

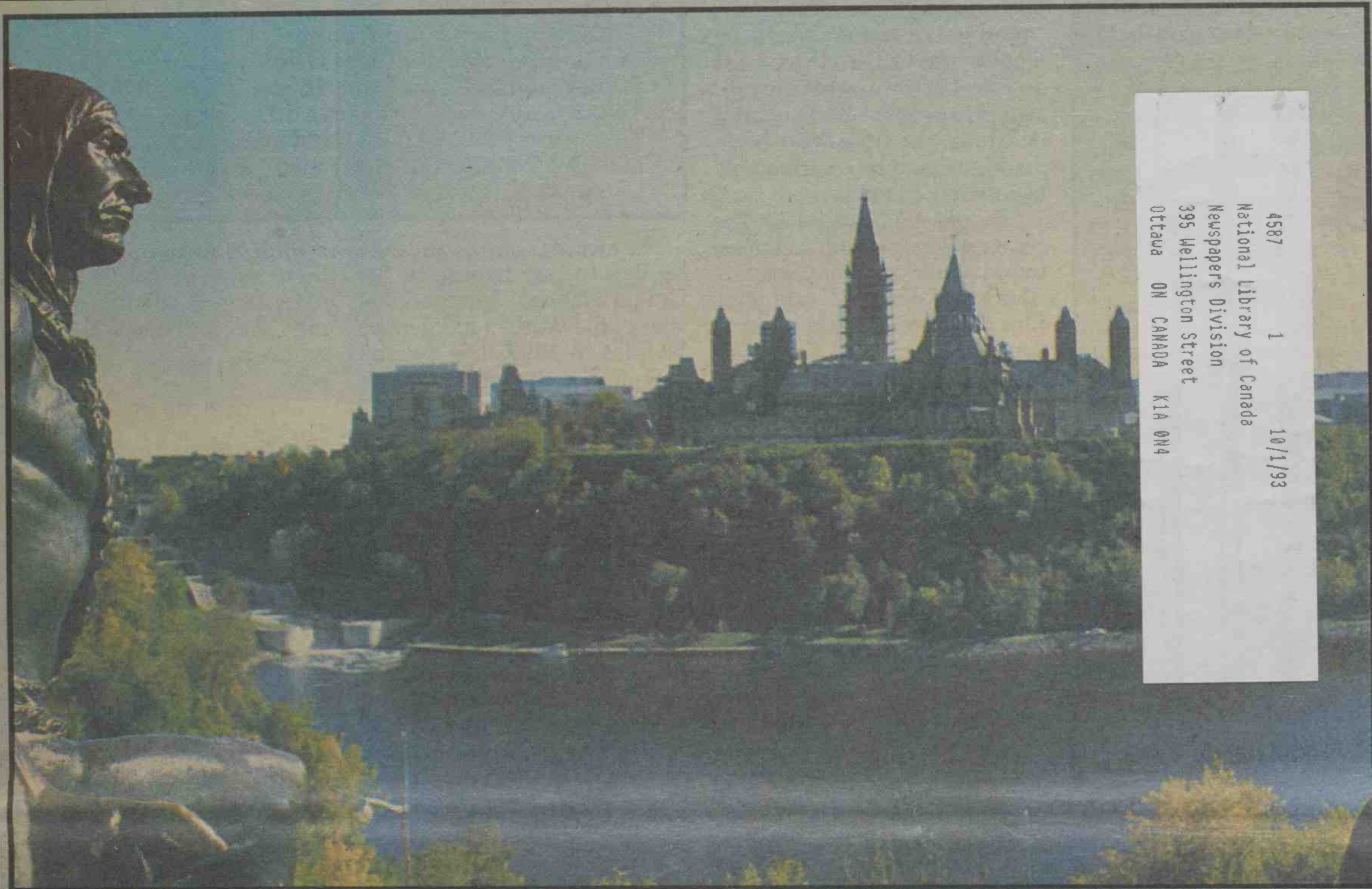
# Wind speaker



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MARTY LOGAN

## Ottawa vista!

Canada's capital city lacks any monument to the country's first people or tribute recognizing Aboriginal achievement and contribution. One group, the Aboriginal Peoples National Arts and Performance Centre Foundation, had proposed that a Native culture centre be built in Ottawa, but that plan was rejected by the National Capital Commission. (See First People panned Page 3.)

# Theatre companies find a home

By Michael Smith  
Windspeaker Correspondent

## WINNIPEG

Native theatre companies in Canada have always had a nomadic existence, performing when and where they could in a wide variety of venues. But two such groups recently found a home and are preparing to set down roots.

For one loonie the Red Roots Theatre and Shakespeare in the Red recently acquired a turn-of-the-century theatre located at 501 Selkirk Ave., in the heart of Winnipeg's Aboriginal community. The building was officially opened under its new name, the Native Performing Arts Centre of Canada, at a press conference on Jan. 9.

The two groups, along with local businessman Bob Checkwitch who donated the building, expressed hope that the theatre would mark a beginning of renewal for the troubled area, known more for its

poverty and street gangs than for cultural pursuits. In a brief ceremony, Checkwitch handed the keys of the building to Monica Marx, Red Roots' artistic director and Michael Lawrenchuk, Shakespeare in the Red's general manager.

Checkwitch had recently purchased the building with another purpose in mind. However, after meeting with members of the two groups last year, he decided to make the donation. With the assistance of a lawyer working pro-bono, the deal was finalized in early January.

An ecstatic Marx said it represented a significant step in the development of Native theatre in Canada. She said she has been deluged with telephone calls from across the country offering congratulations on the acquisition. She said local mainstream theatre companies have been quick to express best wishes and offers of support.

"They've been really great." Lawrenchuk thanked Checkwitch for the gift, stating that it marked an exciting new era for Native theatre in Winnipeg and in Canada.

"Now the challenge before us is to do justice to the spirit of our vision and to the spirit of the

gift." He also said that in the past the local theatre community has made a habit of griping and complaining about lack of resources and opportunities. This has to stop now so they can get on with the task of developing a vital and viable arts centre, said Lawrenchuk.

The importance of this development to Native theatre in Canada cannot be overstated, said Marx. Native people now have more control than they've ever had over the production of shows and encouragement and training of talent.

Contributing to the revitalization of the local community is also an important part of the theatre's mandate. The predominantly Aboriginal neighborhood suffers from high unemployment, crime and many other associated social problems.

"It wasn't a mistake that we are located here," said Marx. "We wanted to be here. This is our home, our community." The theatre can offer local Native youth an alternative to street gangs and an opportunity to become involved in productive and creative activities.

Students from a local high school have already become involved by contributing their time

to help renovate the building. Their efforts were recognized at the opening ceremonies.

The building is in need of extensive repairs, so finding funding and willing volunteers will be the first order of business for the new owners. Time is of the essence, said Marx, since Red Root's first production of the year is scheduled for May. The play, tentatively titled *Annie Mae*, tells the story of a Nova Scotia Native woman who became involved in the U.S. Indian movement during the 1970s and is murdered by persons unknown.

The four-year-old Red Roots company has performed in schools, church basements and jails. It has gained a reputation for telling hard-hitting stories reflecting modern Aboriginal life.

Shakespeare in the Red is a new theatre company formed in July 1996. It was created to present Native productions of the plays of William Shakespeare and to offer a range of training opportunities for Native performers. These include workshops for both established professionals and novice performers.

## WHAT'S INSIDE

### QUOTABLE QUOTE

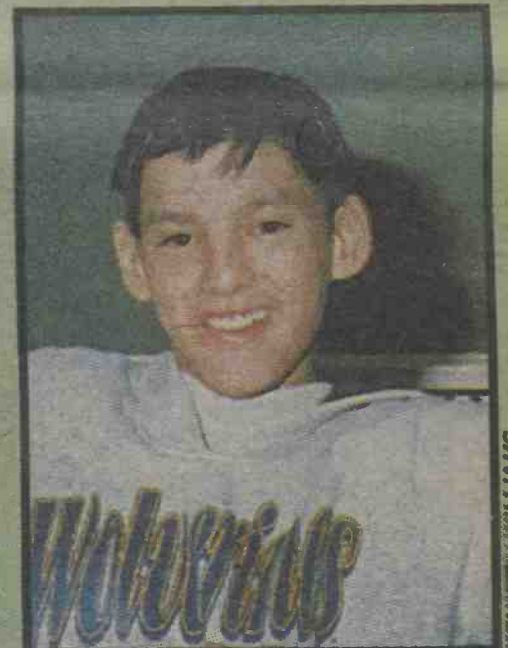
"As Native peoples, we still know the difference between the reality of freedom and the illusion of freedom."

— Entertainer-activist John Trudell

### REALITY CHECK.....11

His involvement with the American Indian Movement in the 1970s led to a lifetime of living with the reputation of being "a dangerous man," but there is more to John Trudell than his days of activism, as writer Jackie Bissley found when she visited him in Los Angeles recently.

### IT CAN BE A LONELY WORLD WHEN YOU CAN'T HEAR.....23



KENNETH WILLIAMS

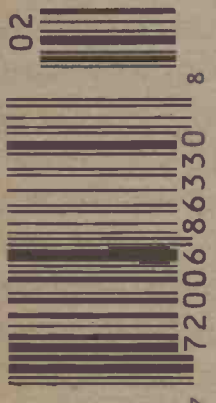
Alberta's School for the Deaf works to help hard of hearing and profoundly deaf students from Canada's remote communities get an education, something that would be difficult in an environment not suited to the hearing impaired. Aboriginal children at the school tell reporter Kenneth Williams how learning has become easier now that they communicate in American Sign Language.

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## AD DEADLINES

The advertising deadline for the MARCH 1997 issue is Thursday, FEBRUARY 13, 1997.



## NATION IN BRIEF

## Water and sewage project funded

Temagami First Nation in Ontario will benefit from a \$3.5 million water and sewage project, currently in the planning stages. Indian Affairs made the announcement Jan. 14 that funding for the project was approved. Construction is to begin in the summer of this year and is expected to be completed in October 1997. It is anticipated the new services will help improve the health and living conditions of Temagami First Nation residents. "Our hope is that this project will alleviate some of the health issues of our people," said Temagami Chief James Twain. "For years we have been using the lake for our drinking water, and it has been good to us. But recently the lake has become contaminated. This project will be good for our community and our people." Temagami is situated on the Bear Island Indian Reserve No. 1 on Lake Temagami, 70 km north of Sturgeon Falls.

## Exploration licences issued

Two new oil and gas exploration licences for the Mackenzie Delta region in the Northwest Territories have been issued by Indian and Northern Affairs. Husky Oil Operations, as operator, and Gulf Canada Resources Limited will receive the licences in exchange for the surrender of 21 former exploration permits in the Cape Bathurst region of the Northwest Territories. Cape Bathurst is part of the land for which the Inuvialuit received title, including minerals, under the Inuvialuit Final Agreement in 1984. The arrangement with Husky and Gulf will mean terms of the final agreement will be met. "We are pleased that this exchange of oil and gas exploration permits has been concluded," said Nellie Cournoyea, chair of the Inuvialuit Regional Corporation. "Since a 1972 land use moratorium secured the sensitive caribou calving areas on Cape Bathurst peninsula, this exchange will provide both Husky Oil and Gulf Canada with a new opportunity to explore for oil and gas reserves within the Inuvialuit settlement region. It is hoped that the resulting activities will provide both employment and business opportunities for the Inuvialuit."

## CUSO appoints rights coordinator

Darla French, a member of the Chippewa of the Thames First Nation, near London, Ont. has been appointed Aboriginal Rights Network Coordinator for CUSO, a Canadian international development organization best known for sending Canadians on placements in the developing world. CUSO's two main focuses are creating sustainable economic alternatives and ensuring the cultural survival of Aboriginal peoples. French's responsibilities will deal primarily with the latter focus. She will split her time between working for CUSO and for her own band. Her CUSO duties entail developing programs which strengthen global partnerships among and between First Nations, Indigenous and Non-Native communities and peoples struggling to defend their rights worldwide. This includes reporting on Aboriginal rights activities in other regions of Canada, sharing information of mutual concern, fundraising and learning about issues of importance to Indigenous people worldwide.

## Funding provided for youth conference

Indian Affairs announced its intention to fund part of the March 1997 Aboriginal Youth Conference to be held in Winnipeg. Elijah Harper, Member of Parliament for Churchill, is spearheading the creation of the conference. "The leaders of our Aboriginal community are extending our hands to our youth," said Harper. "We want to work with them on a vision for our future, because they are our future. We want to share with them our vision for our peoples' future, but we also want to hear their vision of that future, and what part they see themselves taking." The conference will provide a forum where positive options can be explored and where private sector businesses can be invited to become involved in providing employment and training opportunities for Aboriginal youth.

## Algonquins expand blockade, halt all logging

The Algonquins of Barriere Lake of Quebec have expanded their blockade of loggers on their territory and ordered all forestry companies cutting La Verendrye Park to stop their activities "until the Trilateral Agreement is put back in good standing." The foresters were also advised to put pressure on the federal Minister of Indian Affairs, Ron Irwin, and the Quebec Minister Responsible for Natural Resources and Aboriginal Affairs, Guy Chevrette, to speed up the resolution of the whole matter and return to the management of the region's natural resources through the Trilateral Agreement process. Algonquin Chief Harry Wawatie said the Algonquins have been denied a voice for a full year in the management of their traditional land and their own affairs, since a "callous" decision by Irwin to not recognize the traditional leadership of the community. "People have no food and no money to buy anything for the children. While your accountants may be worried about your profit-margin, our community is worried about whether or not we are going to survive," wrote Wawatie to the forest companies.

## Calgary hosts awards

By Kenneth Williams  
Windspeaker Staff Writer

CALGARY

The National Aboriginal Achievement Awards were created to present a positive image of Aboriginal people to themselves and to the rest of Canada.

This year, the fourth annual awards will be presented at Calgary's Southern Alberta Jubilee Auditorium on Feb. 7.

The gala ceremony will be taped by the CBC and broadcast on Feb. 13. The awards are presented to people of Indian, Inuit or Métis heritage who have made outstanding contributions in a variety of fields.

"The NAAA have quickly become an empowering and positive symbol for all of Canada's Aboriginal peoples," said John Kim Bell, founder and chair of the awards and the Canadian Native Arts Foundation. The awards "have helped build a bridge of understanding between Aboriginal peoples and other Canadians by showcasing the best of who we are in the Aboriginal world."

The Canadian Imperial Bank of Commerce is the leading corporate sponsor of the event.

"It's going to be a very special event and we're all looking forward to it. We understand that John Kim puts on quite a production," said the bank spokesman Tyra Henschel.

## Blueprint career fair will spark brighter future for students

By Kenneth Williams  
Windspeaker Staff Writer

CALGARY

*Blueprint for the Future* is an Aboriginal youth career fair operated in conjunction with the National Aboriginal Achievement Awards. The second annual fair will be held in Calgary on Feb. 5 and 6. Last year's fair was held in Winnipeg.

Mohawk composer and conductor John Kim Bell is the founder and president of the Canadian Native Arts Foundation, as well as founder and chair of the National Aboriginal Achievement Awards. He created *Blueprint for the Future* to give Aboriginal youth access to career opportunities and planning, as well as an opportunity to meet positive role models.

"Look, there is no one out there who can deny that future employment prospects for Aboriginal youth appear bleak," said Bell. "It is our job, as Aboriginal people, to do all we can to combat this. We have to ensure that students receive practical information on career options, educational requirements and employment trends as the new century approaches."

The reason for combining the career fair and the achievement awards was so the people attending the career fair could have access to the role

## 1997 National Aboriginal Award Recipients:

- Cape Dorset Inuit artist Kiawak Ashoona
- George Berthe, a northern Quebec entrepreneur
- Alberta film and television producer/director Gil Cardinal
- Northern Quebec business leader Chief Billy Diamond
- Chester Cunningham, a justice reform worker from Alberta
- Academic, historian and writer Dr. Olive Dickason
- Academy Award-nominated actor Graham Greene
- Nova Scotia award-winning poet Rita Joe
- Stephen Kakfwi, Northwest Territories Minister of Resources, Wildlife and Economic Development
- Ontario Court of Justice Judge Harry S. LaForme
- Stanley John McKay of Manitoba, the first Aboriginal person to become a Moderator of the United Church of Canada
- Kidney transplant specialist Dr. Martin Gale McLoughlin
- Aboriginal constitutional rights advocate Senator Charlie Watt
- Darren Zack, Pan-Am Games gold medallist

The awards were established by Bell to pay tribute to the United Nations' International Year of the World's Indigenous Peoples in 1993. The awards were first presented in Ottawa in 1994, then Vancouver in 1995 and in Winnipeg last year.

There are 14 recipients chosen by an all-Aboriginal jury in 12 occupational achievement categories, plus a lifetime achievement and a youth achievement category.

"Whether in politics, the law, medicine, academia, the arts or other fields, each member of this group has attained astounding levels of accomplishment," said Bell. "As an Aboriginal person, they make me feel proud and

confident about our future. But these winners are also a credit to the larger Canadian community. They are truly achievers of which all Canadians can feel pride."

The awards gala will be hosted by award-recipient Graham Greene and will include such performers as Tantoo Cardinal, Rebecca Miller, Susan Aglukark, Gordon Tootoosis and Fara Palmer.

There have been 55 award recipients since 1993, including Elijah Harper, provincial court judges Murray Sinclair and Alfred Scow, NHL coach Ted Nolan, and Mary Two-Axe Earley, the late women's rights activist.

models attending the achievement awards.

Participants of the career fair will also hear over 100 presentations from top leaders in all career areas.

The focus of the fair is to promote new career areas for Aboriginal people with a special emphasis on business, finance, entrepreneurship, health and medicine, technology and the sciences, plus the arts, social services, law and education.

The Canadian Imperial Bank of Commerce is the founding corporate supporter for the career fair.

CIBC is excited about hosting the youth conference in Calgary, said bank spokesman Tyra Henschel.

"The whole area of diversity at CIBC is a very important part of who this company is. This is not just a flash in the pan — this is an area that we would like to continue to lend support on an ongoing basis."

"All of our employees and senior executives will be involved and a lot of our employees will be volunteering on site for *Blueprints for the Future*," she said.

More than 1,000 Aboriginal youth attended last year's fair at the Winnipeg Convention Centre. Owing to last year's success, this year's fair will be two days long. *Blueprints* will return to Winnipeg for an encore appearance on April 9.

"I see [the career fair] as a

way of introducing — breaking down barriers if you like — the world of Aboriginal youth and high-power world of Canadian business. Some of Canada's most powerful business leaders will be on hand this year to take part in *Blueprint's* Corporate Leaders' Panel," said Bell. "I'm thrilled *Blueprint* has proved so successful."

"It's only January and I know more than 60 employment positions that will be available as a result of this year's *Blueprints*," said Dr. Judy New Bell, director of the career fair. "By the time we finish up in Winnipeg, our numbers will much higher."

There will be 20 speakers representing diverse career areas making presentations every hour of each day of the conference. Aboriginal youth can attend various presentations throughout the day to increase their awareness of potential careers.

"There will be workshops on everything from becoming an airline pilot to becoming a zoologist. We're talking about providing the spark that could lead to a new whole generation of Aboriginal people taking on careers that are among the most exciting the world has to offer," said Bell. "We're hoping to spark an interest and drive that will lead to good, solid career choices being made by Aboriginal students."

## Numl

## But Ram

By Roberta Avery  
Windspeaker Correspondent

Casino Rama is hoping a snowmobile park at the site will attract some of the thousands of snowmobile riders area trails.

The enclosed parking area opened this week has about 300 machines circling the clock tower. Doug Brener, head of public relations.

"We even have a security check so they can be comfortable and be comfortable," Brener.

The casino is linking an interprovincial snowmobile trail system by a four-kilometre groomed trail.

"It's about access to our customers, I don't see any other casino who will ride your snowmobile the back door," said Brener.

## Racia

## to ope

By R John Hayes  
Windspeaker Staff Writer

SHUBENAU

The Indian Brook First Nation has hired four teachers to go ahead with plans for an alternative school. The latest step in a three-part drama which began last year when the First Nation pulled out of East Hants Rural School after an outbreak of violence directed at students on Nov. 2.

In one of the incidents, a student was taken to hospital for charges were laid on him.

"It wasn't the violence that was the problem, it was the population that was the problem," said Novelle, a communications officer for the Chignecto-Central School Board. "It was one of the 130 Native students at the school."

East Hants had a population of 1,160 at the start of the conflict, which is in Milford, N.S., north of Halifax.

In the days after the incident, most of the Native students at East Hants had returned to school amid assurances they would be vigilant against violence and racism.

About 30 students returned, however, and in a makeshift facility provided by the school board, an arrangement for Christmas break, and were all expected to be integrated places at the start of the new year.

The First Nation has had other ideas. It has made suggestions for television, newspapers and other media. It has requested renegotiated agreements with the school board. The Indian will offer instruction

# Number of casino patrons drops by half

## But Rama is developing plans for a hotel that would boost attendance

By Roberta Avery  
Windspeaker Correspondent

RAMA, Ont.

Casino Rama is hoping a new snowmobile park at the casino will attract some of the thousands of snowmobilers who ride area trails.

The enclosed park which opened this week has space for about 300 machines and there is round the clock security, said Doug Brener, head of Rama public relations.

"We even have a special coat check so they can come inside and be comfortable," said Brener.

The casino is linked with the interprovincial snowmobile trail system by a four kilometre groomed trail.

"It's about accessibility for our customers, I don't know of any other casino where you can ride your snowmobile right to the back door," said Brener.

The number of visitors were down at Casino Rama in December, but it's due to wintry weather in the region, not the opening of Casino Niagara in Niagara Falls, Ont., said Brener.

Crowds at the casino, located at the Chippewas of Rama Reserve near Orillia, Ont. averaged 7,000 to 8,000 people daily through December, down from the highs of 14,000 patrons seen daily during the summer months.

"But we still exceeded our projections, and our projections held during the busy Christmas season," said Brener.

And casino management is taking steps to boost attendance in the winter season.

Plans for the construction of a 350-room family resort hotel at the casino are also being fast-tracked.

"We need a hotel desperately, there are plenty of hotels in Niagara," said Rama Chief Lorraine MacRae. "We feel it's

urgent for us to be able to compete with anything they offer," she said.

Negotiations underway between Rama, Carnival Hotels and the province should be completed in the next few weeks. MacRae hopes construction will begin in the spring with completion before the summer of 1998.

The plan is for the hotel to be attached to the south wall of the casino complex. Plans include an 800 sq. m child care facility and 450 sq. m retail space, said MacRae.

Casino Rama came under criticism when gamblers left children unattended in cars in the parking lot last summer, but the band made a decision not to offer a day care facility with the casino, said MacRae.

"But with a hotel it's a different thing. It will tie in very well," she said. "We want to become a major tourist destination."

Brener was hoping that a pas-

senger train service on a CN freight line from Toronto would be popular with gamblers who didn't want to make the 130 km trip north on the wintry roads. But few casino visitors rode the train and the service was canceled after three months of operation.

MacRae said the priority is to get her people trained so they qualify for senior management jobs at the new hotel. Four band members are presently training at Carnival Hotels in the United States.

"We're working very hard on the training aspect so that we will have the human resources required for the hotel," she said.

Some of the 2,500 staff employed at the Rama casino did get jobs in supervisory positions at Casino Niagara, but MacRae said none of her people went to Niagara.

About 600 of the jobs at Rama went to First Nations people from across Ontario, with about

120 of those positions filled by people from the Rama Reserve.

Though profits are rolling in at Rama, the band has yet to see any benefit, said MacRae.

The province has collected a 20 per cent levy of the casino's gross profit, but the band has no access to its 35 per cent of net profits because a claim to a share of the profits by Métis and Non-status Indians is before the courts.

"It's flowing into a trust fund. We need it, but we can't use it," said MacRae.

Meanwhile the band is carrying the cost of supplying the extra fire and police protection required by the casino.

Also a plan to open a gambling addiction treatment program has had to be put on hold for a lack of funds.

"We have a lot of added expenses. We're hoping this will be settled soon, but we fear it's going to take some time," said MacRae.

# Racial violence prompts band to open on-reserve school

By R John Hayes  
Windspeaker Staff Writer

SHUBENACADIE, N.S.

The Indian Brook First Nation has hired four teachers and has gone ahead with plans to set up an alternative school for 130 members of the band. This is the latest step in a three-month drama which began when the First Nation pulled students out of East Hants Rural High School after an outbreak of race-based violence directed against Native students on Nov. 21, 1996.

In one of the incidents, a student was taken to hospital and charges were laid by the RCMP.

"It wasn't the whole Native population that withdrew in the end," said Novelle Crosby, communications officer for the Chignecto-Central Regional School Board. "It was about 30 of the 130 Native students in the school."

East Hants had a total student population of 1,164 before the start of the conflict. The school is in Milford, N.S., some 50 km north of Halifax.

In the days after the violence, most of the Native students at East Hants had returned to the school amid assurances that staff would be vigilant and intolerant of violence and racist behavior.

About 30 students did not return, however, and were taught in a makeshift facility on the reserve by substitute teachers provided by the school board. That arrangement ended at the Christmas break, and students were all expected to be in their integrated places at the start of the new year.

The First Nation, however, had other ideas. It placed advertisements for teachers in the newspapers and formally requested renegotiation of the tuition agreements with the school board. The Indian Brook school will offer instruction in Grades

7 through 12.

"The band has hired four teachers as of Jan. 13," confirmed Crosby. "They have adopted a curriculum already in use at the Wycocomagh First Nation and are planning to incorporate adults into the student population."

Crosby also confirmed that negotiations are going on between the school board and both Indian Brook and Millbrook First Nations over the funding that the school board receives to teach the Native students.

"We have no further comment on the negotiations," Crosby said, "except to say that the band has a tuition agreement with the school board to supply teachers and education for their students, and that is under negotiation."

Funding for the school is still up in the air, but the band hopes to get some of the \$4,000 per student that it pays to the school board, according to Indian Brook Chief Reginald Maloney. It also plans to approach Indian Affairs for assistance and to contribute money directly from video lottery terminal revenues.

"We had racial problems" at the school for a long time, Maloney said. The November violence merely acted as a catalyst for action.

"We just believe we can do a lot better by having our own school," he said. Few Indian Brook students graduate from high school and most find it difficult to get an education away from their homes.

Instruction on the reserve would also include some instruction in the Mi'kmaq language.

When most students had returned to their classes on Nov. 27 last year, the Hants school issued a statement that read, in part: "Our school is not unique. Violence has become a part of many school cultures as it has become a part of society's culture. In recent days we have

seen the unfortunate impact of violence in our school. As a result of violence we have seen an increase in racial tension. Together we need to create a peaceful school environment in which there is zero tolerance for violence and for racist behaviors including name-calling, harassment, and violent acts."

East Hants has added staff to deal with the issues, which continue to some extent in the large school.

"I think that the students who are here are here because they choose to be here," said John Wheelock, principal at East Hants, of the 100 Native students who have returned. "We needed a break, and now people are looking forward instead of back."

"Obviously something was wrong," he continued. "There were two probably unrelated incidents in one day, and a third carried over from the day before. We are a big school and crowded, and that as well is a contributing factor."

East Hants has tried to develop positive programs to deal with any problems, and has implemented a zero-tolerance policy, which Wheelock said will, he expects, decrease violence because it will deal with confrontations before they can escalate to the point of turning violent.

"There is a perception that these issues pertain to the younger students — those in Grades 7 and 8," he said. "By the older grades the students have learned how to deal with each other in a more acceptable way." Last November's incidents involved students from the two youngest grades at the junior-senior high school.

The school and school board also reached outside the school in an attempt to promote wider harmony in the community, but the First Nation has gone ahead with its own school as its own solution.

# First people panned

By Marty Logan  
Windspeaker Contributor

OTTAWA

The group proposing a Native cultural centre for the nation's capital isn't giving up after its preliminary proposal didn't make the National Capital Commission's short list.

The commission "has told us quite emphatically 'You're out of the process,'" said Ralph Brant, president of the Aboriginal Peoples National Arts and Performance Centre Foundation.

But Brant said the foundation is preparing a response to the commission after having been notified the foundation's proposal wasn't one of five asked to submit a more detailed plan later this year.

The commission, the caretaker of federal lands in the capital, called for proposals to develop prime Ottawa real estate known as the Daly building site. At the corner of Rideau and Wellington streets, the land is across from the majestic Chateau Laurier hotel, one minute from the Rideau Canal and one block from the Parliament Buildings.

The foundation proposed a building that would be a centre of Native cultural and artistic expression and a place where Aboriginal leaders in the capital would meet, said Tim Kehoe, a consultant hired by the group.

The commission knew from earlier conversations the foundation didn't have all the project details in place when it submitted its proposal, but "they could have been a hell of a lot more flexible," Kehoe said in an interview.

"We were quite willing to consider their proposal for the Daly site," said commission spokesperson Diane Dupuis. "Unfortunately, they did

not submit complete information."

The commission asked for projects that would see the site open 14 hours each day, seven days a week, year-round, she said. Each submission was graded in three areas: qualifications and experience, financial capacity and vision.

"We wanted it at no cost to the Canadian taxpayer," Dupuis added.

Five of the eight groups that submitted proposals were asked to submit more detailed plans. Three of these proposals were for hotels, said Kehoe.

"We thought that our proposal would give [the commission] the opportunity to do something. . . would send a sign that Aboriginal people have been and would be something important," said Brant.

The commission's mandate includes improving the image of Ottawa by making it a showcase of Canadian history and culture.

"Our project fit that to a 'T,'" Brant said. "Does a hotel?"

The commission has encouraged the foundation to consider a development on Victoria Island, a site in the Ottawa River five minutes from the Parliament Buildings, but not along the tourist-oriented Confederation Boulevard.

Until a project goes ahead, the Native presence in Ottawa will remain confined largely to museums. And it could include the statue of a Native scout that was recently the focus of a protest from Assembly of First Nations leader Ovide Mercredi.

Jean Larose, an AFN spokesman, said the group is open to including the scout figure in a new monument to Native people.

Larose said the AFN and the commission have exchanged "preliminary letters" about creating a new monument.

Cooperate or tolerate:

Claims commission revisited

By Marty Logan  
Windspeaker Contributor

OTTAWA

First Nations chiefs are in the process of deciding if they should continue to participate in Ottawa's land claims appeal process while they negotiate the creation of an independent body.

The Assembly of First Nations asked chiefs earlier this month if they wanted "to cooperate [with] or just tolerate" the Indian Claims Commission, said Roland Pangowish, the AFN's land rights director.

"As far as I'm concerned the whole thing is a sidetrack process," Pangowish said in an interview. "We want to change the policy and we want an independent body that provides fairness and equity."

Last summer the ICC's five commissioners announced they wouldn't accept new claims because of the federal government's failure to respond to their decisions.

"A permanent independent claims body, one with appropriate power and authority to break impasses and settle land claims in a fair, decisive, and binding manner" is the main recommendation of the ICC's 1995-1996 report.

The commission was created in 1991 by Brian Mulroney's government. Since 1992 the govern-

ment hasn't accepted any ICC decisions that go against Ottawa, reads the ICC report.

"Canada, typically, will respond in a timely and positive manner only when the commission has agreed with the Minister's rejection of the claim or where no substantive recommendations have been made to the parties."

The commission was designed as a temporary body with three objectives: to look at claims rejected by the federal government; to review compensation awarded, and to help mediate disputes between government and First Nations. Its decisions are non-binding.

"Nobody ever viewed the commission as being the answer — that includes the government and the commission," said Harry LaForme, the original commissioner, now an Ontario court justice.

A working group of government and Native representatives was created along with the commission to begin a parallel process of creating an independent body.

The working group expired in 1993 with 12 issues unresolved, said Pangowish, but it began meeting again last year and will soon become a task force. The AFN has received funding to participate in the task force from the Department of Indian and Northern Affairs,

said Pangowish.

The independent body envisioned by the AFN would work in stages. A fact-finder would look into the disputed claim, the next step would be facilitated negotiations, and if that didn't produce agreement, a panel would study the claim. Decisions could be appealed to the federal court.

"We think that would be more cost-effective," Pangowish said.

No one from the ICC or Indian Affairs was available to comment.

Hundreds of claims have been submitted to the federal government for negotiation and as many as 2,000 more are under research, said Pangowish. If they end up at the ICC, "First Nations can't afford it and I don't think governments can afford to do it."

But some chiefs don't support an independent body, said Pangowish, figuring they can negotiate a better deal by going directly to the government.

LaForme doubts the task force will succeed in creating an independent body.

"With the kind of decision-making powers Aboriginal people want, I don't think the realities of the time can accommodate that," he said. "That doesn't mean it shouldn't happen."

Fifty per cent of the ICC's staff of 42 are Aboriginal. Its budget for 1996-97 is \$5.7 million.

Bail release sparks protest

By Jennifer Henderson  
Windspeaker Contributor

THE PAS, Man.

The release on bail of a man charged with the second-degree murder of an Aboriginal woman last April resulted in the gathering of more than 50 people at The Pas Provincial Court House. The man is the son of the town's-sheriff.

People from the communities of Pukatawagan and Moose Lake in northern Manitoba gathered in front of the court house protesting the release of Gerald Wilson Jr., who is charge in connection with the shotgun slaying of his common-law wife, Dorothy Martin.

"We are going to protest out here until they revoke his bail and he is put back into custody," said Karen Harris, protest organizer. "For the justice system to release him on his own recognizance is a total insult to the Aboriginal community," Harris said. "He [allegedly] took a life here and is released," she added.

Battling winds and chilling temperatures, the protesters marched in a circle in front of the court house carrying plac-

ards that demanded justice. They also raised aloft a banner with Martin's picture on it.

Harris said the people were concerned the justice sytem did not serve the Aboriginal community.

She referred to the Sonya Ross case, in which an Aboriginal man was charged with second degree murder but was denied bail.

Rosalie Sinclair travelled from Pukatawagan for the protest because of that injustice.

"Who is the victim here? Gerald Wilson Jr.?" she asked. Sinclair said the issue goes beyond that of Aboriginal, non-Aboriginal. It is a woman's issue, she said.

"Women need to open their voices for justice for women," she said.

The justice system in The Pas has come under heavy criticism before in its treatment of crime against the Aboriginal community. Twenty-five years ago, Helen Betty Osborne, a young Aboriginal woman, was murdered and those involved in the killing were not brought to justice until 16 years later. Then, only one of the accused was jailed.

Windspeaker Classroom Edition

COMING MARCH 1997

Windspeaker's Third Classroom Edition will be published and distributed in March and will again contain information critical to making informed decisions regarding Aboriginal issues. The Classroom Edition will be useful to students of all ages, Aboriginal and non-Aboriginal.

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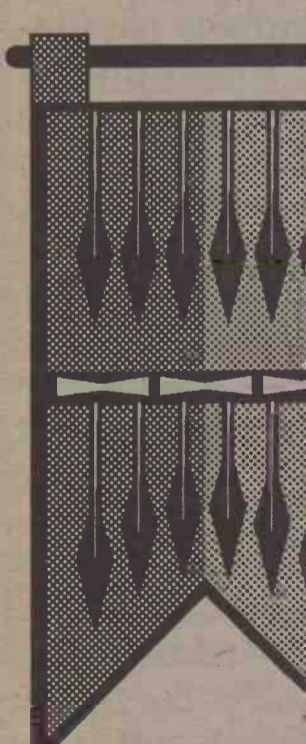
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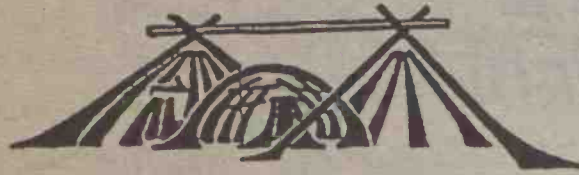


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**Health projects  
receive grants**

By Barb Grinder  
Windspeaker Contributor

STAND OFF, Alta.

Almost \$230,000 has been awarded for seven Native health-care programs through Alberta's Aboriginal Health Strategy Project fund. The programs range from a variety of small AIDS-related projects to a maternal health care program. Four of the seven programs are for community liaison workers, to help bridge the gap between available medical services and off-reserve Native people who need them.

"Natives living on the reserves are often better informed about health care options than those living off the reserves," said Carol Specht, executive director of the Napi Friendship Centre in Pincher Creek. The Centre received a grant from the health strategy fund for \$50,000 a year for three years, toward the hiring of two rural health liaison workers. The program will be run cooperatively between the friendship centre and the Chinook Regional Health Authority.

Specht said the project grew out of a needs identification assessment conducted jointly by Chinook and the friendship centre. The study showed that for the most part, medical and family health counselling services were available in the region, but weren't being fully utilized by Natives living off the area's two major reserves.

In some cases, people just didn't know that services were available, but in even more cases, people were hesitant to seek out the services they needed because of language problems and cultural concerns, Specht said.

"We haven't specifically decided what we'll do under the program, but we'll sit down with our steering committees in the next few weeks to set some specific directions."

Three communities adjacent to the Blood and Peigan Reserves — Pincher Creek, Fort Macleod and Cardston — will be served by the project. A separate steering committee comprised of doctors, dentists, hospital staff, family and addictions counsellors and similar support workers has been appointed in each community.

"We hope to locate one of the liaison workers in our office in Pincher Creek and the other in Cardston, probably at the Chinook Regional Health office," said Specht. "The needs of the three communities may differ a great deal."

Specht is now putting together a prospectus of qualifications and duties for the two positions, prior to placing employment ads. She said the workers will need to have specialized training as community health representatives, which includes licensed nursing skills and some public health knowledge. "They'll also have to speak Blackfoot

*"Natives living on the reserves are often better informed about health care options than those living off the reserves."*

— CAROL SPECHT

and have a good understanding of the Blackfoot culture," she added.

Use of the two offices, and administrative and coordinating support, are part of the \$23,000 a year in-kind donation being made by the friendship centre and the regional health authority toward the project. The liaison services will deal with health-related issues, including hospital follow-ups, chronic disease care, eye exams and dental appointments.

"We'd like to see it extend to counselling services, if possible, especially things like diabetes support groups," Specht said.

Similar liaison programs have been funded by health strategy funds through regional health authorities in Calgary, Hinton, and Grande Prairie. A maternal health education program in Edmonton will receive more than \$42,000 for a one-year initiative to improve the continuity of health care for pregnant and post-natal mothers and their babies.

A \$15,000 grant was also allocated as seed funding for a new Blood Tribe project which would use traditional Blackfoot healing culture to help men who repeatedly abuse their female partners. An additional \$15,000 for the 1996-97 fiscal year has been set aside for Alberta AIDS programs. The money will be used to fund a variety of small projects being run throughout the province.

"Last year we gave out over \$20,000 in small project grants to kick-start local AIDS initiatives," said Susan Smitten, prevention strategies coordinator for the provincial AIDS program. Seventeen of the 20 projects funded were for Aboriginal communities, she explained, so when their overall budget was cut they had to look for other ways of raising money. The health strategy funding allowed them to reallocate the money already set aside for Aboriginal projects, to other AIDS-related initiatives in the province.

The Aboriginal AIDS initiatives funded include publication of a brochure in Cree — *The Facts About AIDS* — production of a video for Aboriginal youth on AIDS, and a variety of training programs for Native AIDS counsellors.

# Alberta should put people before profit

The Swan Hills sit in central northern Alberta, and water from the hills flows down through the traditional and reserve lands of a dozen or so First Nations. In the centre of the Swan Hills is the misleadingly renamed Swan Hills Treatment Centre, a hazardous waste treatment centre (as it used to be called).

Two weeks ago, the *Edmonton Sun's* editorial cartoonist pictured the centre's early warning system as a tortoise carrying a sign reading "run for your life." Sadly, it's too true of the provincial government's attitude.

On Jan. 15, after we'd lost track of the number of leaks and spills, the government slapped an order on Chem-Security and Bovar Inc. under the Environmental Protection and Enhancement Act. It requires the companies to "conduct a comprehensive inventory of PCB, dioxin and furan sources from the plant" before Feb. 18. By June, they need to provide an analysis of "all potential adverse impacts to air, soil, surface water, groundwater, vegetation and wildlife."

This is what's wrong with this scenario: First, that it takes spill after spill after spill for the provincial government to do anything is a travesty.

Second, all they've told the companies to do is: one — find out what dangerous stuff they have, and two — find out what it might do to the area around the plant. Hazardous waste has been trucked in and incinerated in the Swan Hills for more than a decade. They're only checking this out now?

Finally, there was something left off that list. Animals, plants, water, air, soil were mentioned. Not people.

Alberta Health has asked that a "human health assessment" be done, and so it will be. But what about the people who have eaten deer and fish from the area, drank the water, breathed the air.

The attitude of the government of Alberta on the Swan Hills pollution fiasco — as with forestry, mining and the untouchable oil and gas industries — also needs to be investigated. Such a cavalier lack of concern for people is deplorable. A healthy bottom line only matters when there are healthy people to enjoy it.



## Critic offers 'equality' solution

### GUEST COLUMN

By Garry Breitkreuz, MP  
Ref. - Yorkton-Melville, Sask.

For two years I lived on an Indian reserve in northern Saskatchewan while serving as the principal of the local school. I saw the damage done by paternalistic Aboriginal policies, and that's why I was so disappointed by the recently released Royal Commission on Aboriginal Peoples. It is truly unfortunate that so much work, so much time, and so much money went into proposing more of the same treatment and more of the same misery. The commission's so-called "solutions" offer only false hopes to Native and non-Natives, and will only serve to divide us further rather than unite us under the proud title: Canadians.

Aboriginal people are offered the false hope that they can continue to receive special status and treatment based on their race. Non-Natives are offered the false hope that this fatally flawed approach will bring an end to dismal social conditions in Aboriginal communities.

The report urges a separate Aboriginal parliament; five new acts of Parliament, more money, dual citizenship; recognition of 50 to 60 Aboriginal Nations; more money; a land base for Metis people; renewal of old treaties; negotiation of new treaties; more money; more commissions; more public inquiries; more reports and still more money. They recommended the government spend another \$2 billion a year on top of the \$13 billion a year already spent on Aboriginal people and programs.

My own calculations are that the federal government spends approximately \$61,300 a year per

household for Indians living on-reserve and provincial governments spend about \$46,600 a year per household for Aboriginal people living off-reserve.

We desperately need to consider new approaches, instead of throwing more money at the problem.

Equality has not been tried in Canada. Here are some of the crucial steps we need to take towards this goal:

- The Indian Act must be repealed and replaced with legislation that will move us closer to true equality. Maybe we should call it the "Equality for Indians Act."

- We need to agree on a definition of self-government. I believe the majority of Canadians, including grassroots Indian people, will support Aboriginal self-government as long as the federal government's relationship with Indian reserves is similar to the relationship between provinces and municipalities. Most of Canada's Aboriginal people (about 500,000) already live in municipalities under provincial jurisdiction. The federal government retains responsibility for about 350,000 Treaty Indians currently living on reserves or Crown land across Canada. I believe Treaty Indians deserve the same rights and freedoms and should share the same duties and responsibilities enjoyed by municipal residents across Canada.

- For self-government to work, Canadian law, including the Charter of Rights and Freedoms, must apply equally to Aboriginal people and Indian governments.

- Local Indian governments will never be truly democratic nor financially accountable until, and unless, a normal local government-to-taxpayer relationship is established. The federal government must make treaty entitlements payable, in part, directly to individual Treaty Indians living on-reserve. The local

band administration could then establish a local tax system to pay for the local services. Government payments for welfare and housing could easily be transferred in this manner. All treaty entitlements and benefits should be considered a taxable benefit in accordance with the Income Tax Act. Every Treaty Indian should pay income taxes, excise taxes and the GST just like every other Canadian.

- Every Treaty Indian entitled to compensation, benefits, or services promised by treaty should have the choice of receiving those entitlements directly from the federal government or through their local Indian government and should be able to exercise this option at any time.

- Both the federal government and the Indians should fully honor the commitments they made to each other in the treaties. Land claim settlements should be negotiated publicly, should outline specific terms, should be final, should conclude within a specific time frame and should be affordable to Canada and the provinces. All reserve or settlement lands should remain part of a sovereign Canada. Public disclosure of the value and extent of all land claims should be the first step in addressing Indian land claims. For the equality alternative to work, every treaty Indian entitled to land under the formula articulated in each treaty should have the choice of taking personal possession of their property or have their land held in common and administered by the local Indian government.

- Finally, any Treaty Indian who wishes to permanently move off the reserve should have the option to negotiate with the government a compensation package to help with the transition to a job and a new life living off-reserve. This compensation package should constitute a fair exchange for treaty entitlements.

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# Plea

Dear Editor:  
I'm a member of the proud nation of... was once proud of... and where I live... one of the lost of compulsive gamblers... I once felt very myself, until another took over. It cre during the past and without any took over my life... ber my world, which was great, came down on me.  
I considered myself winning the odd thought about how only the high of... Now when I sit and what I lost both precious moments

# Ricke

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# Reade

Dear Editor:  
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# Plea sent out to problem gamblers

Dear Editor:

I'm a member of the Sturgeon Lake First Nation, a proud nation of people. I too was once proud of who I am and where I live. Today I am one of the lost ones. I am a compulsive gambler.

I once felt very good about myself, until another sickness took over. It crept over me during the past three years and without any warning it took over my life. In December my world, which I thought was great, came crashing down on me.

I considered myself lucky for winning the odd time. I never thought about how much I lost, only the high of my winnings. Now when I sit and think of all what I lost, both in time and precious moments with my

children, it makes me weep so deeply in my heart.

My gambling totally swallowed me. I gambled my paycheque. With Christmas so near, I was feeling the money pinch. I did not have enough to cover Christmas, my bills and my family's needs. How was I suppose to cover everything with what I make?

So I turned to the video lottery machines. I won! I was lucky, or so I thought! The more I won the more I wanted. No end to my need and greed. The machine totally took over my sense and sensibility. I never once remembered all the things I wanted to pay for. Never once remembered my family's needs. I thought of nothing but the machine and what it was going to hit next?

Hot, sweating, feeling sick to my stomach and hungry because I didn't even stop to feed myself. Unable to breathe, I was literally sick. I slowly lost my paycheque and my winnings. As I neared the end of my funds I asked, "Please let me win." No one heard my cry, especially the machines. They don't care.

They don't give back what they take. They take and take until all your money's gone. They steal your pride, self-esteem and, because of them, you turn into a liar, cheat, sickly, and some people even steal. Steal from family and loved ones.

I was feeling so low and so down about what I did I contemplated suicide. Then I remembered, I have people I love so much and who love me

and suicide is a cowardly way out, an easy way for me, but could have been heartbreaking for all who knew me. It was then my pride kicked in. I lowered my guard and let others help. It was so hard to do, to let someone help me.

I decided to stand and fight, fight for my life, for my loved ones, but above all, for myself because life is worth living. The winter sunrises are beautiful with all their color. The glistening snow shines like diamonds. With all this on Mother Earth, I am rich. I'm alive and I am going to fight with what little strength I have. I will pray to the Creator each day and give thanks for another chance at life. One day I will again be strong and proud.

Before you get too far, turn back, stop. Stop now, right now. Not after this next spin or after this or maybe tomorrow. Maybe in the New Year. Look at what's happening to you, to your family, friends. Look at all your mounting debts, bills, I.O.U.'s pawning, stealing. The loss of time with those who matter to you or for yourself. Children are the big losers of this game. They go without proper food, suffer in the cold because of no decent winter clothes. Maybe no visit from Santa. You feel sick about it. How do you think the children feel? Please wake up from this bad dream. I've been there and it's a terrible empty feeling. STOP.

Truly,  
Barb Goodswimmer

# Rickety ladder hampers Native climb to success

Dear Editor:

This summer I went home to the city where I grew up to see family and look around. What I saw was much of the same disturbing picture, slightly altered to fit the socially and politically correct frame of the late '90s.

Marginal steps have been taken in the areas of housing, justice, employment and education. I did a small investigation to see what employment opportunities were available to Natives in my home town. What I

found was slightly humiliating.

Transit, fire and police departments were virtually devoid of Natives. One stood a better chance of being employed were they of any other ethnic origin other than Native. To be sure, some employment was being filled by Natives. This was classed as "permanent full-time seasonal," marginal work on the periphery.

The young lady I talked with commiserated with me, for she knew all too well about discrimi-

nation. She was a woman, not to mention white. Not to take anything away from this young lady for, no doubt, she had hurdles to jump, but when put into perspective, her hurdles were set low. My grandfather and father were seasonal workers, this was their lot as it was for many other Native men.

Modern day serfs and peons, of which I am one, is what society has reduced us to. What is it that makes white society so contemptuous of Natives that when

we attempt to climb the employment economic ladder, we are given one that is shoddy and held together by duct tape?

When that young white lady talked of knowing discrimination I was amused, knowing that were she to walk in any Native's shoes she would have been crushed completely. The extremes we have to endure to live and survive are ludicrous considering the advantaged and morally corrupt society that denies us at every turn.

The only reason this letter came to be was that I saw my life being replayed through the lives of nieces and nephews. Another generation is being crushed by the lie of equality in a free society.

I take a measure of responsibility for not trying hard enough to break the foul-smelling barrier of racial discrimination to the extent of not being a more active, visible role model.

Dennis A. Maurice  
Vancouver

# Reader calls on others to contribute to joke book

Dear Editor:

My name is Barry W. LeMaigre and I'm a member of the Clearwater Dene Nation from Lac LaLoche, Saskatchewan.

One of my long-term goals is to become a successful

writer, and I've been entertaining the idea of compiling a variety of jokes and humorous stories as told by respected Elders throughout Canada.

I feel that the stories and jokes should be published as

they have been told or written in the way that an Elder would share them. It is also best that I receive a brief biography about any of the contributors, information such as: full name, address, member of First Nation, and even a pic-

ture if possible.

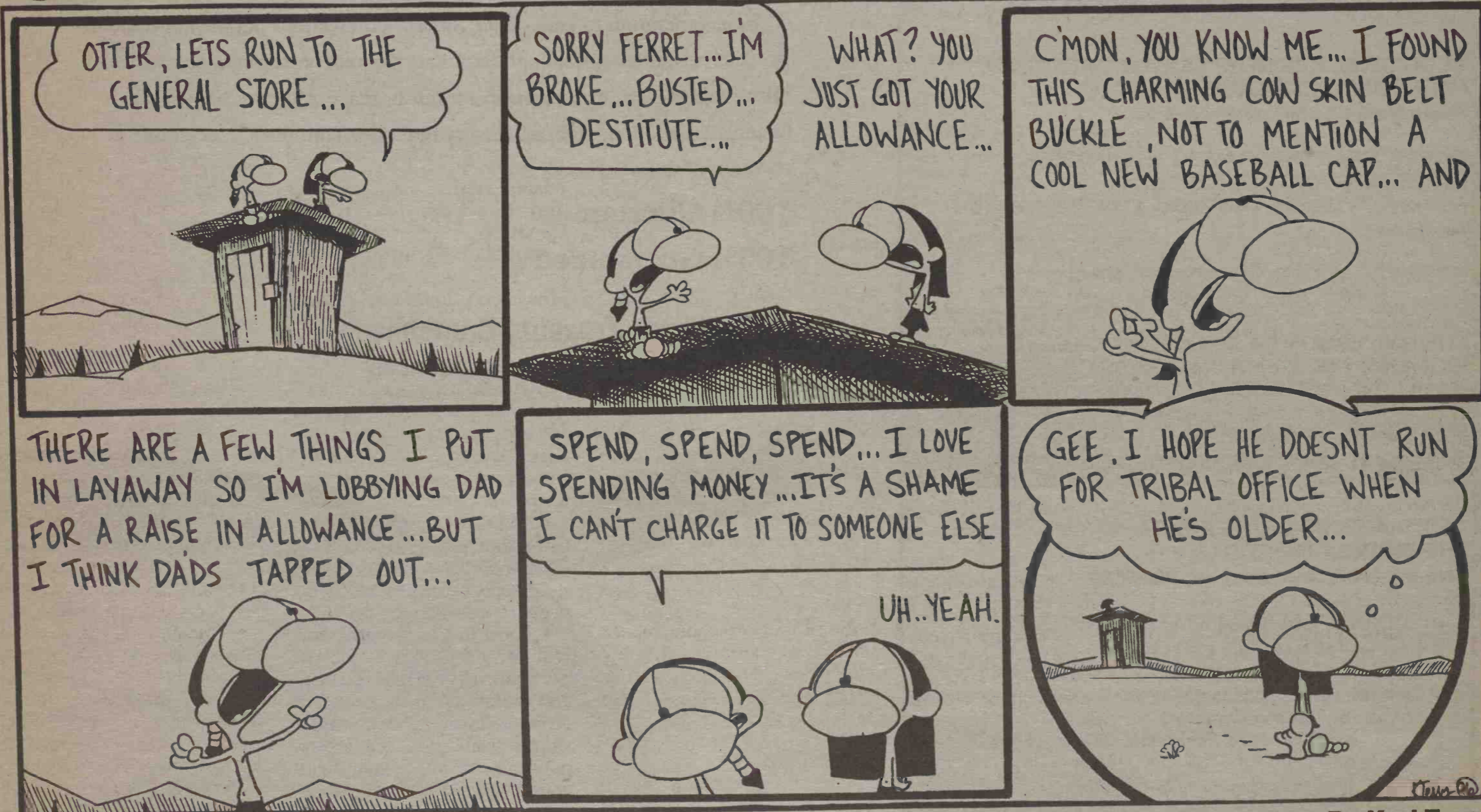
Please bear in mind that I'm attempting to capture the type of material that is not only humorous, but also shares a moral or an important message.

At this point I would like to extend my appreciation to all

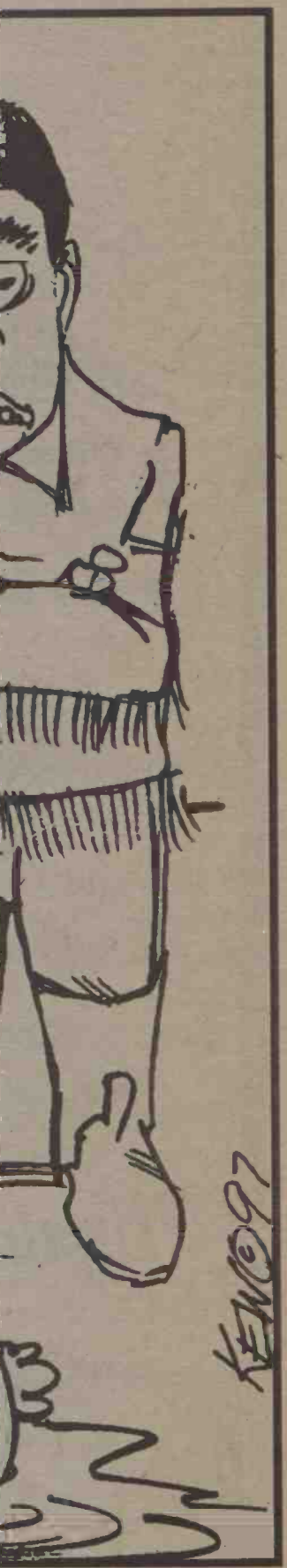
who may read this, and I also thank the Creator for allowing me to be relative of a great nation.

All My Relations  
B.W. "Bear" LeMaigre  
P.O. Box 4104  
Whitehorse, YT Y1A 3S9

# OTTER



By Karl Terry



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# Samis protest cultural violations in Scandinavia

By R John Hayes  
Windspeaker Staff Writer

ROVANIEMI, Finland

Aboriginal organizations from Norway, Sweden and Finland united last month in a two-day protest against the widespread misuse of Sami cultural symbols. Samis are often stereotyped as the comical helpers of Santa Claus or, even more negatively, as drunken fools or jesters. Many products sold in Scandinavia as "of authentic Sami make" are actually made in the Third World.

Participants from the three countries were joined on Dec. 16 and 17 in Rovaniemi, the major centre of northern Finland, located about 750 km north of Helsinki, by representatives of the youth organizations Davvi Nuorra, Saminuorra and Suoma Sami Nuorat. They gathered to draw attention to the cultural violations at the airport, meeting tourists planning to visit the theme parks at Nappapiri, which is home to shopping malls and tourist attractions including the Santa Claus Themepark. Rovaniemi is at a similar latitude to Pangnirtung, N.W.T., and Old Crow, Yukon.

"There were participants from all over northern Scandinavia," said Anders Forsgren, a member of Saminuorra and a participant in the protest day. "The basic reason for the protest was the blatant and insensitive use of Sami culture by the Finnish tourist industry."

The Sami are the traditional

Native inhabitants of Lapland, which stretches across northern Norway, Sweden and Finland eastward into Russia. In addition to pressures on the Indigenous culture, there is pressure to change traditional Sami ways of life to conform with the cultural expectations of the dominant peoples in the Scandinavian cultures. Sami use of Reindeer is especially threatened.

"Samis have very little support from the majority population," Forsgren said. "In fact, most [people] that live in the Sami core area are more or less hostile. The exception to this norm are usually scholars and a few journalists, but once again they aren't originally from the area. The only group that might qualify as a Sami support group — the 'Fourth World Association' — is heavily infiltrated by new agers."

In spite of that, the event attracted more than 50 protesters to Rovaniemi, all of whom were from the South, Pite, North, Sea and Skolt Sami cultures. They were able to distribute more than 2,500 English-language brochures to international tourists and an uncounted number of brochures in Finnish and German. The initial reaction was one of success, but organizers were shocked by the backlash.

"Initially, the reaction was positive or at least neutral," Forsgren said. "This changed however and the articles and 'letters to the editor' in various Finnish newspapers were actually quite hostile from Tuesday [Dec. 17] onward. I'm shocked

that some of the comments by Sami adversaries could be published in a civilized country."

The exposure of the merchandising practices of the tourism industry and the overall situation is still encouraging, Forsgren said. And Sami organizations have been activated by the protest and have developed some limited contacts with First Nations from around the world, many of whom are also facing similar problems.

"In the forthcoming months we will do our best to inform and put some pressure on these issues, perhaps in conjunction with some upcoming contacts we're going to have with [European Union] representatives," he said. "The invitation to participate didn't reach as many people as we would have liked, and also one wishes that we'd had better contacts with other Native organizations beforehand."

Sami representatives will try to build on the protest's successes, and they meet with representatives from Finland's tourism industry, who have invited the Suoma Sami Nuorat to meet with them.

"This is an ongoing process that certainly doesn't end with this protest," Forsgren said. In his opinion, meetings with the industry are a good thing, "yet personally I'm somewhat pessimistic. It's quite possible that some changes will be made, but I expect them to be minor."

There's already talk, however, about a second protest, which will include those who weren't able to attend the first one.

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By Drew Hayden  
Windspeaker C

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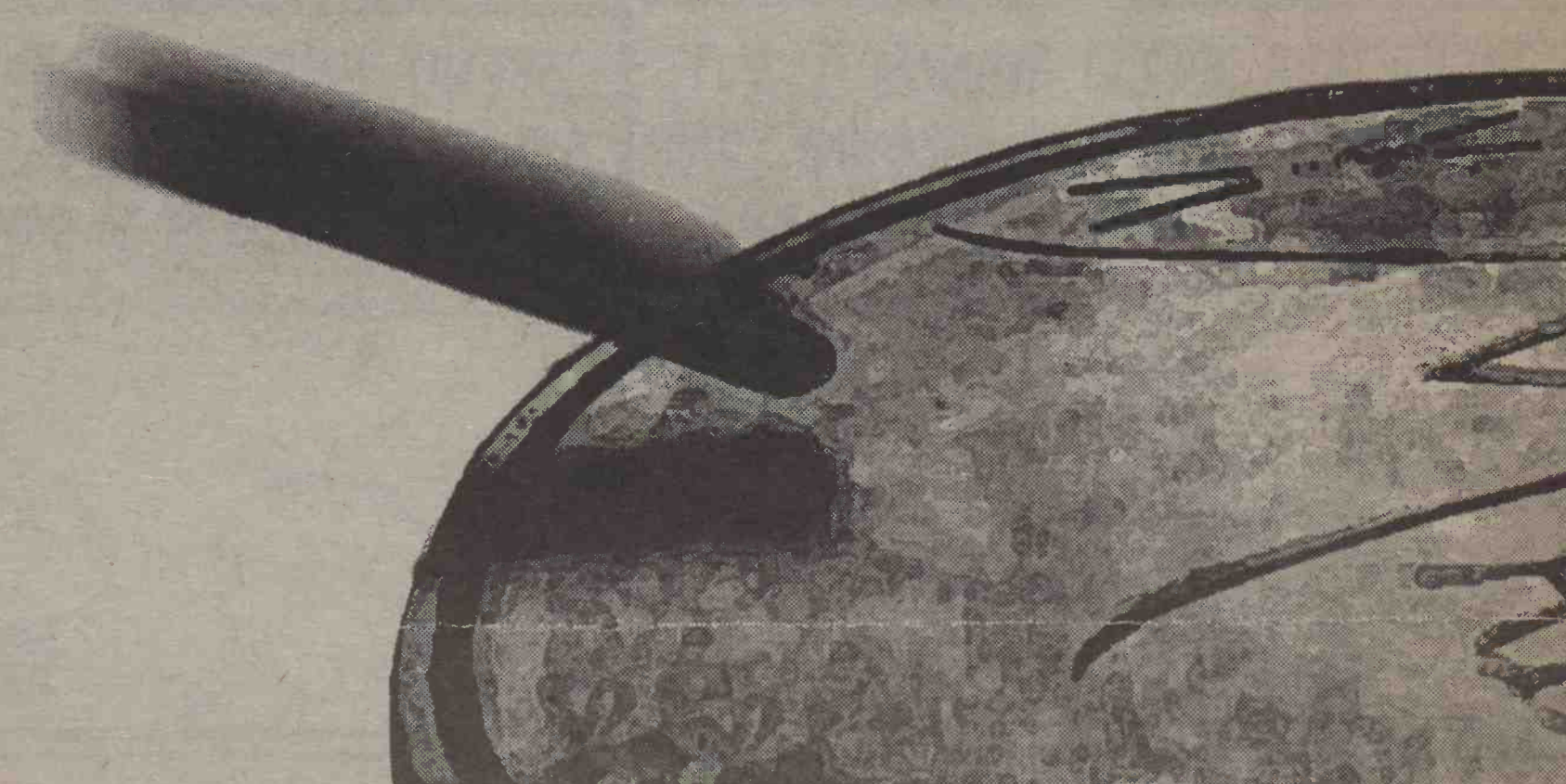
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# THE BEST OF THE BEST IN NATIVE ARTS

(PART 1)

By Drew Hayden Taylor  
Windspeaker Columnist

Walk into any big box bookstore these days and chances are you'll find row upon row of books quarantined under "Native peoples" or "First Nations" or some such label. Too many of those books could cure insomnia.

How to choose among the good, the bad, and the paternalistic? Here's a highly arbitrary guide to what some Native cultural activists see as the best of what's available, not only in books, but in all the categories of artistic endeavor.

Order of appearance does not indicate order of preference. It was tough enough limiting each category to five.

## MOST INFLUENTIAL NATIVE ARTISTS

As chosen by Tom Hill, curator of the Woodlands Cultural Centre located in Brantford, Ont.

**Norval Morrisseau:** An Ojibway artist who was first to break through the Canadian professional white-art barrier in the 1960s with his inventive translation of Ojibway pictographs, thus creating a whole new school of art known as the Woodland School of over 60 avid practitioners.

**Daphne Odjig:** The first artist to integrate European modernism with the Ojibwe Woodland School. She created a renewed personal vision that synthesized Native values and contemporary experience. Through her teachings, she was also responsible for the revitalization movement in the Ojibway culture on Manitoulin Island in Ontario.

**Joe Jacobs:** A self-taught Iroquoian stone carver, Jacobs, through his realistic imagery introduced the Iroquoian narrative to a contemporary art form and changed a primarily tourist craft tradition to high art.

**Bill Reid:** Credited with restoring Northwest Coast artistic traditions, Reid bridged traditional culture and the mainstream of 20th century art. His emphasis on individualism while working within Haida conventions put First Nations art into the post-modern dialogue.

**Robert Houle:** Artist, curator, educator, and theorist, Houle was one of the first artists to articulate and challenge the definition of "Indian Art" and opened the door for a generation of younger artists to be a part of the post modern discourse.

## BEST BOOKS BY NATIVE AUTHORS

As chosen by Paul Seesequasis, founder and publisher of Seventh Generation Books.

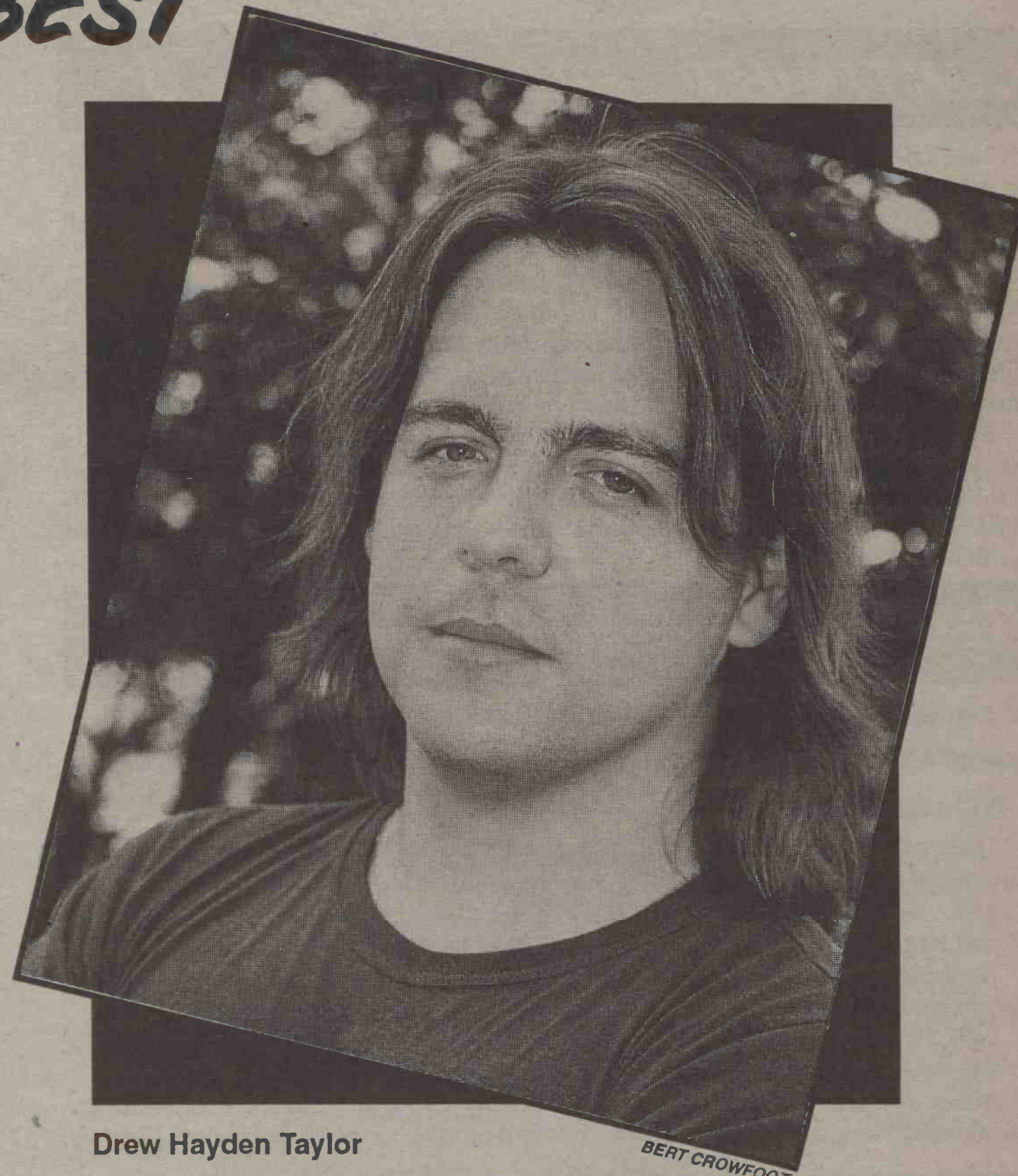
**Half-breed,** by Maria Campbell (McClelland & Stewart). Maria Campbell is known as the kokum (grandmother) for the extended family of Canadian Native writers. *Half-breed* is justifiably required reading on nearly every Native literature course in the universe, but it's more than just an autobiography from Campbell, a Métis writer and activist from northern Saskatchewan. It's about how life and stories intertwine to create art. There is pain, hatred, and racism in *Half-breed*, but there is also humor, perseverance and a woman's strength, and 25 years later, this ground-breaking autobiography still moves.

**Love Medicine,** by Louise Erdrich (HarperPerennial). Louise Erdrich, of Chippewa and German-American descent, is probably the best-selling Native author writing today. And while she has written four novels based on the Kashpaws, Lamartines and Nanapush's, the first, *Love Medicine*, is still the best. *Love Medicine's* strength is not just that it's well-written, but also that it's about one Native American community and the day-to-day lives of the people there. Erdrich wrote a much better book than the dozens of bad books out there that purport to tell the "bigger picture" about the Native people. And, best-of-all, it's cliché-free.

**One Good Story, That One,** by Thomas King (HarperPerennial). This one is about Tom King. Him some writer, dat one. He go west and gets lots of stories. Good one, funny ones. Just read dat one bout the Coyote going west or dat mountie, Corporal Sterling, and dem Indians in da motel room. Sure is some good stories in there. Good coyote stores here and even ah-dam and Eve get in on the act, a bit late though. My uncle told stories like dis and made everyone laff. He was some coyote. I tink Tom King may be one too.

**Our Grandmothers' Lives As Told In Their Own Words,** edited and translated by Freda Ahenakew and H.C. Wolfart (Fifth House publishers). This bilingual (English and Plains Cree) collection of reminiscences and stories by Elder Cree women may seem out of place on this list, but there's a reason this book is here. By the next century it is commonly perceived that only three Native languages — Cree, Ojibway and Inuktitut — have a chance to survive as living languages in Canada. With each disappearance of an Indigenous language, and dozens are currently vanishing, there is a corresponding, irreplaceable loss of a whole way of thinking, defining and articulating life as Native people. Professor Freda Ahenakew is one of those valiant few fighting to preserve our languages. We need more like her.

**First Indian On The Moon,** by Sherman Alexie (Hanging Loose Press). I like Sherman Alexie because he's young, super-talented, and makes it funky-n-cool to be Indian. A Spokane/Coeur d'Alene from Washington State, *First Indian* is one of his earlier books. He's just done his first big novel, *Reservation Blues*, but



Drew Hayden Taylor

BERT CROWFOOT

I have a preference for his early stuff. The cover of this one says it all: an Indian girl in jeans leans against a hot, red Mustang parked on the moon, in the sky is a "full earth", and at her feet is an American flag that she's just driven over.

There are at least a dozen other writers who could (should) have been on this list, and if I did one next week they just might be. These include Jeanette Armstrong, Lee Maracle, (the late) Lorne Simon, Simon Ortiz, Linda Hogan, Greg Sarris, N. Scott Momaday, Beatrice Culleton-Mosionier and James Welch.

## BEST OF THE BEST NATIVE POETS

As chosen by Greg Young-Ing, publisher, Theytus Press.

**Joy Harjo:** (Number 1, numero uno, the best, the word maestro.) Attributes: ability to express "harsh" images in a soft, beautiful manner; tasteful use of repetition; circular rhythm patterns; dreamy and ethereal imagery drawn from contemporary life experiences; lines like "But come here, fear I am alive and you are so afraid of dying."

**Jeannette Armstrong:** Attributes: mastery of virtually all genres of verse: ability of blending the traditional and contemporary; wide range from simple to highly complex, both in thinking and style; lines like "I silent, listening by dying grasses, began hearing at dawn."

**Armand Ruffo:** Attributes: mastery of wide range of techniques; particularly innovative use of line breaks; ability to bring reader into poem; ability to express experiences of other people; lines like "poetry makes me want to write poetry."

**Haunani-Kay Trask:** Attributes: ability to blend and transcend personal and political; express Hawaiian traditions and contemporary experience; lines like "I can't believe you are dead, my darling the empty fury of your death, the sound all around me bloody, silent."

**Linda Hogan:** Attributes: extremely prolific use of traditional symbols in contemporary setting; lines like "The sound we make sleeping:  
Honourable Mentions: Connie Fife, Kim Blaese & Kateri Damm.

## BEST NOVELS ABOUT NATIVES BY NON-NATIVE WRITERS

As chosen by Tom King, novelist and professor.

**Dancers In The Scalp House,** by William Eastlake (Viking). Eastlake wrote four books that deal with Indians, *The Bronc People*, *Go In Beauty*, *Portrait Of An Artist With Twenty-Six Horses*, and *Dancers in the Scalp House*. All of them are imaginative and unpredictable and represent some of the best work on Indians by a non-Native writer.

**The Vanishing Point,** by W.O. Mitchell (McMillan). While the novel itself can be problematic in places, the creation of the Native character Archie Nico-tine makes the book well worth the read. An early and rare example of the non-Native writer who understands some of the humor that exists in Native communities and in Native characters.

(Continued Page 10.)

# Columnist's friends pick the best Native art has to offer

## CONTINUED FROM PAGE 9

*Yes Is Better Than No*, by Byrd Baylor (Charles Scribner's Sons). Baylor's book is a comic look at Natives in the southwest and the social services systems that they have to deal with. The humor tends to be broad at points and predictable, but overall it's fun and deals with a variety of more serious issues.

*Contact Prints*, by Philip Kreiner (Doubleday). Kreiner's novel is, as Robert Weaver says, "a marvelous black comedy" that follows the wanderings of a white teacher who arrives at Fort Henrietta-Maria on James Bay in northern Quebec to teach the Cree. It is a skeptical and humorous look at life in the north, dead bleak in places, hilarious in others.

*The Victory Of Geraldine Gull*, by Joan Clark (Macmillan). Clark's novel is set among the Swampy Cree on the shores of Hudson's Bay. It revolves around an Ojibway woman, Geraldine Gull, and her unpredictable relationship with Wilma, a white art teacher from the south, and with the Cree community in which they both live.

## BEST NATIVE CDS OR TAPES

As chosen by Elaine Bomberry, co-owner of All Nations Talent Group, and chair of 'Music of Aboriginal Canada' JUNO category.

*Up Where We Belong* by Buffy Sainte-Marie (EMI Music Canada). Buffy as we've always wanted to hear her, and it's the recording she's always wanted to make.

*This Child* by Susan Aglukark (EMI Music Canada). Beautiful fusion of traditional Northern music with the contemporary sound.

*Kashtin* by Kashtin (Groupe Concept). Their debut release brought the Innu language to the rest of the world along with their funky folkie-ness music.

*1492 Who Found Who* by Murray Porter (First Nations Music). Great thematic blues for Aboriginal people, by a true blues warrior.

*Music For The Native Americans* by Robbie Robertson and the Red Road Ensemble (Capitol/EMI). Powerful and soulful songs from many Aboriginal Nations.

## BEST NATIVE POLITICAL BOOKS

As chosen by Dan David, journalist and professor

*Stolen Continents: The "New World" Through Indian Eyes Since 1492* by Ronald Wright (Viking). Finally, I remember thinking to myself after reading Wright's book, history through Indian eyes. This book is for anyone who wants an understanding, an overview of the events stretching over 500 years since "discovery" that continue to shape the political notions of Indian peoples in the western hemisphere.

*The Dispossessed: Life And Death In Native Canada* by Geoffrey York (Vintage). This was one of the first Canadian books that lifted the veil of ignorance about life and death on "the rez." It was a harsh, uncompromising and accurate indictment of the severe social problems on reserves in Manitoba. This book should be on the top 10 list of any Aboriginal studies course.

*Colonialism on Trial: Indigenous Land Rights and the Gitksan and Wet'suwet'en Sovereignty Case* by Don Monet and Skanu'u [Ardythe Wilson] (New Society Publishers). I've reported on land claims and their immense scope always seems to eclipse the absurdity of it all. The authors of this illustrated book manage to capture that very absurdity. In writing this book, they've managed to puncture the pretensions of governments and hold a mirror up for Canadians to see the hypocrisy of the whole damn process.

*Sovereign In Justice: Forcible Inclusion Of The James Bay Cree and Cree Territory Into A Sovereign Quebec* by the Grand Council of Cree (Nemaska). This was the Cree manifesto published a month before the latest (I won't say last) "never-ending" on Quebec sovereignty. It is also one of the most articulate expressions and explanations of the concept of Native sovereignty in recent years.

*Heeding The Voices Of Our Ancestors: Kahnawake Mohawk Politics And The Rise Of Native Nationalism* by Gerald R. Alfred (Oxford University Press Canada). Alfred uses Kahnawake as a case study in Native nationalism, thus recasting Indian assertions of sovereignty into a new light.

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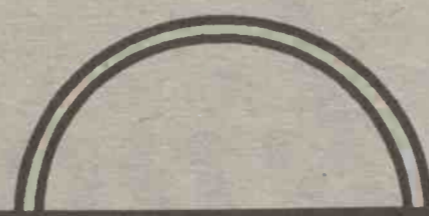
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 Ms. Doreen Spence Canadian Indigenous Women's Resource Institute

- WEDNESDAY, APRIL 30 & THURSDAY MAY 1, 1997**  
**F. How to get Funds for your Education Programs**  
 Mr. Randy Johnston Director of Education Peter Ballantyne Cree First Nation  
 Ms. Julia Johnston Director of Education Montreal Lake Cree Nation

### ONE-DAY PRE-CONFERENCE WORKSHOPS WEDNESDAY APRIL 30, 1997

- G. Problem Solving Techniques for Work Environment**  
 Ms. Marion Balla The Adlerian Centre
- H. Improving Staff Relations**  
 Dr. John Umbreit University of Arizona
- I. Strategies for Assessing and Remediating Problems in Adolescents and Young Adults**  
 Dr. James Chalfant, Dr. Margaret Pysh University of Arizona
- J. School Administrative Systems - MAPLEWOOD**  
 Ms. Judy Spence Abenaki Associates
- K. Leading First Nations Education into the 21st Century**  
 Ms. Katherine Whitecloud Chief Executive Officer Dakota Ojibway Tribal Council
- L. Second Language Learners and Second Language Programs**  
 Dr. Gene Valles San Diego State University

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Three Day Workshop (Mon.-Wed.)		\$250.00	\$350.00
Two Day Workshop		\$150.00	\$225.00
One Day Workshop (Wed.)		\$100.00	\$150.00
Three Day	1st: _____ 2nd: _____ 3rd: _____		
Two Day	1st: _____ 2nd: _____ 3rd: _____		
One Day	1st: _____ 2nd: _____ 3rd: _____		

Conference Workshop Fees (GST included):		Pre-registration	On-site
One Day		\$100.00	\$125.00
Two Days		\$140.00	\$200.00
Thursday, May 1:	1st: _____ 2nd: _____ 3rd: _____		
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## John

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# John Trudell struggles against Hollywood

(Continued from Page 11.)

Unfortunately there are going to be people that are not going to act coherently and will have to suffer a lot of pain. I can't change that, you can't change that, yet everybody can influence change in a more positive way.

Look at Sherman Alexis, a very good writer. Through his art and culture he's bringing a part of the ideas, the stories of the people out into a larger audience. The larger audience will automatically give more Native people accessibility to him. Wherever the multitude of Native writers-artists come from, they will always be amongst us and they will appear.

One of the issues that gets raised in discussions regarding art is audience. The reality of who is your audience. There's a reality for Native artists who want to cross over and the need for those artists to reach a broader audience, for a whole range of reasons. Mainstream America has a whole preconception or definition of what it considers and incorporates as "Indian art". You must feel that you've been held back to some degree.

Any holding back in regards to me has everything in the world to do with politics. The state has defined me as a political enemy and therefore I will always have many obstacles because of that. Also, America wants to keep me and all other Native Americans in their stereotype.

Yeah, in one way I do feel sometimes that I'm being held back, but then in another way I started writing because I wanted to do this. It wasn't about audience, I don't write this stuff for anybody but me, from whatever needs and compulsions I have. Now I want to get it out there,

and see if there is an audience — let's see if I'm the only one feeling like this.

*Here you are living in L.A. and people see you having a certain accessibility to people, resources, a network. How do other artists create that kind of accessibility?*

We create our own accessibilities. Whether in the political days or in the artistic days, just because I was John Trudell people didn't just magically appear and say "here you have accessibility to us therefore we will be a resource or not a resource to you." Good or bad, I earned what I got. If you want something, then you have to work to get it. I wasn't really happy with the record business when I started. I didn't know what I was doing. I went out and joined up with someone who did and he had his own reasons for having to do it and so the two of us, with our own individual arenas, worked it together. So yes, now I can get certain producers and people to work with me, but that's because I worked my way through it. I didn't expect anybody else to make it happen for me.

*A lot of artists trade off artistic control for success. I'm sure there have been times when you could've signed the "golden deal," but you haven't. You kept your integrity in a business that really doesn't care or encourage integrity, what matters is that you sell — your marketability.*

Let's just say there have been two times since I've been in the music business that if I had made a certain decision I would probably have much more success than I do. At times I look back on it and if I had done what they

wanted I wouldn't be at this base of economic struggle to survive. But I've been in this economic struggle my whole life — maybe it keeps it real for me.

*How has Hollywood and that whole scene worked for you or against you?*

I'm pretty much separated artistically from the Hollywood machine. I live in a very closed world. I don't feel like I've been beaten up by Hollywood because I don't make myself available to be fed upon. Yes, there are times where I think, I would really like it better if this record company stuff would work — if they got behind the tour promotion, tour support. Yeah, that is in the way of what I want to do, on the conscious level.

*Everything you write about is intense — whether it's about the political reality of our world or whether it's the reality of female-male relationships. Relationships are really complicated, sometimes destructive.*

(Laughing) Yeah, they are. I wish I had a good coherent explanation about them, but I don't. There have been times where I've tried to write things to reflect relationships from the man's perspective and the woman's and to some degree from both perspectives. Whether a woman gets [screwed] over or a man gets [screwed] over, the feelings of the human being are the same, regardless of gender. Maybe in some kind of way, that I've never put in my face, is that I have a lot to answer for in my relationships and this is my way of saying what happened but not having to answer for it. But back to what I write about — some of it I've done, some of it I've seen.

Women have been better to me than I have been to them — that is a reality. Not to say that I'm a bad person but, well, I'm a man. We've been conditioned. A lot of relationships have to do with a certain sexuality and in order to fulfill that sexuality, there has to be this rationalization of other feelings, when it's really only about heat. We're natural biological entities — to make it okay to be warmed, one has to create all these other justifications and that's where we get ourselves into trouble. Once the heat has taken care of itself then it's "What the hell am I doing waking up in this room?" All these factors make it so difficult to have coherent communication with one another.

*Having good communication is the crux of everything as a parent. How do you see yourself as a father?*

Overall — that's really hard for me to answer. I'm a good father and I'm a bad father. Some of my children I know and some of my children I don't know. So on the one hand, I'm not a good father to the ones I don't know, but my children that I do know and spend time with, I think I'm a good father.

*What's coming up for you in '97?*

We're working on a new CD called *Blue Indians*. We've got a couple more tracks to record and it should be finished in February. Then it becomes a question of when and how to release it. I don't have a record deal right now. I know we'll be going back to Europe this summer.

*Any more film work?*


I had a small part in *Extreme Measures*, a Michael Apted film that just got released a couple of

months ago. I like working in films, but I don't get enough of that work. There are some things I won't do. At different times I've had a lot of scripts put in front of me. A few years ago they paid white guys to fall off horses, and the stories sucked. Now they're hiring Indians to fall off horses, but the stories still suck. If it's going to be about a Native part, then it's got to make some sense — even in the fantasy of film, it's got to have some reality to it. I would like roles that really have to do about characters regardless of race. I'm not an actor. I can act, but I don't go out there and feel compelled to do any role. Every now and then I catch a little something and that seems to be the reality of my film career.

*Hollywood is always looking for that Indian who can validate and justify its film. With young actors, there's this whole issue about seeing yourself up for taking on the responsibility of every Indian image out there on the screen. Making political statements publicly can cost you work in this town.*

You're always going to piss someone off, so do the best thing it is for you to do. This is an issue about acting on our own values. In a larger sense the community defines our values, but in the end we have to take responsibility for what we do. I think with the acting stuff, I learned it in politics, there's always someone who's not going to like you or what you're doing. You need to understand your own reasons of why you're doing something. That is the key. Credible acting roles with integrity only come up once in awhile. The rest is crap.

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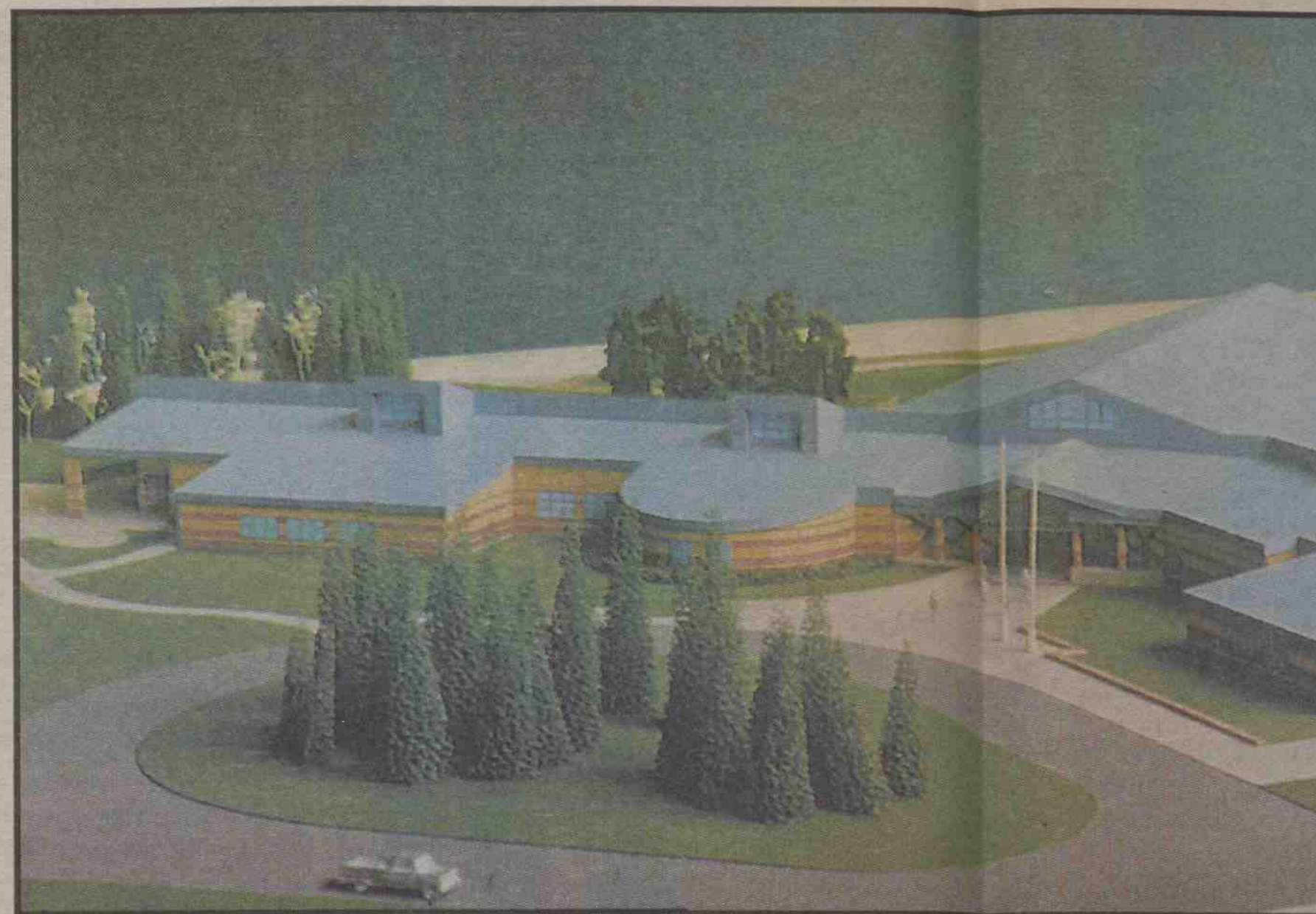
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## Community celebrates sch

Cross Lake First Nation celebrated the opening of the new Mikisew School and the completion of the community's water treatment plant on Jan. 15.

The 4,530 sq. m school project included the construction of 18 teacherages and seven hectares of site development.

Elijah Harper, Member of Parliament for Churchill, Man. was on hand to bring well wishes from the federal government.

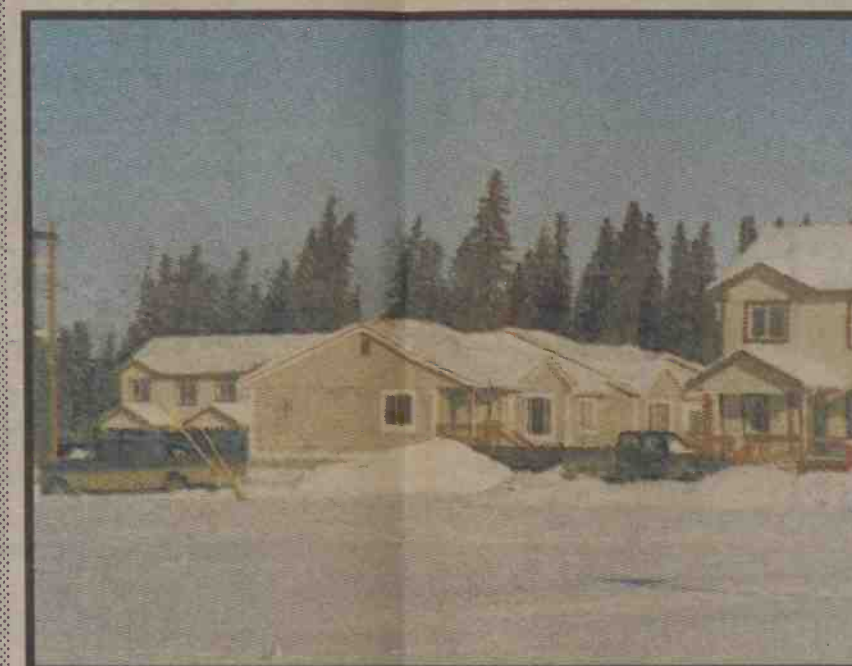
"On behalf of the minister, I congratulate the Cross Lake community on the completion of these two projects," said Harper, representing Ron Irwin, Minister of Indian Affairs.

"These will improve living conditions on reserve, one of the department's top priorities. The benefits of your efforts will be felt by the whole community for years to come."

And a great community effort it was, with much of the manpower generated from the community.

Over the 16 months of construction, 120,000 man-hours

(Continued on Page 18.)



A part of the construction project

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This school is an example of total local involvement with  
120,000 community manhours utilized in completion



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**celebrates school opening**



A part of the construction project was the building of 18 teacher residents.

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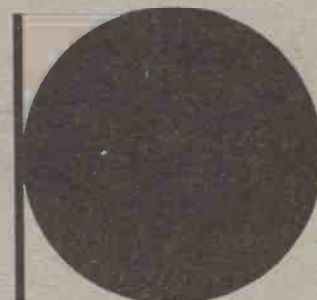
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# Community on the grow

(Continued from Page 16.)

were performed by workers from the community, said Brian Hein, development manager for general contractor PCL. That translates into 45 men working 40 hours each week for 67 weeks. Forty-four per cent of the total construction contract has been left in the community.

"This should be a model for other communities," said Hein. "You shouldn't let the dollars leave the community."

And keeping the dollars and work in the community was just what the community had in mind when it set up its joint venture with PCL to construct the school.

PCL and Cross Lake's MidNorth Development Corporation worked together to create a new construction company and maximize the benefit to the community. What resulted was not only that much of the dollars from the project stayed in the community, but also the talent pool of workers was expanded with people being trained for particular construction work.

All the electrical for the school was handled by a local company — Triple "R" Electrical Services — and the mechanical on the housing for the teachers was done by another — Double "R", said Hein. The camp cook — Betsy Garrioch — was local and, according to Hein, deserving of high praise.

"She was excellent. She looked upon all of these men as her family," Hein said of the employees who stayed at the camp during construction.

Mikisew School is a middle school which will accommodate approximately 355 students in Grades 5 through 8, as well as nursery and kindergarten stu-



Community involvement was the key to a successful project.

dents. The school houses 18 classrooms and all related support spaces, including home economics, industrial arts, a resource centre and a full gymnasium with related multipurpose spaces.

The school is built on three levels on a gently sloping site. The main entry was oriented to the southeast after consultation with community Elders who felt that the southeast orientation best described the dawn of a new generation in First Nation members.

The school design and functions radiate from the central space in which a circular storytelling area and semi-circular gathering space are located. The storytelling area is enclosed with a moveable wall so that it can be a separate space for the resource centre or opened for school presentations. This space and entry area are housed under a high roofed structure with exposed wood beams.

Natural light and visual contact with the sky is available at all times by way of the clerestory windows located in the main en-

try space and the corridor spaces. This was a particularly important feature, reinforcing the community's link to nature.

The school is a steel and masonry structure with a metal roof of sky blue color. The exterior is clad in brick. Three colors of birch were used to create patterns which are reminiscent of beadwork on the exterior of the school. The earth colors and sedimentary layering of the birch at the base recall the earth, as the metal roof color recalls the sky.

The water and sewer system will service the new school, the teacher's residences, and the trucked haul system which currently serves the northern part of the community.

Trees were cut and road construction was necessary as this was an area of the community that had not yet been developed.

Cross Lake is located approximately 520 air km northwest of Winnipeg along the shores of the Nelson River where it enters Cross Lake. The on-reserve population is more than 3,000.

## Titanium dioxide opens huge market

By R John Hayes  
Windspeaker Staff Writer

CROSS LAKE, Man.

Joint partners Gossan Resources Limited and Cross Lake Mineral Explorations Inc., owned by Cross Lake First Nation, are a year or two away from commercial production of titanium dioxide (TiO<sub>2</sub>) according to Gossan's president Jim Campbell. Initial results from a

site 30 km south of Cross Lake, Man., are very positive, he said.

Used as a whitener for paints, paper, ceramics and plastics, TiO<sub>2</sub> has a worldwide market worth more than \$6 billion per year, and it is growing. The traditional source of paint whitener, lead, is no longer used, and the traditional feed stock for TiO<sub>2</sub>, rutile, is declining. The joint venture at Pipestone Lake is a source of chlorinatable ilmenite, from which TiO<sub>2</sub> is made.

"It is not a high-grade deposit,"

Campbell said. "It is medium- and low-grade, but it is easily extractable and so is economically very attractive."

The deposit totals 495 million tons of 4.42 per cent TiO<sub>2</sub>, which includes a high-grade reserve of 25 million tons grading at 8.72 per cent.

"The mineral reserve would last about 100 years when it's developed," Campbell said. "Late this fall, we should have a final indication of feasibility."

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**Notice to Members of the Salt River First Nation  
(Fort Smith)**

Please be advised the Chief and Council are actively engaged in Treaty Entitlement Settlement Negotiations. All members should forward their address and phone number to Nora Beaver at the Band Office in order to be contacted about the progress on negotiations and notified of the ratification vote.

If you know persons who wish to be added to the Band list, or transfer membership to the Band, they should immediately notify Nora Beaver at the Band Office in order to be included in the settlement.

If any members wish to not be included in the Treaty Entitlement Settlement, they must withdraw their names from the Band Membership List prior to June 30, 1997.

For further information, contact Nora Beaver at the band office  
Phone: (403) 872-2986 Fax (403) 872-3550.



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# Film makers exposed at Videobinge festival

By Kenneth Williams  
Windspeaker Staff Writer  
HAMILTON

The Native Indian/Inuit Photographer's Association has joined forces with the Ontario Workers Arts and Heritage Centre to present a festival of Aboriginal video production. Videobinge II: First Nations Video Festival will run from Feb. 21 to 23 in Hamilton at the Ontario Workers Arts and Heritage Centre.

It will be two days of screenings, discussions and workshops with leading Aboriginal video producers. All videos presented must have at least one Aboriginal person as a director, producer or writer and have been produced after Jan. 1, 1995.

There will be awards given in the following areas: documentary under 30 minutes, documentary over 30 minutes,

drama under 30 minutes, drama over 30 minutes and animation short.

The winners in these categories will win the cost of their travel and accommodation to the Dreamspeakers Festival held in Edmonton each year.

The two keynote speakers will be Alanis Obomsawin and Gary Farmer. Obomsawin has been a director and producer at the National Film Board for 25 years. Her documentary, *Kahnehsatake... 270 Years of Resistance*, was an internationally acclaimed film.

Farmer is a well-known actor, director and writer. He starred in *Powwow Highway* and the play *Dry Lips Oughta Move to Kapuskasing*. He received international acclaim for his recent role in the movie, *Dead Man*. He is also the editor-in-chief of *Aboriginal Voices*, a quarterly magazine about Aboriginal arts and entertainment.

Aboriginal producers Michael Doxtater and Poasie Joamie will be on hand for production and technical skill development workshops. Doxtater was the former head of Studio One, the National Film Board's Aboriginal film and video production unit.

NIIPA is a national non-profit, artist-run centre promoting photography as a medium of the fine arts. The organization has been around since 1985. It promotes Aboriginal photographers by gaining greater exposure for their work and by increasing access to photographic and video resources.

For more information contact Monique or Steve at NIIPA at (905) 529-7477, or fax them at (905) 529-0887. You can e-mail them at <niiipa@netaccess.on.ca> or visit their web site at <http://www.creative-spirit.com/niiipa/>.

# Globe produces *Someday*

By Kenneth Williams  
Windspeaker Staff Writer  
REGINA

*Someday*, a play by Drew Hayden Taylor, will be produced by Regina's Globe Theatre and will run from Jan. 30 till Feb. 12. Floyd Favel Starr, from Poundmaker's First Nation in Saskatchewan, will be the director.

Taylor is an Ojibway from the Curve Lake First Nation in Ontario and the current artistic director of Native Earth Performing Arts in Toronto.

"*Someday* is about a family that lost a child from the scoop-up 35 years ago and discovers that the daughter is finally coming home just before

Christmas," said Taylor.

This will be the third production of *Someday*.

Mark Dieter, Maria Whitefish, Bernelda Wheeler and Helen Calahasen have been cast in this production.

Wheeler plays Anne Wabung, the mother of the daughter who was taken away by a children's aid worker over 30 years ago. Calahasen plays the returning daughter Janice [Grace] Wirth.

Dieter will portray the character Rodney, the person who is telling this story to the audience. Barb Wabung, Rodney's girlfriend and the sister who was kept on the reserve, will be played by Whitefish.

Taylor won the Dora Mavor Moore Award for outstanding

new play in 1996 for *Only Drunks and Children Tell the Truth*, which is the sequel to *Someday*. This prestigious award is given to plays that are produced by theatres that are members of the Toronto Theatre Alliance.

The Globe Theatre is located in the old city hall mall in downtown Regina. The play will preview on Thursday, Jan. 30 and begin its run on Jan. 31. Taylor will be at the Globe on Feb. 12th to promote his new book, *Funny You Don't Look Like One: Observations from a Blue-eyed Ojibway*.

The Globe Theatre has previously produced plays by Aboriginal playwrights including Taylor's earlier work, *Toronto At Dreamers Rock*.

## ENTERTAINMENT IN BRIEF

**In support of Peltier**  
The "Bring Peltier Home" Spring Tour has been set. The 25-city eastern seaboard concert tour begins April 6 in Miami and ends May 11 in Niagara Falls, New York. Dennis Banks, the American Indian Movement's national field director, and actor-musician Red Crow Westerman continue their road tour educating the public about the Leonard Peltier case and supporting the national drive for President Bill Clinton to grant Peltier executive clemency. Peltier was convicted of the shooting deaths of two United States government agents on the Pine Ridge Reservation in South Dakota in 1975. He was given two consecutive life sentences. For more information about the Peltier's case, read *In the Spirit of Crazy Horse*, by Peter Mathiessen or rent Robert Redford's video documentary *Incident at Oglala*.

**First people's stories**  
A new television series offered to viewers in British Columbia features documentaries by Aboriginal filmmakers from across Canada. *First Nations; First Stories* is offered on the Knowledge Network each Thursday at 8 p.m. (pacific time) until April. The series explores many compelling aspects of First Nations' history, values, cultures, artistic achievements and contemporary concerns. Programs include profiles, arts and sociopolitical documentaries.

**Urgent art appeal**  
Friends of the Lubicon is conducting a benefit art show and auction, April 4 and 5 in the A Space Gallery at 401 Richmond St. W. in Toronto. The organization is fighting a lawsuit initiated by forestry multi-national Daishowa and needs funds. The theme of the show is "Power" and can be interpreted in any way the artist chooses. Friends of the Lubicon will gratefully accept any work you wish to donate or

will accept a percentage of the selling price. Submissions deadline is Feb. 28. Contact Friends at 485 Ridelle Ave., Toronto, Ont. M6B 1K6 or call (416) 532-0453.

**Arts festival planned**  
The North West Company and Tribal Councils Investment Group of Manitoba Ltd. are pleased to announce a major Canadian Indigenous arts marketing initiative. The program called *Spirits in the Sun* - The First Canadian Indigenous Arts Festival will take place in Scottsdale, Arizona on Feb. 6 to 8, 1998. The objectives of the initiative are to increase returns to artists by building awareness of Canadian Indigenous arts and crafts in the American southwest and to provide opportunities for Canadian Indigenous tourism and ecotourism organization to market their regions to the festival patrons.

# Hollywood fails Natives

By Kenneth Williams  
Windspeaker Staff Writer

EDMONTON

The University of Alberta Student's Union invited acclaimed actor Gary Farmer to speak at the Horowitz Theatre on Jan. 20. About 150 people, both Aboriginal and non-Aboriginal, came to hear Farmer lecture about savage images of Native Americans in film.

Throughout the two hour presentation Farmer intertwined stories of his own childhood and life as an actor to "share the reality of an Indian man."

Farmer focused on cinema, because of his acting background and experience.

He selected clips from six films, *Thunderheart*, *Cheyenne Autumn*, *Peter Pan*, *The Searchers*, *Black Robe* and *Fargo* to demonstrate stereotypical images. The *Peter Pan* clip wasn't from the animated Disney film, but a filmed stage version.

Each of the clips chosen presented stereotypical Indian behavior. Farmer asserted that these images affect how Aboriginal people view themselves, as well as how non-Aboriginal people perceive and understand Aboriginal people. His evidence was overwhelming.

The *Thunderheart* clip was the scene attempting to portray a Lakota ceremony where the Val Kilmer character would receive

a vision. In that vision, Kilmer sees his father, who was a Lakota, as a drunk, unable to care for his son.

The *Cheyenne Autumn* scene had two Cheyenne Indians, played by Ricardo Montalban and Sal Mineo, talking to a white school teacher. The teacher is taking the orphaned Cheyenne children away while the warriors try to escape the army. This further reinforces the perception that Indian people were unable to care for their own children.

There was a humorous side to this clip as well, regarding the white actors. Apparently, movie studios felt that it was an indication of an actor's ability to portray an Indian.

The *Peter Pan* clip portrayed Indians as childish, cowardly, superstitious, and grim-faced. All of the actors were white and the costumes consisted of head bands with large feathers out the back, buckskins and enormous braids.

The *Searchers* reinforced the idea that the only good Indian was a dead Indian.

The scene from *Black Robe*, which was also Canada's highest grossing movie, was the gauntlet scene in an Iroquois village.

Farmer, an Iroquois, indicated that the Jesuit priest was the protagonist, the good guy, the one the audience roots for.

There was no justification

given for why "the bad, bad Iroquois were beating the priest," he said.

That priest was a threat and he represented the end of Iroquois culture. But that was never shown and this scene just reinforced a stereotypical Canadian image that the Iroquois were vicious savages with no human qualities.

The final clip shown was from the Coen brothers film, *Fargo*. The Shep Proudfoot character in *Fargo* is a vicious Indian criminal who only swears or talks in monosyllabics. The voice of Proudfoot isn't even that of the actor who portrays him.

"This reinforces the concept of the savage Indian," said Farmer. "He has no humanness. The biggest obstacle to being accepted as human beings is how we're perceived — how we're portrayed."

"It's only when we take control of our lives will the problems be addressed. It's a condition we — Native and non-Native people — are subjected to," he continued.

But Farmer sees a way out of this perception problem.

"The technology is now available to everyone to tell our own stories from our own points of view," he said.

The continuing falling cost of Hi8 broadcast-quality video cameras would allow Aboriginal people to present the visual images of themselves.



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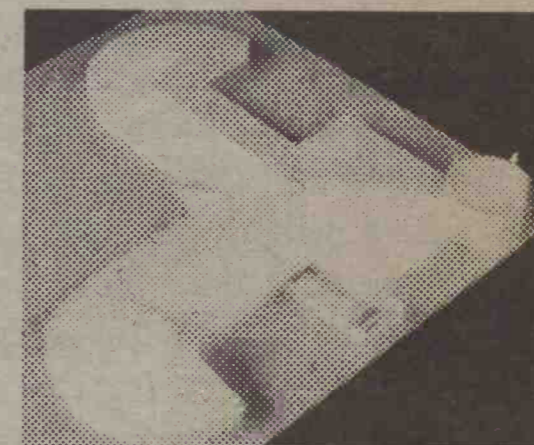
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To be eligible, submissions must focus on one or more of the following areas: Occupational Skills, Academic Upgrading, Pre-employment, Employment / Job Training, Skills Retention, Other ( eg. Research & Planning).

**Deadline: February 28, 1997**

Please send Proposal or direct inquiries to:  
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c/o Confederacy of Treaty Six First Nations  
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Edmonton, Alberta T5J 1G4  
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(416) 926-0775 (tel.)
(416) 926-7554 (fax)

Application deadlines are firm: March 31 and September 30.

Critics balance economic growth against environmental impact

By R John Hayes
Windspeaker Staff Writer

PEACE RIVER, Alta.

It's the same old story: saving the environment versus creating employment.

Late last year, Daishowa-Marubeni International Ltd. announced the expansion of its operations at Peace River, Alta., when it proposed construction of a new \$900-million paper mill. Environmentalists and critics expressed concern that the impact on the environment would be serious, while local residents, including leaders of certain First Nations in the area, were enthusiastic about the potential for new jobs.

"It doesn't directly impact us, in terms of pollution, because we're a bit away from the area," said Kee Tas Kee Now Tribal Council Grand Chief Eddie Tallman, who is also chief of the Whitefish Lake First Nation. "Where it would be important for us would be that we'd have so much to gain in economic spin-offs. We've had a contract with Daishowa for six years and we're hoping that the new developments can put at least 12 more men to work."

"The fear is that the high-capital projects — like this one

— generate a lot of construction jobs, but little ongoing employment for local people afterwards," said Mary Griffith, an environment and forestry researcher for the provincial opposition Alberta Liberal caucus.

Daishowa claimed that the project will generate 300 direct permanent jobs in the region, in addition to approximately 2,000 direct construction jobs. The new mill, which will produce light-weight coated paper, would be completed in October 2001 at the company's Peace River Pulp Division site.

Daishowa will spend about \$261.5 million in the year 2000 in Alberta (not including the effect of the new mill) and contributes some \$57 million to government coffers each year. The company employs more than 730 people in northern Alberta and contracts out work which employs another 600 people.

"A lot of companies, Daishowa included, are very proactive in attempting to hire skilled local and Aboriginal people," said Peace River Progressive Conservative member of the provincial Legislature Gary Friedel. "Unfortunately, many of our people don't have the skills required. There are many positive and active training programs internally in place."

But, he said, it isn't likely that most of the permanent jobs will go to local people.

And, whatever the benefits, there will be an environmental impact.

The new mill will require a combination of a chemi-thermal mechanical pulp (CTMP) mill and a kraft pulp mill. The kraft element is required to provide strength in the finished paper product. While it is possible to construct an essentially closed system for a CTMP mill, resulting in almost no effluent discharge, that is not the case for a kraft mill.

"There could be, if everything goes well, little effect on the downstream people and communities," Griffith said. "The problem is that we don't have any room left for margins of error. [The Liberals] have called for an independent audit to see if the numbers are accurate and realistic."

"If they're going to use a combination mill, then that means increased effluent," said Liberal forestry critic Duco Van Binsbergen, member of the Legislature for West Yellowhead. "In light especially of the Northern River Basins Study, it concerns us. The Smoky and Wapiti rivers need a break and to be cleaned up, according to the report."

(See Forestry overuse Page 32.)

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# Worries abound about palliative care

Day one:

Good Creator, I can only ask you to guide me with sensitivity while I write this peace prayer. For today I must confront one of my obstacles.

As you know Creator, I must now live with AIDS, and in months to come I will soon be 40 years old. I find myself faced with a dilemma for I have never seriously thought of where I would spend my final days. But now I know that I must prepare for what is to come. I find myself burdened with thoughts of palliative care and funeral arrangements. Should my final meeting with my community be traditional or non-traditional. I also think back to a time when I was HIV positive and doing the workshop miles. At that time I spoke lightly of my demise.

Planning a funeral was but a distant thought. Perhaps I allowed my fears to detach myself from what I could not face. At times I have felt like a wandering spirit with no place to die. Now I must face the reality that I must prepare for what is to come. The barriers created must come down. It's time to deal with it.

Creator, I have longed to die at home. I yearn to be near my peo-



## Ken Ward

ple, and the land which has supported my life. For the people and the lands are my two greatest treasures.

I appreciate the love my mother offers as a woman, a caregiver, and provider for the family. But at times it is very upsetting to me, as her generosity is sometimes abused in take, take, take situations. Elders teach that we all have to help each other. Yet I find this is not being practiced. This hurts other people, and it hurts me as well. So I fear that the stress of caring for me combined with the vigil of watching me deteriorate would affect my mother's health. All of that, plus the added stress of family members' habitual drug and alcohol abuse would take its toll. I often wonder if it will all become too much for her.

Throughout all of this worry I

try my best to live the way the Elders have taught me. I know that our people must again begin to share and care, for that is the essence of respect. If we as a people are to survive as Mother Earth's children we must follow the ways of our Elders. It becomes very hard for me to think rationally and practice patience when I find "take, take, take" becomes a priority rather than "give a little."

A brother has offered his home to me. However, drinking is an issue. He struggles with it. I can imagine (emotionally) how caring for me would be difficult. I find myself being concerned for him and his family. It is not easy Creator, to be honest with him. A person, caregiver, or family unit must be emotionally and spiritually strong to care for someone who faces a terminal

illness in the home.

Another option I have is to go to Karos House in Edmonton, Alta. However, group living is difficult as there are others who are sick there as well, so naturally tensions rise. Also in this place I would be restricted in performing personal ceremonies. Living in the city also limits my freedom in the sense that family members and numerous friends could not visit any time they choose to. At times Aboriginal people enjoy these little gatherings and at times we enjoy our privacy.

Regardless, I would respect the residents of Karos House, and live under their house rules.

So Creator, my spirit cries quietly when I have no place to die. My only wish is to be with the people and the land, and share with them the remaining good times. Is this too much to ask for? If it is, forgive me. Hai! Hai!

Day two:

I feel it is necessary to raise this issue of palliative care, and I do not wish to offend anyone. I know there are people out there who need support as caregivers of the terminally ill. I am concerned for the people who commit themselves to the terminally ill, and provide them with uncon-

ditional love. I admire you, and thank you for your acceptance and gift of unconditional love. It takes very special people to provide what is needed to these individuals. May you caregivers find comfort with the passing of your loved ones through the knowledge that they have found their peace, and have completed the circle of life.

I can also envision mini-lodges of single apartment dwellings with an adjoining hall for social gatherings. This would be needed for the leaders, drummers, and dancers. There could also be tipis in the park out back. Our skilled nurses, CHR's, and physicians would practice their training and education. My community has resources and skilled individuals. In addition, if such a place existed, a family with a terminally ill individual would suffer less of a burn-out, and people like me would wander no more. I could find a little peace of mind during the time that I have left. I do not feel my ideas are far fetched, and I hope you consider it. It feels good to write this stuff. In good life. . . In good health.

Ken Ward

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By Kenneth V  
Windspeaker

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# School for the Deaf welcomes Aboriginal students

By Kenneth Williams  
Windspeaker Staff Writer

EDMONTON

Richelle Roasting sits with her three classmates in her combined Grade 3 and 4 class. The 10 year old from Wetaskiwin, Alta., a small city located about 100 km to the south of Edmonton, wants to be a police officer when she grows up. Her dreams aren't unusual for a little girl. It's just going to be that much more challenging for Richelle who is hard-of-hearing.

She's getting her education at one of the few schools in Canada that serves hard-of-hearing and deaf students. The Alberta School for the Deaf has the advantage of immersing the students in the deaf culture and providing deaf role models, said Craig Magill, the principal for the school.

"There's more socialization, more of a natural environment for the children to learn."

"Deaf culture is based on [American Sign Language]," said Magill. "There's a different sense of humor — a different way of expressing who they are because of the nature of what they go through."

"They really do create an open and welcome environment for the [Aboriginal] children," said Christine Vaivada, Native liaison co-ordinator for the school.

As one of her many functions, she oversees the care of the 12 Aboriginal students that attend the school and acts as their advocate if there's any

problem. These students come from Alberta, the Northwest Territories and Saskatchewan.

Most of the Aboriginal children are from communities outside of Edmonton. The children are either billeted to host families or are housed through the Connect Society: Deaf Youth Outreach Programs that are responsible for the residential placement of the students who attend the school for the deaf.

If the students come from remote communities that have no resources for dealing with deaf and hard-of-hearing children, then basic communication is a problem. At the school, ASL, as American Sign Language is commonly known, is the first language taught to the students. English is a second language and taught after the students have a grasp of signing.

The children must be taught to express themselves. For some of these children, their sign language classes will be the first time they've been able to communicate in any language.

Errol Thunder, 9, is from Cadotte Lake, Alta., a small community located 350 km north of Edmonton. He has a five-year-old brother who is also deaf and in kindergarten.

It is important to note that none of the children are in the care of Social Services, said Vaivada. "The parents willingly brought them here."

The people who open their homes to these children become like a second family. Thunder casually refers to the people he lives with as his step-parents. Even though he

likes being with his host family, he does miss his family in Cadotte Lake.

Ian Alook, 16, from the Bigstone Cree Nation in northern Alberta, is in Grade 11. He's looking forward to a two-week school trip to England and France this summer. He holds special interest for France as he has been told that the girls there are pretty and that there is a lot of fun to be had for a teenage boy. When he graduates from high school he wants to work with machinery and automotives.

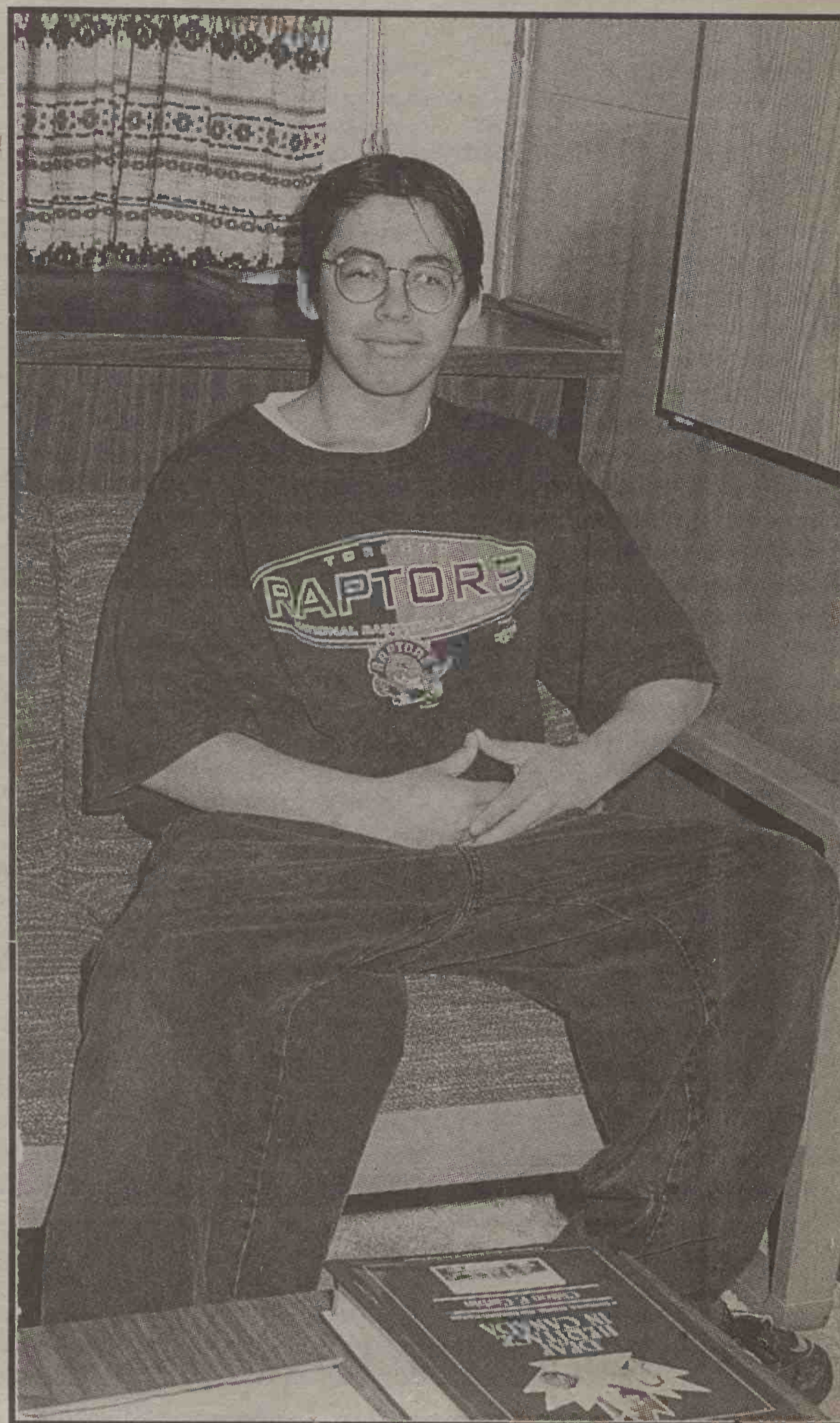
Alook is one of two deaf people that he knows of from the Bigstone Cree Nation. The other is a 10-year-old cousin. Alook prefers going to school here rather than at a hearing school, because there were no interpreters at the hearing school.

"It was hard writing down all the conversations," he said, using sign language. "Here we use [sign language] and can talk quickly to each other."

Alook admits that communicating with his family is sometimes a problem as each member has a different degree of competence in signing.

The Alberta Native Education Project sees "the importance of seeing a Native person here for the Native children," said Vaivada, who is from southern Alberta's Siksika First Nation. "I go into the classes and speak about [Aboriginal] culture."

She's also involved in cross-cultural awareness with the teachers, giving them an understanding of the unique needs of the Aboriginal children.



KENNETH WILLIAMS

Ian Alook, 16, from the Bigstone Cree Nation, is getting ready to go to Paris and London this summer with his fellow students from the Alberta School for the Deaf.

Ken Ward

**\*Walking One Path\***

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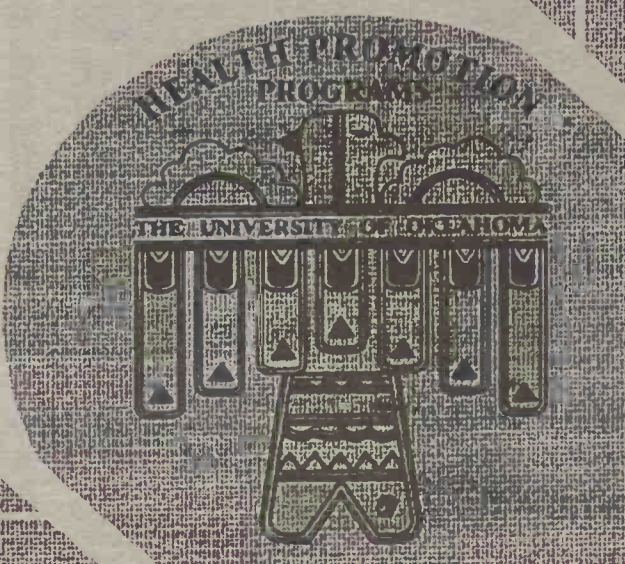
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# Pro centre having a good season

By Sam Laskaris  
Windspeaker Contributor

PROVIDENCE, Rhode Island

Though it's been almost 10 years since he last toiled in the National Hockey League, Mitch Lamoureux continues to make a decent living as a professional hockey player.

Lamoureux, who's in his 15th season of pro hockey, is currently a star centre with the Providence Bruins of the American Hockey League. This marks his first season with the Rhode Island-based franchise.

After his first 35 games with Providence, Lamoureux was the club's top goal scorer with 13 and occupied second place in team scoring with 24 points.

During his pro career, Lamoureux, 34, has also played for AHL teams in Baltimore, Maryland, and Hershey, Pennsylvania.

He also had a one-year stint with San Diego of the International Hockey League and has suited up for various clubs in Italy, Austria and Switzerland.

"I'm very satisfied," said Lamoureux, who entered this season with 696 AHL points, 19th best on the AHL all-time scoring list. "I'm very proud of what I've done during my career."

His accomplishments also include appearing in 70 games with the NHL's Pittsburgh Penguins between 1983 and '85 and in three contests with the Philadelphia Flyers during the 1987-88 campaign.

Though he was held pointless in his few appearances with the Flyers, Lamoureux did score 20

points (11 goals, nine assists) during his time in Pittsburgh.

At 5 ft., 6 in. and 180 lb., Lamoureux never had what is considered NHL size. The Ottawa native, who played his junior hockey with the Ontario Hockey League's Oshawa Generals, admits that he never had the proper attitude when he was in the NHL.

"I was dedicated, but I just wasn't as dedicated as much as I am now that I want to keep playing a bit longer," said Lamoureux, whose maternal grandfather was Ojibway.

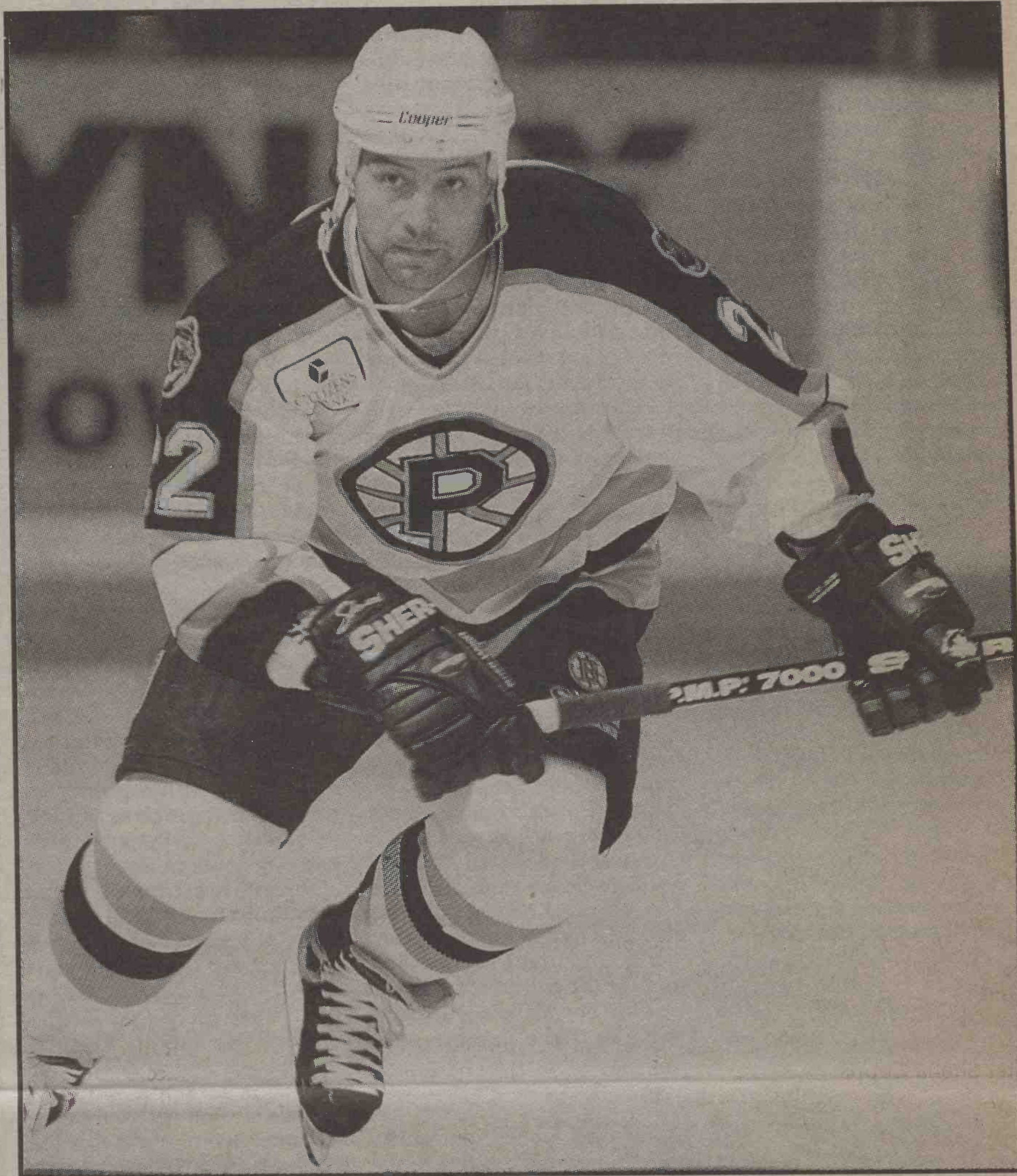
Though most people refer to him as a French-Canadian, Lamoureux said that he's fond of his Native background.

Though he's been on one-year contracts for the past three seasons, Lamoureux is hoping to finish off this year and then play one more before hanging up his blades.

He plans on retiring in Hershey, the site of his off-season home, with his wife Renée and their 11-year-old son, Cory.

Besides making it to the NHL, another highlight for Lamoureux during his pro career was winning the Calder Cup, annually awarded to the AHL champs, with the Hershey Bears in 1988.

The American Hockey League has long been considered the prime "feeder" league for the NHL. The pro game's best prospects play there alongside veteran players, such as Lamoureux, from whom they learn some of the "tricks of the trade." Lamoureux has plenty to teach the prospects with whom he plays.



DAVID SILVERMAN

Mitch Lamoureux patrols centre ice for the AHL Providence Bruins.

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## Orga logo,

By Alanna Jorde  
Windspeaker Con

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# Organizers unveil games logo, volunteer centre

By Alanna Jorde  
Windspeaker Contributor

VICTORIA

With the launch of a new volunteer centre and unveiling of a new logo, organizers of the 1997 North American Indigenous Games are poised to go full speed ahead.

"The volunteer centre is a home for the thousands of dedicated volunteers, Aboriginal and non-Aboriginal, who are crucial to the success of the games," said Alex Nelson, executive director of the games, at a Jan. 16 ceremony in Victoria to officially open the new centre.

"Here we can practice the principles of honesty, integrity, trust and respect which are the cornerstones of these games," he continued.

At times, the ceremony, which included speeches by several distinguished guests, took on a celebratory air as performers decked out in traditional dress entertained those gathered with song and dance.

"Canada is honored to host an event that gives Aboriginal youth an opportunity to display their athletic and cultural talents in a setting that honors Indigenous tradition and spirituality," said Deputy Prime Minister and Heritage Minister Sheila Copps.

Copps, who told the crowd that she knows first hand the importance of sport as she was the City of Hamilton's shot-put champion when she was a



R. JOHN HAYES

**Games communications director Sabba Sall.**

young person, added: "For athletes of the [games], this summer will be a time to make the traditions of Aboriginal people a guiding force in their lives. It's a chance to compete against the best and to live up to the teaching of a sacred heritage."

Set to run from Aug. 3 to 10 in Victoria, the games are being billed as the largest gathering of Aboriginal youth ever in North America. The sporting event is expected to attract more than 6,000 athletes, cultural performers and spectators.

The federal government and province of British Columbia have agreed to provide \$950,000 each in funding for the games and the investment should be well worth it for taxpayers, according to B.C. Minister of Small Business, Tourism and Culture, Jan Pullinger.

"Fifteen million dollars in economic spin-offs are expected, making [the games] a good investment for British

Columbia," said Pullinger.

Ethel Blondin-Andrew, federal secretary of state for training and youth, echoed Pullinger, after pledging that \$200,000 from her department will be earmarked to develop young people's employment skills during the games.

"This partnership will encourage greater participation by Aboriginal youth in sport and cultural activities and help ensure equal access to participation in the social and cultural fabric of Canada," said Blondin-Andrew.

Dididat artist Art Thomson of Victoria designed the games' new logo, called "Our Beginnings." It depicts a circular raven and human figure.

Games organizers say the logo illustrates that, through the healing power of sport and culture in these games, a powerful transformation will take place throughout North America — the development of mutually beneficial and respectful relationships between Aboriginal and non-Aboriginal peoples.

With funding, a volunteer centre and a new logo now in place, the one thing organizers are still lacking is volunteers.

According to Sabba Sall, communications director for the games, organizers estimate they need 3,000 volunteers for the games to be a success, but so far only about 200 people have signed up for the job. He said that at the end of the day about a third of the volunteers will likely be Aboriginal people.

## SPORTS IN BRIEF

### Mushers on a quest

**WHITEHORSE** — Feb. 9 signals the start of the 1,600-km Yukon Quest dog sled race, the little brother of the Iditarod, Alaska's long-standing race, which has come to be considered an unofficial world championship. The Yukon Quest will last about 14 days, as mushers guide their dogs along a traditional route from Whitehorse to Fairbanks, Alaska. Last year's winner was John Schandelmeier of Paxson, Alaska, who took his second Yukon Quest with a time of 12 days, 16 hours and 47 minutes. Stan Njootli of Old Crow, Yukon, the last contestant to complete the arduous trek, finished the race about four days later. (RJH)

riding." The changes represent the results of a review process in which comments were solicited from members of the trail association. "As in any design process," the newsletter concluded, "the final result is a compromise between historic accuracy and artistic necessity." For information on the trail, contact the Nez Perce National Historic Trail Association, P.O. Box 20197, Missoula, MT 59801, U.S.A. (RJH)

### Policy review continues

**CANMORE, Alta.** — The provincial government review of Kananaskis Country's recreation development policies has been extended to allow for "all stake holder and public concerns raised in the initial review period" to be "adequately addressed in the final recommendations." Over-development is the major concern of Albertans in the popular Rocky Mountain destination area, which includes more than 4,000 sq.km and three provincial parks some 90 km west of Calgary. Recent protection of large areas of land under the Special Places program is balanced by ongoing timber harvesting, grazing and natural gas exploration, as well as four seasons worth of outdoor recreational activity. The Stoney and Tsuu T'ina First Nations, both located west of Calgary, are users of some of the Kananaskis Country land, and the spin-offs, both positive and negative, impact the nearby First Nations. (RJH)

### Trail logo revised

**MISSOULA, Montana** — The original logo of the Nez Perce (Nee-mee-poo) National Historic Trail has been revised to represent more accurately the long history of the trail both in peace and war. The new logo, which will be prominently displayed on highways and trails in the five states through which the trail winds, portrays a Nez Perce man, woman and child riding in a rounded triangle. "The man leads the way in his traditional role as protector of the family," according to the most recent newsletter of the trail association. "The woman rides proudly at his side with baby bundled in cradleboard hung from saddle pommel where she can give care while

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# THE EMPLOYMENT INSURANCE SYSTEM

On January 5, 1997, changes to the Employment Insurance (EI) system took effect. The new system replaced the previous Unemployment Insurance (UI) system on July 1, 1996.

EI provides Canadians with basic income protection, plus a range of new re-employment benefits to help unemployed workers get jobs. Here are answers to questions you may have about some of these important changes.

## WHAT'S NEW FOR CLAIMANTS?

### Are we now counting hours instead of weeks?

Yes. Every paid hour of work will count to qualify for EI. A minimum of 420 to 700 hours (which is the equivalent of 12 to 20 weeks of 35 hours each) will be required, depending on the unemployment rate in your region.

If you are filing a claim after your first job, or after an absence of 2 years or more from the workforce, you now require 910 hours to qualify.

To qualify for sickness, maternity or parental benefits, a minimum of 700 hours of work is required.

### How long can I receive EI?

The number of weeks payable is 14 to 45, depending on the number of hours of insurable employment and the rate of unemployment in your area.

### If I work 15 hours or less a week, am I now covered by EI?

Yes. There are no longer any weekly minimum hours or dollars required to have insurable employment. All hours of work will count, and premiums will be payable on every dollar earned. However, if you earn \$2,000 or less a year, your premiums will be refunded when you file your income tax return.

### Does past receipt of EI benefits affect future claims?

Yes. The normal benefit rate is 55% of your insured earnings. This could be reduced by 1% for every 20 weeks claimed from July 1996. The maximum that the benefit rate can be reduced to, is 50% after 100 weeks claimed. This adjustment to the benefit rate is called the *intensity rule*.

Remember: *The intensity rule does not apply to people receiving the Family Supplement, sickness, maternity or parental benefits.*

### Who can receive the new Family Supplement?

Claimants with children and a family income under \$25,921, who also receive the Child Tax Benefit are entitled to the new Family Supplement. Eligible claimants will receive up to 65% of their insurable earnings. However, the maximum benefit still remains \$413 a week for all claimants.

### Will there be any change to my EI premium deductions as of January?

Yes. The EI premium rate for 1997 is lower than last year. However, as of January you may notice a difference in the way your premium is deducted over the course of the year. There is no longer a weekly maximum of \$750 on your

insurable earnings. Premiums are now payable on every dollar you earn up to the yearly maximum of \$39,000. Once you have reached \$39,000, you will not have to pay any more premiums. For example, if your salary is \$58,500 a year, you will pay all your EI premiums in the first eight months and none for the rest of the year.

### Am I allowed to earn more than before without losing benefits?

Yes. All claimants, regardless of their income, can earn \$50 a week, or 25% of their regular benefit, whichever is *greater*, without facing any loss of benefits.

### What are the new re-employment benefits?

The Government of Canada is working with the provinces and territories to put in place new re-employment benefits to help Canadians get back to work.

These benefits may include: *Targeted Wage Subsidies*, to encourage employers to provide on-the-job experience leading to long-term employment; *Self-employment Assistance*, to help unemployed people start their own businesses; *Job Creation Partnerships*, local partnerships to create work opportunities and sustainable jobs in your community.

## WHAT'S NEW FOR EMPLOYERS?

The method of reporting employment history has been revised under the new Employment Insurance System. The Government of Canada and employers have worked together to come up with an easier reporting system. An information package has been sent to all employers. If you have not received one, contact your nearest Human Resource Centre of Canada.

### What is different about the Record of Employment?

In general, for each employee, you will have to report only the following: the first and last day of work, the total hours worked in the pay periods in the last 53 weeks, and the total insurable earnings for the last 27 weeks.

### What is the new hours-based system?

As of January 1, 1997, every hour worked and paid is insurable, which means that earnings of all workers are now insurable.

### Are premiums now calculated differently?

Yes. They are now calculated on each dollar of insurable earnings to an *annual* maximum of \$39,000, instead of a weekly maximum.

### What is the New Hires Program?

If you are a small employer who paid less than \$60,000 in employer's premiums in 1996, you will be entitled to a refund in 1997 and 1998, if your overall premium bill goes up by \$250.00 or more.

## STRICTER ENFORCEMENT PENALTIES

Under EI, claimants who commit fraud now face stiffer rules. More hours of work will be required to qualify for future claims, and financial penalties may increase.

Employers who engage in fraud will also face stricter financial penalties – which can be up to \$12,000 per offence or the total of claimant penalties in collusion cases.


If claimants or employers make an honest mistake and forget to give us information, it is not too late to provide it. Under our disclosure policy, we can waive any penalty or prosecution, if the matter is not already under investigation.

## FOR MORE INFORMATION:

• call toll free 1 800 276-7655 to receive a brochure on Canada's new Employment Insurance system (TTY 1 800 465-7735)

• visit your nearest Human Resource Centre of Canada listed in the Government of Canada pages of your telephone book under Human Resources Development Canada.

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Indian and Northern Affairs <<http://www.inac.gc.ca/>>  
The Assembly of First Nations <<http://afn.ca/>>

#### Youth Links

The First Peoples Homepage on Schoolnet <<http://www.schoolnet.ca/FNPN/index.html>>  
Canada's School Net <<http://www.schoolnet.ca/>>

Aboriginal Youth Network <<http://www.ayn.ca/>>

#### Economic Development

Spirit of Aboriginal Enterprise - <http://www.vli.ca/spirit/>

Aboriginal Youth Business Council <<http://www.aybc.org/aybc.html>>

Aboriginal Business Canada <[http://strategis.ic.gc.ca/sc\\_mangb/abc/engdoc/homepage.html](http://strategis.ic.gc.ca/sc_mangb/abc/engdoc/homepage.html)>

Aboriginal Tourism in Western Canada <<http://www.aboriginalnet.com/tourism/>>

#### Cultural Sites

Paul Gowder's Native American Powwow Dancing <<http://www2.scsn.net/users/pgowder/dancing.htm>>

Saskatchewan Elders <<http://elders.firstnations.ca/>>

Chewaw National Indian Festival USA <<http://www1.surfsouth.com/~marvinbb/>>

The Mashantucket Pequots Schemitzun Powwow 96 <<http://schemitzun.ipdinc.com/s96.htm>>

Sweet Grass Records

<<http://www.vli.ca/clients/abc/csmall/Sweet/>>

Michif Cultural Preservation Soc. & Louis Riel Metis Council <<http://www.paranoidia.com/~lrielsoc/>>

Nishnawbe-Aski Nation Ojibway and Cree Cultural Centre <<http://schoolnet2.carleton.ca/english/ext/aboriginal/occc/index.html>>

#### Education

Native Studies University of Alberta <<http://www.ualberta.ca/~nativest/sns.htm>>

Saskatchewan Indian Federated College <<http://www.sifc.edu/>>

#### First Nations on the Net

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# Autowrecker defies stereotypes, blazes trail

By Shannon Dumba  
Windspeaker Contributor

## SASKATOON

The sign outside says Adam's Active Autowrecking. Transmissions, radiators, tires and hubcaps line the shelves. Guys with greasy hands and overalls are working away. And in the middle of it all is the owner, the autowrecker, Adam? Well, no, not exactly. In fact Adam's Active Autowrecking might more aptly have been named Sandra's Super Autowrecking, but the owner, Sandra Bighead, wanted to be first in the phone book.

Bighead never dreamed of being an autowrecker when she

was growing up. She just kind of fell into it. When her boyfriend couldn't afford to buy the assets for an autowrecking business, Bighead decided she would buy it.

She had two weeks to come up with a business plan and enough money to buy the assets of Day and Night Auto wrecking or the owner would start selling off his equipment piece by piece. With a \$29,700 loan from the Saskatchewan Indian Equity Foundation and a \$20,000 grant from the Saskatchewan Indian and Métis Affairs Secretariat, Sandra was able to buy all of the equipment and open up Adam's Active Autowrecking. The business includes an office on the Muskeg

Lake Cree Nation's Urban Reserve in Saskatoon where she does the bookkeeping and a shop and wrecking yard in the north end of the city where used auto parts are sold to the general public.

"A lot of people thought it was odd," said Bighead, a member of the Beardy's and Okemasis First Nation. "But I had the management skills. I'd worked my way up from a bread slicer to the manager of a bakery. I figured if I could run a bakery even though I didn't know anything about baking, I should be able to run an autowrecker even though I don't know anything about cars."

Her experience running a bakery and an accounting certificate from the Saskatchewan Institute of Applied Science and Technology gave Bighead the expertise necessary to make a success out of her business. She had a three year plan to be profitable. In the first year business took off. She tripled her estimated sales target.

Sales steadily increased and in 1994 Bighead expanded with the aid of a \$33,250 non-repayable contribution from Aboriginal Business Canada. Adam's Active Autowrecking yard nearly tripled in size and sales have doubled since her first year in business.

Bighead gives her employees

a lot of the credit for her success. She has 10 employees, two of whom are from First Nations. She says taking care of her staff is a key to staying in business and part of why she has been so successful.

"For me success is gaining personal satisfaction, self-confidence and self-worth from the work I do," she said. "Part of that satisfaction comes from knowing that a lot of people and their families are depending on me."

"Being accepted by other business owners in the industry was a challenge," she continued. "At first I wasn't taken seriously, but now I'm treated as an equal. I may look like a lamb, but I'll take the bull by the horns."

# The Prairie Barley Vote



Are you a Prairie Barley producer? You should be aware of the upcoming Prairie Barley Vote. Here are answers to questions you may have about the vote.

The vote will seek to determine Prairie farmers' marketing preferences for barley produced in Western Canada. Eligible barley producers will be asked to indicate their preference for one of two marketing options:

### OPEN MARKET OPTION

- Remove all barley (both feed and malting/food) from the Canadian Wheat Board and place it entirely on the open market for all domestic and export sales.

OR

### SINGLE-SELLER OPTION

- Maintain the Canadian Wheat Board as the single-seller for all barley (both feed and malting/food), with the continuing exception of feed barley sold domestically.

### AM I ELIGIBLE TO VOTE?

All current Prairie farmers who are engaged in grain production and have grown barley at least once in the last five years (1992 to and including 1996) are eligible to vote.

#### Specific eligibility criteria:

#### 1996/97 CWB Permit Book holders must meet criteria 1, 2, and 3:

- You are an "actual producer" as defined in the *Canadian Wheat Board Act*;
- You are a Canadian Wheat Board Permit Book holder in 1996/97; and
- You have produced barley at least once in the past five years (1992 to and including 1996).

#### Barley producers who do NOT have a 1996/97 CWB Permit Book, must meet criteria 4, 5, 6 and 7:

- You are currently directly involved in the business of farming as an "actual producer" in the "designated area," both as defined in the *Canadian Wheat Board Act*;
- You produced barley on land in the "designated area," as defined in the *Canadian Wheat Board Act*, at least once in the past five years (1992 to and including 1996);
- Not more than one ballot is cast per farming operation; and
- You have completed the affidavit form and submitted it by **February 18, 1997**.

New producers who are currently farming land on which barley was grown during one of the years 1992 to and including 1996 will be considered on a case-by-case basis.

### HOW DO I GET A VOTER'S PACKAGE?

#### 1996/97 Permit Book Holders:

Voter's packages will be automatically mailed to all 1996/97 CWB Permit Book holders who have obtained their 1996/97 Permit Book number as of January 1, 1997, and meet the eligibility criteria.

- If you have your 1996/97 Permit Book number, your voting package will be mailed to you beginning on **January 23, 1997**.

#### For Barley producers who have NOT obtained a 1996/97 CWB Permit Book:

Prairie Barley producers who are not a 1996/97 CWB Permit Book holder as of January 1, 1997, must apply for eligibility.

- You must establish your eligibility to vote by obtaining, completing and submitting a legally binding affidavit that states you meet the eligibility criteria. The affidavit form must be signed and witnessed by a Commissioner for Oaths (for example, most local grain elevator managers are Commissioners for Oaths).

#### Signed affidavit forms must be returned by mail to:

KPMG, Post Office Box 2505, Stn. Main,  
Winnipeg, Manitoba R3C 4A7

Producers whose affidavit forms are post-marked after **February 18, 1997** will not be eligible to vote.

### HOW DO I GET AN AFFIDAVIT?

To obtain an affidavit form, phone toll-free at **1-888-7BARLEY (1-888-722-7539)**, OR go to any Prairie Farm Rehabilitation Administration (PFRA) office.

### WHAT ARE THE DEADLINES?

- The affidavit form must be returned to KPMG by mail and post-marked no later than **February 18, 1997**.
- All completed ballots must be returned in the official postage paid envelope provided in the voter's package, and post-marked no later than **February 28, 1997**.

KPMG, on behalf of Agriculture and Agri-Food Canada, is administering the mail-in vote to determine Prairie farmers' marketing preferences for barley.

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**BUSINESS**

# Wealth in store if discovery proves out

By R John Hayes  
Windspeaker Staff Writer

WABASCA, Alta.

Research data released on Jan. 6 may have a profound impact on the economies of the First Nations of north-central Alberta.

The Alberta Geological Survey announced in Edmonton that analysis of rock samples from north of Lesser Slave Lake indicated the presence of kimberlite, a possible diamond-bearing rock. If there is kimberlite, and if that kimberlite contains a sufficient quantity of gem-quality diamonds, and if the bedrock site bearing that kimberlite can be located, it will be the start of a big payday for the residents of the area, more than 90 per cent of whom are Aboriginal.

That's a lot of "ifs," say Aboriginal leaders in the region.

"We've got to make sure we're not buying a 6-49 ticket here," said Woodland Cree First Nation Chief John Cardinal. "We have to know a lot more before we invest any of our resources."

"In saying that I know little about any diamond development, exploration in the area would have economic benefits for us because it is in our traditional area," said Grand Chief Eddie Tallman of the Kee Tas Kee Now Tribal Council, who is also chief of the Whitefish Lake First Nation. "When there's economic activity in our area, then I want to jump on it. If it's in our traditional area and it's development, they damn well better come talk to us."

Clara Moberly, administrator of the Bigstone Cree Nation was more cautious, refusing comment until more information had come to light.

The caution is merited, according to experts.

"The biggest 'maybe' of all is the question of whether there are gem-quality diamonds in the area," said Mark Fenton, a senior geologist with the Alberta Geological Survey. "Of the 216 samples we've collected in northern Alberta, this is the only one with garnets — the indicator mineral in this case along with chrome dioxide — in this quantity.

"Most samples had none; most of the rest had one or two. This sample had more than 35, 27 of which were G9 garnets."

A 1995 surface sample from a site some 50 km northwest of Red Earth Creek contained abundant pyropic garnets. The site was resampled in August 1996 and data just released showed a slightly higher concentration of the garnets, which indicate the possible presence of diamond-bearing kimberlite.

The site lies in one of three geographic "trends," or belts of diamond indicator minerals, in Alberta.

It is the first multiple-diamond-indicator sample site in the Wabasca River trend, which occupies a roughly pear-shaped section of sparsely populated northern Alberta.

The better-explored Peace River trend to the west contains a number of sites — and a lot more people — and is busily being explored by companies with diamond interests in the area. The large Fort MacKay trend to the northeast also contains one such site.

Because the sample was taken from till sediment, the site may lie within a glacial dispersal train. That means that, even if all of the other "ifs" turn out to be positive, the sample may have been brought to the site by a glacier from somewhere else, perhaps hundreds of kilometres away.

"Exploration is an economic activity that results in the spending of money in an area," said Fenton.

"Once the companies find a [kimberlite] pipe, there's much more extensive work to do. Pipes need to be carefully examined."

Pipes also normally occur in groups, such as an occurrence of more than 70 near Prince Albert, Sask., or the well-known grouping at Lac de Gras in the Northwest Territories.

The Saskatchewan site is still being evaluated while the Northwest Territories site is being developed into a mine. Initial exploration of the Wabasca River region will use surface sampling and airborne geophysics techniques. More extensive drilling will take

place at identified sites to assess them thoroughly.

"If you want to know the economic potential of a major diamond development in this area for Native people," said Tony Rich, president of New Claymore Resources Ltd., "it is the same as that at the BHP property in the Northwest Territories."

"If their experience [in the Northwest Territories] is something to go on," said Gary Friedel, member of the provincial Legislature for Peace River, the riding that contains the site, "there are a few years between now and any chance of seeing real development here."

"This would, of course, add tremendous economic benefit to the northwest part of the province," he continued, "but right now it's too speculative for people to do anything but get interested."

"Having [diamond mining] as an option is exciting, though, because having more than one- and two-industry towns is very positive. It would add a huge stability factor to a community and a region."

For many years, the Peace River region was a farming-based economy. The oil and gas industry became a significant economic factor — and employer — during the boom years of the 1970s and early 1980s, and forestry has made it an industrial big-three in the last five to seven years.

"Ashton is going to start drilling near Red Earth this week," said Carl Brioch of New Claymore, which holds a number of claims in the area. "We will be working on our property for indicator materials this summer, but Ashton has gone ahead with drilling in only a few months. If Ashton hits — and they seem to be very confident that there's something there — then things may go ahead very quickly or in a different direction. It's impossible to say."

One thing can be said, though. This discovery means that the First Nations in the area will be watching developments closely, and will be watching Prince Albert and Lac de Gras with a little more attention than they did in the past, as well.

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**CONTACT:**

Harris English, Employee Benefits Agent

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March 26 & 27, 1997

**Regina**

(Travel Lodge)

April 9 & 10, 1997

**Toronto**

(to be confirmed)

May 8 & 9, 1997

For more information or to confirm registration  
Phone Heather Black 1-800-749-1353 or  
(204) 728-7025 Fax (204) 728-2469.  
Registration is \$165.00/person.  
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**ALBERTA FAMILY & SOCIAL SERVICES****REGIONAL DIRECTOR  
METIS SETTLEMENTS**

Competition No. SS97EM342-002-WDSP

**NORTHERN ALBERTA** — The Office of the Commissioner of Services for Children and Families is seeking an individual to facilitate the development and integration of a regional service plan for Children and Family Services for Region 18. Region 18 consists of all eight Metis Settlements in Northern Alberta. In discussion with existing Settlement Working Committees, you will identify potential Steering Committee members from each settlement. Through your leadership to two Community Facilitators, you will be responsible for coordinating the development of plans for a community based, integrated system of services and supports in the region. This challenging role includes ensuring expertise is provided to communities regarding current services, standards, models of delivery and the mandated requirements of various Acts. Close linkages and working relationships will be required with other Regions adjacent to the settlements. As well, this role will administer the Early Intervention Program of the Office of the Commissioner of Services to Children and Families. Reporting to the Deputy Commissioner, you will represent the region as a member of the Commissioner of Services for Children and Families Executive Team, ensuring a province wide approach is taken to community integration of delivery. The role will also provide a key link to current delivery systems for children and families. You will have demonstrated skills in the areas of community development facilitation, negotiation, problem solving and communication. In-depth knowledge of child and family services and the Metis Settlements is important. **QUALS:** Extensive experience in community development is essential as well as an in-depth knowledge of the Child and Family Services initiative. A related university degree or an equivalent combination of training and experience will be considered. The ability to speak Cree is an asset. Travel will be required.

Salary: Commensurate with qualifications and experience.

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

**Bernard Lefebvre, Alberta Family and Social Services, 2nd Floor, 10035 - 108 Street, Edmonton, Alberta, T5J 3E1 Fax: (403) 427-3937**

**MANAGER &  
ASSISTANT MANAGER**

Competition No. CY97EM342-001-WDSP

**CALGARY** — The Native Services Office provides specialized delivery services in Child Welfare and Income and Employment Programs. Serving the needs of primarily an aboriginal client base, the office has approximately sixty staff and is centrally located in Calgary. Reporting to the Assistant Regional Director, Child Welfare, the Manager will be responsible for the management of four Child Welfare units and one unit providing Income and Employment benefits. The Assistant Manager reports to the Manager. These roles will ensure quality delivery of services; manage administrative and financial aspects of all the programs and provide supervision and direction to supervisors and staff. As well, the successful candidates will actively participate on the Child Welfare and Income and Employment Management Teams for the Region. **QUALS:** Degree in Human Services or Social Sciences, Social Work preferred, and extensive experience in the provision of Social Services required, Child Welfare experience is preferred. Equivalent combinations of education and experience will be considered. Preference will be given to candidates who can speak or understand an Aboriginal language. **NOTE:** Arrangements can be made to fill these roles on a salaried or contract basis. Travel is required and transportation arrangements must meet operational requirements of the department. Some relocation assistance available. These roles are temporary and currently available to March, 1998, with the possibility of extension. For further information regarding these roles please call Jackie Kleiner at (403) 297-4511. Please note which position you are applying for.

Closing Date: February 14, 1997

Salary: Assistant Manager to \$57,576, Manager to \$63,564

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

**Alberta Family and Social Services, Human Resource Services, 1120-29 Avenue NE, Calgary AB, T2E 7P1, Fax: (403) 297-5988**

We thank all applicants for their interest in Alberta Family and Social Services. However, only those applicants selected for an interview will be contacted.

**EMPLOYMENT OPPORTUNITY****CHIEF OF POLICE****Lesser Slave Lake Regional Police Service**

Lesser Slave Lake Regional Police Service is seeking a Chief of Police

**QUALIFICATIONS:**

- Canadian Citizen.
- 18 years or older.
- Possess no criminal record.
- 10 years or more policing experience.
- Be of good character.
- Possess excellent leadership and administration skills.
- Ability to speak Cree is an asset.
- Knowledge of Cree culture, customs and traditions.
- Physically fit, good muscular development with above average cardiovascular and aerobic fitness.
- Grade 12 education or equivalent G.E.D.
- Must meet Lesser Slave Lake Regional Police Service vision standards.
- Must possess a valid class 5 Alberta Driver's License.
- Comfortable working with the Police Commission which is composed of representatives from the eight Indian reserve communities.

**SALARY: Negotiable**

Please send or fax resumes in confidence to:

**Catherine Twinn  
Chairperson**

**L.S.L. Regional Police Service  
Box 1460  
Slave Lake, Alberta  
T0G 2A0  
Fax: (403) 849-5099**

**EDMONTON REGION FAMILY VIOLENCE PREVENTION PROJECT****Project Coordinator**

Full Time

One Year Term Contract

Starting Date: March 3 (negotiable)

This pilot project has been developed by a consortium of community based agencies active in providing support and services for abused women and their children in Edmonton and area.

The project is designed to decrease gaps in services for families experiencing family violence.

The Coordinator will be responsible for the implementation and ongoing evaluation of the project under the guidance of a Steering Committee.

In addition to project management experience and budget management in the not for profit sector, the successful candidate will have:

- knowledge of Edmonton and area agencies dealing with family violence
- a working knowledge of family violence and power and control issues
- knowledge and experience in working with Aboriginal and cultural issues associated with family violence
- comfort working with services users, providers and government representatives
- commitment to the ECAFV Principles of Practice
- effective written and verbal communication skills
- computer training
- reliable transportation
- the ability to work flexible hours

Please send resume by 4:00 pm, February 6 with a covering letter stating salary expectations to:

**Edmonton Women's Shelter Ltd.  
ATTN: Edmonton Region Family Violence Prevention Project  
#290, 11717 - 42 Street  
Edmonton, AB T5W 4V8  
Fax: (403) 479-8252**

Only applicants invited for an interview will be contacted.

**117,300**

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Fax: (403) 94

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CAREERS AND TRAINING

CORRECTION

In last month's article "Wemindji arena fills community's needs," Tom Wadden was inadvertently identified as the chief of the Cree Nation of Wemindji. He is the treasurer and acting director of operations for the First Nation; Walter Hughboy is the chief of the Cree Nation of Wemindji. We apologize for the error and any embarrassment this may have caused.

Aboriginal Health & Wellness Centre of Winnipeg Inc. EXECUTIVE DIRECTOR

The Aboriginal Health & Wellness Centre of Winnipeg Inc. is a culturally based community health centre whose services and programs will be delivered through operating principles based upon the concepts of the "Medicine Wheel."

In keeping with the philosophy and objectives of the Centre, we are currently seeking applications from qualified individuals of Canadian Aboriginal descent for the position of Executive Director.

Under the direction of Board of Directors, the Executive Director will be responsible for the overall management of the Centre's operations including:

- Program development & implementation •Social advocacy of the Centre
•Fiscal & administration management •Community development & inter-agency relations
•Personnel supervision & development •Support to the Board of Directors

The ideal candidate will have:

- A degree in a health related discipline with at least 2 years experience in senior administration.
-Proven experience in program development.
-Superior organizational, communication and time management skills.
-Knowledge and an ability to apply traditional Aboriginal values & healing traditions to programming, policies, procedures and services.
-Experience in working with an Aboriginal Board of Directors
-Knowledge of Winnipeg's Aboriginal community and of Aboriginal culture and traditions.
-Ability to speak an Aboriginal language is a definite asset.
-Valid drivers license and access to a vehicle.

No telephone inquiries please. Only applicants selected for an interview will be contacted. Salary commensurate with qualifications.

Interested individuals may forward a resume along with a covering letter and three (3) references in confidence by 4:30 p.m., February 10, 1997 to:

Personnel Committee
Aboriginal Health and Wellness Centre of Winnipeg Inc.
181 Higgins Avenue, Winnipeg, Manitoba R3B 3G1

EMPLOYMENT OPPORTUNITY

EXECUTIVE DIRECTOR

ACCOUNTABILITY

Reporting to the Assembly of Chiefs, the executive director shall be responsible for the overall direction and activities of the Confederacy of Treaty Six First Nations.

RESPONSIBILITIES & DUTIES

- Reports to the Chiefs Assembly;
• Coordinate all the activities and operations of the Confederacy of Treaty Six First Nations;
• Liaise with member Bands, governments, private sector and other organizations and officials;
• Direct the office and professional staff to fulfil the initiatives / mandate established by the Assembly of Chiefs;
• Pursue and identify funding sources;
• Establish day to day financial controls and monitoring of accounting systems to ensure program requirements are met;
• Fulfil all funding obligations;
• Write, negotiate, and present proposals, Band Council Resolutions (BCR's), Contribution Agreements (CA's) and such other documentation as required;
• Ensure all laws, operational policies and requirements are effectively met;
• Perform such other functions as directed by the Assembly of Chiefs.

QUALIFICATIONS

- Post Secondary degree in business, law, commerce.
• Extensive experience with governments, treaty organizations and the private sector.
• Excellent communication and writing skills.
• Ability to lead, encourage, organize and direct office and staff.
• Ability to work with people at all times.
• Ability to communicate in a tribal indigenous language an asset.

SALARY: Negotiable

APPLICATION DEADLINE: February 25, 1997

Please send applications to:
Confederacy of Treaty Six First Nations
#601, 10025 - 106 Street
Edmonton, Alberta, T5J 1G4
Ph: (403) 944-0334
Fax: (403) 944-0346



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

YOUTH WORKER

Candidates must possess a 2 year certificate in Social Services or a degree in the humanities. Experience working with youths and fluency in Cree would be assets. Good communication & public relations skills are necessary. Vehicle essential. Qualified candidates are invited to forward their resumes by February 7, 1997 to:



Metis Child & Family Services
10437 - 123 Street
Edmonton, AB T5N 1N8
(403) 452-6100

Have You Ever Thought of Becoming a Nurse?



The National Native Access Program to Nursing (NNAPN), is an annual nine-week spring program that assists students of Aboriginal ancestry to gain entrance to university or college nursing programs across Canada.

The next program will take place April 28 to June 27, 1997.

For information, please contact:
NNAPN, College of Nursing
University of Saskatchewan,
Saskatoon, SK S7N 5E5

Phone toll free: 1-800-463-3345 or (306) 966-6224



FAMILY & SOCIAL SERVICES
CHILD WELFARE SOCIAL WORKERS

Social Worker I-IV
Various Locations
\$26,928 - \$43,644

(Salary Commensurate with Qualifications)
Competition No. SS97E8111-001-WDSP

The province of Alberta is actively seeking motivated individuals who have a sincere commitment to Child Welfare and the preservation of the family unit. We are looking for people with professional social work skills to deliver Child Welfare services in various positions which are currently available in Edmonton, Central Alberta and Northern Alberta District Offices. Duties may include intake, investigation of child abuse or neglect, provision of family support, case management, adoptions and foster care. Involvement will be with children and their families in the provision of Child Welfare Services.

QUALS: A completed degree/diploma in the field of Social Work/Social Sciences or Human Services with an emphasis on counselling, family studies or child development, plus directly related experience. BSW/MSW is preferred. Experience working with Aboriginal families and the ability to speak an Aboriginal language are considered assets.

NOTE: Travel is required and transportation arrangements must meet operational requirements of the Department. When applying, please state your location preference within the Province of Alberta. An information package can be obtained by calling Alberta Family & Social Services Personnel Services at (403) 422-8003.

Closing Date: February 21, 1997

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

Personnel Services, Alberta Family and Social Services, 2nd Floor, 10035 - 108 Street, Edmonton, Alberta, T5J 3E1 Fax:(403) 427-3937

We would like to thank all applicants for their interest in Child Welfare. Only those applicants who meet the qualifications for this challenging role will be contacted.

# Forestry overuse in Alberta's North

(Continued from Page 21)

The Peace River facility is upstream from more than 15 First Nations, all of which have suffered from increased pollution and declining water levels in the Peace River over the past 20 years. The study included serious and significant impacts on the fish, waterfowl and wildlife populations, as well, and many of the First Nations in northern Alberta use those resources as a major source of food and, in some cases, money.

"I have asked that [Daishowa] must go through a National Resources Conservation Board [environmental impact assessment and review] hearing," Van Binsbergen said, "and that instead of concentrating on the plant site, the review be extended to cover the timber supply. Not to do so would be a significant omission."

"We still have doubt about the details of the timber-supply numbers as supplied by the government," he continued. "The last time a total inventory was done by the province was in 1971. They began a new one in 1986, but so far have done only about one-third of the province. They're making decisions based on outdated information, and information which was collected in older, less efficient ways than they have today."

Van Binsbergen warned that when Alberta Newsprint Company revised their inventory in the Whitecourt, Alta., area, they discovered that the volume of softwood lumber had been over-estimated by 40 per cent due to a poor inventory and unrealistic calculations of the annual allowable cut. The Peace River area is

within a few percentage points of 100, both for coniferous and deciduous trees.

There are also concerns about the role of the government of Alberta in limiting the growth of industry in the North. While the numbers from Daishowa are considered accurate, the government numbers are approached with skepticism by almost everybody involved.

"I would go as far as to say that the government does not have the respect for the environment or the people who live close to it that it should have," Van Binsbergen said. "[Alberta Environmental Protection Minister] Ty Lund behaves more like a minister of Economic Development than the minister of Environmental Protection. You must include a total management plan and take into account sustainable forest management before going ahead with development."

Daishowa will take the new mill proposal before a public review process this year. There is concern in some quarters that the mill is just the tip of the iceberg.

"The key point is the way they downplayed the development of a new pulp mill," Griffith said. "In their announcement, they didn't mention it at all."

In fact, the potential for three new mills was picked out of an amended forest management agreement that was approved without fanfare by the Alberta Cabinet in mid-December.

"Can you blame them?" Griffith asked. "We all know how the public would react to news of one new pulp mill, and they are dealing with as many as three."

## Education and Experience...



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At Daishowa-Marubeni International Ltd., we understand how important education and experience are to finding well-paying, meaningful employment. That's why our Peace River Pulp Division created its Cooperative Education & Scholarship Program in 1991, to give local high school students a better opportunity to obtain post-secondary education, and gain experience while doing it.

### The Peace River Pulp Cooperative Education & Scholarship Program

The program is designed to help local students who are interested in post-secondary education in one of the many specialties applied at the Peace River Pulp Mill. Grade 12 students attending high school in Donnelly, Fairview, Grimshaw, Hines Creek, Jean Cote, Manning, Peace River, Worsley, Eaglesham and Cadotte Lake are eligible to apply.

Students selected for the Coop program are eligible for summer employment at Peace River Pulp - giving them income to support their further studies, and "hands on" experience in their chosen field! Students may also be eligible for one of four \$2,000 scholarships from Peace River Pulp awarded each year.

### Get More Information

You can get more information on the Peace River Pulp Cooperative Education & Scholarship Program from your high school guidance counselor; your school principal; or directly from Linda Karlson at Peace River Pulp (phone 624-7088). Hurry! Your application for the 1997 program must be received before February 28, 1997, in order to be considered.

**DMI** Peace River Pulp

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