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Salute to Native artists!

Pages 9-15

Crees jubilant over Great Whale postponement

By Alex Roslin
Windspeaker Correspondent

MONTREAL

Nov. 18 was a day of jubilation in James Bay as the news spread that Quebec Premier Jacques Parizeau had indefinitely postponed the massive Great Whale hydroelectric project.

Some couldn't believe their ears. A band official in Great Whale (Whapmagoostui in Cree) stood holding the phone for two minutes in silence when he heard the news.

"This must be some cruel joke," he finally muttered.

"Everyone was jumping around joyfully and shaking hands," said Whapmagoostui Chief Matthew Mukash. "People were just going wild."

A feast was planned in the community. Brian Craik, adviser to the Grand Council of the Crees, said he was flying so high he had to be scraped off the ceiling.

"It will take time to sink in. It's hard to believe," said Robbie Dick, who fought Hydro-Quebec's \$13 billion project for several years as Chief of Whapmagoostui.

"The people have accomplished a great task. With this project, we used our own beliefs,

our own way of looking at the earth and the environment. We followed the direction of our Elders and we have come to this point where we have succeeded to a degree. This is how strong it is when we follow our traditions."

The reaction at Makivik Corporation, which represents northern Quebec's 7,000 Inuit, was mixed. Earlier this year, Makivik signed an agreement promising not to oppose the project in exchange for \$100 million.

"There were many people who had the same reaction as the people in Whapmagoostui," commented Makivik spokesman Stephen Hendrie. "On the other hand, there were some reactions that this project raised some expectations in some communities. We were able to see what some of the potential benefits were."

Cree Grand Chief Matthew Coon Come, for his part, called Parizeau's announcement a "courageous" decision.

"This generation of Crees and this generation of Quebecers has said no to mega-projects. It was a great joy to know we were right."

The postponement gives Crees precious time to deal with other issues like forestry, mining and social problems in the nine Cree communities off the east coast of James Bay.

See *Great Whale*, Page 3.

Holy devotion

Dogrib Artist Archie Beaulieu graced the church in Fort Rae, N.W.T. with one of his paintings.



John Zalewski

Children exposed to radiation

By Dina O'Meara
Windspeaker Staff Writer

KASHECHEWAN, Ont.

At least 20 people, the majority under the age of 14, in a northern Ontario reserve have been exposed to radioactive dust and gases from vandalized lights being tested on a community helicopter landing pad.

The lights, newly developed tritium-powered units, were being tested in Kashechewan, as well as three other reserves, to guide air ambulances to helicopter landing pads. On Sept. 6, children vandalized the pad, smashing the radioactive lights and exposing themselves to levels of radiation equivalent to almost a full year's maximum dose.

"Why wasn't I told about the hazards of this lighting system when it was installed?" asked Chief Andrew Reuben. "Because if we had been told about the haz-

ards, we would have asked for some other type of lighting."

Reuben is angry signs weren't put up around the landing pad warning of the health dangers of broken lights, and that the community wasn't fully informed of the hazards.

"Everything is always after the fact, we're never told these things until something like this happens."

The high-powered lights, approximately the size of a car battery, were installed in the community in 1992 because they lack a reliable source of power, said a spokesperson from the Atomic Energy Control Board. Robert Potvin said the Ontario Ministry of Health applied for a licence for the lights to be placed in four reserves.

"One of the many considerations was that this community did not have a reliable source of power," said Potvin. "This was a way to provide lighting for air ambulance operations in a safe and

reliable manner."

Tritium lights have been used before, but as lower power lighting. The higher-powered units met all the AECB safety standards for what they were designed to do, under normal circumstances, Potvin said. They were labelled with a small sticker with a radiation symbol, saying they contained tritium, and the manufacture date. But that bit of safety, backed by lab tests and structural designs embedding the lighting in concrete, proved inefficient on the field trial in Kashechewan.

Children between the ages of 11 and 13 were able to pull the light stands out of the ground, break through bullet-proof plastic which encased the tubes holding the tritium, and release the radioactive gas and dust.

The health ministry was informed of the vandalism the next day but the people exposed to the gases and dust were not tested until several weeks later due to bureaucratic bickering over whose

responsibility it was to clean up.

Once informed of the hazard, local peacekeepers rounded up the vandals and the people who might have been exposed to radioactive dust from the children's clothing. Radiation levels in their bodies were checked through urinalysis and showed many had received in a brief blast of exposure approximately two-thirds of the maximum allowable limit of radiation allowed in industry over a year.

"It's pretty hard to translate what radiation is and the long-term effects it has to kids that don't even speak English," said Reuben. "We don't know what's going to happen to these kids in the future, that's the worrying part of it."

The high-powered tritium lights were removed from the other three communities shortly after the Sept. 6 incident and the AECB is looking into upgrading the safety standards to be put in place should another application for the lights be made.

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Chief on trial denied interpreter

By Linda Caldwell
Windspeaker Staff Writer

MANIWAKI, Que.

An Algonquin chief who was tried in a court conducted in a foreign language, without benefit of a translator, has appealed to the Quebec Court of Appeal for justice.

Chief Jean-Maurice Matchewan was sentenced to six months in jail on Nov. 21 despite the fact much of his trial on assault charges was conducted in French, a language he does not understand.

The chief of the Algonquins at Barriere Lake, whose first language is Algonquin and second language is English, sometimes spent hours at a time in court with-

out an interpreter. Matchewan was arrested in January on the charges and was in trial from March 10 to April 25.

Because many of the witnesses did not speak French, an interpreter also had to translate their testimony, often incorrectly; said Russell Diabo, an adviser to the chief. An analysis of the testimonies has revealed a number of errors in interpretation were made during the trial.

Matchewan's lawyer, Jean-Claude Sarrazin, applied on Aug. 17, 1994 for a mistrial on the basis of errors in the interpretation.

However, Judge Chevalier of the Quebec Court rejected the application and on Sept. 1 convicted Matchewan of assault causing bodily harm against Viana Maranda and common assault

against Louise Pien.

The two women, who could not be reached for comment, are dissident community members. They claimed they were assaulted by the chief during a New Year's party in January 1994.

The Quebec Court of Appeal has agreed to hear the case. The grounds for the appeal include the errors in translation and the denial of the chief's Charter right to an interpreter.

The chief's supporters hope the Sept. 1, 1994, Supreme Court of Canada decision in Regina vs. Tran will apply to his case. The court ruled that interpretation must be "continuous, precise, impartial, competent and contemporaneous".

Matchewan now is out on bail and back in the 450-member com-

munity, which confirmed him in his position as hereditary chief during a community meeting on Nov. 20, 1994.

Both Maranda and Pien were asked to address a community meeting, Diabo said.

"They asked the people making the accusations to come forward and state them," Diabo explained. The women refused, so the Elders decided to support the chief's leadership.

"This community operates under custom," Diabo said. "It doesn't operate under the Indian Act."

The dissidents, who number about 30, accuse the chief's administration of corruption and they want more jobs, economic development and modernization.

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ROBBIE AS CATALYST

Robbie Robertson sees himself as a catalyst behind the making of The Red Road Ensemble: Music for The Native Americans. The part-Mohawk musician collaborated with other Native North American musicians to produce a brilliant tapestry of sounds that destroys pre-conceived notions about Native music.

See Page 10.

VOTING POWER

Manitoba Natives are gearing themselves up for the formation of an Aboriginal political party. Could the party gain power in a minority government? With northern constituencies comprised of mainly Aboriginal populations, the idea is not so far fetched, say some.

See Page R1.

AD DEADLINES

The advertising deadline for the December 19 issue is Thursday, December 8, 1994

Okanagan bands reach tentative agreement

By Dina O'Meara
Windspeaker Staff Writer

PENTICTON, B.C.

Native leaders and the British Columbia government have come to a tentative agreement regarding a ski hill expansion in the Okanagan.

After four days of round-the-clock discussion with the Penticton, Upper and Lower Similkameen bands, the provincial government has reached an initial agreement with the band, said Penticton councillor Stewart Phillip.

"Considering the fact that there

was a marked distance between both positions, that we have arrived at an initial agreement is a point to be optimistic about," said Phillip.

Details of the agreement are not being released until the communities ratify it in a public meeting, which was delayed due to the death of a local Elder.

The Okanagan bands have been calling for an independent environmental review and assessment of the planned \$20 million expansion of the Apex Alpine ski resort since 1992. The bands are concerned about the impact increased residential density on the hill will have on the area's watershed, sewage disposal and traffic volume.

When repeated attempts to meet with government officials to discuss the issues were stymied, the bands established selective checkpoints on three access roads to the hill. The checkpoints allowed tourists and residents access to the hill but denied entrance to construction workers. Apex Alpine was flying workers and supplies to the hill by helicopter for almost two weeks until construction workers were routed through a mining road.

"Certainly the province has really come to understand our position a lot more clearly as a result of the actions of the last three weeks," Phillip said.

The planned ski hill expan-

sion will double the volume of visits per three-month season from approximately 95,000 to 180,000 people traveling to the mountain by 1998. Work is proceeding on an additional hotel which will contribute to a total of 3,793 beds, up from 1,238 spaces.

While Phillip is keeping mum on the contents of the agreement and declines comment on a possible outcome of the ratification vote, he was sure about the selective blockade.

"Until such a time as the initial agreement is ratified, the checkpoints stay in place. They were a community-driven action, and it will be up to the community to call them off."

Mary Simon to become first Inuit ambassador

By Debora Lockyer
Windspeaker Staff Writer

A Liberal promise to appoint an Arctic ambassador was made good by Foreign Affairs Minister Andre Oullet with the announcement that long-time politico Mary Simon would take on the assignment.

Simon pioneers the position in two respects: She is the country's first ever ambassador to the circumpolar region and is the first ever Inuit to hold an ambassadorial role.

"Mary Simon will be an effective and knowledgeable voice for Canada in its dealings with other circumpolar nations," said Oullet.

Simon has spent the last 25 years as a strong advocate of Inuit rights and circumpolar issues, and the minister expects she will do well in fulfilling the foreign policy platform of the Liberal government.

The new ambassador was born in the Arctic community of Kangirsualuqak, Nunavik and had been an active player in the north. She has held numerous positions with the Inuit Tapirisat

of Canada, now led by president Rosemary Kuptana.

She has also held a number of positions with the Makivik Corporation, including the vice-president responsible for political development for the Inuit of Northern Quebec, and for the implementation of the James Bay and Northern Quebec agreement. Simon was elected president of Makivik in 1982 and served as president of the Inuit Circumpolar Conference from 1986 to 1992.

The only fly in the ambassadorial ointment may come, part and parcel, with the structure of

the position's reporting obligations. The circumpolar ambassador will report to both Oullet and Minister of Indian Affairs and Northern Development Ron Irwin, a structure that has been criticized by Kuptana as unprecedented.

The Ambassador will represent Canada at international meetings on circumpolar issues, co-ordinate federal efforts on those issues, and participate in the creation of an Arctic Council composed of Canada, the United States, Russia, Iceland, Sweden, Finland, Norway and Denmark.

NATION IN BRIEF

Newfoundland Justice Minister resigns

Edward Roberts, chief political strategist for the Newfoundland Liberal government, has resigned as provincial Justice Minister because of his involvement in two companies being investigated by the RCMP. The Labrador Innu Nation only recently ended a nine-month battle over the way in which the justice system deals with the 500 people in Davis Inlet. Last December, the Innu forced the RCMP and a Provincial Court judge to leave the settlement. In September, the Innu occupied the airport and threw obstacles on the runway, forcing Roberts to cancel plans to send RCMP in military helicopters to the settlement to re-establish the court. Peter Penashue, head of the Innu Nation, said in recent talks the two sides have made progress toward reforming the justice system in Davis Inlet.

Missing fish estimate halved

The federal Fisheries Department has halved its estimate of missing Fraser River sockeye salmon. The department, working with the Pacific Salmon Commission, originally estimated 1.3 million sockeye were unaccounted for in last season's Fraser River runs. "The

discrepancy that we originally identified has dropped somewhat and our current estimate is that again this discrepancy is on the order of 700,000 to 800,000," said Fisheries scientist Mike Henderson. New figures estimating the total number of sockeye returning to their spawning grounds in three early runs were higher than originally believed, Henderson told a panel investigating the disappearance of the sockeye. Critics of the department claimed lax enforcement of regulations encouraged poaching, especially among Native fishermen, but Henderson said illegal fishing was not a major factor.

Matchee's family threatened

Two parents of a Canadian soldier implicated in the beating death of a Somali teenager are complaining about death threats, hate mail and racist attacks. Clayton Matchee was serving with the Canadian Airborne Regiment in Belet Huen, Somalia, when a 16-year-old Somali under his guard was beaten to death. Widely published pictures submitted as evidence in the trial of another Airborne soldier showed a grinning Matchee standing over the beaten, bloody and hooded Shidane Arone. Matchee's mother, Celine, said her son's wife and eight-year-old

daughter were also threatened when they lived in Ottawa. Clayton Matchee now is in a Saskatchewan hospital after suffering brain damage in what the army said was a suicide attempt after the Somali affair became public.

TB rates reflect living conditions

Tuberculosis is 43 times as high among status Indians as among non-Aboriginal Canadians who were born in Canada, a recent Statistics Canada report says. The rate stood at 81.3 cases per 100,000 status Indians in 1992, higher than rates of infection in some of the poorest nations in the world, said Statscan analyst Kathryn Wilkins, who did the study published in the quarterly Health Reports. In Bangladesh, it is 43.6, she said. The figures are a marker of the abominable living conditions of many Aboriginals in Canada, said David Ross, executive director of the Canadian Council on Social Development. Many reserves have inadequate sewage disposal and treatment, dreadful water quality and substandard housing, he said. For non-status Aboriginals, the TB rate is 60.8 per 100,000, while among non-Aboriginals born in Canada, the rate is 1.9 per 100,000.

News

Friendship centres stunned by possible cuts

By Alex Roslin
Windspeaker Correspondent

MONTREAL

Staff at Native friendship centres across the country are in a state of shock after learning that up to 75 per cent of their funding may be cut by the federal government.

There has even been talk of eliminating all core funding to the 99 friendship centres currently supported by the federal Heritage Ministry.

"It's absolutely unconscionable to cut funding to a program that has provided so much benefit to Aboriginal people and the Canadian mosaic in general," said Marc Maracle, executive director of the National Association of Friendship Centres.

"It's a real kick to Aboriginal people. If you look at any socio-economic indicator, Aboriginal people are at the bottom 20 or 30 per cent. This is going to come on the backs of the people who can least afford it."

Maracle said friendship centres are already strained to their financial limits. Dur-

"It's absolutely unconscionable to cut funding to a program that has provided so much benefit to Aboriginal people and the Canadian mosaic in general."

— Marc Maracle, executive director, National Association of Friendship Centres

ing the last three years of the Mulroney government cut funding to the centres by 10 per cent. Maracle said he was surprised the Liberals are considering making more cuts because before the election they promised to restore the funds which the Tories had shaved off.

Last year, 99 Native friendship centres shared \$17 million in Heritage money.

The cuts are outlined in an internal Heritage Ministry document leaked to a provincial association of Native friendship centres in late November. The ministry is in the middle of planning next year's budget and must make a five-per-cent cut in its spending to meet Prime Minister Jean Chretien's deficit-cutting objectives.

In the leaked document, Heritage bureaucrats kick around several options: cutting friendship centre funding anywhere

from 25 to 75 per cent, or eliminating it entirely.

The last option isn't seen as wise. It would mean the "loss of a recognized, experienced and respected urban Aboriginal infrastructure which could play a significant role in the implementation of the government's self-government agenda in urban areas," says the leaked document.

The bureaucrats also worry that such a move could further "marginalize" the 700,000 Natives who don't live on reserves and even provoke "social unrest" and "increased political activism."

As well, the document says there would be "no net savings" because other government departments and local agencies would have to step in to provide the same services. The document estimates 1,800 jobs would be lost at the centres.

But the leaked document seems just as critical of the idea of cutting 25 per cent of the centres' funds. Such a move would be a public relations disaster, would increase unemployment and simply shift the burden of providing services to urban Natives to other departments.

In its recommendations, Heritage bureaucrats say the friendship centre program has "demonstrated its efficiency" and suggest staff at the centres should have better pay and work conditions.

But the final decision is up to Heritage Minister Michel Dupuy, who is near the end of finalizing next year's budget plan. Heritage spokesman Alain Garceau did not respond to a request for an interview.

Len Taylor, the NDP's Aboriginal affairs critic, said the Liberals are seriously considering major cutbacks despite the assessment of the Heritage bureaucrats. He called on the government to leave the centres' funding intact and even increase it.

"The centres probably prevent spending of money through other programs like welfare, justice and even education. So why not provide it to the centres in the first place, where it can do the most good."

Approval given to import toxic waste to Swan Hills

By Linda Caldwell
Windspeaker Staff Writer

EDMONTON

Toxic waste from outside Alberta may soon be treated at the Swan Hills plant in northeast Alberta.

Alberta's Natural Resources Conservation Board has approved the province's bid to import toxic waste for treatment at the plant, which sits on the traditional lands of the First Nations that signed Treaty 8 in 1899.

"What we're going to see happening if they get away with this is the concentration of the worst of the worst next to Indian lands," said Brian Staszewski, executive director of the Environmental Resource Centre in Edmonton.

Cabinet must pass an order in council to permit the importation of hazardous waste. The NRCB also said certain conditions must be met:

- Emission problems must be fixed before cancer-causing PCBs or PCPs are imported;
- Environmental monitoring must be stepped up in co-operation with Aboriginal peoples and regional residents.

"Until Chem-Security (plant operators) cleans up their act, they will not be able to import anything at all," said Jim Badger, chief of the Sucker Creek Band.

A number of Aboriginals hunt and trap within a 48-kilometre radius of the Alberta Special Waste Treatment Centre at Swan Hills, said Badger. Sucker Creek Band is one of nine bands in the area represented by the Lesser Slave Lake Indian Regional Council.

According to studies released by Chem-Security, poly chlorinated biphenyls, or PCBs, and other contaminants have been found in soil, sediments, fish, plants and small animals in the area. The levels of PCBs being released are 10 times the level allowed by the Ontario government, Badger said.

The plant also represents a major financial loss to the province. The Alberta government, which owns the facility jointly with Bovar Inc., has already sunk \$250 million into the plant's operations and subsidizes it with another \$25 million per year. Subsidies are expected to total another \$379 million by 2008, but the NRCB decision is supposed to save \$80.4 million. But, the Opposition Liberals say that still means another \$300 million loss to the taxpayers.

Nor does the private sector Bovar ever stand to lose on the deal. Under a joint-venture agreement, the government picks up all the operating losses while Bovar is guaranteed a profit.

Alberta's Tory Premier Ralph Klein defends the NRCB's decision, saying he hopes Alberta be-

comes the hazardous waste capital of Canada.

"When that plant was established in 1984, the province said 'Yes, we have a responsibility as society to pick up and subsidize to a certain degree the cleanup of hazardous waste in this province'," Klein said.

But environmentalists, Aboriginals and even some of Klein's back-benchers disagree.

"What Mr. Klein is trying to do is justify the big subsidy that's going to Bovar," said Staszewski. "If we were cleaning up our province it might be worth it but 80 per cent of Alberta waste is not going to Swan Hills."

Oil and gas industry waste does not have to go to Swan Hills for treatment, Staszewski said, so that leaves only 20 per cent of the province's hazardous waste for the plant to handle.

There are no PCBs left in Alberta to be treated, and because the substance is outlawed, industry and manufacturers are not using it anymore, Staszewski said. Some new technologies are being developed to dispose of PCBs stockpiled in other provinces without incinerating them, he added, and some provinces are using portable incinerators.

Richard Secord, lawyer for the Lesser Slave Lake Tribal Council and the Indian Association of Alberta, said the two groups may appeal the NRCB decision.

Man found guilty of abusing students

By Dave Leaderhouse
Windspeaker Contributor

PRINCE ALBERT, Sask.

Although a guilty verdict was delivered against George Albert Zimmerman in Court of Queen's Bench on Nov. 19, the case against the 57-year-old Zimmerman is far from being closed.

Zimmerman was found guilty on 12 of 16 sex-related charges involving girls 14 years of age and younger at the Prince Albert Indian Student Residence between 1976-83. Zimmerman's ex-wife was a dormitory supervisor in one of the residence's cottages at the time the incidents occurred. Zimmerman was found guilty of nine counts of indecent assault, one count of attempted sexual intercourse and two counts of sexual intercourse. Four other charges were stayed as the result of a hung jury, but those can be retried in the future if prosecutors feel they can be proven.

Prince Albert Grand Council, which took over administration of the student residences in 1983, has indicated that an inquiry into the affair will be in place in the near fu-

ture to deal with the possibility of future allegations arising from the results of the recent case. Prince Albert City Police are also preparing for future allegations, but the magnitude of what could occur is hard to determine at this time as few people will comment on the matter.

Jerry McLeod, a director at the Prince Albert Indian Student Residence, refused to comment on the case and even went as far as to say that all staff are out-of-bounds to the media when this particular subject is raised.

Peter Ballantyne Cree Nation chief Ron Michel and vice-chief Phil Morin could not be reached for comment, but it is expected that they will be involved in an inquiry as the student residences are located on their land in Prince Albert's city limits. Morin has indicated through other media that counselling will be provided to the victims in this case and that a policy introduced in 1993 restricts spouses of employees' from living in the residences where children are housed.

Zimmerman is free on his own recognizance until sentencing which will take place Jan. 3 of next year.

Great Whale postponement may only be political ploy, say critics

Continued from Page 1.

"With Great Whale out of the way, it allows time for the land to heal, time for the Cree people to adapt to the changes that happened after the first project."

But he warned that it's still unclear whether Great Whale is completely off the table, or whether this is just a temporary postponement of five or 10 years. That was a concern also raised by Anthony Ittoshat, the mayor of the Kuujuarapik, which is the Inuit half of Great Whale.

"The way Parizeau put it was we're not going to scrap the project

forever," said Ittoshat.

Just hours after the premier's announcement, Quebec officials were already doing some backpedaling, saying that Hydro-Quebec would continue to participate in the ongoing environmental assessment process of Great Whale. This means the provincial utility could have the permits it needs to proceed with construction in two or three years, when the political climate may be more favorable.

"We are giving Hydro-Quebec no instructions to stop their preparation of the project," Parizeau aide Hubert Thibault told

reporters.

Ittoshat said Parizeau may have had no choice but to postpone the project. Earlier on the day of the postponement, four federal and provincial committees studying Great Whale issued a devastating 130-page report on a \$256 million environmental review conducted by Hydro-Quebec.

They said Hydro's review suffered from "major inadequacies" and recommended more than 300 revisions.

Luis Eguren, co-ordinator of the Cree anti-Great Whale campaign, said the sovereigntist gov-

ernment may have postponed Great Whale because it was desperate to score a public relations victory against the Crees, who have embarrassed the PQ by speaking out against sovereignty and Great Whale abroad.

"Parizeau really needs to shut up Matthew. Matthew is killing him on the international front."

Oddly enough, Parizeau's announcement came just hours after Grand Chief Coon Come spoke for a second time in two months in Washington, D.C. about Cree rights. The Cree leader chided Quebec separatists for their "eth-

nic nationalism" and criticized the PQ government's support of the extinguishment policy, which he described as "racist and colonialist".

In a sign that the tensions between Crees and Quebec are still not resolved, Quebec Deputy Premier Bernard Landry stunned reporters on his way to a cabinet meeting when he suggested that Grand Chief Coon Come could face criminal charges.

"I have been a law student. There are limitations to freedom of speech in the Criminal Code," Landry said.

Our Opinion

Great Whale may be beached, but it's not dead

Down but not out. Gone but not forgotten. Great Whale. Quebec's mega-hydroelectric project, named for the community it was bent on destroying, has been, for the moment, shut down. Time to breathe a collective sigh of relief. Time to congratulate the project's opponents on a job well done. Time to put the whale to rest — for now.

The news that Quebec Premier Jacques Parizeau had put a halt to the project came as a shock to all who have been following the story. The former provincial Liberal government had clung stubbornly to the project's tail, insisting on its need to be built. This despite the devastation it was to wreak over Cree and Inuit lands. This despite a \$13-billion price tag.

But now, within months of the Parti Quebecois taking control of the province, the project was being iced. It was incredible. What a difference a day makes. Gone were the big, bad liberals, and in were the separatists.

At first glance, Parizeau looked like a conciliatory friend of the Aboriginal environmental fight. It was a courageous move, said Grand Chief Matthew Coon Come of Parizeau's announcement. At first blush, we would accept the demise of the project at face-value. But upon further consideration we had to question the PQ's motivation.

On the brink of a referendum that would decide the fate of the province's affiliation with the rest of Canada, Parizeau could hardly look at the cost of Great Whale without turning sick with despair. If, in fact, the province did determine to succeed, Parizeau could ill afford to be hampered with this devastating debt.

The environmental and social impacts the project would have on the people of the North, the international public opposition to the project, the lack of demand for the project's energy (in 1992, New York cancelled a \$17-billion contract to purchase the power) could have each of themselves been enough to beach the whale, but it was the bottom line that was the PQ's determining factor.

Some might argue that whatever the motivations were, the final result is, Whale is gone. But is it? The hydroelectric project is, in fact, only on the shelf. It's stopped, but the project can be started up again as fast as it was halted. There has been no order-in-council by the Quebec government to wipe away Whale completely. There has been only the word of a politician that the project would not advance — for now. Again, Parizeau is promising the moon, but delivering only a plate of green cheese. He doesn't seem to feel the need to back up his words with the actions it takes to make them truly mean something.

So, the fight is not over for the opponents of Great Whale. It only lies dormant. Yes, we should rejoice for a while, and then it's back to business. While we are not building dams, we should be building bridges, near and abroad. Making the world see that there is still a black cloud that hovers over Quebec's north. That the shadow of Great Whale looms and will govern the dealings between Aboriginal people and the rest of the province for years to come.

Let's not be fooled into believing it's time to let our guard down. The war has not been won. It has become a battle of a different kind. A battle that can only be won through clear thinking and determination.

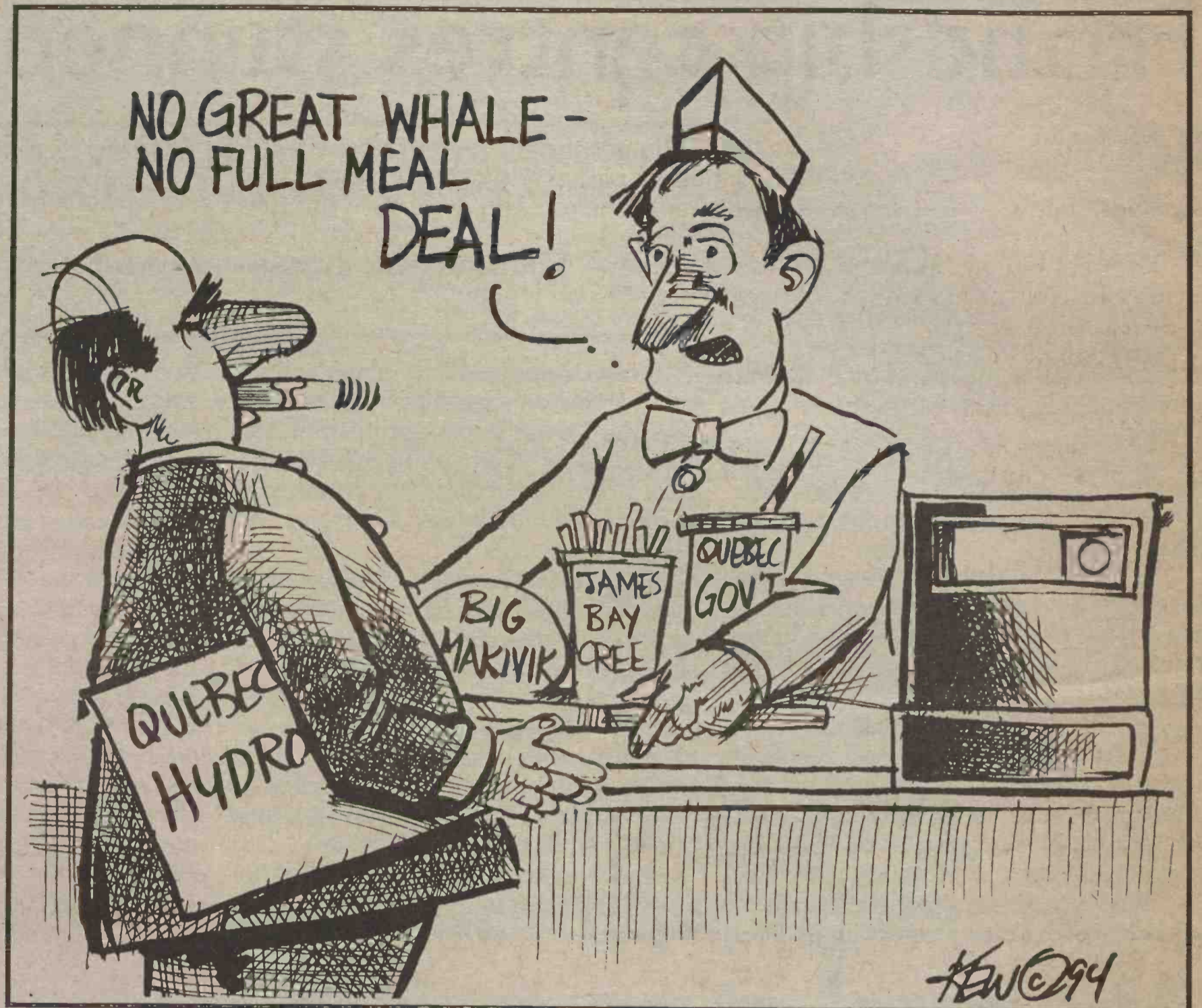


Illustration by Don Kew

Cathedrals of cash offer dubious solace

By Gilbert Oskaboose
Windspeaker Contributor

When you've done hard time in an Indian residential school — 10 years under the loving strokes of a Jesuit strap — you learn to stay away from churches, but this one was different. Maybe it was all those Indians heading towards it.

It looked OK on the outside. It was a big building with a high cathedral ceiling to keep the air moving and fresh. Up at the front a high priest chanted in front of a large altar. Tables and chairs were all laid out neat and tidy for the flock.

The congregation sat at the tables, their hymnals surrounded by little statues and other icons of the faith. Servers walked up and down the aisles handing out sheet music and collecting money from the faithful. Seemed awfully quiet. People kept their eyes glued to the paper sheets and prayed feverishly, yet silently.

The high priest was the only one who made a sound and he was busy shouting in tongues... or maybe it was numbers...

"B Eleven," he bellowed, "we'll all go to heaven."

"Bingo!" one of the flock shrieked ecstatically.

"Aw shit," the rest moaned — in perfect harmony.

I was deeply moved by the experience and lit up a small Player's candle while I waited for a server to bring the bread and wine — a hot-dog and a cold Diet Pepsi.

So, this was the First Church of Mammon. Not bad. Kind of smoky but the ethereal wisps of smoke lent an air of mystery to this otherwise austere mosque of money. I hear this sort of thing is getting bigger and bigger in Indian Country all the time. It's amazing, Gracie.

I ran into a lady friend outside and asked where her husband was. She said he belonged to a rival church and was down there now — changing money into wine and beer. I asked her

about the kids and she said they were OK. She said one of them snared a rabbit a few days ago and the soup should last for another week.

I got all righteous and was about to lay a sermon on her, but just about that time I went into a nicotine fit and had to be taken to the nearest tobacco shop by ambulance. Next time I get all drunk up — and not afraid of anybody — I'll give her a damn good piece of my mind.

On the other hand, maybe I'll just withdraw our life's savings and make a pilgrimage down into the States. I hear some of the larger "synagogues of silver" in the USA offer fur coats, cadillacs and love buckets filled with cash.

The word out on the Moccasin Telegraph is that Akwesasne has some really good cathedrals of cash and even a few casinos, if you're not the religious type. They say you get a loaded AK-47 and a nice selection of hand grenades, just in case things get tense.

"B One, grab your gun."

Windspeaker

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Your Opinion

Input into gun control laws needed

Dear Editor,

Re: Gun Control

I am not writing on behalf of any Gun Club or Association that the media has been involved with, although I must compliment their efforts of trying to volley their message across to Justice Minister Allen Rock on the proposed gun control issue.

The time has arrived to stop and listen to the people who have been left in the grey area long enough. I am referring to the First Nations People of Canada. Native people have not been asked how these proposed gun laws will affect their present lives or the lives of fu-

ture generations.

Native people are also concerned about enhancing public safety and are in agreement with one proposal that should be legislated. That is the proposal to outlaw a broad range of automatic weapons and should have as an addendum to include side arms. These weapons are not the choice of Native hunters and are deemed by Native people as weapons not befitting the nature of the hunt.

Side arms and automatic weapons were instrumental in the near extermination of Aboriginal people. (In doubt? Check out the history of the Gatling Gun or the use of the Colt .45 Peacemaker and why the mod-

ern day Saturday Night Special is so special).

The First Nations people have hunted and depended on the wildlife of North America for thousands of years to ensure their survival. Natives do not hunt for recreational purposes or try to match wits with the wildlife inhabiting our forests. Today's Natives hunt for subsistence as a right protected by Treaty and reiterated in the Natural Resources Transfer Agreement of 1930.

It must be noted that a report published under the authority of the Honorable Tom Siddon, Minister of Indian Affairs and Northern Development, Ottawa 1990, states several remarkable events

in the 1980s have brought Native people closer than ever before to their long-held goal of self-determination within Canadian society.

The first of these events was the recognition in the 1982 Constitution Act of the existing Aboriginal and Treaty Rights of the Indian, Inuit, and Metis People of Canada.

The second was the First Minister's Conference on Aboriginal Constitutional matters held in March of 1983. The federal government, representatives of Yukon, the Northwest Territories and nine provincial governments, along with Aboriginal leaders from across Canada, signed an accord to

amend the country's Constitution. One of these amendments included the commitment to consult Aboriginal peoples before any changes affecting them were enacted. To date the federal government has not consulted First Nations people with respect to gun control legislation, and any changes made without consultation will be strongly opposed by First Nations (especially when it becomes a Constitutional issue).

Thank you,
A.H. White
Edmonton, AB
Member of the Alexander Cree Nation, in Alliance with Enoch Cree Nation.

Adopted girl trying to find step-brothers, other family

Dear Editor:

I am writing in regards to an issue that I have faced and realize that many more have, can, and will face. I am a Native American that has been taken away from my mother at the age of six days old, and up to almost turning the age of three have been in foster homes before being adopted.

At the time of adoption, Dec. 7, 1972 from the Toronto Catholic Children's Aid, my step-brother and I had been separated into different homes. After being adopted I stayed with a family for the next 13 years of my life. I wish not to dwell on the years spent in the adoptive home, but much rather learn to make a much happier life for myself and those around me than the one I had been accustomed to.

Well, more than 22 years have passed from the day I was adopted and I am trying to piece my life together. During the years I was adopted I was never told that I had been adopted, even when I asked them to tell me, nor was I told that I was a Native American. It wasn't until I had turned 20 that I found out my true status. It has taken me a few years after before I finally accepted that fact, rather than years believing that I was of German descent like my adoptive family. In a few years I had started my search and eventually wrote to my grandfather in Northern Ontario, Webequie. In time I got a letter from my step-uncle in Thunder Bay in reply to

my letter, stating that in my grandfather's first family, the second oldest, my mother, had three children of which I was the youngest. In a year's time I found myself knocking on my step-uncle's door and meeting some of my family members.

In the last four years I have spent much of my time and efforts in looking for my step-brother since I had been reacquainted with him.

I had gone through the roller-coaster ride that goes along with being adopted and being hit with the fact that 'you are someone else's child'. I had traveled across Ontario within a year searching for my long-lost family. I had learned that my mother died in Calgary, Alta. on Dec. 15, 1985, along with finding out that my older step-sister had been born in 1965 and died in 1967.

In my search I found out my mother came from Lansdowne House, Ontario, and the life she left behind to find another life, different from what she had known. The information that I had found had given me great insight into a past and a desire to carry on in my search, which has taken me down many long and weary roads. At first I had pursued the avenues of where the answers would obviously lie, ending up where I have only been told that I had no rights to any information I sought to find my step-brothers' whereabouts. Due to the Privacy Act I was unable to receive assistance.

I have come to feel great humiliation at the fact of being adopted in the eyes of the

Canadian government, let alone feeling the severance to all for the fact of being an adopted Native American person. But as I have now undertaken other routes in finding answers I have heard that I am not only the other person out there in this boat, whether Native American or not.

Yet, I realize that there are many circles that need to be broken, starting with telling the truth. I have come to wonder that in hearing the answers that my step-brother is covered by a Privacy Act, then what rights do I hold in searching for him? It has been neither our decision nor our mother's to ever be separated and I believe that our separation brought her to her death early. My mother hadn't been given the right to contact her own flesh and blood and I realize I have been handed the same scepter.

I have recently changed my adoptive name of Tamara Maria Barbara Brandenburg to Jessica Cheyenne Petra Navaquay. And my birth name was Tammy Lynn Quisses. My step-brother was born Aaron Douglas Quisses on Dec. 15, 1967. We both are registered Natives to Fort Hope (Eabamet) of Cena Sarah Quisses (born Jan. 19, 1945).

If anyone can help me in my search, it'd be much appreciated!

Jessica Navaquay
47 East Ave. North
Hamilton, Ont.
L9P 5H4

Traditional religion, culture hold the key to healthy, thriving First Nations

Dear Editor,

I would very much like to comment about the article headlined Mass celebrated in Mi'kmaq, by Murdena Marshall, an Eskasoni resident, which appeared in the Oct. 10, 1994 issue of Windspeaker.

I am a Nishnawbe First Nations man from Eastern Turtle Island and — I would very much like to stress the fact — A FIRST NATION PERSON. I read about a woman named Murdena Marshall, who gets very "irate" when she hears that Christianity was shoved down our throats. It's very obvious to me that this woman, who is a professor at a university — and you think would have some smarts about her — knows very little or nothing about the reper-

I say that if the Creator wanted the people to be Catholics and other denominations, he would have put us in Europe, not Turtle Island.

cussions of her ancestors.

All over Turtle Island the First Nations people are trying to heal themselves from the derogatory effects of what the Catholic Church and other European religions have done to our people. Then I read that in Mi'kmaq territory a Catholic Indian is irate because the people are trying to bring themselves back to once again be a proud nation of people.

I say that if the Creator wanted the people to be Catholics and other denominations, he would have put us in Europe,

not Turtle Island.

I strongly believe all our people across Turtle Island should start to believe in who they are, proud First Nations People.

Our fight for self-government, our rights as the official caretakers of this land; we must succeed as a nation, with our own culture that was given to us by our Creator. Not by a drunken sailor who thought he was in India. I am proud to have my traditions and culture of my people, Nishnawbe of Turtle Island, home of all the First Nations people.

By the way, it makes me irate when I read about or meet fellow First Nations people who don't know if they're an apple or an orange. To all First Nation Mi'kmaq people of Eastern Turtle Island, you hold something very precious to all nations of Turtle Island, this is "The Land of the Dawn". The beginning.

Begin with the dignity of our people, bring back our culture; proud First Nations People. I spent some very happy times with your traditional people, so I know your nation is very proud of its traditions and culture. When I returned to my traditions and culture, I started at the beginning, The Land of the Dawn.

Meqweetch,
Mr. Brad Seneca

Reader seeking her roots

Dear Editor,

My name is Tammy Lyn LeBlanc. I was adopted from Edmonton, Alta. at birth in 1976 and am trying to find my band.

I was born on Feb. 17, 1976 in Edmonton. I was adopted immediately and lived in New Brunswick for three years before moving to Cold Lake, Pembroke, and finally Chilliwack. My birth mom named me Cynthia. I don't know what her last name was or if she got married. I'm one of six children. I have four older sisters and one older brother; I'm the youngest.

My mom put three of the youngest children up for adoption. I think my brother might have been in a foster home when he was growing up but now, he's probably living on his own somewhere. One of my sisters is a year older than me; she would be 19 going on 20 probably. She was one year old when she was put up for adoption. My mom kept the three older girls.

I would like to contact or be contacted by my brother and sisters or my birth mom. Please send any letters or direct any phone calls to one of my teachers, Mrs. J. Gladish. Phone: (604)795-7295 Fax (604) 795-6543. She will get any messages to me. I appreciate your help as I seek to find my birth family.

Yours Sincerely,
Tammy Lyn LeBlanc
Chilliwack, B.C.

Letters Welcome

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

All letters are subject to editing. Please send letters to: Linda Caldwell, Editor, Windspeaker, 15001 112 Ave., Edmonton, AB T5M 2V6.

Indian Country

Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENTS IN THIS CALENDAR FOR THE DECEMBER 19TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, / DECEMBER 7TH AT 1-800-661-5469, FAX: (403) 455-7639 OR WRITE TO: 15001 - 112 AVENUE, EDMONTON, ALBERTA T5M 2V6.

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SOUP & BANNOCK

Every Tuesday & Thursday at noon
Friendship Centre, Edmonton, Alberta

THIRD CANADIAN CONFERENCE ON HIV/AIDS IN ABORIGINAL COMMUNITIES

December 5 - 7, 1994,
Toronto, Ontario

YOUTH JUSTICE COMMITTEE MEETING

December 8, 1994,
Lloydminster, Alberta

WORKSHOP FOR TRUSTEES OF FIRST NATIONS SCHOOLS

December 8 & 9, 1994,
Winnipeg, Manitoba

NATIVE SENIORS POTLUCK CHRISTMAS DINNER & VOLUNTEER APPRECIATION NIGHT

December 9, 1994,
Edmonton, Alberta

OKI NAPI EAGLE CLAW SOCIETY POWWOW

December 9 & 10, 1994,
Edmonton, Alberta

NORTH AMERICAN NATIVE ARTS & CRAFTS FAIR (see ad)

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

PRACTITIONERS WORKING WITH CHILDREN OR ADULTS WHO HAVE BEEN SEXUALLY ABUSED

December 15 - 17, 1994,
Vancouver, British Columbia

CHRISTMAS ROUNDDANCE

December 16, 1994
Rocky Mountain House, Alberta

WOMENS HEALING CIRCLE

December 20, 1994,
Lloydminster, Alberta

CHRISTMAS RODEO

December 24 - 26, 1994,
Hobbema, Alberta

CHRISTMAS POWWOW

December 24 & 25, 1994,
Hobbema, Alberta

SADDLE LAKE CHRISTMAS TRADITIONAL POWWOW

December 26 & 27, 1994
Saddle Lake, Alberta

SADDLE LAKE CULTURAL EDUCATION ROUNDDANCE

December 28, 1994,
Saddle Lake, Alberta

ON THE RED ROAD NEW YEARS POWWOW

December 30, 31 & January 1, 1995
Minneapolis, Minnesota

NEW YEARS COMPETITION POWWOW

December 30, 31 & January 1, 1995
Tuscon, Arizona

ABORIGINAL HUMAN RIGHTS MEETING

January 9, 1995
Friendship Centre, Edmonton, Alberta

5TH ANNUAL CROSS CULTURAL CONFERENCE & 19TH ANNUAL NAPI COMPETITION POWWOW (see ad)

January 11 - 15, 1994,
Pincher Creek, Alberta

Oki. Well, round-danceorama is going on for all you northern people of Alberta. I went to the famous round-dance for the National Addictions Awareness Week at Poundmaker's Lodge. I just want to say something for you people (you know who you are), that sobriety means a lot to people who want it. This round-dance was put up for that reason, Poundmaker's Lodge you did a fine job again. I enjoyed myself. That's one thing about social functions, you can meet up with a person you haven't seen for the longest time. I met up with a friend I used to go to school with many moons ago. Her name is Linda One Spot, she was telling me that she was up for her follow-up and I wish her all the best!

Take pride in yourself

The Mamaokisketama Society provides you with help with getting your life together and making you see yourself in a positive light. They have many programs to help you in those areas. I know for a fact that when you start to share and look to other means to see what your life could turn out to be, you feel much happier about yourself. The objectives are to promote self-sufficiency, to affirm a positive identity, to develop personal and job related skills and to initiate a process for physical and emotional well being. Ah ho!

Boosting the social initiative Porcupine Plain, Saskatchewan - The Metis Nation of Eastern Region put on a conference not too long ago. The conference included all the Metis locals from all over Saskatchewan. They reviewed the social initiatives of the Metis of Saskatchewan. That includes the six workshops



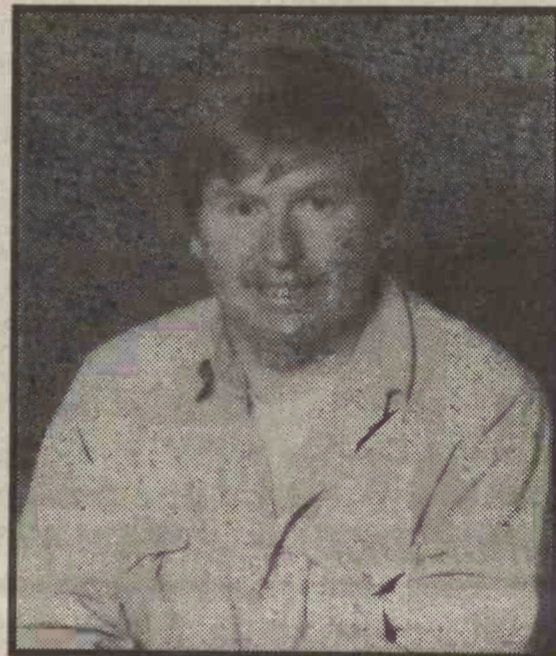
PEOPLE & PLACES

by Ethel Winnipeg

that covered the areas of justice, suicide, education, addiction, employment and family violence. The Metis people seem like they are in the same boat as the Native people are in Canada. The whole conference fared pretty well and they came out with information that will take them into the future.

A sorrow in their hearts

I've got a very heartbreaking story. My heart cried with the mother that wrote me this letter. She lost her son some months ago and her heart still weeps for him. Her son died of cancer but it had only taken him a little while to go away. Myrtle Ouann of Conne River, Newfoundland would like to send out this memorial poem just for her son.



Joby Ouann

Christmas without Joby

Just one year ago this month we lost our darling son
God took him up to Heaven

He was just 29.

Dear Joby how we miss you more and more each day
I prayed over and over,
please God don't take Joby
Joby wanted so much to live
while others are praying to die
I don't understand how things happen
but that's not for us to say.

Some mornings I don't want to get up
I'm so empty inside without Joby
He left us without saying good-bye
He had surgery and never woke up

Joby was so happy every day
He had a beautiful little girl when they closed the casket
She said everything's perfect now, daddy.
Joby I know you are in heaven up in God's beautiful home.

At night I look at the stars and I always know you're the brightest one
We all go and visit your grave talk to you all the time
We carry some beautiful flowers for you
It's so hard leaving you behind.

The last morning I held your hand
and the times we cried together
looked into your eyes
Those eyes are something I will never forget...

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International trade promising, Nexus delegates hear

By Susan Lazaruk
Windspeaker Correspondent

VANCOUVER

Not since Columbus arrived in the New World in search of valuable resources to ship back home has international trade looked as full of promise as it does today, particularly for Native North Americans, a First Nations Trade Show heard.

But this time around, Natives should take control of their own business and exploit overseas markets to their advantage or risk missing the boat on economic prosperity, said a longtime veteran of international trade.

"(Aboriginals) must think globally," Jim Laurie, director of the Hong Kong Canadian Business Association of Vancouver told the 200 delegates to Nexus '94. "If they don't, they'll go bankrupt"

Laurie said Natives hoping to develop successful businesses in an unfettered world market should look to Hong Kong, where he worked as a consultant for years.

"It is the leading example in the world of how free enterprise works," he said. "There are some things you can learn from them without reinventing the wheel."

And Natives should take advantage of services Canadian banks have established to cater to First Nations, international, and Asian business inter-

"With NAFTA, borders that restricted free trade will be removed and Aboriginals will be free once more to trade and (enter into) joint ventures among themselves as they did in pre-contact times."

— Robin Wortman, executive director, Council for the Advancement of Native Development Officers

ests, he said.

Robin Wortman, executive director of the Council for the Advancement of Native Development Officers, in Alberta, says Aboriginals are in good positions to enter into joint ventures with Asian companies because they share a management style based on close ties to the environment, sharing, co-operation and respect for Elders.

And the demand for Native products is high overseas because of the exotic appeal of First Nations abroad, he added.

"Aboriginal goods and services are more valuable in foreign markets (because) German and Japanese interest in traditional Indian culture and products far outweighs the domestic demand," he said.

Wortman also said opportunities exist for off-shore investment in Native Canadian ventures because investors have more money to invest and may be more sympathetic to First Nations than locals.

Closer to home, Natives should

capitalize on bigger markets opened up by the North American Free Trade Agreement, which is expected to increase Canada's gross national product by 2.5 per cent by the year 2000, he said.

"With NAFTA, borders that restricted free trade will be removed and Aboriginals will be free once more to trade and (enter into) joint ventures among themselves as they did in pre-contact times."

Taking advantage of new opportunities created by the removal of trade barriers must begin with First Nations people, said Bradley Condon, who teaches international trade policy at Simon Fraser University.

We have to find ways to prepare present and future generations to promote trade through exchange programs, for instance, he told the conference.

"What we have to do is teach them the language and culture of people with whom they do business."

And that mutual understanding

needs to begin at home, he said.

"There's a big cultural gap between Natives and non-Natives in this country," said Condon.

But other speakers emphasized the need to separate business from politics, and in that regard, Laurie said, we can also learn from the Asians.

Working for the Hong Kong government, Laurie learned China wanted to increase trade with Korea, a longtime enemy, and offered to be the go-between. His help was politely declined.

"It's not politics," he was told, "we're doing business."

The two-day conference and trade show, organized in association with the Native Investment and Trade Association, included entrepreneurs exhibiting products and services from Cree Industries, a Native firm that builds on-reserve housing, to B.C.'s Multi Comp Services, which has developed a computer software package for bands across the country. There was also a woman exhibiting kits of unassembled mini button blankets.

It also brought together investors and entrepreneurs from across the U.S. and Canada, like one Native would-be enterprising farmer from northern Saskatchewan who made a public offer during one seminar to anyone interested in marketing millions of kilograms of berries, wild rice and fish from his band's chemical-free land.

No word on whether he inked a deal that day, but his sales pitch earned a hearty round of applause.

Ben Calf Robe Program

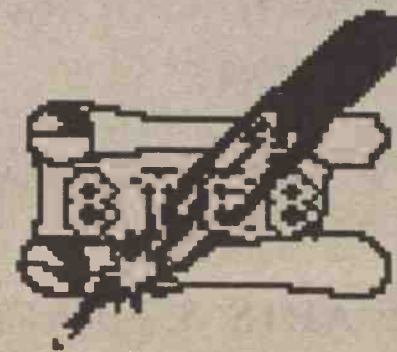
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TAKING CARE OF BUSINESS

Explicit written job descriptions may prevent performance problems

By Heather Halpenny
Crocker Consulting

"I can do this myself," is the credo of most entrepreneurs.

But the point does arrive when no matter how fast you run, you cannot be in two places at once. You need to hire or contract staff to carry out some aspect of your business.

Some of you may have employees right now who are doing a fine job and your business benefits from paying their salary. Managing staff is one of the biggest concerns for many small business owners. You wonder what they do when you are not around. You ask them to do something and it never seems to be done. They come in late, leave early and complain about the pay.

You call the office during regular business hours and no one answers the telephone! Their friends regularly drop by for a

visit and then, all work stops. They make long personal calls on the business telephone. They quit without fair notice when you crack down on them for taking two-hour lunches.

Scary stuff to deal with, isn't it? And the icing on the cake is, you give them your company's hard-earned money to carry on like this.

There is no snappy solution to staff concerns. Dieting books and human resource handbooks are a multi-million dollar industry. Weekly a new book is promoted as the final and guaranteed answer to staffing or weight concerns. The following week another new book comes out with the REAL answer and so it goes.

This column will not have any advice on dieting. But it does offer a suggestion that will help you to manage your human resources more efficiently and effectively. In October this series began examining the qualities of

being a leader in your business as opposed to being the boss.

This month's column focuses on improving the productivity of the staff by insuring they know what you expect them to do, when, where, why and how often.

Some entrepreneurs tell me there is no problem getting work out of their employees. If they don't work, then they are fired. That works great in the construction and logging industry because the job itself is often quite straight-forward.

When you have a position that is not quite so clearly defined, then a job description for the employee saves endless hassles. Not all hassles can be relieved by a job description but it is a good place to start.

A job description is a written record of a job that clearly lays out the tasks and responsibilities involved. The job description also show how this job ties in with other jobs in the company.

In a clear, concise manner the job description should have a job title, the work performed, major duties, minor job duties and relationship to other jobs. Your job description should include a section on the purpose of the job and the accountabilities of the job.

Specifically, your job description will include the following:
JOB TITLE: Title of the job.
DATE: The date the description was prepared.

ACCOUNTABLE TO: Does the person answer to you or to another supervisor?

JOB SUMMARY: The job summary is a simple and brief description of the job which highlights the general responsibilities and characteristics of the work performed.

JOB DUTIES AND RESPONSIBILITIES: The job duties section is the largest part of the job description. It will list what each duty is, how it is performed and why. You list the duties from the

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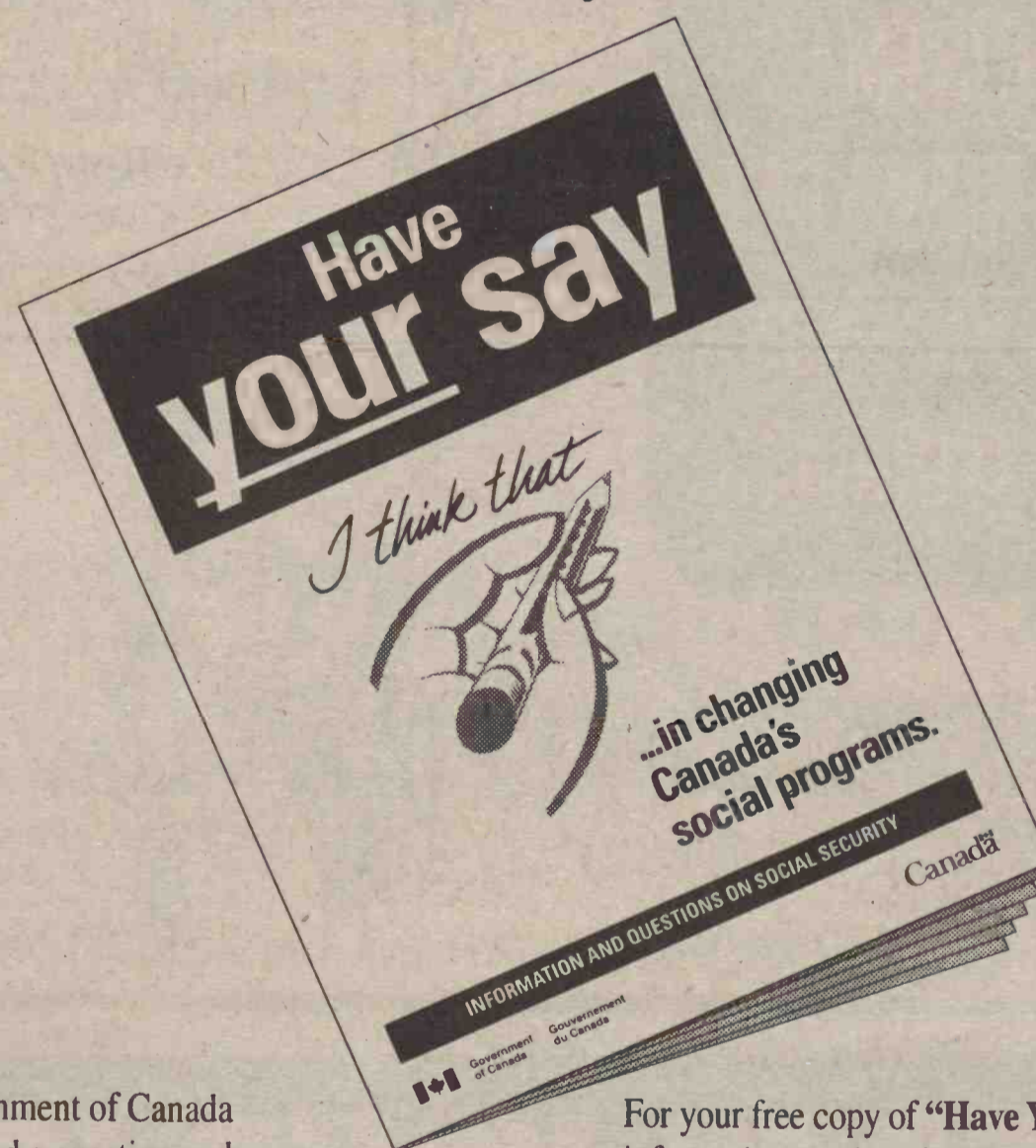
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From the...



ROYAL BANK

Arts & Entertainment

Heavyshield's exhibition reflects life experiences

By Lorna Olson
Windspeaker Contributor

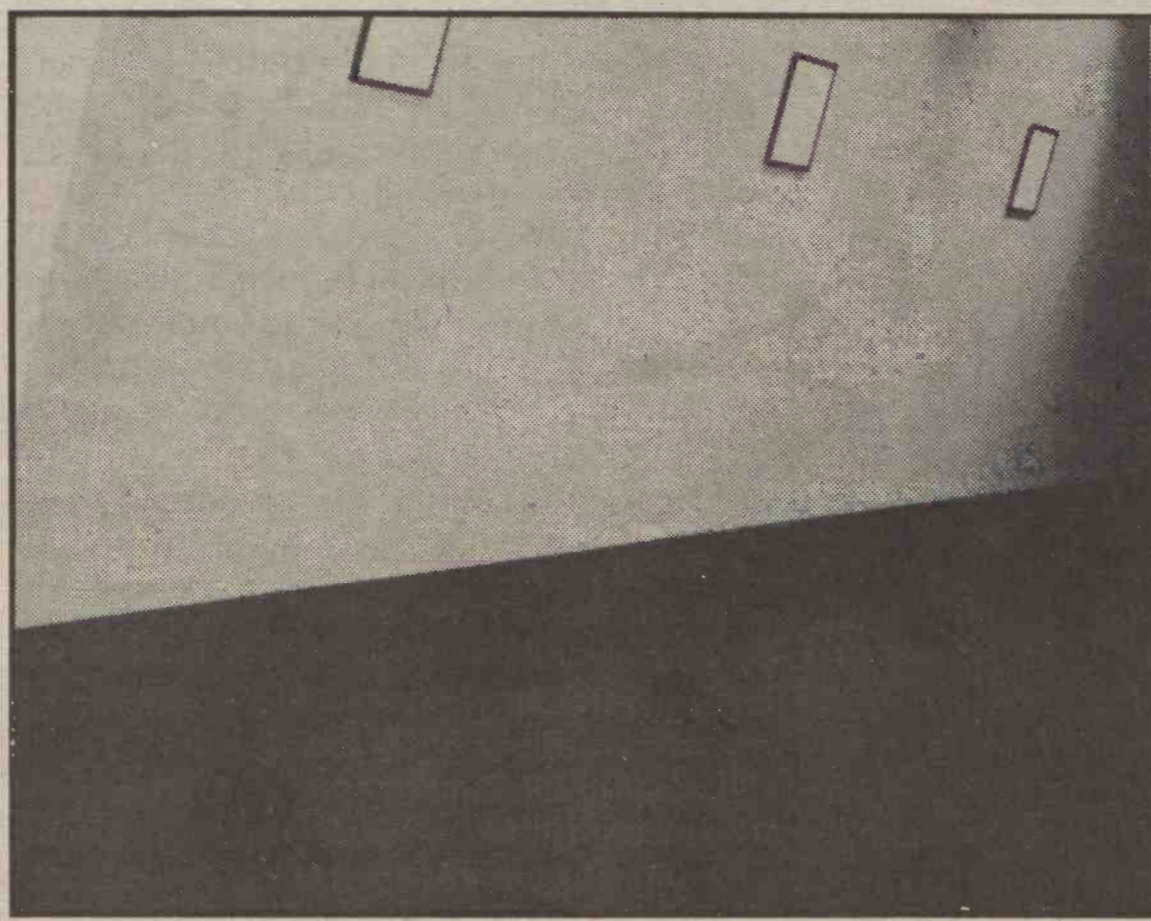
THUNDER BAY, Ont.

She: a room full of women, while deceptively simple, was artist Faye Heavyshield's portrayal of the trials facing women and the strength they show in facing them.

Heavyshield's installation graced Thunder Bay's Art Gallery this fall, and the artist gave a talk at the gallery, explaining the exhibition in relation to her life experiences.

Born on the Blood Reserve in southern Alberta, Heavyshield was raised in Fort McMurray, and received her education from the University of Calgary and the Alberta College of Art. Her works have been shown extensively in Alberta.

The installation was deceptively simple: 12 pairs of shoes, in various styles but all dyed black, and assorted articles of women's clothing. Along the gallery wall were framed excerpts of fiction and poetry, which grew from stories told to the artist by family members and others over the years.



A portion of Heavyshield's *She: a room full of women*, on display at the Thunder Bay, Ont. art gallery.

"The installation grew out of a circle of high-heeled shoes, which represented my sisters," Heavyshield explained. "I dyed them all black to give a first impression of anonymity, but if you look more closely, you will get a feeling of individuality from the differences in style and size. Each pair brought back a memory of

something experienced in our earlier years."

The altering of the toe (either of the shoe, or the foot itself) into hooves in some of Heavyshield's stories depicts the strength and energy of woman.

"It demonstrates that women must defend themselves from whatever life sends them."

Heavyshield was quick to explain that she does not see women as victims, even though some of her works depict violence against women.

"My work is about the energy, strength, the power we have."

The clothing of women and girls of different ages and sizes has been dyed a rusty monochrome, which is meant to instill discomfort. "I previously used a calming, neutral color, but I felt it didn't arouse the response I wanted," she said.

"One aspect is the discarding of protective layers, using the clothing as symbols of the walls we put up around ourselves. As they lie crumpled, they signify bodies being flattened."

Much of Heavyshield's writing reflects her past, especially the 10 years she spent at St. Mary's Residential School. In one poem which is actually a prayer, she asks for peace; and then revenge; and finally for deliverance from abuse. Another describes the patrol of a nun breaking the silence of the night.

Despite the unhappiness associated with that time of separation from home and family, she was able to write a two-part prayer which

prays to both Christian and Native Deities.

"My niece finished her first and second year at the Sundance Ritual; whereas my own experience was in Catholicism. The poem is a mixture of Indian religion and Catholicism," she explained.

Heavyshield wanted to give credit to the energy she was given to write, which grew from journal entries, and eventually short stories and poetry.

"The difficulty was that my writing had never been published, and it was as though I were exposing myself."

The number of articles in the installation has no significance, other than to fit the space available to each venue.

"I continue to work, and plan to use a spiral sculpture when the venue allows; the exhibit is always changing, and will continue to grow," says Heavyshield.

"This is not my personal life story; rather, it's a composite of different women I've known, and different women I've been. It is a celebration of women, that we are here. It isn't a challenge, but a statement. We are strong because we have to be."

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Salute to Artists

Robertson a catalyst for tapestry of sounds

By Peter North
The Edmonton Journal

VANCOUVER

At the age of 51, Jaime Robbie Robertson is one of those handful of rock music veterans who shows no sign of resting on past glories.

An hour-long conversation with the man who penned one great song after another when he was with The Band confirms Robertson is passionate when it comes to his art.

Robertson is on the promo trail plugging his latest project, The Red Road Ensemble: Music for The Native Americans, a CD of Native music done for the WTBS cable TV series, The Native Americans.

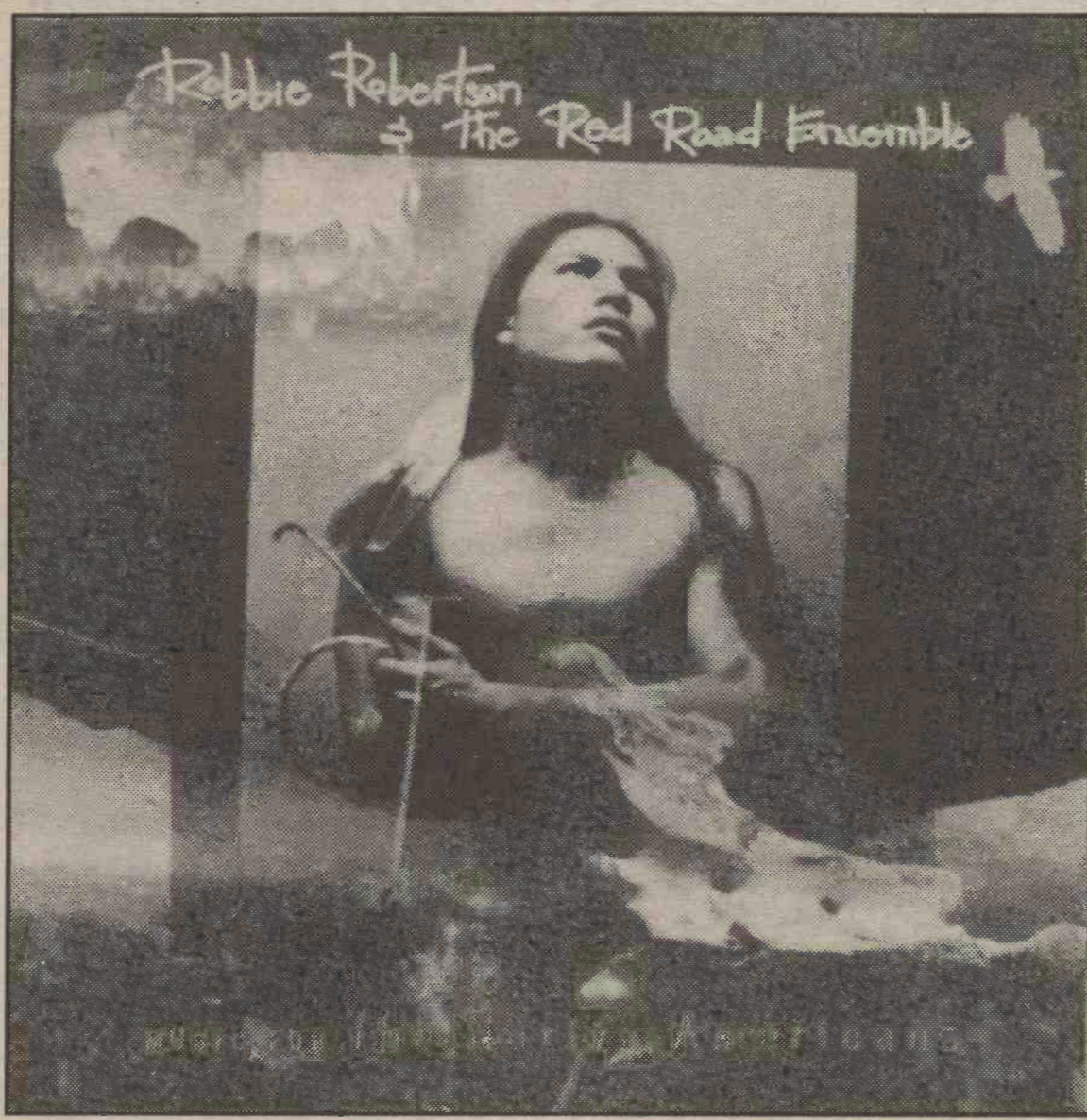
For the project, he found himself in the enviable position of being a catalyst in the best sense of the word. Robertson, who is part Mohawk, collaborated with other Native North American musicians such as Kashtin, The Coolidge sisters (Rita and Priscilla), Priscilla's daughter Laura, famed percussionist Alex Acuna Spotted Eagle and the singing group Ulali, and others.

The end result is a brilliant tapestry of sounds that destroys any myths or pre-conceived notions about Native music.

"I got to be the key that could help get this music to a bigger audience and break down some of those myths," said Robertson, who as a child spent summers on the Six Nations Reserve in Ontario.

"The music isn't what we've been fed via Hollywood movies."

A Canadian now residing in



Los Angeles, Robertson hasn't done this much talking to the media since The Last Waltz was released.

"I think this project would have come about anyway, but the television series Native Americans was the opportunity I needed to assemble all these musicians, and I jumped when I was approached.

"Every tribe has its strengths. Some have the drumming down, others are vocal masters weaving these voices together that can send shivers through you. We also wanted to show how the music isn't old-fashioned," says Robertson of the tracks that ended up on the CD. A lot of the instrumental passages recorded for the five-part Native Americans series didn't end up on the disc.

"I've known the women in Ulali for close to eight years and had wanted to do something with them since I was first introduced to their music, and the same goes for Kashtin. There is a pipeline for Native music and I'm always being sent tapes of musicians from all over the country."

As much as he was the catalyst for the recording sessions — which had him contributing six songs, six vocals and his distinctive guitar playing — it was an experience that also furthered his knowledge of Native culture.

"The research going into this was very time consuming and you begin to realize how little you know. I was listening to tapes made in 1907 that blew me away. The Smithsonian has an

amazing collection. Then again there's all the sacred music that is understandably not allowed to be recorded."

Robertson, who hasn't toured since the original version of The Band packed it in, doesn't dismiss the possibility of this group of artists coming together again to perform.

"When we were recording I'd be standing there watching a group of singers who would be joined by drummers and then the dancers would fall in, and I'd think man this would be visually stunning to get on film. It's been suggested and once I have time to slow down for a minute we'll take a look at it."

Two of the other musicians who joined him during the recordings were his son and daughter Sebastian and Delphine.

"I really needed someone to play a conventional drum kit for the song Words of Fire, Deeds of Blood. Ninety per cent of the musicians involved are Native and because I wanted to keep it that way I was having trouble coming up with someone who fit the bill.

"Then I realized my son, who is a drumming fool, was right there all along. It was sort of the same with my daughter, who sang the gorgeous background vocals on Coyote Dance."

During production of The Red Road Ensemble, Robertson was also juggling a couple of other projects.

"I just finished helping assemble The Band box-set that will be out in November. I hadn't listened to that music in years and it blew me away," said Robertson. His face lit up with soft smile.

"Those guys really could do it all. The set will have quite a bit of previously unreleased material, some rough cut gems. Unfortunately we lost a lot of good stuff that would have been included. A few years ago Garth Hudson's house burnt down. He's the group archivist, and tapes were destroyed in the fire.

"Also, a bunch of demo tapes were tossed out by Capitol and they had a lot of interesting pieces on them that the public has never heard, which is unfortunate."

One event where Robertson was most obvious in his absence was The Bob Dylan Tribute two years ago.

In one of his few moments of what seemed like necessary diplomacy, Robertson stated, "I was immersed in a film score at the time and couldn't do both, but I've done just about everything with Bob Dylan that one could possibly do. I think I'm all paid up in the Bob Dylan dues department, though. What I thought was unfortunate about the whole event, though, was that Sinead O'Connor being booed off the stage seemed to overshadow everything else.

"I heard that Eric Clapton was great at the Dylan thing and Eric and I have been working together on the possibility of doing an album together. We're going to reconvene soon and if we think we've got something to say and the fire is there, we'll go ahead with it."

Other than that, it's just that constant search to create or be involved in something that is vital and fresh.

And over the past 30 years it appears as though Robbie Robertson has been batting close to a thousand.

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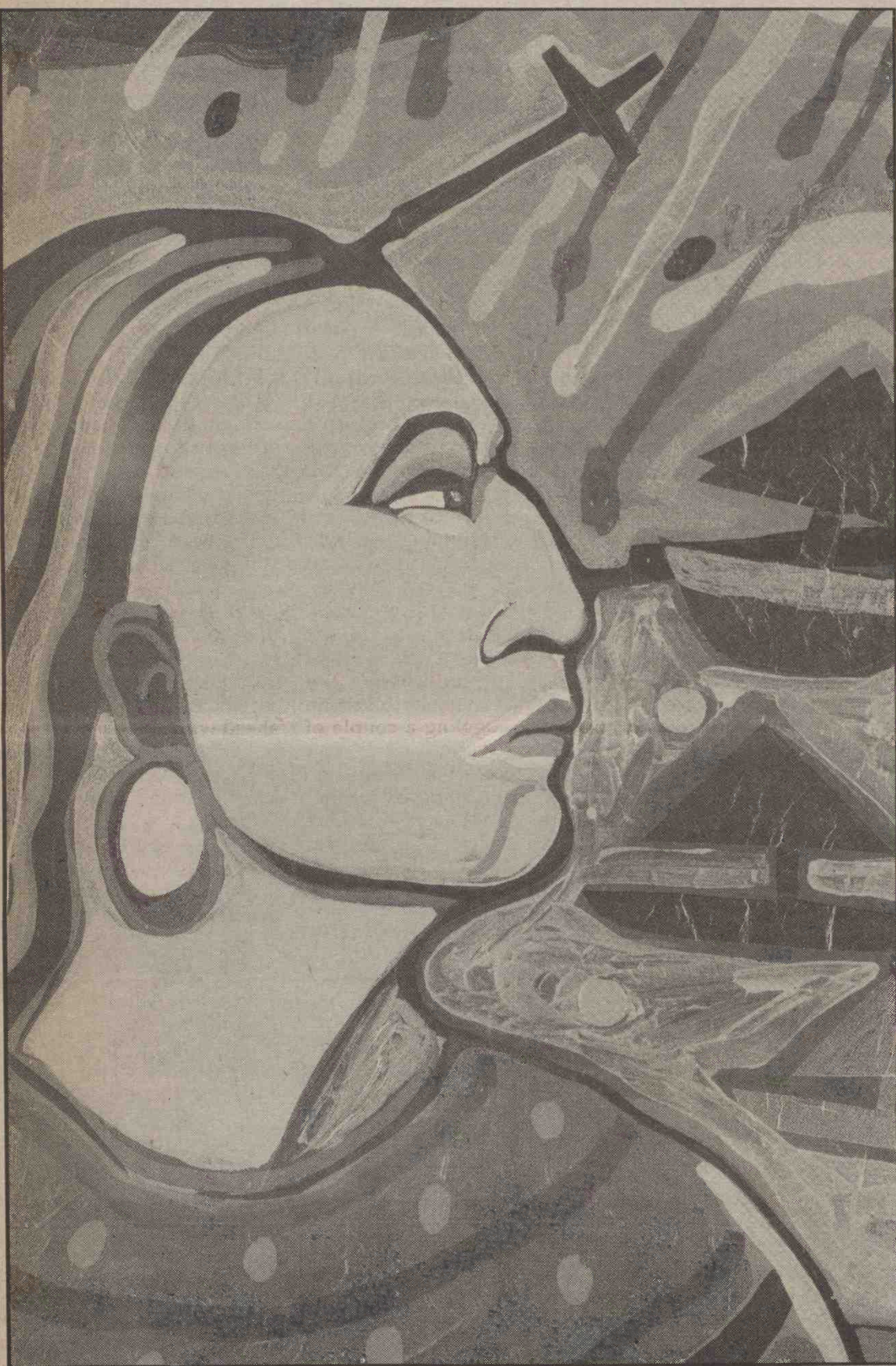


Photo courtesy of the Tribal Art Gallery

Watching the shores

Prairie artist George Littlechild's poignant depiction of the invasion of Turtle Island entitled *October 500 Years Ago* combines a sense of foreboding with the bright colors characteristic of his paintings.

Native political party forming in Manitoba

By Dina O'Meara
Windspeaker Staff Writer

WINNIPEG

Manitoba chiefs are discussing the possibility of forming an independent political party for Aboriginals, said a spokesperson with the provincial assembly. But nothing has been set in motion, said Robert Wavey.

At least, not yet, said Wavey, executive director of the Assembly of Manitoba Chiefs. But with a spring election looming on the Manitoba horizon the idea, which was raised last year, is gaining momentum.

"There's nothing concrete. As of yet, no decision has been made to form a party," said Wavey. "But certainly the opportunity looks good from Manitoba."

With northern ridings composed of 30-to-40 per cent Aboriginal constituents, the possibility of gaining six to 12 seats in the 57-seat legislature could be within reach of a First Nation's party.

"Given the results of past elections, it is potentially possible that we could hold a balance of power," said Wavey.

The concept of forming a political party for First Nations was raised during the October 1993 annual assembly, when a task force on the issue was established. Since then several chiefs, including Jerry Fontaine of the Sagkeeng First Nation, Sid Carry of Cross Lake, and Frank Abraham of Little Black River, have met to discuss platform principals, and legal details necessary in forming a political party.

The basic guidelines will be

traditional ones of respect, love and caring, said Fontaine. The platform will address environmental, treaty, sustainable development and natural resource issues, with the party running a slate of six to eight candidates. The targeted constituencies include three in Winnipeg and five northern communities.

While there already are four Native MLAs in the Manitoba Legislature, Fontaine believes Aboriginal interests have not been a priority in traditional parties. And he rejects the idea that having a small slate means having no influence in government.

"I don't know that we have any influence now," said Fontaine in response. "Traditional political parties have not adequately addressed our issues."

"If you look at it now, who would have thought a regional party (Reform) would be the official federal opposition," said Fontaine. "You can exert a lot of influence in a minority government."

The idea of the First People's Party will be raised during the Dec. 7-9 assembly on the dismantling of Indian Affairs in Manitoba. Chief Abraham is optimistic the concept will be supported by the members of the Assembly of Manitoba Chiefs, and believes the leadership will back it as well.

Ultimately it will be the choice of the people and the leadership will have to follow."

Abraham envisions the provincial party developing into a national party representing Aboriginals across the country.

AMC Grand Chief Phil Fontaine could not be reached for comment.

Alberta drops child welfare into communities laps

By R. John Hayes
Windspeaker Correspondent

EDMONTON

Provincial authorities will be handing over the reins of child welfare services to communities in the new year, said the Alberta minister of Family and Social Services.

Minister Mike Cardinal announced Nov. 30 that a three-

year program devolving responsibility and control of children's services onto communities will start in January. He enumerated four key areas of focus: community delivery, early intervention, services to Aboriginal communities and co-ordination and integration of programs.

Aboriginal communities - the 45 reserves, eight Metis settlements and numerous urban Aboriginal service organisations in Alberta - will receive

half of an estimated \$50 million per year in additional funding earmarked for the project.

Currently \$266 million is budgeted for child welfare, and while about half of the 8,000 children cared for by Cardinal's department are of Aboriginal origin, as are almost 1,200 of the 2,300 children in foster homes, they do not receive 50 per cent of that budget.

Cardinal insisted that the Focus on Children initiative, be-

gun last November by Ray Lazanik, provincial commissioner of services for children, is in no way a cost-cutting measure.

"In fact," said the minister, "we are adding financial resources. When it comes to children, budget cuts are not the answer, nor is larger government."

The answer is in community empowerment and integration of the community-based delivery systems into the pro-

vincial program, he continued. The 1,500 department workers will devolve onto the community groups ultimately responsible for the children's welfare under the new system.

Gerald Thom, head of the Metis Association of Alberta, agreed after the announcement the downloading of services and funding to local service organizations will be a positive step.

See Government Page R8.

Prairie Briefs

Kids still out of school
Children on a Manitoba reserve have had almost a six-month summer holiday this year. Fifty students on the Jackhead reserve have been shut out of their school since an administrator was appointed to control band finances by the Department of Indian Affairs. Band council closed the school in protest of the act, which undermines the band's move toward self-government. Provincial and Native authorities refuse to intervene, the first because the dispute is between the band and the federal government, and the Assembly of Manitoba Chiefs declining intervention so as not to second-guess Jackhead Chief Bill Traverse. Parents have complained to the council that they weren't consulted on the school closure, and are upset, said one unidentified reserve member.

Activist fined
Fred Fraser received a reduced charge for his part in a scuffle with Alberta Fish and Wildlife officials this summer. The protester, who has been evicted several times from an area in Kananaskis Country in southern Alberta he claims as traditional land, was fined \$100 for creating a ruckus when trying to retrieve sacred objects from a government office. Fraser, a Bill C-31 Indian, has been protesting the Tsuu T'ina Nation's refusal to grant him and 250 other reinstated Indians status on the reserve. In June Wildlife officials dismantled Fraser's camp for the third time in as many years and confiscated a bundle of sacred objects. The bundle was retrieved by a different member of Fraser's clan.

New candidate in election
A former employee of the Gabriel Dumont Institute declared his candidacy for the presidency of the Metis nation of Saskatchewan. John Dorion said he will restore integrity and honesty to the scandal-ridden organization. The 48-year-old is suing the Dumont Institute after being suspended this spring from the institute when a letter outlining his concerns about the Metis Nation affiliate's finances was released to the media. Current president of the Metis Nation Gerald Morin is not in the running for the February 1995 election. The only other candidate is Saskatoon lawyer and consultant Clem Chartier.

Mothers fight adoption
Two generations are going to Court of Queen's Bench in Alberta to apply for custody of a three-year-old girl. Marie Bruno wants to regain custody of her granddaughter and raise her according to Native culture and tradition. Bruno's daughter was 17 years old when she gave the baby up for adoption at birth. She had kept the pregnancy a secret from Bruno by leaving home. Bruno's lawyer is challenging Alberta laws on guardianship and adoption on constitutional grounds, arguing that they allow minors to make decisions they aren't competent to make.

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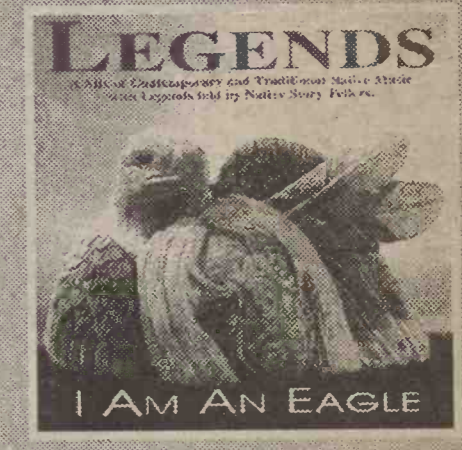
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Township charge raises allegations of harassment

By Roger Tottman
Windspeaker Contributor

STONEY POINT, Ont.

An Elder in this disputed band says they are being harassed after township members alleged a local contractor was shot at on their land.

The day after contractors hired by the Township of Bosanquet started to block entrances to Camp Ipperwash, former reserve of the Stoney Point Band, township Reeve Fred Thomas reported one of his contractors had been shot at. The Nov. 15 complaint was investigated by the provincial police, who later indicated there was no evidence of a shot being fired.

Stoney Point Elder Melba George stated no one from the community was responsible and she considered this further harassment, similar to an 1993 incident in which the army claimed a helicopter had been shot at.

The band has been living on part of Canadian Forces Camp Ipperwash since 1992, some 50 years after the army took over their reserve and the Department of Indian and Northern Affairs declared the Stoney Point people had joined the Kettle Point Band. George continued to say the

township was erecting barriers on claimed land, not on township land, and she wondered whether the military were involved in the barriers or the act of provocation.

Stoney Point was chosen as an infantry training base in 1941 when the Department of National Defence decided it needed an infantry training base on the south shore of Lake Huron.

The move was seen as dealing with two issues; avoiding having to buy land from local land owners, and refurbishing a reason to amalgamate the Stoney Point band with the Kettle Point band.

The eviction, which took place between May and July 1942, was accompanied by threats from DIAND officials that those who did not move would have their home burned around them, and was officially described as "the rehabilitation of the Stoney Point Indians."

Since then, DIAND refuses to recognize the existence of the Stoney Point First Nation.

In 1990 the Stoney Point First Nation increased their efforts to recover confiscated reserve lands. In the spring of 1992 some members of the community began to occupy part of Camp Ipperwash in the area where the original Stoney Point church was

located.

In the summer of 1993 the Department of National Defence began a round-the-clock helicopter surveillance of the Stoney encampment, by night using floodlights, much as they did at Oka. Finally in mid-August there was a report of an attempt by Stoney Point members to shoot down a helicopter.

But speculation has it that the incident could have been an act of provocation on behalf of other parties. The single shot was alleged to have been fired from a .38 calibre pistol from the ground at a helicopter flying at about 75 metres. A member of the OPP, who requested anonymity, said it was unlikely the shot would have carried to that height and if it had, it would not have inflicted the damage seen on the helicopter.

In early 1994 the new Liberal Government announced that Camp Ipperwash was to be closed for economic reasons.

DIAND still refuses to recognize Stoney Point and all funding is administered by Kettle Point, creating a financial problem in the effort to begin litigation to gain recognition.

But on October 26, Charles Ross and Partners, a firm of London lawyers, agreed to take the case on a contingency basis and

to begin a court action to have the First Nation recognised and to recover all the land, including Ipperwash Provincial Park, which contains the band's original burial ground.

The military has taken a different tactic, insisting much of the land that comprised Canadian Forces Camp Ipperwash is believed to be contaminated with dangerous substances including unexploded munitions.

Clifford George, caretaker at Camp Ipperwash from 1947 to 1949, disagreed. A veteran of World War II and the Korean War and member of the Stoney Point First Nation, George questioned the commander's source of information.

During his tenure as caretaker at Camp Ipperwash from 1947 to 1949, three engineers of the Canadian military cleared Camp Ipperwash of all explosives, said George. He helped dispose of the explosives by re-exploding all metals found during the clean-up exercise. The grenade-throwing area was strictly administered by professional senior instructors.

"Any time a thrown grenade does not explode, all exercises are immediately stopped until the instructors dispose of the unexploded grenade," stated George.

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Sports

Indigenous games heat up in Blaine

By Terry Lusty
Windspeaker Contributor

BLAINE, Minn.

Round three of the North American Indigenous Games, which originated in Edmonton in 1990, has changed location and is gearing up for a July 29-August 6 engagement.

The games switched venue from Bemidji, Minnesota, to Blaine, a suburb of Minneapolis/St. Paul, due to a lack of facilities in the first location.

A November 3-4 planning meeting at the Shakopee Mdewakanton Sioux Community has added two events - Tae Kwan Do and slow-pitch - to a sizeable number of events.

Already there are no less than 16 events that will offer tremendous challenges to all contestants, but only the number one athlete from any given region, in any given sport, is eligible to make the teams.

As well, each event, on the average, consists of at least four or five separate categories.

Eugene Arcand, past chairman of the 1993 games at Prince

Albert, offered a number of reasons for the events' apparent success.

"These are our games... we dictate what will happen," said Arcand.

And when it does happen, it does so with considerable impact as more than 3,000 athletes contested during the first games, about 4,500 on the second round, with approximately 8,000 athletes anticipated for '95 according to games manager Gabe Kampeska.

The North American games also play host to the cultural community, and showcase a

broad spectrum of Aboriginal skill and talent in areas such as traditional games, music, and arts and crafts from all over North America.

So far, 18 states have indicated their intention to participate in '95, which is at least triple any previous involvement.

The Shakopee tribe has contributed \$500,000 via its casino operations, and Barclay Kruse, on behalf of the Minnesota Amateur Sports Commission announced another \$300,000 as well as the use of the multi-purpose National Sports Centre.

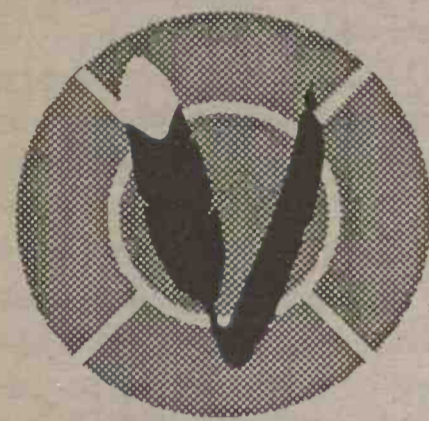
More recently, Saskatch-

ewan's chef de mission, Lorna Arcand, stated that the Royal Bank is contributing \$5,000 to each participating province, plus \$5 per athlete.

The sports centre contains 58,000 square feet of indoor arena with a 200-metre track.

The 12,000-seat outdoor stadium boasts a nine-lane, 400-metre track in addition to 30 soccer fields in the area, concessions, and much more.

Past organizers agree that the number of competitors will likely exceed 5,000 with the emphasis being in the 13-18 age bracket.



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During the Holiday Season, the Windspeaker office will be closed December 24th and will re-open January 2nd, 1995.

We wish you all a safe and joyous Holiday Season.

The Board, Management & Staff at Windspeaker

Sports

Defenceman a Devil of a player

By Allan Beaver
Windspeaker Contributor

FISHING LAKE, Alta.

Metis sports history was made by Sheldon Souray when he became the first Metis Settlement hockey player ever selected in the National Hockey League Draft.

A big defenceman who plays the physical brand of hockey, Souray was picked by the New Jersey Devils in the third round as the 71st pick over-all held in Hartford, Connecticut. Souray talked with the Devils perhaps more than any other NHL team so he wasn't surprised New Jersey drafted him. In fact, he hoped the Devils would pick him.

"New Jersey's got the coach of the year in Jacques Lemaire, a great defenceman to learn from as an assistant coach in Larry Robinson and Scott Stevens - my favorite player," said the 18-year-old.

Proud mother Lilan Parenteau described her feelings when hearing her son's name being called by the Devils.

"I was very excited. It's not something I'll ever see again.

The full auditorium of players and former greats like Gordie Howe, it was something else. I am very proud of Sheldon."

The 210 pound, six foot three athlete was one of three selected out of 50 hopefuls to play for the Devils in all the exhibition games. Souray was then signed to a four year contract and will play for the Tri-City Americans of the Western Hockey League for the first year.

"There is a good possibility that I will play for the Devils after the lock-out," added Souray.

Mike Levine, community relations director for New Jersey Devils, spoke highly of Souray.

"Our coaching staff is very high on him and he has a lot of talent."

New Jersey finished the 1993-94 regular season with a second place finish over-all, behind only to Stanley Cup Champions, the New York Rangers.

While Souray's talent put him in the eye of hockey scouts, family and friends helped him persevere on the ice.

"My biggest supporters would have to be my mom and dad (Richard Souray), my family, and from my settlement in Fishing Lake, they have stuck with me throughout the years,

thanks to them all," said Souray.

Two councillors and one youth from the Fishing Lake Metis Settlement went to Hartford to witness the eventful draft with Souray.

"It is good to see an Alberta Metis athlete make it to the National Hockey League," said Randy Parenteau, chairman of the settlement. "Sheldon will indeed make a positive role model for the Metis youth and especially for the Fishing Lake Metis Settlement. The reason we took one youth to the draft is show him reality and that anything is possible."

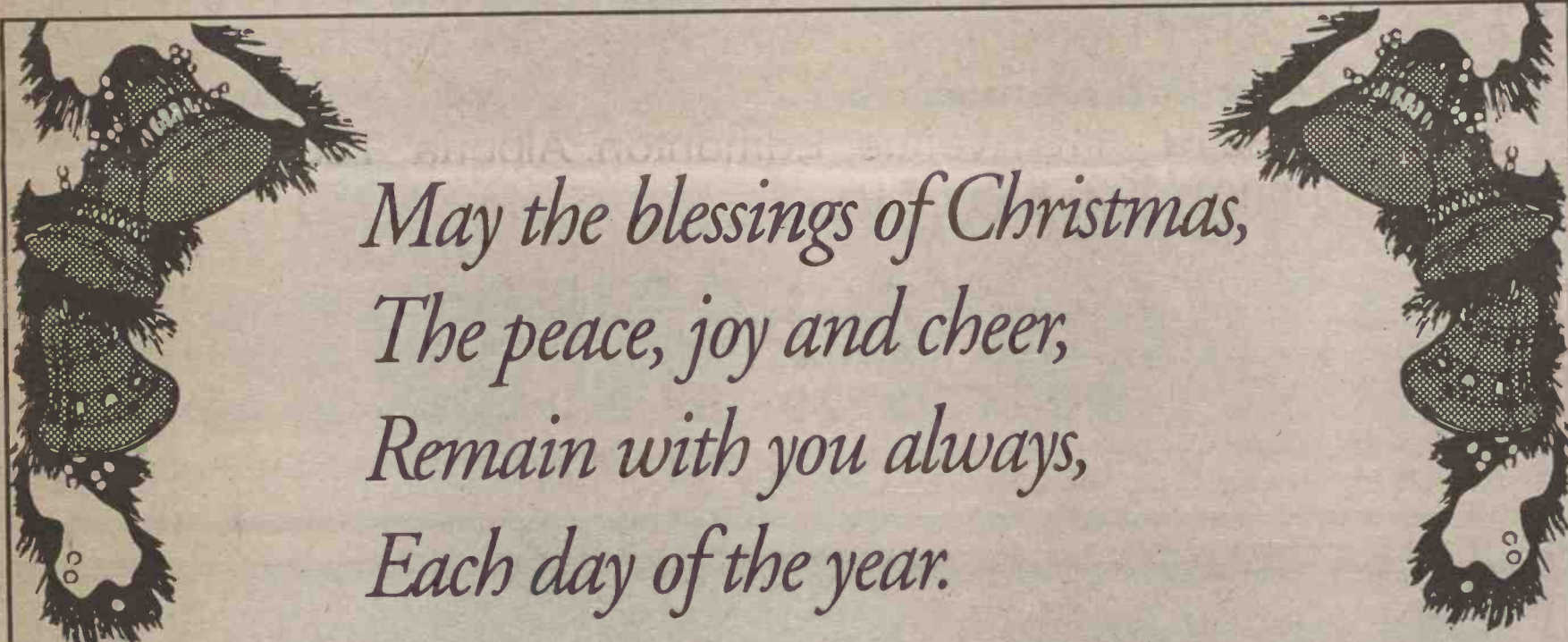
Souray did not back down from challenges as he went toe-to-toe with the Western Hockey League's heavyweight champ, Brantt Myhres. Unfortunately Souray stepped on a stick and that cost him the final 30 games of the WHL regular season.

"I was disappointed I didn't finish the year but it wasn't all bad," said Souray. "I think the scouts had seen enough." Souray finished the season with nine points and 122 penalty minutes with the Tri-City Americans.

"If you want something bad enough and you're willing to work at it, nothing is out of reach," said Souray.



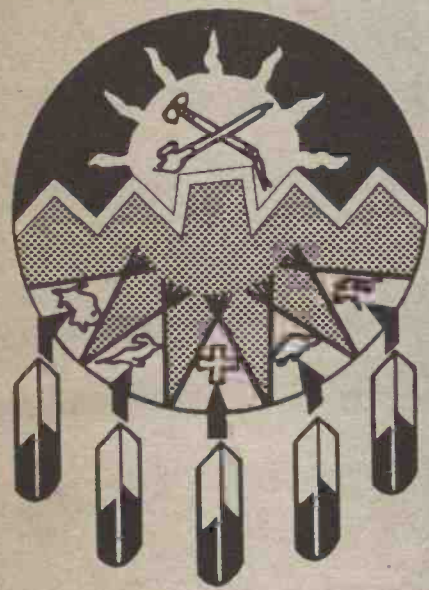
The New Jersey Devil's first Metis player Sheldon Souray strikes a pose.



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British Columbia

Bands keeping kids at home

By Ian Cobb
Windspeaker Contributor

INVERMERE, B.C.

The Ktunaxa/Kinbasket Tribal Council of south eastern British Columbia are taking steps to ensure children remain in their communities.

A committee of representatives from the five communities (Columbia Lake, Shuswap, Lower Kootenay, St. Mary's and Tobacco Plains) has been struck to establish the Family and Child Services program.

Once implemented, the program will tackle control of child welfare and protection services.

"The aim of the program at this time is to seek the transfer of child protection from the province to the tribal council," said program co-ordinator Zahid Makhdoom.

The program is also a part of the ongoing treaty negotiations between B.C. First Nation communities and the provincial and federal government. In addition to the program the tribal council has proclaimed 1995 to be the year of the Ktunaxa and Kinbasket child.

"This year Ktunaxa and Kinbasket people have embarked upon the historic treaty-making process dedicated to our children and family life," said Chief Sophie Pierre, Ktunaxa/Kinbasket Tribal Council administrator.

"This declaration underscores the concern and regard Ktunaxa and Kinbasket people have for their newest generation," she added.

Getting community control of child protection and welfare matters will help keep abused, neglected or otherwise hard-done-by children from being re-

moved from homes by provincial authorities and placed into foster homes in other communities.

Makhdoom said the program will see children removed and placed into homes of other family members or retained in their home communities.

"We will develop our own resources, such as kinship care homes, which cover a wider area of responsibilities and care than foster homes. It will help reconnect the child with the immediate family," he said.

In addition, the parent or parents from whom a child or children have been removed, will also receive counselling and help.

"We recognize child rearing is a family's business as well as a community's business," Makhdoom said.

The child protection and welfare program is just a tip of the iceberg, as support groups and other programs are also being eyed for changes.

"Other systemic issues will also be discussed," Makhdoom said, explaining juvenile delinquency programs, self help groups for teenage parents or for the parents of teenagers will be established.

To start the program, Makhdoom is planning to distribute a questionnaire to every home in the five communities, and have one member from each home fill it out.

The results of the questionnaire will help develop a comprehensive action program.

Community involvement is the biggest factor in a successful program, and in successfully negotiating the release of child and protection welfare responsibilities from the province, he said.

However, Makhdoom said he's confident the tribal council and the province will come to an agreement.

Policing institute to open in Vancouver

Specialized training for First Nations police officers will soon become available in British Columbia, courtesy of the Aboriginal Policing Doctorate.

The proposed Aboriginal Nations Training Institute will offer a standardized police training program with emphasis on policing First Nations communities. The institute, to be located in

Vancouver at the Justice Institute of B.C., will include courses on Aboriginal heritage, cultural awareness and field training in First Nations communities.

Recruits will have to meet the same standards and criteria as non-Aboriginal police, opening the door for increased responsibilities within communities.

Since 1992 a total of 19 tripar-

tite policing agreements between First Nations, provincial and federal governments have been signed, encompassing approximately 160 communities across Canada in the First Nations Policing Program.

For more information on the program in British Columbia, contact Mike Leach at (604) 256-7767.



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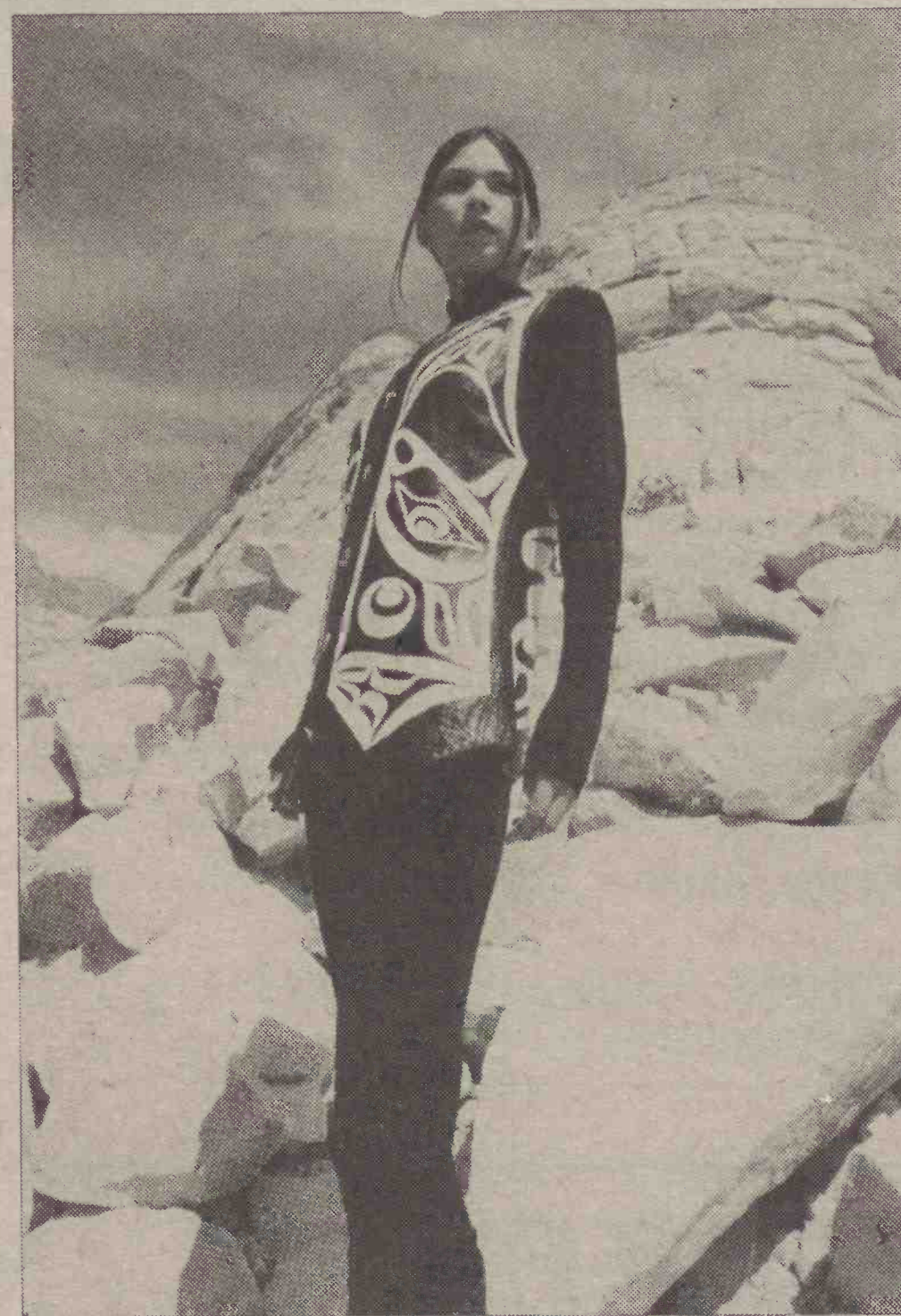
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Looking for home

Chapter 8

by Beatrice Mosionier

While Amanda North Wind considered revealing her ultimate secret to Billy, Fluffy was over at the Round Lake detachment, wondering how to break out. Every time the door opened, one of the officers would prevent her from just sashaying on out.

Meanwhile, the desk officer was phoning Native organizations to see if anyone had spotted a missing boy named Billy.

Billy had been in Amanda's office for awhile. When she'd been on the phone, he had studied a local map on her wall and saw that Otter Lake was just north of Star Quilt Reserve. Having gotten a ride with Amanda from the gas station, he was even closer to his destination.

It was strange - ever since he'd found Fluffy, he'd gotten this need to return home. He was still expecting Amanda to coax him into phoning his father. Finally Amanda turned to him but the phone rang again. With a sigh, she answered.

Billy sensed immediately that the phone call was about him. Amanda's eyes widened as she listened and she looked at him in surprise. Well, he was going home no matter what, thought Billy. Except now he would have to find Fluffy first. He quickly walked toward the door, ignoring Amanda's calls. By the time she awkwardly got to the door, he was up the stairs and out the building.

So far in her life as a cat, Fluffy had endured some mighty

insufferable indignities - being named Fluffy was among them. What kind of Indian name was that? And Louis wondered why she growled all the time. And Billy stuffing her into a backpack! She'd gotten out of that mighty quick and gone back to the van to wait for Billy. But only the Elvis-man had returned.

Why did Billy think of him as Elvis? Who was Elvis anyway? He had sped away so fast that Fluffy hadn't had time to get out of the van again. So she had done, or not done, the next best thing available to her. She had not used a litter box and would Louis ever be mad at her. But it had made the Elvis man stop and she was about to get out when some other men got in and one got hold of her. Now she was being held as evidence.

Fluffy cased the place and spotted a tall filing cabinet within leaping distance to the door. She jumped up on a desk and "made nice" to the officer seated there, allowing him to pet her. But he pushed her away, saying she stunk!

When he resumed his phone duties, she jumped from the desk to a wide, four-foot filing cabinet up onto some boxes, then up to the tallest cabinet and waited for the right moment. Her tail twitched in anticipation. A little old lady shuffled in. Fluffy remained still. She just wanted to escape, not give someone a heart attack. After a few moments of shrill complaining, the little old lady wobbled out. Shee, if she'd been down there, she could have sneaked out through those legs.

Eventually, one of the offic-

ers said to the desk man, "Hey, better watch that cat. Jones is coming with King." The door opened and Fluffy jumped at the officer, the claws of her front paws fully unsheathed. Too late she realized that down below was a huge German shepherd. That's when all the yelling and running around began but she was out of there. Then other dogs joined the shepherd and they were all chasing her!

She finally lost them in the bush. She sensed water nearby and was immediately thirsty. Still snickering to herself, she lapped up some water. A few yards away, a man suddenly jumped up and yelled, "Fluffy! Fluffy!" Well, that man scared one of her lives right out of her and she prepared for battle.

Then she recognized Louis and while he wasn't responsible for her recent indignities, he was the one who named her Fluffy so she continued to grumble and growl at him. When he threatened to call the dogs, she figured she ought to go to him. She forgave him and gave him a rare affectionate greeting. He gave her a bath. See if she trusted him again. When he promised her food, she was tempted but she had to get on with the business of finding Billy.

She growled up at Louis and when he rounded the corner of the bus depot, Fluffy saw a woman pushing a stroller. Time to go. With one mighty push of her back paws and claws, Fluffy leaped out of Louis's arms just as he bumped into the stroller. Once again, Fluffy left chaos behind her.

Billy figured he'd be safer back in the woods. He'd go north along the highway but kept to the bush. He was circling some buildings when a familiar van caught his sight. If it was the right van Fluffy would be nearby. He cautiously approached the van in the parking lot then noticed a police car slowly cruise by. Billy ducked down and waited. When it was out of sight, he continued his approach. Finally, he was looking inside the van and recognized it. Wondering what kind of building the van was parked in back of, he went to the front and came upon more police cars. A police station! He backed right up and raced back to the edge of the woods where he could take cover and think. He knew they were looking for him. Maybe the Elvis-haired man was accusing him of stealing. Maybe they had Fluffy in there.

Billy was considering his options when he saw his dad in a police car entering the front parking lot. What was his dad doing here? Billy moved to get a better look. Louis' shirt was ripped and it looked like blood was all over him. Billy sat down, torn between giving himself up and fulfilling this urgent need to return home. Deciding to give himself up, he stood up. At least, he's probably find that Fluffy was inside, too. No, wait! If his dad was here, he would have come by bus. So there must be a bus depot close by and maybe that's how he could find out why his dad was here. Yeah, better to find that out first.

Billy began walking like he belonged. To his surprise, it

worked. He walked until he was on what must be the main street and not far in the distance, he saw people boarding a bus. He began running but the bus pulled away. Billy's shoulders slumped as the bus disappeared around a corner. He heard a growl over near the garbage cans at the side of the bus depot. He looked, rubbed his eyes and looked again. His cat looked simply beautiful as it came cautiously out of her hiding place.

"Fluffy! I didn't think I'd see you again." Billy picked her up and they were rubbing cheeks when he heard above her rumblings a voice from behind say, "Hey kid, your name Billy?"

Billy turned to see a tall Indian man he'd never seen before bearing down on him. Fluffy sent a hiss in his direction. Billy knew he must get away fast, so he ran.

To be continued

Bio
Beatrice Mosionier is a Metis writer from Winnipeg, Manitoba, now living in Toronto and Bracebridge. She is best known for her first novel, "In Search of April Raintree," 1983. Other books published are "April Raintree", 1984, a school edition and "Spirit of the White Bison", 1985, all published by Pemmican Publications, now reprinted by Peguis Publishers, Winnipeg.

Some other works include "Night of the Trickster", 1992, produced by Native Earth Performing Arts and "Walker", 1991, produced as part of a series, "Playing Fair", by NFB. Beatrice is now working on a juvenile novel called, "Shadow Lake".

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Government gives up services

Continued from Page R1

"We've never received an appropriate share of funding from the various jurisdictions involved in our people's welfare," he said. "This looks at the wants and needs of the kids and communities involved. We can return to a system in which the extended family provides care, which was destroyed years ago by putting everybody under one system and just handing out cheques."

Cardinal's comments echoed Thom's.

"Thirty or 40 years ago all services were provided by the Aboriginal communities," said the minister. "Now, 22 of the 45 Native bands provide child welfare programs."

Cardinal said that the monolithic policies of the past which were focused on urban areas had contributed to the problems in the system. The three-year period will allow the province to develop policies which are different for communities as different as a reserve in the north, like Fort Chipewyan, and the cities in the south, he said.

As well, the provincial government will retain, for the time being, legal responsibility for the children under care, although the long-term goal is to download

that, where possible, as well.

Cardinal immediately backtracked, however, and said that his department may or may not go ahead on that front.

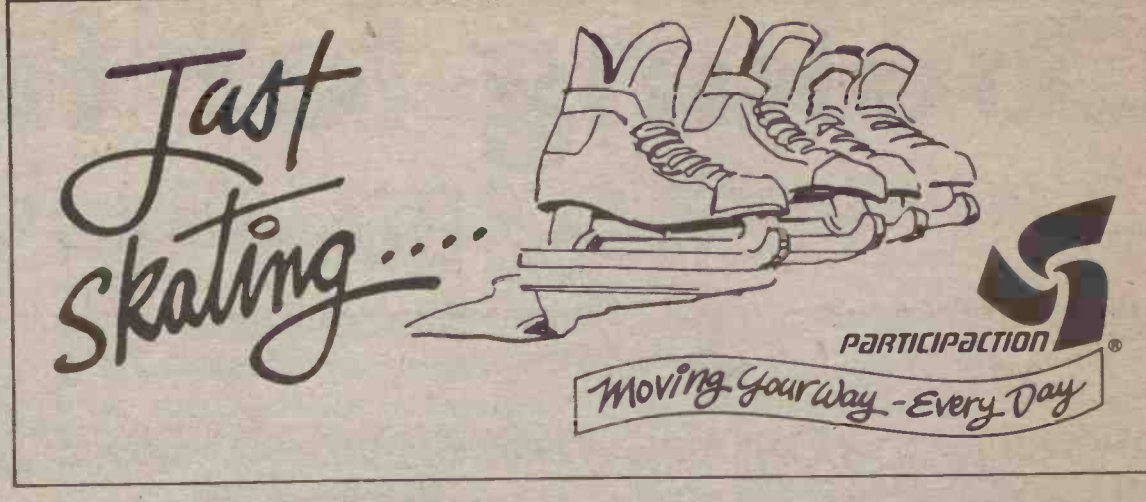
He waxed eloquent over the shift of responsibility from his department to Aboriginal communities.

"The Aboriginal communities have never been more ready to take over these services," he said. "The Metis nation has never been readier to do so, either."

This is the second of three major initiatives to divest Family and Social Services of power and responsibility undertaken by Cardinal.

In April 1993 his department "moved healthy Albertans back into the work force," a move widely derided as welfare cuts. This initiative will be followed by new provisions for people with disabilities next year.

Lazanik stressed that his action plan emphasizes early intervention rather than later mopping up. He said that it also incorporates the movement of government out of the business of direct delivery, although Cardinal insisted that the government will remain responsible for legislation and regulation.



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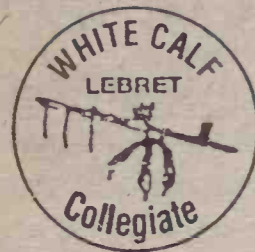
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Salute to Artists

Inuit artworks reflect intrusion

REVIEW

By Charles Mandel
Windspeaker Contributor

EDMONTON

Inuit art and culture both survive, despite predictions in 1957 from art historians that both were headed for their demise. The northern people have shown themselves to be as hardy as the environment in which they live.

But that is not to deny the effect of western culture on the Inuit and their art. Some of that impact may be seen in the show *Between Worlds* at Edmonton's McMullen gallery until Dec. 31. This touring exhibit features some 40 Inuit artworks from the Bank of Montreal's collection.

The works are normally spread among the bank's offices in Calgary, Edmonton, Toronto, New York and London. It's highly unusual for these art pieces to tour. However, the opening of a new branch in Richmond, B.C., spurred the community and the Richmond Art Gallery to request a show.

Bank art curator Catherine Williams pulled together a splendid collection of artworks from bank's various offices.

"If you were to visit certain areas now, it would look as if the bailiff swept through," she jokes.

That's good news for Edmonton. Some of the best-known, contemporary Inuit artists have work

on display. Respected Cape Dorset printmaker Ashevak Kenojuak is represented, as is Jessie Oonark, Pudlo, and others.

To see the intrusion and effects of the south on the north, one need only look at the series of felt wall-hangings incorporating fur and sealskin. These hangings originate from the Great Whale River in Quebec.

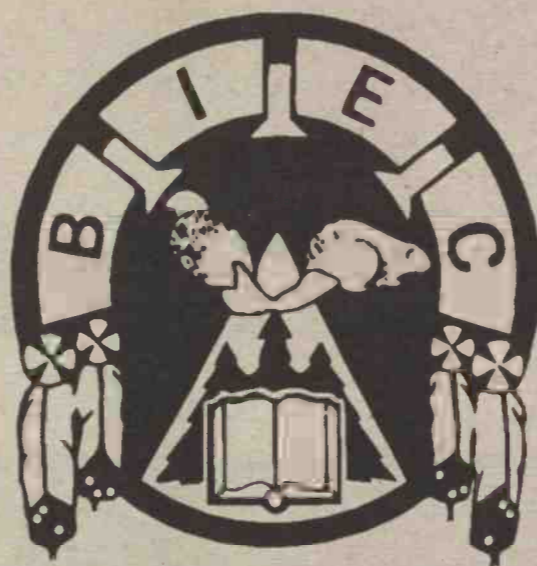
Last winter, five northern artists and five artists from Ontario and Quebec joined together. The *Beyond Boundaries* symposium resulted in a unique collaboration between two cultures.

The argument, though, could be made that this leads to further western influence on and dilution of Inuit art. Still, the art of the northern peoples demonstrates nothing if not resilience.

Look at the dramatic sculpture of a Hunter in Combat with Walrus, for instance. The piece is carved from a porous section of whalebone. Consider that the material itself comes from a once-living creature whose bones wash up on the frozen shores of the north. It takes 150-200 years for the bone to dry.

At some point, an artist whose name we no longer recall finds that bone and patiently shapes it into a story. He uses hand tools, such as chisels, hatchets, files and rasps.

"It's very much an expression of life," says Williams. "It's not only to pass stories and traditions on to the next generation, it's about living in the most beautiful but most harsh and unforgiving environment there is."



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Titles, humor convey Littlechild's messages

By Susan Lazaruk
Windspeaker Correspondent

VANCOUVER

When George Littlechild first entered Red Deer College to earn a diploma in art design, he remembers the first bit of advice that would shape his early paintings.

"The head of the program said, 'I hope you're not going to draw Natives with bows and arrows because all the other Indians who did that have dropped out.'"

Littlechild, dressed in a beaded fringed buckskin tunic and holding an eagle feather, was explaining his art to about 80 people assembled one recent evening at the Museum of Anthropology at the University of British Columbia.

A 90-minute discussion of Littlechild's art, aided by slides of 60 of his 300 paintings, is less a seminar on art appreciation than it is a history lesson, a therapy session, a spiritual journey, a religious denouncement, a political treatise.

Using anecdotes and sometimes quiet humor, he guides the audience from his early childhood with alcoholic parents at Hobbema, in central Alberta, to five foster homes before he was four, through his mother's tragic death, to his 30s, as one of Canada's most successful Native painters.



George Littlechild displays one of his paintings.

He relates each story quickly and with little emotion, explaining the significance of recurring symbols, like the gold star, and the different influences on his work — like the college instructor.

Steered away from traditional Indian symbols, Littlechild drew doll-like figures, like *She Danced All Night*, a one-dimensional, almost stick figure with a face that resembles the doe-eyed beauty of old velvet paintings.

"I felt as First Nations we didn't have any control of our lives," said Littlechild.

Some included marks on their palms to represent the stigmata of Christ's crucifixion

wounds, because Natives suffered as a result of Christianity and the church's arrival in North America, he said.

Littlechild's younger years were tough. Born to a non-Native father and Plains Cree Indian mother, he was taken away by welfare and separated from his four siblings, whom he didn't see until adulthood.

His mother — immortalized in a painting of four images of a woman, entitled *She was an Indian Princess*. She loved to dance. She drank. She died. — Died of cirrhosis of the liver on Edmonton's Skid Row when she was 36.

One set of foster parents beat him and he did poorly in school,

not graduating from Grade 12 and not always achieving the all-important gold star, a symbol that reappears frequently in his mostly abstract paintings.

When he graduated from the Nova Scotia College of Art and Design and realized his worth as a painter, he said, "I gave myself a gold star."

Circles represent a positive image ("a broken circle means a culture is tampered with") and the prevalent color pink stands for his mixed red and white blood. His paintings, which have been shown around the world, also often include an image of a horse, a spiritual symbol, as he learned later from an Elder.

Many of his paintings also include the printed word, often a title, like the urban Indian's *Pain Dance*, or a typical suburban home with "This is the home we never lived in", or the rows of identical Natives entitled "Not all Indians look alike."

"My titles are important, and I like to use humor as well."

Not to mention using strong images to make a point. Like the red water to represent bloodshed during Europeans' "arrival to" — and not "discovery of" — North America 500 years ago.

In another he purposefully uses degrading terms like "squaw" and "chief" and incorporates a real postcard of a bare-chested warrior Indian with crossed arms saying "How!"

"Art can talk politically; it can tackle issues," said the soft-spoken

artist, who has donated a painting to a Vancouver hospice for terminally ill patients and another of a leader of last year's Mexican revolution for a role model for Wetaskiwin, Alta. school kids.

Littlechild also used his paintings to explore personal issues, surrounding copies of sepia-toned provincial archival photographs with his trademark bold strokes of color for a kind of public photo album.

And the Metis artist also tries to celebrate his Native culture while drawing from other cultures, as in the painting of the Native riding a horse through an urban jungle, entitled "Look back to the land that was once yours."

"There are a lot of urban First Nations who have to accept both ways and both cultures," said Littlechild, who has just published a children's book called *This Land is My Land*.

In his new work, the artist said he's moving toward realism as he held up a four-by-six-foot acrylic painting on 300-pound watercolor paper. It's a young Indian's head against the backdrop of an eagle, surrounded by bright splashes of color and his familiar circles and stars.

"I was taught in art school realism was a bad thing," he said, explaining how the image had come to him in a dream and he'd painted it only the night before.

"But now I'm going full circle and using some realism as well as abstract."

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Salute to Artists

Books offer variety for Christmas giving

REVIEW

By Charles Mandel
Windspeaker Contributor

It is a sign of vitality that every year the number of books on and by First Nations peoples increases.

The Vancouver publishing house of Douglas & McIntyre has vigorously led this renaissance in First Nations books. The West Coast publisher has recognized the fascinating stories waiting to be told by the Aboriginal community.

For instance, in *Khot-La-Cha: The Autobiography Of Chief Simon Baker*, (Douglas & McIntyre; 201 pp.; \$22.95) the publisher has unearthed the inspirational story of the Native Elder.

Chief Baker's Squamish name, *Khot-La Cha*, translates as Man with a Kind Heart. It is an appropriate name for the man who has produced such a gentle and moving autobiography.

Khot-La Cha details Chief Baker's life, from early years in B.C.'s residential school system through to his work as a longshoreman. It follows him to his subsequent elevation to Chief and Elder.

Every bit as inspirational, and also exceptionally beautiful to behold, is *Eagle Transforming: The Art of Robert Davidson* (Douglas & McIntyre/University of Washington Press; 164 pp.; \$45).

In words, renowned Haida sculptor Robert Davidson tells us of his discovery of art, and of how he creates his own works. Davidson is one of a handful of artists who have returned Haida culture from the brink of extinction. When he began, no Haida art was being made. Now, a new generation of artists is exploring the old traditions in contemporary forms.

Davidson's art, and Davidson

in the act of making his art, have been captured in a series of stunning black-and-white photographs by Ulli Steltzer, a leading photographer of Aboriginal culture.

Davidson's work may also be seen in *Spirit Faces: Contemporary Masks of the Northwest* (Douglas & McIntyre; 135 pp.; \$19.95). Author Gary Wyatt collects 75 examples of contemporary masks from 23 Northwest Coast artists.

The examples shown here are all in color and feature some of the best artists working on the Northwest Coast today.

Finally from Gerry Williams comes something a bit different.

William is Canada's first Aboriginal to write a science-fiction novel.

The Black Ship (Theytus Books Ltd.; 231 pp.; \$10.95) is set in the future. Two warring factions are both threatened by a mysterious black spaceship that is unlike anything ever seen before.

Enid Blue Starbreaks' mission, should she accept it, is to infiltrate the spacecraft. *Starbreaks* is an admiral in the Anphorians navy. However, she is of Repletian descent.

The Repletians, who are battling the Anphorians, occupy a status somewhat similar to Canada's First Nations people.

Dr. Joseph J. Starko

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Arts & Entertainment

CBC movie delves into conflicting justice systems

By Peter Sero
Windspeaker Contributor

The idea that life is living with death is one of the most important themes to surface from the made-for-television movie *Trial at Fortitude Bay*, which aired for the first time nationally on the CBC Sunday Dec. 4.

Trial at Fortitude Bay, filmed near Iqaluit on Baffin Island in the Northwest Territories and in Winnipeg, Manitoba, delves into the conflict over Inuit and Canadian justice systems.

The movie's story line sees snooty upper-middle-class defense lawyer Gina Antonelli (Lolita Davidovich, recently starring alongside Richard Gere and Sharon Stone in *Intersection*) sent to Fortitude Bay to defend 19-year-old Pauloosie Toosuk (Iqaluit's own first-time actor Paul Gordon), accused of sexually assaulting a teenage girl legally under the age of consent.

The movie is far from perfect. It drags in places. And, the treatment for the lawyers — Antonelli facing rival prosecutor Daniel Metz (Henry Czerny, the abusive brother in *The Boys of St. Vincent*) — is stereotypical to a fault. Antonelli is brazenly insensitive to Inuit culture in the beginning but is completely won over by the end, while Metz never wavers from his flawed sensibility of stomping over local people for the sake of his beloved Canadian justice system.



Doug Curran

Inuit Elder Methusala (Robert Ito) explains to defence lawyer Gina Antonelli (Lolita Davidovich) how the Inuit approach to justice is based on restoring personal and community harmony in the CBC movie *Trial at Fortitude Bay*.

But these things don't matter too much. *Trial at Fortitude Bay* is valuable for making us think about the impact of Canadian courts on a mostly Indigenous community.

Here, the movie incites a rather pointed notion: a justice system that sends people away for incarceration can lead to the spiritual death of an Indigenous community.

In other words, the imposi-

sition of Canadian justice over a group of Inuit means that life for this Native culture must carry on with death — or a dying spirit.

This theme arises when court reporter Simon Amituq (played by Raoul Trujillo) apparently commits suicide over his confusion when he returns home after living in Ottawa. It seems he wishes to return to the earth's spirit world.

"It is accurate of how things are here, maybe not in Iqaluit but in the smaller communities," says Iqaluit resident Rose Machmer, who plays Nuna. She agrees that when people leave home part of the community's spirit goes with them.

"Suicide is kind of a drastic way to get the message across, but sometimes drastic measures are needed to make people understand."

The same point about dying spirit is also woven into the court's sentencing for Pauloosie. Appropriate punishment could save his life. But a jail term down south could potentially cripple Pauloosie — and the community as well.

The court keeps Pauloosie mainly in the community with the big responsibility of providing for people as a hunter.

"When people leave the community it hurts the skills that we have as a culture," says Machmer, an Inuit. "I know hunters who pack certain tools for hunt to (take) a particular animal. And they come back with that very animal. It's almost as if the animal comes to them. But it's skill too. They have so much experience. . . ."

"If people leave the community even for a short time, they can lose those skills. They have to be here doing it."

The consequences for Indigenous people living within a legal system alien to their culture and not of their own making is just as pressing.

Trial at Fortitude Bay attempts makes viewers think

about a process of justice that will protect Indigenous culture and at the same time mete out reasonable penalties for those who admit guilt for committing crimes.

According to Bill Gray, one of the movie's three executive producers, the goal is to provoke questions, not dictate solutions. "We're definitely not trying to tell (Native people) what to do," says Gray, who is with Toronto-based Atlantis Films Ltd.

The movie could undermine itself if it did tell people what to do, considering the writer, director, and most of the production staff are not Aboriginal. Even the role of Elder Methusala is played by Robert Ito, who is Japanese-Canadian, not Inuit.

While these facts cannot be overlooked, the movie is pushing for an understanding of a bigger picture.

As with many Native issues today, talk invariably turns to self-government. In the same way, *Trial at Fortitude Bay* prompts the question: Is Aboriginal self-government necessary to have an alternative form of justice?

Bill Gray, for one, sees give and take, a compromise that may be suitable for a mixed town such as Iqaluit but not for every Native community.

"The conclusion is alternative sentencing brings solutions that are workable for the Inuit community and the (Canadian) system of justice, without setting up a separate system."

"I see expanding my arts and crafts business... there is a real need right now to support our local artists and traditions."

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Awards to recognize housing innovation

By Michelle Huley
Windspeaker Staff Writer

Aboriginals who have successfully improved housing conditions for Native peoples will be recognized at an awards symposium Dec. 4, 5, and 6.

Hosted by Westbank First Nation and sponsored by the Canadian Mortgage and Housing Corporation, Sharing Successes in Native Housing will be held at the Grand Okanagan in Kelowna, British Columbia. Organizers are expecting 200 delegates to attend the event.

An Aboriginal selection

committee received 111 entries in five categories, including Planning and Regulation, Financing and Tenure, Concept and Design, Technology and Production, and Process and Management.

The entries were narrowed down to 15 finalists who have found and implemented new ideas which help to ensure quality, affordable and accessible housing to Native peoples. They will present their projects at the symposium.

"This is a very important symposium," said Don Johnston, Director of Housing Innovations for the mortgage

corporation. "There should be some very interesting information."

Johnston said the objectives of symposiums such as this one are to look at successful ways of solving problems and transferring that information.

"We see ourselves as a catalyst. We're trying to help the Aboriginal community be self-supporting. There are major awards going to Native groups who have solved their own problems."

Among those receiving awards are the Dakota Tipi First Nation of Manitoba, who used bingo revenues to supplement

Canadian Mortgage and Housing Corporation funding. They produced 20 houses of higher quality than could have been produced with the mortgage corporation funding alone. In addition, they were able to build two extra houses.

The Ouje-Bougoumou Eenou Company of Quebec has implemented a district heating system using wood waste from local sawmills. The system provides heat and hot water through water pipes to all homes and buildings in the village.

The Metis Urban Housing Corporation of Alberta was able

to effectively manage 881 units throughout 14 Alberta communities by implementing a centralized, multi-branched administration system. They also provide training and employment to Aboriginal people in the communities.

The CMHC created the awards in 1988 to recognize innovation and excellence in housing. Every two years, the awards focus on a different theme. Past themes included Housing for Seniors and Housing for Young Families.

To obtain a registration package, or for more information, call 1-800-465-6212.

Windspeaker is all about what's happening in Indian Country, whether it's in your community or on Parliament Hill. We want to know what's important to you. Help us keep you informed by dropping us a line at Windspeaker, 15001 - 112 Avenue, Edmonton, Alberta T5M 2V6

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On behalf of the Board of Directors and Staff of the



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We extend our very best wishes for happiness and peace during the holiday season to you and to your families. May this festive season be the prelude to a new year filled with joy and accomplishment.

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**Kanesatake
 bans provincial
 police force**

By Debora Lockyer
 Windspeaker Staff Writer

KANESATAKE, Que.

The Mohawk community of Kanesatake is just saying 'No' to the provincial police force of Quebec.

Kanesatake Chief Jerry Peltier is denying the police access to the reserve, saying the officers will no longer be tolerated in the territory.

In their place, Peltier plans to establish his own police force to deal with the blight of lawlessness that has plagued the community recently.

Until then, the community has agreed to bring in peacekeepers from the Mohawk communities of Kahnawake and Akwesasne to patrol the area.

It will take about a year before the community can establish its own force, said Joey Montour, Chief of the Kahnawake peacekeeping force. In the interim, seven officers from his force would be required to serve in Kanesatake. The community is awaiting budget approval from the federal government before sending peacekeepers into the area.

The Mohawk Nation and the provincial police have been locking horns for years, particularly since the 78-day Oka Crisis. During the summer of 1990, Natives and the police and army were involved in a dispute over land.

In this most recent flare-up of the tensions, Public Security Minister Serge Menard threatened the Mohawks that those caught posing as police officers would find themselves under arrest. He said the provincial police force is the only organization able to promote and enforce the law in Kanesatake.

Career Section



**UNIVERSITY OF BRITISH COLUMBIA
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The Faculty of Law at the University of British Columbia invites applications for a Director of the First Nations Law Program, commencing July 1, 1995. For many years the Faculty of Law has attracted significant numbers of First Nations students, with close to fifty students currently enrolled in the LL.B. and graduate programs. The Director will have academic and teaching responsibilities in the Faculty, as well as responsibilities for the development of First Nations academic programs and curriculum in the Faculty. The Director will also be involved in liaison and program development with First Nations communities and organizations outside the University, as well as recruitment and support of First Nations students. Candidates should be qualified to teach and do research in legal issues relating to First Nations. Experience with First Nations communities, organizations and issues, as well as knowledge and understanding of First Nations cultures, are also important. Clinical legal experience may also be relevant. Preference will be given to First Nations candidates.

The position will be filled at the rank of Assistant Professor at a salary commensurate with that rank and with the candidates qualifications and experience. Appointments at a more senior rank may be considered for candidates with exceptional qualifications.

Applications and curricula vitae for the position should be forwarded as soon as possible, or by February 15, 1995, to Professor Claire Young, Secretary, Appointments Committee, Faculty of Law, University of British Columbia, 1822 East Mall, Vancouver, B.C. V6T 1Z1, Fax (604) 822-8108, Ph. (604) 822-4669, E-mail young@law.ubc.ca. This position is subject to final budgetary approval.

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Written applications with a curriculum vitae must be received by Michael Choma, Superintendent - Staffing, 155 College Street, Toronto, Ontario M5T 1P6 not later than 4:30 pm on Friday, January 13, 1995.

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Radio is a fast, efficient and effective medium. CFWE will write and produce a quality recruitment commercial with your full approval and tailored to meet your specific needs. Add these great benefits to your print campaign for a modest amount.

To target the most people for the best value, contact Chris LeSieur today ... start your radio campaign tomorrow!

CFWE Career Line
 Tel: (403) 447-2393
 Fax: (403) 454-2820



Just roller
blading...



SEASON GREETINGS, *The path we choose should be wisdom*

JOHN DUNCAN M.P.

North Island/Powell River
668 Confederation Bldg.
House of Commons
Ottawa, Ontario K1A 0A6
Phone: (613) 992-2503
Fax: (613) 996-3306



May the Christmas season be merry & peaceful for you and your family

LEROY'S MOTOR INN

- Service Station • Convenience Store
- Award Winning Restaurant



STRATHMORE, ALBERTA
(403) 934-3545

Career Section

BROADCAST CAREER



CFWE-FM "The Native Perspective" is looking for an Aboriginal language (Cree) broadcaster.

If you have excellent spoken skills in the Cree language and are interested in a career as a radio broadcaster then we are interested in you.

No previous radio experience is required, CFWE can and will provide you with broadcast training. The position will be based in Edmonton.

Please contact:
Bert Crowfoot
CFWE-FM
15001-112 Avenue
Edmonton, Alberta, T5M 2V6
Phone: (403) 447-2393

First Nations Program Planner

The Justice Institute of B.C. is a world-class Post-secondary educational institution meeting the training needs of justice and public safety agencies, other professionals and public.

You will report to the Program Director, Interdisciplinary Studies & Educational Services and will receive guidance from a First Nations Advisory committee. Responding to educational and training requests from First Nations communities throughout the province, you will focus on developing and reviewing programs, workshops and curricula to meet their needs. This will involve working with First Nations instructors, as well as liaising with other Justice Institute academy staff and community and government organizations. In addition you will be the Justice Institute's representative on First Nations committees or advisory groups responsible for justice and public safety issues.



To succeed you will need: ■ either a bachelor's degree or a recognized diploma or certificate in the human services coupled with three years' related experience ■ excellent oral and written communication skills ■ expertise in course development ■ a knowledge of First Nations communities and resources ■ to be familiar with issues related to child sexual abuse within a First Nations context ■ a sound knowledge of the diverse educational and training issues facing First Nations communities in B.C. An equivalent combination of education/experience will be acceptable.

In return for your valued contribution you can expect a competitive salary and benefits package. No relocation costs will be covered.

For further information please contact Shelley Rivkin, Program Director, Educational Services and Interdisciplinary Studies at (604) 222-7295, or forward a resume in confidence, by December 17, 1994, to: Manager, Human Resources, The Justice Institute of B.C., 4180 West 4th Avenue, Vancouver, B.C. V6R 4J5. We regret that only shortlisted applicants will be contacted.

CORRECTIONAL SERVICES CANADA

THE CHALLENGE:

To work more effectively with offenders of Aboriginal ancestry.

PART OF THE SOLUTION:

More persons of Aboriginal ancestry working in roles that have close dealings with Aboriginal offenders.

TARGETED OCCUPATIONS:

- Case Management Officer
- Trades Instructor
- Correctional Officer
- Nurse

FULL TIME, TERM AND CASUAL EMPLOYMENT IS AVAILABLE.

Correctional Services may have a mutually beneficial employment opportunity for you in one of these occupations. For more information on these or other occupations, please contact:

Chief of Personnel
The Correctional Service of Canada
Drumheller Institution
Box 3000
Drumheller, Alberta
T0J 0Y0

Phone: (403) 823-5101 local 277

NICOLA VALLEY INSTITUTE OF TECHNOLOGY

NVIT is a comprehensive institution of higher education serving the needs of First Nations. Located in Merritt, British Columbia, we offer on-site programs to 300 students in developmental education, university transfer career education and a degree program. All programs are accredited with a public college or university. NVIT also runs community-based developmental programs throughout BC., and extension programs nationally. NVIT is open to all qualified students, and provides high quality education designed to facilitate student success.

We invite applications for the following positions, which will commence in 1995. All positions are subject to budgetary confirmation.

ADMINISTRATIVE COORDINATOR, COMMUNITY ECONOMIC DEVELOPMENT

The coordinator will be responsible for liaising with communities and consultants on contracts, arranging module deliveries, some course facilitation, course follow-up, and ongoing administrative duties.

Completion of a diploma or degree in Community Economic Development or Business Administration. Facilitation and administrative experience is preferred.

Annual Salary Range: \$30,000 - \$56,000

Application Deadline: December 9, 1994

ANTHROPOLOGY INSTRUCTOR

The instructor will work part-time delivering anthropology courses at the first and second year level. A full-time appointment including instruction in other areas is possible.

A masters degree in a relevant discipline is required. Relevant post-secondary teaching experience is preferred.

Annual Salary Range: \$34,000 - \$56,000 (pro-rated)

Application Deadline: March 31, 1995

MANAGER, STUDENT SERVICES

The manager will be responsible for all student functions, supervision for the department staff, management of the budget and working with other department heads to provide direction for NVIT.

Completion of a bachelors degree in a relevant field is required. Applicants must be familiar with post-secondary education in BC. Relevant work and supervisory experience is essential.

Annual salary Range: \$34,000 - \$46,000

Application Deadline: March 31, 1995

All applicants must be familiar with First Nations culture and organizations. NVIT is a bonafide organization which gives high priority to qualified candidates of First Nations ancestry.

Salaries are based on qualifications and experience, and a comprehensive benefits package is offered. Enclose a resume with your letter of application, which must be received no later than the listed applications deadlines.

APPLY TO:

Robyn Cunningham, Manager Human Resources
Box 399, Merritt, BC. V0K 2B0
Phone: (604) 378-3307 Fax: (604) 378-3332

WE ENCOURAGE APPLICATIONS FOR FUTURE JOB OPPORTUNITIES. CALL THE HUMAN RESOURCES OFFICE FOR MORE INFORMATION.



NVIT's mission is to provide high quality post secondary education relevant to the diverse and evolving needs of First Nations communities, in an environment that fosters student success.

To advertise in
Windspeaker's Career Section,
please call 1-800-661-5469

Career Section

PROJECT CIVIL ENGINEER THE CHI-GAAMING GROUP

THE COMPANY:

The Chi-gaaming Group is a corporation wholly owned by the 13-member First Nations of the United Chiefs and Councils of Manitoulin and Mamaweswen, the North Shore Tribal Council. The company was formed in 1990 to provide professional technical advisory services and professional project management services to the 13 member First Nations and to other First Nations throughout Northeastern Ontario. The office and staff of 4 are located at the Whitefish Lake First Nation at Naughton, approximately 15 miles west of Sudbury, Ontario.

THE POSITION:

The Chi-gaaming Group is considering expanding its services to First Nation clients including engineering design of small municipal works, preparing and administering contracts for small municipal works, and the provision of site services for small and large construction projects. To accommodate this expansion of services, the Chi-gaaming Group is searching for a Native Professional Civil Engineer to establish and manage these operations under the general supervision of the Operations Manager. The successful candidate will also be trained in the overall management of the company with the intent of promotion to Operations Manager subject to progress and suitability.

QUALIFICATIONS:

- Bachelor's degree in civil engineering with a minimum of 5 years of related engineering experience.
- Eligibility for registration with the Professional Engineers of Ontario
- Sound knowledge of municipal engineering and project management principles
- Excellent oral and written communication skills
- Sound knowledge of PC computer and software
- Knowledge of Native culture, First Nation/Tribal Council structure, Provincial and Federal government operations, and the ability to speak a Native language are assets for this position.

REMUNERATION:

- Commensurate with experience
- Salary range \$50,000 - \$65,000/annum
- Complete benefits package
- candidates with lesser experience will be considered.

Interested candidates will be provided with a detailed description of duties for the position upon request.

Please submit letter of interest by December 31, 1994 to:

The Chi-gaaming Group, Management/Finance Committee, P.O. Box 39, Naughton, Ontario P0M 2M0
Telephone: 705-692-5873 Fax: 705-692-5605



Our integrated health care system provides care to 16,000 residents of this region through the 25 bed High Level General Hospital, the 36 bed St. Theresa General Hospital, the Northwestern Health Unit and Northwestern Mental Health Services.

PSYCHOLOGIST

A challenging opportunity exists for you to join our progressive mental health team in partnership with the Dene Tha First Nation. Situated in northern Alberta you will provide counselling, assessment and expertise in the area of children's services at a new Children's Treatment Centre. Treatment will involve the entire family in a holistic healing process.

To be considered you must have experience and sensitivity in working with First Nation people and possess an entrepreneurial spirit along with strong communication and interpersonal skills.

REQUIREMENTS: Master's Degree in Psychology; previous experience in Child Psychological assessment and counselling essential; eligible for certification in PAA.

We offer a competitive salary and relocation assistance to the successful candidate. Employees may enjoy a \$5400 Northern Residents Income Tax Deduction. This position is located adjacent to the Town of High Level. Northwestern Health Services Region operates a smoke free working environment. This competition will remain open until a suitable candidate is hired, quote competition #94932.

Apply in confidence to: Deb Stecyk, Personnel Officer, Human Resources, Northwestern Health Services Region, P.O. Bag 400, High Level, Alberta T0H 1Z0
Phone: (403) 926-3791 or Fax: (403) 926-4149



PRESIDENT

Saskatchewan Indian Institute of Technologies

The Board of Governors of the Saskatchewan Indian Institute of Technologies invites applications for the position of President and Chief Executive Officer.

The Institute is a recognized leader in First Nations career training. Highlights from the most recent year of operation include revenues of \$7.03 million, registrations of both full-time and part-time students of 1466, and delivery in forty-eight locations of which thirty-two were First Nations. There are eleven different post-secondary programs coupled with extensive adult basic education and career initiatives.

With the visionary leadership of the next president, the Institute is looking at strengthening its First Nation and educational partnerships. The President is expected to enhance the educational excellence of the Institute with an open and responsive style while clearly adhering to high standards of academic and managerial performance.

The ideal candidate will have a graduate degree or the equivalent coupled with educational administration experience at a senior level. Appreciation and knowledge of the training needs of First Nations people is expected. Fluency in a First Nations language is an asset. First Nations candidates will be given preference.

The salary is commensurate with the qualifications and experience, supplemented by an excellent benefits package. Qualified individuals interested in this leadership opportunity should forward a complete resume in confidence by December 31st, 1994 to the Chairman, Board of Governors, Saskatchewan Indian Institute of Technologies, Asimakaniseekan Askiy Reserve, 100 - 103A Packham Avenue, Saskatoon, Sask. S7N 4K4.

CONSIDER A CAREER IN LAW ENFORCEMENT with a CRIMINAL JUSTICE CERTIFICATE from LETHBRIDGE COMMUNITY COLLEGE

There is a strong demand for employment of native persons in all aspects of Canada's Criminal Justice System. This two-year Certificate program prepares graduates to work in either Corrections or Law Enforcement.

The program offers intensive upgrading assistance, while students complete regular course work at an appropriate pace and tempo. Employment opportunities following graduation are excellent, or graduates may continue their education to a diploma program.

For more information, please call
Lethbridge Community College at 382-6951



JOB OPPORTUNITY

The **INNER CITY YOUTH HOUSING PROJECT** is presently accepting applications for Part-time and Relief Resident managers. (These positions are live-in, residential settings.)

RESPONSIBILITIES: Maintaining the day to day operations of a home for up to four inner city youths; cooking, cleaning, shopping, budgeting and working with youthwork staff to provide a safe, supportive, home-like atmosphere in which youth can begin to look at their future.

QUALIFICATIONS: Experience in the human services field with emphasis on aboriginal/inner city communities. Must possess excellent problem solving, communication and life skills. An ability to work independently and as a team player, and a strong commitment to youth are necessary. First Aid and CPR are a requirement, a valid driver's licence is an asset.

Please submit resumes to: P.O. Box 1892, Main Post Office, Edmonton, Alberta T5J 2P3

METIS SETTLEMENTS APPEAL TRIBUNAL HEARING OFFICER

Competition No: SS94EWAGE-016-WDSP

NORTHERN ALBERTA - Your good listening/writing skills and your ability to stay neutral during a hearing process will enable you to be a successful Hearing Officer. Responsibilities include dealing with incoming calls and correspondence regarding complaints, disputes or appeals; opening and maintaining appeal files; collecting relevant background information regarding the above on the eight Metis Settlements; and writing contact reports. You will be required to set up and attend hearings, prepare hearing packages, summarize the hearing proceedings, prepare reports and assist in the preparation of decisions for the Appeal Tribunal. Following extensive training and supervision you will be based in various locations in northern Alberta. Extensive travel and varied work hours are a condition of employment. **QUALS:** High School diploma plus considerable progressively responsible experience related to the position. Equivalencies considered. Working knowledge of Cree and a good understanding of Metis culture is desirable. Knowledge of land, membership and oil and gas issues on the Settlements is a definite asset. Note: For further information call Art Looye at 1-800-661-8864 or (403) 422-1541.

Salary Range: \$ 15.08 - \$ 18.56 per hour

Closing Date: Open Until Suitable Candidate is Selected.

Please send an application form or resume quoting competition number to:

Alberta Government Employment Office
4th Floor, Peace Hills Trust Tower
10011 - 109 Street
Edmonton, Alberta
T5J 3S8

Facsimile No: (403) 422-0468



Weekend All Request Show

Send your requests and dedications to:
 Weekend Request Show
 C/O CFWE-FM
 15001-112 Avenue
 Edmonton, Alberta,
 Canada T5M 2V6



All Request NOONER

Call in your requests and dedications weekdays noon to 1:00 pm (Alberta time) (403) 454-2800



Get your event on the air!

Contact Chris Le Sieur:
 (403) 447-2393
 or fax:
 (403) 454-2820

CFWE RADIO SURVEY

The Native Perspective

HELP OUR PROGRAM DIRECTOR

How do you receive CFWE?

- Off Satellite Carrier
 Cable _____

How often do you listen to CFWE?

- Daily Weekly Monthly

Number of hours of listening per week - please estimate.

- under 4 hrs over 10 hrs
 4-10 hrs over 20 hrs

Which programs do you listen to?

(please rate each program 1= poor / 5 = great)

- | | |
|---|-----------|
| <input type="checkbox"/> National News Hour | 1 2 3 4 5 |
| <input type="checkbox"/> Yesterday Once More | 1 2 3 4 5 |
| <input type="checkbox"/> Weekend Request Show | 1 2 3 4 5 |
| <input type="checkbox"/> Beyond the Sunset | 1 2 3 4 5 |
| <input type="checkbox"/> All Request Nooner | 1 2 3 4 5 |
| <input type="checkbox"/> Wake Up Show | 1 2 3 4 5 |
| <input type="checkbox"/> Morning Show | 1 2 3 4 5 |
| <input type="checkbox"/> Midday News | 1 2 3 4 5 |
| <input type="checkbox"/> Afternoon Drive | 1 2 3 4 5 |

What do you like most about CFWE?

What do you like least about CFWE?

Please share some information about yourself.

- Male Female

Are you an Aboriginal person?

- Yes No

Do you speak an Aboriginal language?

- Yes - please list No

Number of people in your household:

- 1 3 5 7
 2 4 6 8+

Education you have received:

- High School
 Trade School
 Community College
 University
 Other _____

Combined household income (optional):

- under \$25,000 \$50,000-\$75,000
 \$25,000-\$50,000 \$75,000 +

Do you purchase products or attend events advertised on CFWE?

That's it! No more questions. Thank you very much for your help, please forward this survey (or a copy) soon. Include your name and address to enter a draw for some great prizes.

COMPLETE THE SURVEY AND SEND IT TO US

TO BE ELIGIBLE FOR SOME GREAT PRIZES PLEASE INCLUDE YOUR NAME AND ADDRESS

Name: _____

Address: _____

City/Town: _____ Province: _____ Postal: _____

MAIL TO: "CFWE SURVEY" 15001-112 Ave. Edmonton, Alberta T5M 2V6

OR FAX TO: "CFWE SURVEY" (403) 454-2820