNO members must report their hunting and fishing activities to one of nine regional captains of the hunt appointed by the MNO. They are also advised to carry MNO registration cards at all times.

## Indian Country Community Events

### COMMUNITY EVENTS CONTINUED FROM PAGE 8

**CANADIAN COUNCIL FOR ABORIGINAL BUSINESS  
FOURTH ANNUAL FUND-RAISING GALA**  
6:00PM, October 18, 1996 Calgary Convention Centre, Calgary  
(403) 237-0755 see ad p.13

**4TH ANNUAL DREAMCATCHER '96 YOUTH CONFERENCE**  
October 18-20, 1996 Grant MacEwan Community College,  
Edmonton (403) 497-5188. see ad p.16

**POWWOW DANCING TOWARDS THE FUTURE**  
October 19-20, 1996 Ville St. Laurent, Que. (514) 499-1854 see ad p.5

**ABORIGINAL BUSINESS AND PROFESSIONAL  
ASSOCIATION MONTHLY MIXER**  
October 24, 1996 Edmonton (403) 424-1919

**R.S. PHILLIPS AND ASSOCIATES - EFFECTIVE STRATEGIES  
2ND ANNUAL NATIONAL ABORIGINAL CONFERENCE**  
October 24-25, 1996 Winnipeg (204) 896-3449 see ad p.12

**SACRED LANDS CONFERENCE**  
October 24-26, 1996 Winnipeg (204) 474-9266

**EDUCATION THROUGH ART CONFERENCE**  
October 25-26, 1996 Regina 1-800-667-7732

**INDIAN NATIONAL FINALS RODEO**  
October 31-November 4, 1996 Saskatoon (306) 938-7800

**FEDERATED SASKATCHEWAN INDIAN NATION'S 50TH  
ANNIVERSARY COMPETITION POWWOW**  
November 1-2, 1996 Saskatoon (306) 665-1215

## Forestry Positions

Salary: \$48,948 - \$58,979 per annum plus isolated post allowance.

Department of Indian Affairs and Northern Development Canada

Whitehorse, Yukon

### Special Projects Forester - Comp. #S-96-72-R72696

This position falls under a special measures program. Open to First Nations only.

You will provide extension services, advice and products for Forest Management program operations and delivery in the Yukon Region.

To qualify, you must have successfully completed a degree in forestry or a related renewable resource field, as well as significant experience in operational forestry/renewable resource management. Additional experience in public education, communications, or public relations is essential, as is a working knowledge of developing and delivering consultation/communications plans for renewable resource programs, and experience in developing training programs, and dealing with various media agencies.

### Forest Practices Forester - Comp. #S-96-72-R72698

You will provide forest practices program planning, monitoring and advisory services for Yukon Forests.

Possessing a degree in forestry, or related renewable resource field, you possess substantial experience directly related to timber operations, coupled with experience in: developing and applying forest harvesting ground rules and guidelines; evaluating timber harvest plans and conducting environmental assessments for timber harvesting operations; terrain modelling for visual impact assessment of timber harvesting operations; the design and layout of various silviculture and harvesting systems including access development; and consulting with industry, First Nations, public, government agencies or other stakeholders concerning forest management practices.

### Forest Health and Watershed Forester - Comp. #S-96-72-R72697

You will provide program planning, implementation and advisory services for all forest insect, disease and watershed management programs in Yukon forests.

You have successfully completed a degree in forestry, or related renewable resources field, and possess significant experience in forest pathology, entomology, forest health, forest reclamation or watershed management related activities. Additionally, you have experience in: evaluating and monitoring forest management and timber harvesting plans; designing and implementing operational research or monitoring programs; developing forest health, reclamation, or watershed management guidelines or plans; and consulting with industry, First Nations, public, government agencies and other stakeholders concerning renewable resource issues.

### Forest Ecologist - Comp. #S-96-72-R72699

You will provide forest ecology program planning, coordination and advisory services for Yukon forests, and ecological management evaluation services for specific forest management units and cut plan areas.

Possessing a degree in forestry, or related renewable resources field, you have significant experience in forest ecology related activities, as well as in forest operations. Additionally, you have experience in: evaluating land use, forest management or other renewable resource management plans; implementing ecological land classification systems; designing and implementing operational research and monitoring programs; and consulting with industry, First Nations, public, government agencies or other stakeholders concerning renewable resource issues.

**For all of the above positions,** proficiency in English is essential. An Enhanced Reliability security clearance will be conducted.

If you are interested in one of these positions and meet our educational and experience requirements, please forward your resume, **quoting the appropriate competition number, by September 13, 1996 to: Public Service Commission, #400, 300 Main Street, Whitehorse, Yukon, Y1A 2B5. Fax: (403) 668-5033.**

**NOTE:** No telephone enquiries please. Preference will be given to Canadian Citizens.

We thank all those who apply and advise that only those selected for further consideration will be contacted.

We are committed to Employment Equity.  
Vous pouvez obtenir ces renseignements en français



Public Service Commission  
of Canada

Commission de la fonction publique  
du Canada

Canada

## FAMILY SUPPORT WORKER/FAMILY THERAPIST

The Nemiscau First Nations is a semi isolated James Bay Cree community located in the north central region of Quebec. This small community (500) has been working on a comprehensive healing and wellness program which has grown to the stage where family therapy or family counselling can be effective in our continued growth. Supported by a well-trained community social and health service team, this position would be:

### FAMILY THERAPIST:

1 week per month contracted service

- must have masters level training with a minimum of three years experience with Aboriginal family clients
- northern orientation to resources available would be an asset
- \$500.00 per day plus travel and expenses

### FAMILY SUPPORT WORKER:

full time residential position

- must have undergraduate degree with a minimum of five years experience with families and children
- previous experience with northern, Aboriginal clients would be an asset
- \$42,000 plus housing, four trips out annually and all band benefits

APPLICATIONS CAN BE SUBMITTED TO:

**Wellness Program, c/o Lawrence Jimiken, Nemiscau First Nation, Nemiscau, Quebec, J0Y 3B0**  
**Further information: Dianne Moir, Wellness Supervisor, (403) 389-4325**

CLOSING DATE: **September 30th, 1996**

## EMPLOYMENT OPPORTUNITY COMMERCIAL FISHING IN ALASKA

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## FOOD SERVICE/ RESTAURANT POSITIONS:

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Minimum two years experience  
Must be 19 years or older

Please submit resume to:

### VAN HORNE'S

1880 Saskatchewan Dr.  
Regina, SK S4P 0B2  
Attn: General Manager

## NOTICE OF HEARING FOR PERMANENT GUARDIANSHIP TO: DOROTHY GLADUE and KELLY (aka CALVIN) FULTON

Take notice that on the 12th day of September, 1996 at 9:30 a.m. a hearing will take place in Courtroom Number 441, Edmonton Family Court. A Director, under the Child Welfare Act, will make an application for permanent guardianship of your child, born on January 13, 1994. You are requested to be present at the hearing. You have the right to be represented by legal counsel. An Order may be made in your absence, and you have the right to appeal the Order within 30 days from the date the Order is made. Contact: TERESITA RAMOS, Alberta Family and Social Services, Edmonton, Alberta. Telephone (403) 431-6787.



CAMERON R. BROWN, M.B.A.

Holger Kluge, President, CIBC Personal and Commercial Bank, is pleased to announce the appointment of Cameron Brown as CIBC's first-ever National Director, Aboriginal Banking.

Mr. Brown will be responsible for CIBC's Aboriginal banking strategy. He was most recently CIBC's Regional Manager, Aboriginal Banking, for British Columbia and Yukon region. Before joining CIBC in 1992, Mr. Brown was a consultant and university professor at Trent University in Aboriginal management and economic development. He is also a member of and former band manager for the Heiltsuk First Nation in B.C.

Mr. Brown received his M.B.A. from Simon Fraser University and his bachelor of Arts degree from the University of British Columbia.

CIBC is Canada's second largest financial institution, with approximately \$183 billion in assets. It employs 40,000 people and provides a full range of products and services through 1,400 branches and offices across Canada and around the world.



## The Canadian Wheat Board Marketing Manager - Asia Pacific -

Reporting to the Senior Marketing Manager, the successful applicant will be responsible for grain sales to markets in the Asia Pacific region. This is an important market for the CWB and is an exciting and challenging market region.

The position requires a Bachelor's Degree and/or equivalent related experience in Agriculture, Marketing, Economics or International Business. The successful applicant will be a highly motivated individual with excellent communication and analytical skills and a broad range of experience that has provided a good working knowledge of the Canadian and International grain industry; previous grain marketing experience is preferred. Ability to use a personal computer utilizing spreadsheet and word processing packages is required. The language of work is English and fluency in Mandarin would be preferred (international travel is a requirement).

We offer a compensation package consisting of competitive salaries and benefit programs and excellent working conditions. Please apply in writing including a résumé, salary expectations and references on or before September 6, 1996 to:

Human Resources Directorate  
The Canadian Wheat Board  
P.O. Box 816, Station Main  
Winnipeg, Manitoba R3C 2P5

## EMPLOYMENT OPPORTUNITY



Lake Babine Family and Child Services is seeking a Social Worker. Services to children and families will be provided according to legislative requirements and the cultural standards of Lake Babine Nation people.

Duties include assisting in the implementation plans of the agency, the development of prevention services, assessing if children are in need of protection, development of intervention plans, fulfilment of court requirements, counselling of families, development and referrals to community services, carrying out the guardianship functions for children in care and the maintenance of records.

Candidates must have excellent interpersonal skills (verbal and written), analytical skills, organizational skills and the ability to work as a member of a multi-disciplinary team.

### Qualifications:

- MSW or BSW and one year related experience
- Knowledge of First Nations aspirations
- Three satisfactory references and a criminal record review
- A valid drivers licence and reliable vehicle

### Send resume to:

Lake Babine Family and Child Services  
P.O. Box 879, Burns Lake, BC V0J 1E0  
Fax: (604) 692-2309

Attention: Mrs. Betty Patrick, Managing Director  
Closing Date: Monday, Sept. 23, 1996

*Suncor Inc., Oil Sands Group, one of Canada's most dynamic energy companies and a world leader in oil sands mining and technology development, is embarking on a proposed expansion to its Steepbank Mine and is searching for candidates for the following positions:*

### ACCOUNTING ASSOCIATE

Competition #064

Reporting to the Manager of Finance & Information Technology, the Accounting Associate will assist the business unit in providing cost control, marketing and performance reporting, budgeting and forecasting.

This position will be accountable for the administration and system procedure implementation of the Records Information Management project (RIMS) in Upgrading and Product Sales, and assist with the delivery of financial application systems training within the business unit.

An accounting designation or well advanced standing in a recognized accounting program is essential. Accounting experience, 5 years + analytical, interpretive and diverse computer skills, excellent communication and interpersonal skills are also required. A business degree (accounting, finance), and performance analysis experience would be an asset.



Employment Department  
Suncor Inc., Oil Sands Group  
P.O. Box 4001  
FORT McMurray, Alberta, T9H 3E3  
Fax: (403) 791-8333

### INFORMATION MANAGEMENT ANALYST

Competition #065

Reporting to the Manager, Finance and Information Technology, the Information Management Analyst will provide technical analysis to the business unit in developing and exploiting information resources. This position will be accountable for the integrity and integration of upgrading information systems which includes the purchase of equipment, systems solutions, system upgrades, managing contract personnel, coordinating with central Information Services and the Upgrading Business Unit.

Essential requirements: A computer science degree or diploma from an accredited institution; 15+ years experience in the computer industry; knowledge of MS Windows, Windows 95/NT, Oracle and Oracle product suite, ADABAS/Natural; Visual Basic, UNIX, IBM Mainframe JCL and Utilities for MVS/EISA operating system; demonstrated ability in implementing, integrating and interfacing client/server-based applications; excellent written and oral communication, and interpersonal skills. Experience with WAN/LAN technologies and networks is desirable.

*Suncor Inc. is committed to employment equity and encourages applications from all qualified individuals.*

*While we sincerely appreciate the interest of all applicants, only those candidates selected for an interview will be contacted.*

# NEXUS '96

## CONFERENCE & TRADE SHOW

*Aboriginal Business Opportunities In Canada: The New Reality*

METROPOLITAN CENTER, CALGARY, ALBERTA

OCTOBER 15 & 16, 1996

FOR MORE INFORMATION ON EXHIBITING OR ATTENDING, CALL: 1-800-337-7743

### Native Investment & Trade Association

#410, 890 - W. Pender Street Vancouver, B.C. V6C 1J9

Ph: (604) 684-0880 Fax: (604) 684-0881

Toll-free: 1-800-337-7743

EMAIL: nita@express.ca

Internet Address: <http://www.native-invest-trade.com>



Grassy Narrows First Nation  
work out of the Grassy Narrows

Grassy Narrows Health Centre  
education, health promotion  
CHN is also required to m

### QUALIFICATIONS:

- Current Registered Nurse
- Nursing from a Canadian Community Health, a one-year period.
- Experience as a Registered Nurse, preferably in a community health setting.
- Willingness to take a Training Program; Valid Ontario Driver's License.
- Knowledge of English and Native languages a plus.
- Valid Ontario Driver's License.
- Valid Ontario Driver's License.
- Valid Ontario Driver's License.
- Priority will be given to applicants from the Grassy Narrows First Nation.

Salary Negotiable upon interview

Position available immediately

CLOSING DATE: September 13, 1996

## EMPLOYMENT OPPORTUNITIES

### HEALTH PROGRAM DIRECTOR

The Health Program Director will develop and implement strategies to improve the mental, physical and social health of the people of Nishnawbe-Aski Nation. The Director will report to the Deputy Director for Health and be accountable for the program to the Executive Director.

### QUALIFICATIONS:

- Experience in the administration of health care services particularly in the area of health organizations.
- Knowledge of and commitment to traditional health practices and health care delivery systems.
- Extensive knowledge of the health issues affecting the First Nations of Nishnawbe-Aski Nation.
- Strong verbal and written skills and excellent communication.
- Must be willing to work, and establish a positive working relationship, with First Nation organizations, including governmental organizations.
- Ability to work with limited resources and to complete tasks to program staff.
- Must be willing to travel.

### RESPONSIBILITIES:

- To provide management and administrative support to Nishnawbe-Aski Nation.
- To co-ordinate the implementation of resolutions as mandated by the Nation.
- To assist First Nations and Tribes in providing liaison with governmental agencies on local health issues, these issues and achieving health care goals.
- To provide liaison with and coordinate related activities with other First Nations at regional and national levels.
- To fulfill other related duties as assigned.

LOCATION: Thunder Bay, Ontario  
SALARY: Negotiable, based on experience  
DEADLINE: Thursday, September 13, 1996

Nishnawbe-Aski  
Thunder Bay

http



## Asubpeeschoseewagong Netum Anishnabek

GRASSY NARROWS, ONTARIO POX 1B0  
PHONE: (807) 925-2201 • FAX: (807) 925-2649

### Employment Opportunity Community Health Nurse

Grassy Narrows First Nation has an opening for one Community Health Nurse. The CHN will work out of the Grassy Narrows Health Centre with other Community Based Health Staff.

Grassy Narrows Health Centre provides a full Community Health Program with emphasis on education, health promotion, and prevention of illness, but due to semi-remote location, the CHN is also required to manage a limited treatment program.

#### QUALIFICATIONS:

- Current Registered Nurse with RAO and the College of Nurses of Ontario; Degree in Nursing from a Canadian University of Medical Services Branch, approved training in Community Health, or willingness to take Northern Community Nursing Program within a one-year period.
- Experience as a Registered Nurse in Community Health setting for a minimum of two years, preferably in a First Nation Location.
- Willingness to take additional training, i.e. immunization certification; Northern Clinical Training Program; Veniuncture Certification.
- Knowledge of English and computer word processing is essential, knowledge of local Native languages and customs is a high priority.
- Valid Ontario Drivers license is essential, and possession of appropriate vehicle for duty travel. Compensation for duty travel available.
- Priority will be given to a qualified Aboriginal Nurse.

Salary Negotiable upon qualifications.

Position available immediately

CLOSING DATE: September 27, 1996

SEND RÉSUMÉ TO: Chief and Council  
Grassy Narrows First Nation  
General Delivery  
Grassy Narrows, Ontario  
POX 1E0

## EMPLOYMENT OPPORTUNITIES

### HEALTH PROGRAM DIRECTOR

The Health Program Director will develop and implement strategies to improve the mental, physical, social and spiritual health of the people of Nishnawbe-Aski Nation through promotion of the improvement of health care services. The Director will report to the Deputy Grand Chief responsible for Health and be accountable for overall work performance to the Executive Director.

#### QUALIFICATIONS:

- Experience in the administration and management of health care services particularly to First Nation organizations.
- Knowledge of and commitment to First Nation traditional health practices and beliefs.
- Extensive knowledge of the on-going health issues affecting the First Nations of Nishnawbe-Aski Nation.
- Strong verbal and written skills to enable effective communication.
- Must be willing to work, and maintain positive working relationship, with First Nation communities and organizations, including government agencies and non-governmental organizations.
- Ability to work with limited supervision, assist and assign tasks to program staff.
- Must be willing to travel.

#### RESPONSIBILITIES:

- To provide management to the Health Program of Nishnawbe-Aski Nation.
- To co-ordinate the implementation of the health related resolutions as mandated by the Chiefs of Nishnawbe-Aski Nation.
- To assist First Nations and Tribal Councils, when requested, in providing liaison with government departments and agencies on local health issues, for the purpose of resolving these issues and achieving health related goals.
- To provide liaison with and co-ordinate appropriate health related activities with other First Nation organizations at the regional national levels.
- To fulfill other related duties specified in the job description.

LOCATION: Thunder Bay, ON  
SALARY: Negotiable, based on experience  
DEADLINE: Thursday, September 12, 1996

### EXECUTIVE ASSISTANT TO THE GRAND CHIEF

Under the direction of the Grand Chief of Nishnawbe-Aski Nation, the Executive Assistant will have the responsibility for the provision of technical assistance, advice and analysis to the Office of the Grand Chief.

#### QUALIFICATIONS:

1. Knowledge of the current and on-going issues affecting the First Nations of Nishnawbe-Aski Nation and an understanding of the First Nation, Federal and Provincial government and political structures.
2. Must be willing to work, and to maintain positive working relationships, with First Nation communities and organizations, including various government agencies and non-governmental organizations.
3. Must have proficient verbal and written communication skills to enable effective communication.
4. Must possess strong analytical and research skills.

#### RESPONSIBILITIES:

1. To assist in the implementation of the resolutions relating to the Grand Chiefs' portfolio as mandated by the Chiefs of Nishnawbe-Aski Nation.
2. To review and draft correspondence, position papers, presentations and proposals for the Grand Chief consistent with Nishnawbe-Aski Nation principles and political positions as required on a timely basis.
3. To prepare the annual and bi-annual reports for the Grand Chief for presentation at the Nishnawbe-Aski Nation Chiefs assemblies on a timely basis. This will include other reports required from time to time.
4. To assist in the implementation of the goals and objectives of the Grand Chief's workplan.
5. To ensure that the Grand Chief is briefed on the current, pressing or new issues facing the First Nations and the Nishnawbe-Aski Nation as a whole.
6. To assist in the planning and co-ordination of the Executive Council, annual and semi-annual Chiefs meetings and to arrange or facilitate meetings for the First Nations and Tribal groups.
7. To attend meetings on behalf of the grand Chief when required.
8. To perform other related duties specified in the job description.

LOCATION: Thunder Bay, ON  
SALARY: Negotiable, based on experience  
DEADLINE: Thursday, September 19, 1996

Please forward resume with three references to:  
Nishnawbe-Aski Nation, P.O. Box 755, Fort William Reserve, R.R. #4, Mission Road,  
Thunder Bay, Ontario P7C 4W6 Attention: Rosie S. Mosquito, Executive Director

### Alcohol & Drug Counsellor/ Family Violence Worker

The Fort Nelson Indian Band requires a sensitive, caring individual who can work independently and with a great deal of self-initiative, in the areas of family violence, alcohol and drug counseling. This person must also be a team player, working with members of the community, other support staff, and other related agencies.

This person is responsible for quality service delivery of comprehensive, community-based, culturally appropriate programs in the areas of alcohol/drug and family violence prevention and treatment for the community. The ability to plan, design, implement and evaluate programs and initiatives is required.

The ideal candidate will have a social work background, with related education and experiences. This person must also be a role model of healthy living.

Please send you resume to:

**Band Manager, Fort Nelson Indian Band**  
R.R. #1, Mile 295, Fort Nelson, B.C. V0C 1R0  
Fax: (604) 774-7260

The deadline for applications is September 20, 1996

*Fort Nelson is located in the northeast corner of British Columbia. The population in the area is estimated at 5000. The Fort Nelson Indian Band is a progressive band with approximately 400 members living on the reserve.*

### Brighter Futures Coordinator

The Fort Nelson Indian Band is now accepting applications for the position of Brighter Futures Coordinator. This person is responsible for quality service delivery of comprehensive, community-based, culturally appropriate programs for the healing and strengthening of the community. The ability to plan, design, implement, and evaluate programs and initiatives is required. The focus will be on strengthening and supporting the Child/Family/Community through a holistic approach.

The ideal candidate will have a social work background, with related education and experiences.

Please send you resume to:

**Band Manager, Fort Nelson Indian Band**  
R.R. #1, Mile 295, Fort Nelson, B.C. V0C 1R0  
Fax: (604) 774-7260

The deadline for applications is September 20, 1996

*Fort Nelson is located in the northeast corner of British Columbia. The population in the area is estimated at 5000. The Fort Nelson Indian Band is a progressive band with approximately 400 members living on the reserve.*



### SERVE EDMONTON AND YOUR COMMUNITY

*You can make a difference in our city!*

The City of Edmonton invites you to serve on a civic agency or other association for the 1997 term. As an agency representative, you will consult and guide Council and assist in municipal agency operation.

The City of Edmonton is now accepting applications to fill immediate vacancies and future vacancies should they occur.

A listing of available boards and application packages are available at the Office of the City Clerk, 3rd Floor, City Hall, 1 Sir Winston Churchill Square, Edmonton, Alberta T5J 2R7 as of August 28, 1996. An application with three current letters of reference should be returned to the Office of the City Clerk by **4:30 pm on September 27, 1996.**

For more information, call the Office of the City Clerk at 496-8167.

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On display at the Glenbow Museum is Marina Crane's acrylic painting, *Fancy Dancers*, as part of the exhibit *Revisit — Recall: New Meanings Echo the Past*.

## Glenbow exhibits Native art

By Kenneth Williams  
Windspeaker Staff Writer

CALGARY

From Aug. 31 to Oct. 14, Calgary's Glenbow Museum will show an exhibition of Native art and culture called, *Revisit — Recall: New Meanings Echo the Past*.

This exhibition features the works of four Calgary-based Aboriginal artists: Amber Bear Robe, Marina Crane, Faye HeavyShield and Don Robertson. One of the co-curators, Robert First Charger, is from the Blood Reserve in Alberta.

The Glenbow Museum has created a First Nations policy that will involve First Nations in the process of collecting, planning, research, implementation, presentation and maintenance of all exhibits, programs and projects that include First Nations culture.

First Charger, who is an intern at the Glenbow, will be co-curator with Donna McAlear. McAlear has studied and written about how Canada's and Australia's museums are developing Indigenous cultural heritage policies which support the return of First Peoples' spiritual and ceremonial materials to their communities of origin.

The Glenbow is attempting to give a balanced interpretation of First Nations' art and culture, which had previously been interpreted solely from a European point of view.

Originally, McAlear and First Charger were asked to create a show with the art that the Glenbow already had in its archives. But McAlear and First Charger wanted to bring a fresh perspective to the artwork.

The First Nations' policy provided the opportunity to bring in contemporary artists to reflect and interpret archives from their respective cultures.

McAlear felt it was important to involve people and to focus on them rather than just on objects in the museum.

Don Robertson, one of the

featured artists, said that "it's exciting and unique" that the Glenbow is combining the work of contemporary Native artists with traditional Native art.

"It gives more validity to my work," he said.

Robertson is of Cree and Inuvik heritage. He was born and raised in Prince Albert, Sask. Even though he has had other shows, this is the first time Robertson has worked with a museum.

"The general focus of the show is binding your work with materials from the Glenbow's ethnology department — specifically First Nation things that you could pick and you thought would go well with the show," he said.

Robertson picked a Cree female wedding dress and a Cree male outfit to represent a family. He then took a war club and an eagle feather to stress the dichotomy of war and peace.

He then created some leaded glass masks by carving the form in stone, using that stone to make an impression in sand, and then pouring the molten glass into the impression.

He said that the experience has been rewarding for him and that "I've already been influenced in my practice for future imagery and work."

Amber Bear Robe is a recent graduate from the Alberta College of Art and Design, and this is the biggest show she's been involved with since graduating. She feels a little overwhelmed by this experience, but excited as well.

"I was more than happy to jump at the opportunity to be involved in this show," she said.

Bear Robe will be presenting all new multimedia work at this exhibition, combining cloth material, beads and carving into gyroc.

Bear Robe chose three Blackfoot dresses from the ethnology department as artifacts to work with.

Handling the artifacts was an emotional experience for Bear Robe, especially when she found some ribbons that belonged to her grandfather.



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