

Windspeaker

QUOTABLE QUOTE

"You want us to take this fire, but we don't know how."

— A young man attending the Sacred Assembly in Hull.

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Native people, churches come together to heal

By Lisa Gregoire
Windspeaker Correspondent

HULL, Que.

When Kathleen Greene was eight years old, they told her she had to go to residential school or her father would go to jail. So she went, kicking and screaming.

The kicking and screaming didn't last. Once inside the school, Greene soon learned how to endure the insults, the sexual abuse and beatings without tears.

"One day, I decided not to cry," she said, "and when the principal started beating me up, I just glared at him. He slapped me. He threw me against the wall. He dragged me around by the hair. I never cried. And after that, he had nothing to do with me."

After leaving school at 16, she suffered more sexual abuse and assault at the hands of her father and first husband, lost three children in a fire, and became an alcoholic. She now calls herself a survivor.

Greene told that story on the first day of the Sacred Assembly in Hull, Que. Dec. 6 to 9. For four days, nearly 2,000 Native and non-Native people from across Canada, the United States and even South Africa released decades worth of guilt, shame and anger in an attempt to reconcile mainstream religions with Native spirituality.

Top Aboriginal leaders including Assembly of First Nations Chief Ovide Mercredi, Jim Sinclair of the Congress of Aboriginal Peoples, Gerald Morin, leader of the Metis Nation, and Inuit Tapirisat of Canada vice-president Mary Sillett, met with the heads of the United, Roman Catholic, and Anglican churches and others to find some common ground.

Spirit Alive Television Ministries, which produces the American weekly prayer show 100 Huntley Street, even broadcast a live interview with assembly organizer Liberal MP Elijah Harper from the lobby of the Hull congress centre where the assembly was held.

The meeting was a time for truth, and religious leaders got an ample dose. It was a time for forgiveness and Native people offered plenty. But Native leaders stressed that it was also a time for reconciliation and retribution.

"A great many lives have been ruined because of what our parents and children have experienced," Harper said. "We're not here to sweep these things under the rug."

Leaders from six organized religions apologized to Native people on the second day of the assembly. They recounted the ways they have tried to help Natives deal with the abuse they suffered.

United Church Moderator Marion Best said her church supported self-determination, land claims and sharing natural resources saying, "we have tried to walk beside you."

The United and the Presbyterian churches said they were committed to helping Native Canadians heal. The United Church is hoping to raise \$1 million through donations to help pay for that healing.

But forgiveness is a painful exercise. In one of the smaller afternoon sessions, an Elder from the audience said his pain has not yet subsided.

"I'm the product of residential schools," he said. "I'm looking for answers. I'm looking for someone to talk to. I want to meet with these church people. I want to see what kind of answers they can give me."

Mercredi expressed bitterness about losing his culture as a child and having to learn the songs and ceremonies as an adult.

"I am almost 50," he said, "and I would have been 49 when I would have seen my first sundance. Why is that? Because assimilation has been almost complete. Because our culture has been almost destroyed."

Mercredi ended his speech with a Cree song of leadership taught to him by an Elder. His voice, shaking and barely hovering above a whisper at times, floated above the silent crowd as tears dropped from his chin to the podium.

Dene MP and Secretary of State for Training and Youth, Ethel Blondin-Andrew, started her speech by saying she threw her official speech away and was planning to speak from the heart.

Swallowing tears, she talked of suicide in her family and described how one wounded generation gives the pain to the next. "It's a wounding of the soul of a people, the spirit of the people," Blondin-Andrew said. "It's the wounding of the psyche of a nation."

(continued on page 2)



Canapress/Andrew Wallace

Northern Star

Edith Josie, 73, is presented the Order of Canada, by Gov. Gen. Romeo LeBlanc. Josie received the award for her contribution to Canadian journalism. She wrote her column, 'Here are the News,' published in the *Whitehorse Star*, for 30 years. The column concerned itself with the daily events in her remote village of Old Crow, Yukon. See story, page 8.

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CAREERS & TRAINING

In a special pull-out feature, *Windspeaker* takes a look at the many opportunities that are opening up for Aboriginal people in the workforce.

See Pages 12-21.

SPORTS

Featured in *Windspeaker's* sports section is Chris Simon, former Quebec Nordiques left winger. The role model for Native youth is doing well on and off the ice in his new home with the Colorado Avalanche.

See Pages 23-24.

AD DEADLINES

The advertising deadline for the February issue is Thursday, JAN. 18, 1996.

Funding for projects to fight HIV

By Dina O'Meara
Windspeaker Contributor

EDMONTON

Aboriginal groups working on preventing the spread of HIV received an unexpected Christmas gift this month.

The Aboriginal Health Strategy Fund, a new incentive by Alberta Health, has released \$30,000 in special project grants for programs dealing with the prevention of HIV in Aboriginal communities, and the care and support of Aboriginals with HIV. The grants are intended to fund small, community-based projects.

"The people who need to work at the community level are the people who best understand what sorts of projects would be effective," said John McDunna, manager of the strategy fund.

They received the funds through the provincial Medical Services Branch. Community programs initiated under a similar grant two years ago included contracting an AIDS counsellor for two-week periods three times a year producing a play on AIDS, and holding a two-day conference on issues surrounding HIV.

"The grants are not intended for setting up structures, rather to spark activities in communities around the prevention of HIV and the care and support of persons with HIV," said Neil MacDonald, acting manager of the Alberta Health HIV/AIDS

program. "We're very excited that these grants are available."

The provincial program is administering the distribution of the special project monies.

Successful proposals will be able to access up to approximately \$1,500 per project. MacDonald declined comment on how much money has been made available through the province to similar programs non-specific to Aboriginals. The comparison would be unfair as Aboriginal groups could access them as well, he said.

The bottom line is that the funds are there at all, said a spokesperson with Alberta's Aboriginal AIDS/HIV prevention organization.

"Certainly we're pleased that these funds have been made available," said David Desjardens, director of Feather of Hope.

"The needs are growing by the day. This disease is not going away and we're concerned with the high risk our youths are facing. We hope these small amounts of money can provide a bit of safety net for the youth."

Feather of Hope is encouraging communities to access the pockets of money that become available, to the point of sitting with interested groups and helping them outline grant proposals.

One such program is being carried through by the Metis Nation which is adapting the Feather of Hope's training manual for educators to a Metis focus. While there are no statis-

tics available through the provincial AIDS health offices on any ethnic group, Feather of Hope staff have spoken in person with an alarming number of Natives diagnosed with the fatal syndrome.

"We know we have physically talked to at least 50 people in the province who have AIDS," Desjardens said.

And an associate professor at the University of Alberta, involved with the Alberta Health AIDS/HIV program, believes the numbers are growing.

According to the latest data, 71 Aboriginals in northern Alberta alone are HIV infected, said Dr. John Houston.

"The trends that we are seeing are pretty solid evidence that the education programs are not sufficiently funded," Houston said.

There is a disproportionate number of Aboriginals in the north contracting HIV, he said. But people do not contract the infection through their ethnic background, Houston was quick to add.

"Fundamentally it relates to the disadvantaged position that the Aboriginal people experience in Canadian society," he said.

Depressed social and economic conditions contribute more to high risk lifestyles, such as the inner-city environment where injection drug use is on the rise. And with it, the spread of HIV.

The issues of funding is not black and white. All programs need to be better funded.

Sacred Assembly

(continued from page 1)

And while the theme of the assembly was spiritual healing reconciliation, it was not without some political posturing.

Prime Minister Jean Chretien made a speech at the opening of the assembly saying he hoped the gathering would awaken a greater spirituality across the country.

"Mr. Harper, you have found a new way," he said.

Indian Affairs and Northern Development Minister Ron Irwin made many promises in his speech on the final day of the assembly.

He said Native people have an inherent right to self-government and that they also have a right to economic stability and self-sufficiency.

"I need partners, I need allies. I need people walking side by side," Irwin said. Harper said he planned to hold the minister to his commitments.

Morin, Sinclair, Mercredi and others spoke openly about how the treaty process in Canada has been undermined and why Aboriginal people need to be included in the up-coming constitutional process.

But for the most part, speakers at the assembly stuck to the topic of spiritualism, in all its forms.

One man interrupted Harper's opening comments one morning. He began by moaning and then started shouting to Harper that he was God and "Om." Harper asked the audience to rise and pray for him and the man's shouts subsided.

Despite the odd distraction, Harper said in an interview that he felt the assembly had really conjured a healing spirit among Native people, so much so that he's called for another sacred assembly in 1997 to keep the spirit alive.

"Hopefully people will go back home with a new sense of purpose and direction. I think where the real work needs to be done is in the communities where the pain is amongst our families."

Youth refuse sacred flame

By Lisa Gregoire
Windspeaker Correspondent

OTTAWA

Native youth attending Elijah Harper's Sacred Assembly in Hull, Quebec last month said No to accepting the torch from Elders in a closing ceremony.

And they blamed their parents and their grandparents for not teaching them the traditional ways.

"You want us to take this fire, but we don't know how be-

cause you never taught us," one young man said.

Edie O'Mara said she refused to pass on the scroll of reconciliation to people of other nations, another part of the ceremony, "because we can't welcome other nations until our own people accept us."

She said about 40 youth met for a panel discussion the evening prior but only a handful of adults came to listen. "We were segregated last night," she said. "We felt left out."

Dave Dennis from Vancouver who told Native leaders to "either support us or get out of the

way" the day before, continued to express outrage at the lack of attention given to the problems of youth incarceration, addiction and hopelessness.

Before continuing with the official ceremonies, Harper, in full headdress and beaded buckskin jacket, responded to the youth.

He said the Creator works in mysterious ways. He said they had issued a challenge to the Elders by not accepting the torch. They had, in fact, taken it in spirit, by acting wisely and responsibly. "It gives me great courage to see that," Harper said.

NATION IN BRIEF

Capital choice

Residents of the Eastern Arctic have chosen a new capital city. Iqaluit, on Baffin Island will be the capital of the new territory of Nunavut to be established in 1999. Iqaluit received 60 per cent of the votes, the remaining votes went to Rankin Inlet. A third town, Cambridge Bay, dropped off the ballot. The vote was held in 27 communities and the result will be passed on to Ottawa which has final say in naming the capital.

Down with the tents, up with housing

A protest over inadequate housing staged by members of the Mathias Colomb Band in Manitoba has been successful. The Department of Indian Affairs has agreed to build 40 houses next year. The 35 protesters from Pukatawagan were living in a tent city in Winnipeg, relocated to the legislature, then occupied Indian Affairs offices. Chief Ralph Caribou had complained that poor housing and a lack of housing resulted in outbreaks of disease among band members.

Mourning a loss

Elsie Marie Knott, 73, the first Native woman ever to be elected chief in Canada, died at her home at Curve Lake Reserve in Ontario. The Ojibwa mother of three initiated

many programs on reserve including the school bus system. She revived the reserve's powwow celebration, started a grocery store, post office and day-care centre.

First Nation short-changed on land

The Indian Claims Commission concludes that Canada is in breach of its obligation under Treaty 8 as it pertains to the Fort McKay First Nation in Alberta. ICC finds that Canada owes a lawful obligation to Fort McKay First Nation to provide treaty land for 135 people rather than for 105 people provided for in 1915. This will not result in an immediate transfer of lands as the commission can only make recommendation to the Government of Canada and the First Nation to negotiate a settlement.

Step aside, Jack

Delegates at the annual meeting of the Nunavut Tunngavik Incorporation, the organization implementing the Nunavut land claim, have called for the resignation of Eastern Arctic MP Jack Anawak. The MP was criticized for supporting the federal gun control bill though many of his constituents oppose it. The delegates said the gun law violates the Inuit right to hunt and Anawak should be representing the interests of the people who elected him. Anawak refused to step down, saying if the

NTI wants him out they should put up a candidate to oppose him in the next federal election.

An eye for an eye

Trappers in Canada's north have proposed a ban on European companies that sell cars in Canada that would be considered unsafe. This is in response to the proposed European ban on Canadian furs. Gary Bohnet of the Metis Nation of the Northwest Territories said if Europe can tell Canada how to treat its wildlife, Canada can tell Europe how to treat Canadian citizens. There are 22 car models made and sold in Europe that don't meet Canadian safety standards, including the child safety device. Europe opposes the use of the leg hold trap and considers it an inhumane way to trap. The ban was to begin January 1, 1995, but has been postponed to Jan. 1, 1996.

Holistic approach to health

The Fort Qu-Appelle Indian Hospital in Saskatchewan has been transferred to First Nations control. The transfer will allow First Nations to design and deliver programs which meet the needs of Aboriginal clients. The hospital is expected to become a leader in the field of Aboriginal health.

Gun

Here is what so had to say about the bill before voting on 22, 1995.

"We are a patchwork across this some groups such hunters, farmers and people have and convincingly that tion runs counter style. I think they h However, this legi prove to be nothing an inconvenienc groups."

"The duty of Pa not to say that this is inconvenient to c nal peoples; the iss deeper, and it doe ice to the Aborigi and to our history to them, it is simpli ent legislation."

Look at the A for Registration for

Casino

By Stephen LaRose
Windspeaker Contributor

REGINA

The Saskatchewan Indian Nation operation of Ind

The agreement, mean a First Nation of January, FSIN Gr ence announcing the

The four casino Battlefords, Yorkton Saskatchewan. The Union Station Casin

"This agreement and economic dispa

The four casinos million to \$5 million and \$8 million in spi tion, and other relat

"The quicker we nessmen into place, "This is one plank, i

For Brian Standin agreement couldn't

More than two y RCMP tactical weap serve. Now, White B under the new rules

The Saskatchewan contractor for the op slot machines in the ing Authority will p

Proceeds from th ments. Half of the p Bear, will be allocate Nations charities, ar

For off-reserve c Nations Fund, one q to compensate for lo endeavors, and one

Twenty-five per c go to foundations to people, Favel said.

"We're in this bus ple," Favel said.

The four casinos a to the number of slot to open in early 1996

However, if more be added to the Indi

"When you look situation, it's an ente ing that the casino au ing strategy.

Gun bill passes Senate with ease

By Lisa Gregoire
Windspeaker Correspondent

OTTAWA

Everyone said it was going to be a close race. They were wrong.

On November 22, after a final four hours of debate, nearly two-thirds of Canadian Senators voted in favor of Justice Minister Allan Rock's controversial gun control bill, without amendment.

That means starting next year, everyone who owns a gun will have seven years to get a new firearms license and register each of their weapons with the Canadian government.

It also means those who don't follow strict storage guidelines, those who don't fill out the right paperwork, and those who lend their guns to someone else who doesn't have the right paperwork, will be breaking the law and could face harsh penalties under the Canadian Criminal Code.

Sixty-four of 99 senators voted for the gun bill, 28 voted against it and seven abstained, including senators Charlie Watt and Willie Adams, both from the predominantly Aboriginal ridings of Nunatsiag in the Northwest Territories and Ungava in northern Quebec.

The bill will be proclaimed into Canadian law in sections over the next few months. A policy on how to implement certain sections which impact on Aboriginal people is being developed and should be submitted to the House of Commons within three months, said James Hayes from the federal Department of Justice.

That policy will address how the federal government plans to deal with subsistence hunters who are refused firearms licenses, hunters who cannot afford the fees, and hunters who speak Aboriginal languages, Hayes said.

Senators seemed resigned to passing the bill after they were divided over proposed amendments submitted by a Senate Committee.

Here is what some senators had to say about the gun control bill before voting on it November 22, 1995.

"We are a patchwork of cultures across this country, and some groups such as trappers, hunters, farmers and Aboriginal people have argued quite convincingly that this legislation runs counter to their lifestyle. I think they have a point. However, this legislation will prove to be nothing more than an inconvenience to those groups."

-Senator Janis Johnson

"The duty of Parliament is not to say that this legislation is inconvenient to our Aboriginal peoples; the issue is much deeper, and it does a disservice to the Aboriginal people and to our history to say that, to them, it is simply inconvenient legislation."

-Senator A-Raynell Andreychuk

"Look at the Application for Registration forms with the

20 questions. This was another issue that was raised at the hearings. A Native chief from Kamloops said, 'I hate to tell you this, but there are many in my tribe who cannot read or write.'"

-Senator Edward M. Lawson

"Why should Aboriginal peoples have to waste their money, and taxpayers' money, in litigating to have parts of this bill struck down by the courts when their rights have already been recognized in constitutionally protected agreements?"

-Senator Charlie Watt

"The Aboriginal people are asking only for consultation. They are saying, 'We have a way of life here which is different from yours in Ottawa, Toronto, and Montreal. We have a way of life which is essential to us. To us, a rifle is a tool. It is an essential defensive weapon. We are law-abiding citizens.'"

-Senator John Lynch-Staunton

Casino deal reached

By Stephen LaRose
Windspeaker Contributor

REGINA

The Saskatchewan government and the Federation of Saskatchewan Indian Nations announced Nov. 24 an agreement to allow the operation of Indian-operated casinos.

The agreement, signed after 10 months of negotiations, will mean a First Nations casino could open as early as the beginning of January, FSIN Grand Chief Blaine Favel said at a news conference announcing the agreement.

The four casinos are to be located in Prince Albert, the Battlefords, Yorkton, and the White Bear reserve in southeastern Saskatchewan. The FSIN will also have a 25 per cent stake in the Union Station Casino in downtown Regina.

"This agreement marks the beginning of the end of poverty and economic disparity for the First Nations people," Favel said.

The four casinos could mean Saskatchewan bands will see a \$4 million to \$5 million profit over the first two years of operation, and \$8 million in spin-off economic activity from salaries, construction, and other related business spending, said Favel.

"The quicker we get the politicians out of the way and businessmen into place, the quicker we can progress on this," he said. "This is one plank, in our multi-plank economic strategy."

For Brian Standingready, Chief of the White Bear Reserve, the agreement couldn't have come soon enough.

More than two years ago, the provincial government sent an RCMP tactical weapons unit to close a band-run casino on the reserve. Now, White Bear will probably house the first casino to open under the new rules, he said.

The Saskatchewan Indian Gaming Authority will act as site contractor for the operation of video lottery terminals (VLTs) and slot machines in the casinos. The Saskatchewan Liquor and Gaming Authority will purchase and operate the machines.

Proceeds from the casinos will be divided through two agreements. Half of the profits from on-reserve casinos, such as White Bear, will be allocated to the First Nations Fund, a quarter to First Nations charities, and another quarter to the province.

For off-reserve casinos, half of the profits will go to the First Nations Fund, one quarter to local exhibition boards and charities to compensate for losses they may have suffered through gaming endeavors, and one quarter to the province.

Twenty-five per cent of the First Nation's cut from casinos will go to foundations to combat gambling addictions in First Nations people, Favel said.

"We're in this business to help our people, not to hurt our people," Favel said.

The four casinos are limited to a total of 500 slot machines, equal to the number of slots at the Regina Union Station casino, which is to open in early 1996.

However, if more slot machines are added in Regina, more will be added to the Indian-run casinos, Favel said.

"When you look at the gaming industry, it's not an either-or situation, it's an entertainment-driven enterprise," Favel said, adding that the casino authorities will work to develop a joint marketing strategy.

Ontario government cuts will hurt Native People

By Catherine Osborne
Windspeaker Contributor

TORONTO

When the Ontario government finally presented the much anticipated and dreaded provincial budget statement Nov. 29, few people and organizations were saved from the axe, including First Nations.

The announced cuts prompted the Chiefs of Ontario to hold a press conference in Toronto the following day to discuss the implications of Premier Mike Harris' budgetary plans.

The conference drew some 400 people who hoped to discover how the cuts were going to effect them.

According to executive assistant of the Chiefs of Ontario, Richard Powless, the most critical and impending blow is the hike in tuition fees by up to 20 percent.

According to Powless, since more First Nations people are attending post-secondary schools than ever before, the increase is going to make educational investment that much more of a burden for students relying on loans.

"This [kind of increase] is going to have immediate im-

act," said Powless, who foresees the exorbitant tuition hike seriously discouraging young people from entering or staying in school.

As equally severe is the proposed changes to Ontario's drug plan. The government announced that as of June 1, 1996 social assistance recipients and senior citizens receiving Guaranteed Income supplements will be required to pay an added \$2.00 per prescription.

For individuals earning over \$16,000 and households in the \$24,000 and over bracket, they will be required to pay \$100 annually, plus dispensing fees. The hardest hit by these changes are, quite obviously, the elderly, sick and poor.

While many of the other budget cuts are still too vague to fully assess their impact, the government did announce that Jobs Ontario Community Action Program will be completely eliminated by 1996.

Jobs Ontario has been running for three years and since its inception over \$13 million has been provided to Aboriginal peoples and communities.

According to Powless, there are many other cuts that are pushing the divide between the haves and have-nots. Cuts to the Environment Appeal Board and Environmental Compensation Corporation, reductions to the

Since June 22, the Senate Committee on Legal and Constitutional Affairs has had 24 meetings and heard from 140 witnesses who told senators why they should or should not pass the bill. Based on that testimony, committee members drafted 14 amendments to the proposed bill.

Those amendments included exemptions for Aboriginal peoples until the federal government could determine whether the gun law infringed on treaty or Aboriginal rights, delaying implementation of the bill in certain provinces and territories, and lowering the penalties for breaking the rules.

Justice Minister Allan Rock opposed the amendments saying they gutted the bill and rendered it useless.

Senators voted 46 in favor of the amendments and 53 against. The amendments then discarded, senators voted overwhelmingly in favor of the bill.

The day following passage of the bill through the Senate, the justice department announced the creation of a one-woman, 14-man committee to advise the government on the development and implementation of the new firearms registration system.

It's called the User Group on Firearms and it includes five policemen, several hunters, outfitters and guides, firearms collectors and retailers, and sport shooters.

The group has roughly two years to come up with some advice on how to implement the new gun registration system. The government has set a Jan. 1, 1998 deadline to have the system fully up and running.

A news release from the justice department reports that licensing and registration will be phased in. Starting in 1996, gun owners will have five years to get new firearms licenses (to replace their old firearms acquisition certificates). Then, from 1998 to 2003, gun owners will have to get each of their guns registered.

Justice Minister Rock predicts the registration system will cost \$85 million but opponents say that figure is way too low.

Ontario Arts Council which provides grant money to artists and cultural organizations, and reductions to municipal airports are going to take a toll over the next few months and years.

Fly-in communities, for instance, are likely going to see an increase in imports and travel as airports try to recoup their losses. Harris' proposed plan to privatize TVOntario is going to have long-term and possibly negative effects. If TVO is sold it could mean valuable programming made available to northern communities will be dropped as a unnecessary money drain.

According to Powless, the major oversight of the provincial government is their regard of First Nations people as a "special interest" group.

"We want the government to understand we have constitutional rights," he said. "We're not special interest, which means we deserve consultation before cuts are made. We want them to sit down and work with us."

There are no plans yet as to how Chiefs of Ontario will follow up on these issues. Their annual meeting is not until next summer, Powless said, so they may have to call an earlier meeting to reassess the situation.



Terry Lusty

From left to right, Billyjo DeLaRonde, president of the Manitoba Metis organization, Lt.-Gov. Yvon Dumont, and Lyle Donald, president of the Alberta Metis Nation, take part in discussions during the Metis National Council Annual Assembly.

Metis National Assembly derailed

By Terry Lusty
Windspeaker Contributor and Windspeaker Staff

CALGARY

The Ontario delegates came close to shutting down the Metis National Council's Annual Assembly, held Nov. 25 and 26 in Calgary. They complained that their province was not being fairly represented by the number of voting delegates they were allowed.

The Ontario complaint was supported by a threat to walk away from the conference table unless their demands were met. The issue monopolized much of the conference's first afternoon and following morning, leaving participants frustrated that they could not get beyond the voting issue to deal with the heavy agenda.

The voting formula, as agreed to at the last national assembly, saw Manitoba, Saskatchewan and Alberta receive 15 votes each, while Ontario and British Columbia were given five votes each. This formula was based on the number of identified Metis members in each province. As Ontario and B.C. do not have as many members as the prairie provinces, they were given proportionately less voting strength.

Ontario Metis president Tony Belcourt said the formula failed to recognize Ontario's Metis population. He argued that the by-law allowed for five voting delegates but did not set a maximum, so Ontario had a right to 15 delegates if it desired. Discussion ensued and, eventually, Ontario's demands were met, but not without leaving a bad taste in the mouths of many conference participants.

Other business at the conference included a speech to the assembly by Manitoba Lt.-Gov. Yvon Dumont, a Metis and past president of the Manitoba Metis Nation and the national Metis organization. Dumont praised the efforts of the council and reminded the delegates not to forget their mission to deal with matters that affect the lives of Metis people.

The council reported activity at the federal level on such matters as protecting Metis rights in the Constitution Act of Canada, enumeration of Metis people and the establishment of a Metis national registry. Other issues included literacy, community-based justice initiatives and youth programming.

Hotel tosses leader

Jim Sinclair, president of the Congress of Aboriginal Peoples, was ordered out of the lobby of an Ottawa hotel because he looked suspicious.

The Westin Hotel apologized for the incident, which occurred Dec. 12, but Sinclair said it was the type of thing Aboriginal people deal with on a daily basis.

Sinclair is one of the five top Aboriginal leaders in the country today, but his professional stature wasn't the issue, his race was, said Sinclair.

"I've had to deal with this kind of racism for years, he said.

Sinclair was waiting in the lobby to meet with the Con-

gress's lawyer when the leader was approached by a security guard who asked Sinclair to leave. Sinclair said he was presentably dress and had only been in the lobby for about 10 minutes.

A hotel spokesman said Sinclair wasn't thrown out because he is Native. Security guards approach people hanging around the lobby as a matter of course. The incident was regrettable said the spokesman.

The Congress had been considering holding its annual general meeting at the Westin. This is now under review, said Sinclair.


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AND THE WINNERS ARE:
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JULIE GAURLUIK - Willingdon, AB**

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Windspeaker SWEETGRASS

Minister of Indian Affairs and Northern Development  Ministre des Affaires indiennes et du Nord canadien

*Season's Greetings From
Minister Ronald A. Irwin*



With the holiday season just around the corner, I would like to wish you all season's greetings. I consider this a very special time of year as it gives everyone the opportunity to pause and reflect on the past year and look forward to the coming year.

As we head into 1996, I anticipate a very exciting and successful year. The continuing development of a partnership between Aboriginal peoples and the federal, provincial and territorial governments will ensure future successes like the ones we have achieved this year.

There are many examples of what we have already accomplished together. For instance, as negotiations continue on implementing the inherent right of self-government, Aboriginal peoples across Canada will exercise greater control and responsibility over their own communities.

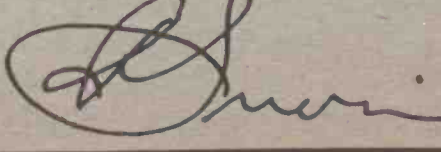

Among some of our key successes is the dismantling of the Department of Indian Affairs and Northern Development's regional office in Manitoba. This means that Manitoba First Nations are regaining control over all facets of their lives. To gain insight into how the federal government works, 10 First Nations representatives from Manitoba are now working in various federal departments for two years.

Through innovative pilot projects, Aboriginal peoples in several communities are building their own homes using local labour and resources. In the area of education, First Nations directly control over 90 percent of the post-secondary education program and the number of Aboriginal students attending university or college has increased from 800 in 1969 to 26,800 in 1994-1995.

In building trust and open dialogue at the negotiating table, Aboriginal peoples and governments have settled 45 specific and five comprehensive land claims over the past two years. By nurturing this spirit of partnership, we are working together to build a future that is to the benefit of all.

The holidays can also be a very difficult time, especially for those who have lost loved ones during the year, or face deep problems such as poverty, unemployment or homelessness. I believe we must redouble our efforts together to build a better, more prosperous country for all.

It has been an honour to meet with so many Aboriginal communities and individuals over the past year. I wish you all a safe and happy holiday season with your families and friends and I look forward to working with you in the new year.

First Place
1995 Public Speaking Winner
Darlene Musy
Orion Lake First Nation


First Place
1995 Artist Winner
Lisa Sowa
Swan River First Nation

AUB

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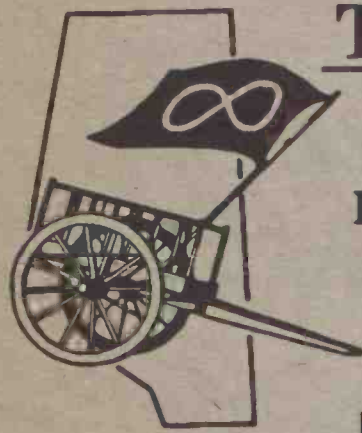
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News

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New Book traces history and future of Aboriginal health

By Lorraine Blashill
Windspeaker Contributor

VANCOUVER

By gaining control of local health resources and returning to traditional practices, Aboriginal communities are regaining their health. This is the message illustrated and encouraged in a recently-released book, *A Persistent Spirit: Towards Understanding Aboriginal Health in British Columbia*.

Covering the history of British Columbia's Aboriginal people from contact until the present day, *A Persistent Spirit* chronicles the devastation of disease and the decline in health in the province's Aboriginal people. But First Nations communities and individuals throughout the province are reversing this history of health decline and the conclusion of the book, by Aboriginal writers in their own words, cites many examples.

Dr. Peter Stephenson, a medical anthropologist with the University of Victoria, is co-editor of the book. In researching the book, he visited deserted villages like Cumshewa on Graham Island in Haida Gwaii. Like many other Aboriginal villages along the west coast and throughout the province, it was ravaged by smallpox which killed its citizens or sent them fleeing to other communities, spreading the lethal disease even further.

But today, the Haida are addressing their health issues. Stephenson said the Haida Gwaii diabetes project is an example of their community-based approach to better health.

Non-insulin dependent diabetes in Aboriginals is as much as 17 times higher than that of the rest of the Canadian population, a result of less activity and different diets. Diets of high protein, low carbohydrate, and low sugar have been replaced by diets low in proteins and high in carbohydrates and sugar.

Recognizing the significance of this health problem, the Haida Gwaii community instigated the project to develop health initiatives to provide a culturally appropriate response. The principal workers in the project are Haida and the doctor involved has worked in the community for 18 years.

"The community has all kinds of control," Stephenson said. "They are really engaged in an important way instead of having the project delivered top down. After consulting with the community for a year, they created the kinds of interventions they're hoping will work."

A Persistent Spirit is being distributed to all First Nations band offices in British Columbia. Although a scholarly text, the book is written in language understandable to an intelligent lay reader with a glossary at the end of each chapter which explains technical terms. Stephenson hopes it will become a ready reference.

"People may want to attempt to reinstate more traditional diets to control diseases related to diet. But they might be worried about getting contaminants in the fish they eat and see the need to better control fisheries resources. Or they might be worried about berries and spray from forestry practices," he said. "The chapters on nutrition and the traditional diet of Aboriginal people would be a helpful reference."

He believes that Aboriginals can only regain their health if they regain control of their traditional land.

"A large underlying part of land claims is an attempt to reclaim better health," he said. "If you control the land, you control the resources and the food. You control the work and you earn better incomes. These are ultimately health as well as political issues."

Though the book centres on Aboriginal health in British Columbia, Stephenson is hopeful that someone will take the initiative and produce a similar text on Aboriginal health in the prairie provinces. Copies of *A Persistent Spirit* are available from UBC Press in Vancouver.

Mother disappointed

By Debora Lockyer
Windspeaker Staff Writer

EDMONTON

The mother of a two-year-old boy who died in a taxi while in transit between two Alberta hospitals is disappointed by the findings of a four-day fatality inquiry.

The judge concluded that there was no blame to be laid in the sudden death of Dalton Gregory Halfe-Arcand and made no recommendations regarding the case. Crystal Arcand said she was particularly disheartened that the judge did not recommend the end of inter-hospital transfer by taxi.

"From the start I've wanted answers. There's still a lot of questions that haven't been answered. It terrifies me, as a mother with two children, that these issues remain unresolved."

The judge said nothing could have saved the boy as the condition could not have been foreseen. Medical experts have reported the boy would have perished even if he was in an intensive care unit at the time.

"It wouldn't have saved him to have been in an ambulance, but surely no sick child, no sick person, should die in a taxi, said Arcand.

Time to reclaim the moral high ground

Some good news on the fur front for trappers in Canada: Europe has agreed to a postponement of one year in the wild fur regulation which would see Canadian and U.S. fur banned.

While trappers can collectively breathe a sigh of relief, it must be realized that this is just a brief respite. The battle has been won in the short term, but the war lies ahead. The ban still lurks and Jan. 1, 1997, will be upon us in a wink of an eye.

Efforts to pressure the European Union must be continued. The eco-zealots who drive much of Europe's policy need to understand the economic penalty that the ban will impose on Aboriginal people.

This is not to say that we should support efforts to impose our own ban on automobiles as was suggested by the Metis Association of the Northwest Territories. Such a tit-for-tat approach is premature and juvenile in the extreme. Besides, the effects of such a ban would be negligible. The type of vehicle in their proposed ban is in the luxury market, which includes cars like the Lamborghini.

Apart from the pettiness and impracticality of it, the problem with the fur ban is that the people behind it have been allowed, almost unchallenged, to take the moral high ground. Europeans have been separated from nature for so long that Bambi is more real for them than any actual wild animal. No matter what they think, they feel that the cute, fuzzy-wuzzies shouldn't be killed, but should be allowed to live in harmony and prosperity with each other in the wild.

We know that it isn't that way. What needs to happen is that we must somehow take our knowledge and expertise, and show the European people that knee-jerk bans don't solve anything. The biggest problem is that solutions like this one feel awfully good to those on the moral high ground, and the only people who'll be damaged by the European position are the North American Aboriginal people. Once again.



Resource co-management makes economic sense

GUEST COLUMN

By Chief Ralph Akiwenzie
Chippewas of Nawash

Co-management of Ontario's natural resources with First Nations makes sense. It makes sense biologically, fiscally and economically. Think about it.

If you had responsibility for the province's resources, who would you consider first if you had to share some of that responsibility? Would you pick an organization with only a few years experience (let's say 80 years, for sake of argument)? Or would you perhaps trust one with, say, 10,000 years of experience—one whose whole way of being has been tied to the wild for generations?

Well, you might say, it depends on what science says. In fact, science is coming around to agree with what First Nations people have been saying for years about natural resources.

The first message has been that it's foolish to think we can "manage" ecosystems as though they were simply big farms. Scientists agree. As soon as you try to alter one variable, a chain reaction occurs in the chain of being that is impossible to predict or control.

Stocking with hatchery-reared stock is an example. We know from the studies of Dr. Mart Gross of the University of Toronto that stocking with such fish is like playing Russian roulette with the fishery. There is a good chance such fish will take diseases into the wild...diseases wild fish have no protection against.

Dr. Gross knows of whole populations being wiped out in this way. If disease doesn't get them, the genes will. Hatchery fish, if they breed in the wild at all, will pollute the gene pool of wild populations to the point where reproductive behaviour may be bred right out of stocks. After that, you're stuck forever with a put and take fishery.

I can remember sitting around meeting tables at Neyaashiinigiing years ago,

listening to Nawash fishermen and Elders talk about the changes to the fishery around the Bruce Peninsula. The Elders talked about the crash of wild lake trout stocks in the 1930s and how the last wild trout hung onto the spawning shoals around Cape Croker.

The younger fishermen talked about more recent changes—how a new MNR hybrid, "splake" were pushing out the whitefish and how the "donkey fish" (splake and, later, back-cross) were not breeding. All this I heard long before anyone in this area had heard of Dr. Gross' work.

In 1993, before Dr. Gross' work made headlines here, one of our summer researchers, Clay Akiwenzie, did a survey of the literature on the effects of stocking with non-indigenous fish. The literature again confirmed what Nawash fishermen were saying: that stocking with salmon is a dangerous business. With a little help from Dr. Henry Regier at the University of Toronto, Clay reviewed and summarized studies from all over the world. They showed, un-

equivocally, that stocking ecosystems with fish that have no business being there puts pressure on native populations that they might not be able to cope with.

Co-management with First Nations makes sense to "fiscally challenged" governments looking to cut costs. The Fishing Committees of the Chippewas of Nawash have done an incredible amount of good work on very little money.

For example, we are assessing fish caught by Nawash fishermen to gain some scientific insight into the fishery. The band will use this information to better assess and guide its own harvest.

The band knows, from its own collective experience, and from current science, what to do and what not to do. One way or another, it will find the resources to begin rehabilitation in a natural, self-sustaining way. Returning a stewardship role to First Nations would be a relatively easy and inexpensive way for provincial governments to ensure more qualified personnel are looking after the fishery.

Co-management makes sense economically.

If First Nations are expected to reduce the poverty on their reserves and their dependence on government funding, room must be made for them to regenerate their old economies. The most logical way of doing this is for First Nations to use their Aboriginal and treaty rights to generate income. At Neyaashiinigiing, the band's recognized right to a commercial fishery has reduced the dependence on welfare and generated money in the community.

Better First Nations' economies means better non-Native economies. We estimate that nearly \$3 million pours into the communities of Wiarton and Owen Sound from Cape Croker residents every year. Most of that goes for food, supplies and consumer goods such as cars, trucks, and appliances.

These communities will benefit directly from a healthy Nawash economy. Think of the benefits strong northern First Nations will bring to hard-pressed northern non-Native communities.

Windspeaker

Windspeaker is published by the Aboriginal Multi-Media Society of Alberta (AMMSA) every month to provide information to the Aboriginal people. Windspeaker has a circulation of 15,000. Windspeaker was established in 1983 and is politically independent. Indexed in the Canadian Magazine Index and indexed on-line in the Canadian Business & Current Affairs Database and Canadian Periodical Index, 35 mm microfilm: Micromedia, 20 Victoria Street, Toronto, Ontario, M5C 2N8.

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Letters to the Editor

Windspeaker Reader Response Line

If you feel strongly about an issue but don't have the time to write, the Windspeaker Reader response Line is a great alternative to writing a letter to the editor.

Each month, Windspeaker poses a question to its readers in an effort to promote thoughtful discussion on the issues that most affect Native nations in Canada. While we encourage people to respond to the question being asked, readers are not limited to comments on that one topic alone. Callers have three minutes to talk about any issue that most concerns them. All we ask is that you leave your name, band affiliation, the city or town of residence, and a phone number where you can be reached.

The Windspeaker Reader Response Line is very easy to use. Just dial our toll-free number and ask the receptionist to connect you with the line. If you are calling after hours (we are on Mountain Time) then listen to the directions on our answering machine and at the appropriate time enter extension number 229.

• This month's question:
Now that the gun bill has passed, will you be complying and registering your guns?

Call the Reader Responses Line, toll-free, at 1-800-661-5469, ext. 229 and record your comments. We'll print the responses in next month's issue.

• Last month's question:
It's been two years since the Liberals were elected to power in Canada. Are you satisfied with the efforts they have made in issues related to Aboriginal people?

Paula Rhodes, Six Nations, Ont.
I feel that they have not been serving us very well. They are taking too long. Promises were made. The previous provincial government before Harris, under Bob Rae, was very friendly to Natives, made landmark decisions on handling treaty rights, consulted First Nations on anything to do with economic development. I am an urban Native and am on the board of directors of the friendship centre in Hamilton, Ont. We were getting programs that helped the urban population. Now under Mike Harris and especially under Jean Chretien, it feels as though they are slapping us in the face. Especially when it comes to friendship centres as well as looking back at the home reserve and seeing how all these cuts are trickling down. I just wish that they would smarten up and treat us with respect and deal with the First Nations of Canada fairly and equitably.

Success in finding father

Dear Editor:
I am writing to you concerning the letter I wrote to you on Nov. 7, 1995.

I was not really expecting you to publish my letter, but I am very happy you did. When the issue came out on Monday, Nov. 26, 1995, I started receiving calls from relatives of my father's.

I was not expecting such a

fast response. I expected to wait for a while or not to get a response at all and when the calls started coming in I was flabbergasted.

It all happened amazingly fast. I got calls from Edmonton, Drift Pile Reserve (where my father is from), and the call I was waiting for came from Fraser Lake, BC. Yes, I finally got to talk to my dad. It was such a won-

derful feeling to be finally reunited with him.

I can't thank you enough for what you have done for me. I have been waiting to talk to my father for so long. It is the best Christmas present I could ever receive.

Thank you very much. You will be in my prayers.

Sincerely,
Keitha Kakakaway

TVs North of 60 panned

Dear Editor:
I am writing my comments in regards to the December 1995 article entitled *North of 60, south of accurate*, by Drew Hayden Taylor.

I am a Dene from the Northwest Territories. I am offended and disgusted by the way the series portrays the Dene of the NWT. I certainly agree with Drew when he states that a major part of the series reflects the lifestyle in only a negative manner.

The series does not in any

way indicate that the Dene are happy people. In the times that I do watch, it seems like there is always something wrong. To me, we have always been stereotyped as typically miserable. I can truly state that we are not so miserable.

I strongly believe that the show should portray the many accomplishments of the Dene and the many positive cultural ceremonies we have.

I have not once seen in the series festive events, such as the drum dance, family gatherings,

spiritual gatherings, fun nights, feasts or many other events.

We are always surrounded by everyday tragedies that leave people immune to being healthy and happy. Further, I don't see the people practicing the Native language or anything positive happening for the youth. I hope this letter will convince the producers and writers to lighten up the series and truly portray the beauty of the Dene of NWT.

Masi Cho!
Narcisse J. Sangris

Organize to help find families

Dear Editor:
For years it has been my opinion that adoptions are positive, however, behind that lies a series of problems which may have been caused by these separations.

Many mothers, years ago, were met by the stringent moral fiber of their society.

The upbringing of this child would not be positive. Consequently she would lose the child in question to the system who would then farm the child out. Mom was often left with dead feelings knowing she would

never see her child again.

This leaves me with the thoughts of how her self esteem must feel walked upon. Could this be the contributing problem to the many social ills that affect these women, their children and others?

How does the adopted child feel? Does he feel abandoned, alone, unloved, or isolated?

The Alberta government has a branch office deep within the bowels of a 107 St. office, whose main reason for existence is the re-patriation of the family after adoption. My question is how

many people are aware of this good program.

With the large numbers of people from the Aboriginal community searching, I think it is imperative that we organize a group of people who will direct and organize many ventures to help create an awareness as to not only the problems, but also to help with the repatriation.

We will never know the success if we don't start. I for one will volunteer.

Jim White
Edmonton Police Service

OTTER



By Karl Terry



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Community Events

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December 31, 1995. Stand Off, Alta. (403) 737-2666

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January 25-28, 1996. Brandon, Man. (204) 729-3682

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February 9-18, 1996. Winnipeg, Man. (204) 233-2556

NITEP INTERNATIONAL CONFERENCE ON FIRST NATIONS EDUCATION

February 14-17, 1996. Vancouver, B.C. (604) 253-5202 or 1-800-886-1213

SASKATCHEWAN INDIAN FEDERATED COLLEGE - INDIAN EDUCATION CONFERENCE

February 20-23, 1996. Location to be announced.

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April 6-7, 1996. Regina, Sask.

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May 7-10, 1996. Edmonton, Alta. (403) 455-2200

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People



Wayne MacDonald/Whitehorse Star

A young Edith Josie as pictured in her 1966 book, *Here are the News*.

Lady writer takes top award

By Andrea Buckley
Windspeaker Contributor

OTTAWA

Yukon Elder Edith Josie received the Order of Canada in Ottawa in November for documenting life in her home town, Old Crow, for nearly 30 years.

Josie, a 73-year-old woman from Gwich'in First Nation, began writing a column, *Here Are The News*, for the Whitehorse Star in 1962. She was originally from Eagle, Alaska, and moved to Old Crow with her family in 1940. She has lived there for the past 55 years. Her columns, which chronicle the lives of people in the community of about 200 just north of the Arctic Circle, have also been printed in the Fairbanks News-Miner, the Edmonton Journal and the Toronto Telegram.

In 1960, her writings were

put together in book form. *Here Are The News* was recently reprinted as *The Best of Edith Josie: Here Are The News*, in 1994.

While in Ottawa receiving her award, Josie took the opportunity to voice her opposition to the oil and gas exploration in the Arctic National Wildlife Refuge.

"People in the North, they live only by wild meat. They can't stand it without caribou meat," she said. "And everyone, they don't like development to go through. As you know, it will spoil the land and the caribou will die off and even the birds and ducks and geese."

United States president Bill Clinton finally vetoed a Republican budget bill that would have opened up development in the refuge, where the Porcupine Caribou herd makes its home.

A 10-person delegate from Old Crow, including Josie, recently returned from a 10-city tour of the United States includ-

ing Washington, D.C., where they encouraged politicians to oppose oil and gas drilling there.

"We did good, I think," said Josie. "I wished that when we go to Washington we work strongly to speak for the Old Crow community, the caribou and also our land."

Josie's Order of Canada is not the first award she has received. In 1967, she won the Canada Centennial Medal for her contributions and then lost the medal in a flood the following year in Old Crow. It was replaced about two years ago.

She has also served as a justice of the peace and a lay reader, helping the team ministry at St. Luke's Anglican Church in Old Crow. She also volunteers as a Gwich'in language teacher at the college campus in Old Crow as well as studying math and spelling there as a student.

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All services will be based on Fee for Service and are required for the period of April 1, 1996 to March 31, 1998. Proposals may be submitted for any or all of the required services in each or all of the above communities. The contract for each service may be awarded to more than one service provider in each region.

Information meetings will be held at the following locations:

January 10, 1996 Lloydminster/Vermilion - 10:00 a.m. Lloydminster Provincial Building

January 12, 1996 Fort McMurray - 2:00 p.m. at the Provincial Building, 6th Floor

The deadline for written proposals is 1:30 p.m., January 31, 1996.

Faxes and late proposals will not be accepted.

To receive a proposal information package, please contact: Charmaine Hammond: 623-5283
To be connected toll-free, please dial 310-0000.

The lowest bid tendered will not necessarily be accepted and Alberta Family and Social Services reserves the right to accept or reject any or all submissions in whole or in part.

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What's good for the goose, isn't necessarily good for the gander

The Referendum is done and finished. Thankfully this particular nail biter has bitten his last nail. For now at least.

Decisions have been made, careers won and lost, an old country saved and a new country prevented. But in this land still called Canada there is one last question left to be answered.

When are Lucien Bouchard and Jacques Parizeau going to be hung for treason?

Don't get me wrong. I personally am not calling for Bouchard and Parizeau to be hung from the neck until dead as legal tradition dictates. I'm sure they're both wonderful and truly dedicated people, though as a person of Native ancestry I belong to one of those troublesome "ethnic groups" the separatists have a problem with.

Unlike some people living in Canada, part of me admires them for their tenacity and dedication. But my point of issue



Drew Hayden Taylor

here is it sure would be nice to have a sense of continuity or of equal justice in these difficult times.

I am, of course, referring to the year 1885 when, on the orders of Prime Minister John A. Macdonald himself, Louis Riel was tried, convicted and finally hung for the crime of treason - treason being defined as "a violation of the allegiance owed to one's sovereign or state; betrayal of one's country."

As any student of Canadian history is aware, Riel's crime of treason was his struggle to band

together the Metis and various Native nations of the west into an independent state, defiant and autonomous. And again as most Canadians are aware, they failed after a valiant attempt.

And since the British system of law (like many others) has a very low tolerance for treason, Mr. Riel was strung up for daring to envision a separation from Canada. For having the dream of setting up an independent country based on distinct culture, language and land base. Does any of this sound familiar?

Little did he realize all of this would come into vogue a mere century or so after his hopes and life were ended. Perhaps Riel was just ahead of his time. Nowadays, instead of engaging in bush battles and fleeing from government forces to the States, he'd be elected head of the Opposition in the House of Commons. And instead of holding referendums, they'd be using such age old Aboriginal tricks as blockading roads. What would Sir John A. Macdonald have to say about that, I wonder.

Now all this begs the question, why was Louis Riel hung as a traitor while Bouchard collects an impressive salary in Ottawa? Examining the issue, both have French ancestry, both have an American connection, both have cultures they were struggling to preserve. Yet Riel lies in his grave disgraced to some (a hero to others) while Bouchard may get promoted up the political ladder as a hero

(and I suppose, a disgrace to some.)

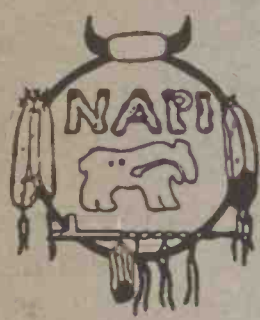
A cynic might say it was because Riel was Metis and Bouchard was French. A historian may believe times have changed, though evidently the wish to separate from Canada hasn't. Me? I just blame it on Canadian politics. I long ago gave up expecting reason and logic when it comes to running this country.

So here we are. Two people who have tried to do the same thing. Both failed, receiving two different responses to their efforts.

If I am to understand that history repeats itself, but winners and losers change with the wind, who knows, maybe the politics of Brian Mulroney will live again. Stranger things have happened.

And as for Lucien, a word of advice. Politics and times change. I'd stop wearing those neckties so tight if I were you.

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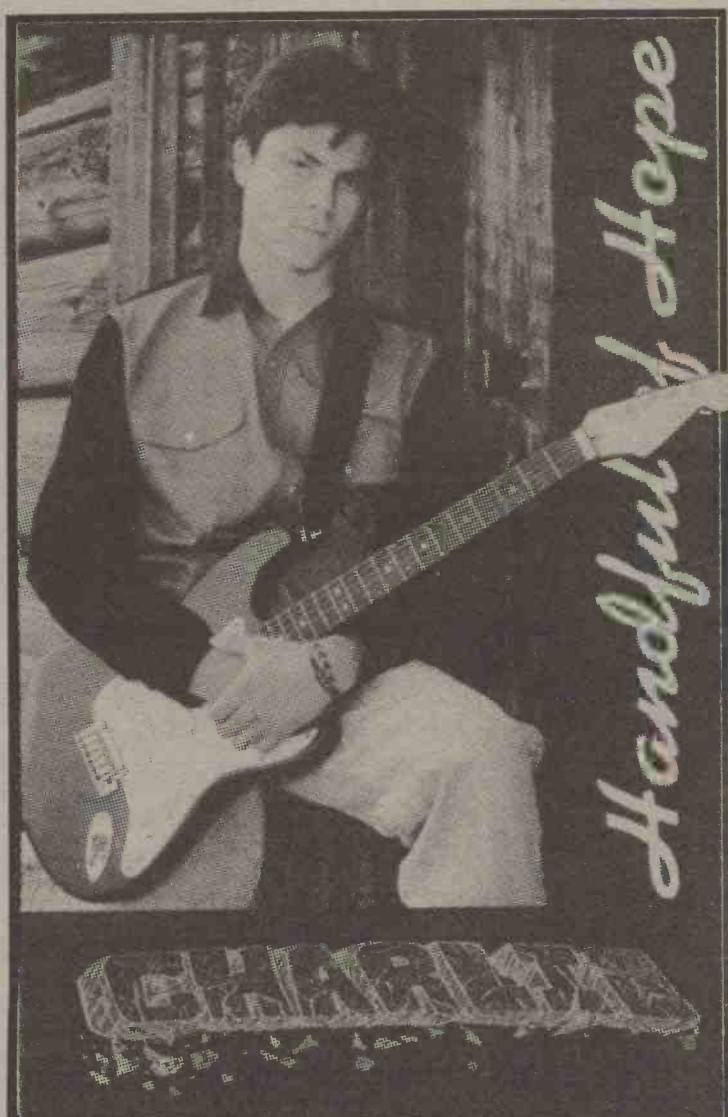
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Musical ground well-covered by Sunshine Records

By Ken Larsen
Windspeaker Contributor

Hailing from Fort Vermilion is 15-year old country/pop singer and guitarist Charlie Goertzen. *Handful of Hope* is his second album and first of original tunes. Goertzen's 1994 self-titled debut was a collection of covers (mostly Elvis, with some Roy Orbison and Buddy Holly) which peaked at number two on the Canadian Aboriginal Top 40 chart.

This 10-song album covers a lot of musical ground. Basically, it's country/pop, but thankfully, not of the current Nashville style. There's Holly-esque rockabilly in *That's What John Said*, a doff of the Stetson to Dwight Yoakum, Buck Owens and the Bakersfield sound in *Indian Cowboy*, and a couple of songs are reminiscent of Ritchie Valens—via Lou Diamond Phillips and Los Lobos. Actually, Goertzen's sound and publicity stills both scream Valens a bit too much to be a blind coincidence. However, these are not bad things considering Valens' contributions to music and attitudes towards young musicians.



Groundbreaking? No, that might be asking a little much, but Goertzen's sophomore album will sound pretty good as you bomb on down those prairie highways.

However, Santa can have back the piece of coal that is Peacemaker's latest disc, *Reservation Dog*. Do any of us really need to lose 46 minutes and 24 seconds of our lives to another band which defies Black Sabbath and others of that genre?

Vocalist Mark Nabess does not sing like Ozzy (who can sing this style!), so that's a saving grace and that they don't

play every song like Sabbath is another. But if they want to take a stab at being Guns and Roses, they could have at least listened to *Appetite For Destruction* a couple of more times.

Nabess is also the only credited lyricist, so he's going to have to shoulder the blame for writing some truly trite and bad lyrics. *Pamela Jean* is probably the most glaringly bad bit of writing on the album. Rocking tunes about wild chicks are nothing new in music. Bizet's *Carmen* was pretty wild to name but one, although that's opera and not rock. Bizet at least had some style. Even though this field has been mined before, there are probably a few more nuggets to be dug up. This ain't one of them.

The best thing about *Reservation Dog* is the production. Even though the songs are cliché with a capital C, they sound right. The screeching vocals come in at the right time; the MTV gui-

tar solos fit the tunes; the rhythm section is heavy. But if the songs are bad, there's only so much that the best producer and the best session musicians in the world can do.

There are some really interesting and innovative bands working the metal and hard rock scene these days. Peacemaker is just a tired act.

Jody T. Gaskin jumps into this fray with his colourful and diverse album *Part of Being Anishinabe*. Although not a sophisticated lyricist, Gaskin does the job with strength and vocal conviction.

Songs like the title track and *It Is What It Is* reflect strong spirituality, but avoid the pious self-righteousness in which many folkie types wallow. Gaskin brings a sense of humour to the album which helps to balance off the more serious numbers.

Pow-Wow Blues, a 12-bar blues rehash is an ode to his clunker of an Oldsmobile which always gets him where he needs

to go, even though it won't be pretty. *Beat of the Drum* is an odd-ball cross-cultural mix of calypso and lyrics about dancing at a pow-wow. A difficult trick to pull off convincingly, but Gaskin manages the job.

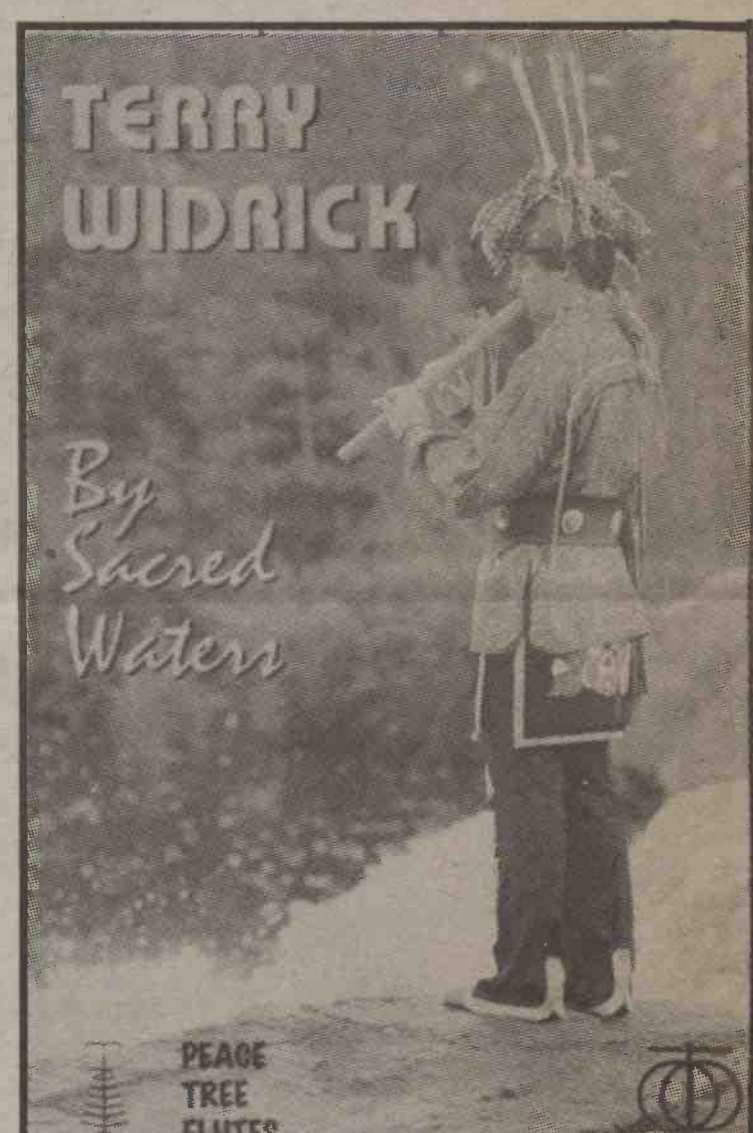
Self-reliance, pride in one's heritage, family and humor all come together to make this a pretty good album. The Miami vice style saxophone work is a bit much to handle, but that could be quibbling.

The more traditional style of flute and pow-wow music are represented here by Terry Widrick and

the Eyabay Singers, respectively. Widrick's instrumental album *By Sacred Waters* is a very spiritual and serene one. Among other things, he is a minister, so the overall tone of prayer, peace and tradition ties things together very nicely.

The album opens with *Zuni Sunrise Song* and closes with *Red Willow Lullabye*. A very warm and kind-hearted soundtrack. With the sound effects of rushing rivers and birds and so forth, *By Sacred Waters* sounds a bit like something from the *Solitudes* series of new age tapes. The difference is that Widrick's spirituality is much more upfront.

Eyabay's album *Volume Two* is a different sort of bird altogether. If one doesn't have direct knowledge of pow-wow culture and intentions, it winds up being an interesting soundtrack to 45 minutes of watching the snowfall. Sure sounds like they were enjoying themselves as they sang, though.



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REVIEW

By Brian Wright-McL
Windspeaker Contributor

As Long As The Grass
On The Warpath
Peter LaFarge:
Bear Family Records.

This re-mastered edition contains a total of 10 tracks from LaFarge's two albums of Indian protest that were harbingers of the 1960s. The material possesses a canny relevance with activities today and is lealed in raw passion of voice and LaFarge's lyrics exemplify and direct humankind towards worldly innocence.

Since his death in 1963 at age of 33, the legend of LaFarge has faded in view for three decades. A time rodeo rider, actor, painter and prolific singer, he released six albums in a 10-year recording career. LaFarge has probably left an indelible mark on both country and folk scenes.

The Narragansett style influenced the likes of Dylan and Pete Seeger. Political activism prompted him to develop the Federal



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REVIEW

By Brian Wright-McLeod
Windspeaker Contributor

As Long As The Grass Shall Grow/ On The Warpath
Peter LaFarge:
Bear Family Records.

This re-mastered CD collection contains a total of 27 tracks from LaFarge's two Folkways albums of Indian protest songs that were harbingers of the coming decades of Indian activism. The material possesses an uncanny relevance with political activities today and is unparalleled in raw passion and precision of voice and guitar. LaFarge's lyrics express a simple and direct humility with a worldly innocence.

Since his death in 1965 at the age of 33, the legend of Peter LaFarge has faded in and out of view for three decades. A one time rodeo rider, actor, sculptor, painter and prolific songwriter, he released six albums in a five year recording career. He invariably left an indelible impression on both country and folk music scenes.

The Narragansett Indian had influenced the likes of Bob Dylan and Pete Seeger. His political activism prompted him to develop the Federation of

American Indian Rights (FAIR) and recruit a very young Buffy Ste. Marie during her first musical trek to New York City.

Johnny Cash was so moved by LaFarge's songs that he was compelled to create an album called *Bitter Tears*, and used several LaFarge compositions including *The Ballad of Ira Hayes*.

To this day, young Native songwriters and performers continue to be influenced by the spirit of LaFarge. Jim Pepper used two songs, *Drums and Senecas* on his first 1971 album. More recently, Anishnabe singer/songwriter, Keith Secola released his own version of a LaFarge ballad, *Crimson Parson*. Comedians and screenwriters alike have been influenced by LaFarge.

Hey, Mr. President, is a song dripping with wry humor as the following lyric suggests: Hey, Mr. President, we're going to charge you rent.

For every treaty broken and every treaty bent. We are making reservations that will be just for whites... We're going to be the tourists, We'll come to see you dance.

Historical incidents are viewed with keen precision and humor in *Custer*, or unforgiving potency in *Trail of Tears*, *As Long As the Grass Shall Grow*, *Vision of a Past Warrior* and *Tecumseh*. Current situations which have not faded with time are delivered with a sharp wordcraft in

Coyote, My Little Brother, Take Back Your Atom Bomb a no-nukes song written decades before no-nukes were in vogue, and the documentation of settler racism exposed in *Alaska*.

Gifts of Indigenous civilizations to the world are offered again in *Damn Redskins*; hopes for a brighter future prevail in *Look Again to the Wind*. A chronicle of current victories and successes in *War Whoop* profiles legal and intellectual victories that resulted from meticulous organizing in South Dakota. *Radioactive Eskimo* will always have an immensely long half-life for as long as radioactivity continues to plague the environment.

The Ballad of Ira Hayes, the story of an ill-fated World War II veteran, *Johnny Half-Breed* and *Stampede* contain some of the most compelling story-song lyrics ever penned. It's bold work when you consider that the times that his material was written was not a time when being "Indian and proud" was a statement that ensured one's personal safety in a racially oppressive environment.

LaFarge's material continues to enjoy a popularity because much of what he wrote is still relevant. His devices and rhyming techniques are sledgehammers disguised in the softest of velvet.

The historical importance of LaFarge cannot be ignored or

overlooked by any current Native music lover or musician. If we take pride in our history, LaFarge is one chapter that should be welcomed like a long-lost relative.

This recording is available only as an import and can be ordered from: Kopp's Collectibles: 229 Queen St. W. Toronto, Ont. M5V 1Z4 (416) 593-8523

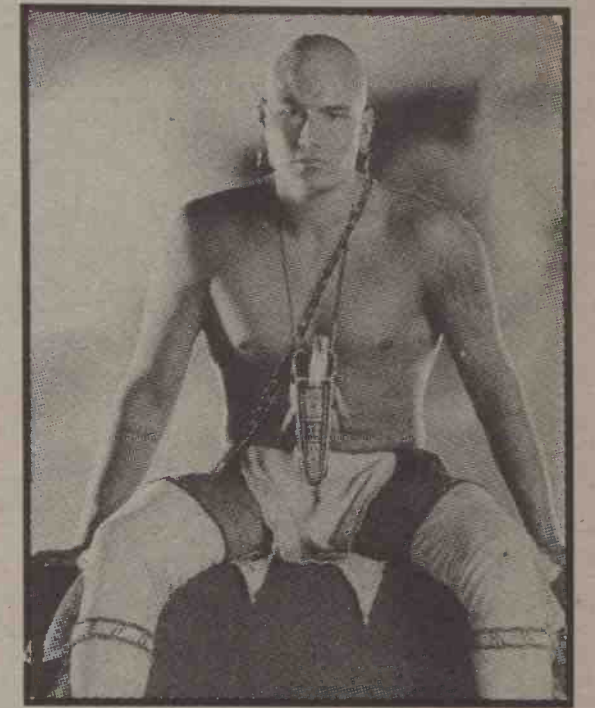
End Notes:

- William Osborne's preview cassette, *It Ain't Been Easy* shows promise and includes *Don't Come Knockin* and *Guitar Man*.

- An alluring Rebecca Miller presents a radio single, *Listen to the Radio*. It's a country-rock offering that showcases a crisp voice with some hip-swaying rhythms. The pre-release from her forthcoming album *Country to the Bone* is a shining spark from a hopefully larger fire.

- Remember that little in-jun' guy from Hollywood's fantasy flick *The Indian in the Cupboard*? Well, he's a larger than life rapper named LiteFoot who's managed to take his celluloid royalties and place them into some high-end production for his hip-hop creativity.

The positive message for youth to give up temptations of alcohol and drugs is just a starting point. The consciousness-raising revelations expressed on his four-track preview CD in-



Litefoot

cludes two re-mixes of *For My People* and two more of *Seven Years of Darkness*. The latter is an autobiographical reflection of struggling to achieve a sustainable degree of success. It is expressed amidst the sultry vocalization and instrumentation of dance hall waltz. The second remix of *Seven Years* is purely instrumental. *For My People* deals with the media image of Indians as mascots, villains, products or exotic specimens. The tempo is powwow based with a bouncy rap-style and top-notch production where no expense has been spared.

More to follow on these performers when their albums are issued.

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▲▼▲▼▲ Careers & Training ▲▼▲▼▲

Curator encourages the rewriting of history

By John Mitchell
Windspeaker Contributor

VANCOUVER

When asked why she decided to study anthropology, Pam Brown replies "to learn more about my own and other cultures."

A member of the Heiltsuk Nation, Brown was born in Waglisla (Bella Bella) on the coast of British Columbia. She attended school in Vancouver but has maintained strong links with her home.

Brown went on to complete both her bachelor and master of arts degrees in anthropology at the University of British Columbia.

She was recently appointed Curator of Ethnology and Media at the U.B.C. Museum of Anthropology (MOA), becoming the Museum's first Native curator.

While an undergraduate student, Brown did an internship at MOA as part of her Museum Studies course. She also worked for four summers as a museum assistant for Bill McLennan, the designer at MOA. During this time she developed a source book on the history and involvement of First Nations in the fishing industry in British Columbia.

Later, as part of her M.A. thesis, Brown designed and produced an exhibit entitled *Can-*

nery Days: A Chapter In The Lives Of The Heiltsuk, which is currently on tour in the Lower Mainland.

Part of Brown's job involves developing low-cost, low-tech ways of recording First Nation culture, traditions, and concerns.

She feels that source books — compilations of oral testimony, photographs, library research, illustrations, and maps — are an excellent way of presenting information since they "allow people to speak for themselves, thereby putting a human face on First Nations people."

Brown also works one-on-one with Native students, some of whom will be employed by museums and cultural centres in their communities. Most are graduates of the Museum's highly successful Native Youth Program (NYP).

The NYP is the first of its kind in North America, and will be beginning its 18th year at the museum in 1996.

This seven-week summer offering allows students to explore different aspects of British Columbia's coastal First Nations cultures, while giving them hands-on experience in using the museum's collections and resources.

People who work in First Nations cultural centres and museums often have to be "jacks of all trades," with responsibilities ranging from

maintaining libraries to interviewing Elders and doing treaty research. As a result, the NYP attempts to involve participants in a wide variety of learning situations.

Students in the 1995 NYP made over 125 slide presentations to visitors, hosted First Nations groups and guest speakers, while somehow finding time to make study trips to Alert Bay and Campbell River. They also assembled a source book about themselves and the history of the program.

Brown's assistant, Jennifer Dysart, is a member of the Cree Nation and a recent graduate of the Native Youth Program. Dysart grew up in Vancouver's suburbs where she had little contact with other Native people. She claims that the NYP reconnected her to her Native self.

"After taking the program, I knew exactly what I wanted to do — study anthropology."

Anthropology can be a challenging field for First Nations people, said Brown. She attributes her success at university to ongoing family and community support and to maintaining her cultural identity.

Brown advises Native students in anthropology "to not be afraid of voicing their concerns and frustrations about the way First Nations are represented in anthropological literature, and to begin rewriting their own histories from their own perspectives."



John Mitchell

Pam Brown (left) and her assistant Jennifer Dysart in front of the source book exhibits in the Museum of Anthropology's Great Hall.

▲▼▲▼▲ Bright

By Alex Densie
Windspeaker Con

WINNIPEG

Ten to fifteen Aboriginal students discouraging up to succeed in primary studies, said J. Unruh, Director of Accessibility and Trans Programs at the University of Manitoba.

Non-Aboriginal students came to primary learning with a level of preparation and expectation, University of Manitoba students strength from a variety of sources including models, peers, and family.

Within the Aboriginal community how has been an entirely different reality. Until an Aboriginal youth had to look outside their circle of family and community to find a role model.

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Careers & Training

Brighter futures for Aboriginal students

By Alex Densing
Windspeaker Contributor

WINNIPEG

Ten to fifteen years ago Aboriginal students faced a discouraging uphill battle to succeed in post-secondary studies, said Dr. Donald J. Unruh, Director of Accessibility and Transition programs at the University of Manitoba.

Non-Aboriginal students came to post-secondary learning with a high level of preparedness and expectation, Unruh said. These students drew strength from a wealth of sources including role models, peers, teachers, and family.

Within the Aboriginal community however, there has been an entirely different reality. Until recently, an Aboriginal youth often had to look outside of his circle of family and friends to find a role model from

which he might be inspired to achieve in a non-traditional career, said Unruh.

Today, Aboriginal students have achieved many successes as a result of post-secondary education. Aboriginal students can now look to their own to find the necessary role models.

Increasing levels of professionalism amongst Aboriginal people has been beneficial in satisfying the human resources needs of Aboriginal communities.

Aboriginal communities have seen increasing needs for talented and experienced professionals from administrators and doctors to journeymen and engineers.

"It's wide open for Aboriginals right now. Aboriginals are needed in all industries including retail, business and banking," said Unruh. One particular area is the service industry.

"Medicine, pharmacy, dental...there's need for all of these," he said. "There is

need for nurses who are Aboriginal."

Unruh cited the value of having Aboriginal representation in all areas of service. He referred to both the value of representation as a marketing advantage and the spiritual value of having Aboriginal people caring for the needs of Aboriginal people with understanding that would not otherwise be possible.

Smart Choices

Today's Colleges and Universities aggressively seek to serve the growing Aboriginal student population by providing needed support services. Many institutions provide room for Elders to meet with students for counseling and spiritual support. Institutions offer special tutoring and course management services specifically for Aboriginal students.

Dr. Unruh advises well prepared Aboriginal students to simply seek out institutions that enroll a lot

of Aboriginal students. Further to that he adds that the students look for a facility with First Nations student services that staffs special course advisors, counselors, Elders and a good Aboriginal student association.

Unruh goes on to say that students who are not well prepared for university life and who are looking at perhaps moving away from home and family, perhaps even from a remote community, for the first time, need to weigh their options much more carefully.

The intense pressure of a post-secondary school curriculum can be overwhelming for most students. Students need to seek out schools that offer the most support in the areas of programming and special services. These are the pioneers of their families and of their communities. These are the future role models of the younger generations of students.

Unruh advises that students look for the availability of access programs and tutoring. Spiritual support from other Aboriginal students and Elders is also crucial.

UNBC's Jim MacDonald cites the successes of counseling services offered by Elders to Aboriginal students. Services include talking circles that take place in environments that offer students a taste of their own culture, of home and traditions and of wisdom and understanding. These are the services that empower students and give them the strength and resolve to succeed.

"High school students that are non-Aboriginal do seem to have less trouble succeeding beyond through post-secondary studies," said Gerald Perkin, English instructor at Crocus Plains Regional Secondary School in Brandon, Man.

"I would definitely suggest that programs and environment play a large role."

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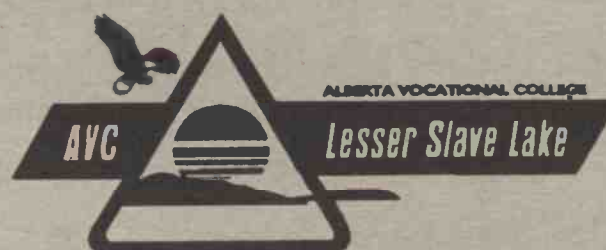
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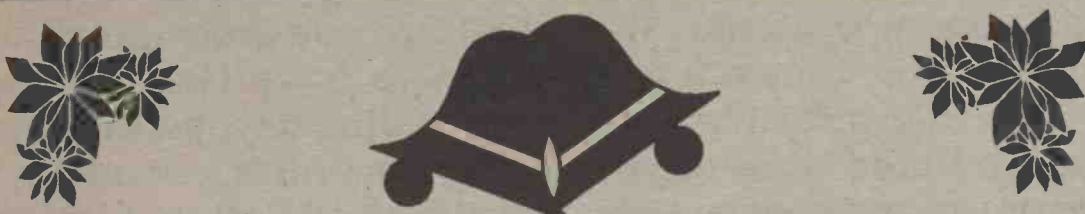
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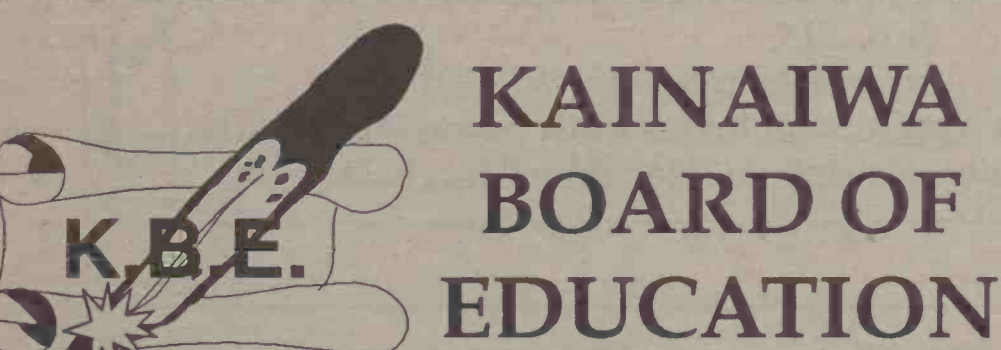
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To qualify, you must have a secondary school education or equivalent, or an acceptable combination of education and training such as casual employment at other Regional institutions. This should be supported with experience working with First Nations and knowledge of their culture, traditions and values. Current Standard First Aid and CPR Level A is required, along with a valid Class 5 Driver's Licence. Fluency in an Aboriginal Language will be an asset.

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Canada

Program boosts Aboriginal representation of Canada abroad

By R. John Hayes
Windspeaker Staff Writer

Around the world, Canada is represented by its Foreign Service officers. In 1991, as part of its five-year employment equity strategy, the federal Department of Foreign Affairs and International Trade implemented a range of initiatives to improve representation of and career opportunities for Aboriginal people who, in 1989, made up only 0.7 per cent of the department's overall staffing.

The target figure of the Aboriginal employment strategy for Foreign Affairs was that seven per cent of recruits should be of Aboriginal origin, when numbers were averaged over a two-year period. To help achieve that goal, the department received permission from the Public Service Commission, which defines federal government hiring practices for all government agencies, to recruit three or four Aboriginal candidates to entry-level Foreign Service officer positions each year over the coming years.

The overall program is complemented by a summer internship program, into which Foreign Affairs hires university students.

"We will have seven Aboriginal interns in 1996," said Jennifer Sloan, departmental spokesperson. "That meets our full complement, and we're very pleased about that." The department hopes that students will apply to join Foreign Affairs full-time following their summertime placement.

The specific job category targeted by the internship program is Foreign Service officers. These are the people who agree to be posted overseas, or to any location in Canada, on a rotational basis as determined by the department. This is the public face of Canada overseas and, in the department's own words, the occupational group showed "significant under-representation of Aboriginal people."

Foreign Affairs currently employs approximately 3,800 Canadian employees, not including staff people hired locally. Of that total, about one-third are non-rotational employees, who are permanently assigned to headquarters. The other two-thirds are rotational employees and must be prepared to relocate to anywhere in the world. It is this group which is the target of the internship program. Overall, Aboriginal employees represent only about 1.3 per cent of the department's work force, almost double the number in 1989.

The key elements of the internship program are its outreach and selection components. Foreign Affairs has actively tried to reach potential candidates in the Aboriginal community, and to make potential candidates consider the foreign service as a primary career placement choice. The program has been promoted to more than 100 different organizations and bands, and regional briefings have been arranged to encourage Aboriginal candidates to apply for the program. Targeted outreach materials have been developed that will answer the most common questions posed by the Aboriginal people who Foreign Affairs hopes will apply to the program.

"The program has a wide distribution," Sloan said. "It has been done by geographical area, and we've just completed recruitment in Alberta and the Northwest Territories."

The selection process has also been tailored somewhat to suit Aboriginal candidates. All candidates for a place in the federal government must take the entry-level selection test administered by the Public Service Commission. This is a test of the candidates' written communication skills, and is followed by an interview. Wherever possible, the managers in the department who make up the interview panel are supplemented by Aboriginal representatives. Once hired, all new recruits

to Foreign Affairs undergo formal classroom and on-the-job training in Ottawa, from which they move on to a career in one of three areas: management and consular affairs, the trade commissioner service, or political and economic affairs. There is specialized training of one to four years, depending on the career path to be followed, and then a first international posting of two to four years' duration. Prior to or during this first assignment, specific training, such as language training if required, will take place.

The department has also initiated a number of Aboriginal employment strategies, in addition to the internship program. Foreign Affairs has initiated a program which will improve communication with Aboriginal employees, promote a supportive work environment and foster awareness and appreciation of Aboriginal values and culture. The department's developmental assignment program and its career assignment program have been retooled to provide Aboriginal employees with training and career development opportunities.

Foreign Affairs has, in the past, had difficulty attracting Aboriginal candidates to its staff. Since the internship program's inception nearly five years ago, more than 50 candidates have been interviewed and seven have been accepted into the program for training as Foreign Service officers. Two recruits have finished their training.

Foreign Affairs provides Canadians with an unparalleled opportunity to travel the world. *Students interested in internship opportunities, or those who have a university background and may be interested in a permanent position in the department, should call: (613) 992-2221, fax: (613) 995-9335 or write: The Department of Foreign Affairs and International Trade, Attn: Client Services Centre (SERV), Lester B. Pearson Bldg., 125 Sussex Drive, Ottawa, Ont. K1A 0G2.*

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Peace River Pulp, together with the Northern Alberta Development Council, provides one \$3,000 award intended specifically for an aboriginal person. The Bursary Partnership is designed to help a northern student obtain a post-secondary degree, diploma or certificate. In return, the student commits to work in Northern Alberta for a specified amount of time once they graduate.

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If you would like more information on these programs please call the Human Resources Department, Peace River Pulp, 624 - 7064.

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- over 18 years of age with a completed high school diploma or able to qualify as a mature student
- confident in developing written reports and presenting your ideas verbally in groups
- eager to learn and have a commitment to completing the work required in the program
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In order to incorporate Aboriginal knowledge and western knowledge, each course in the program will be led by an instructional team consisting of at least one Aboriginal and one non-Aboriginal person. Courses will represent a synthesis of western and Aboriginal understanding of the subject matter, ensuring that the curriculum relevant.

This program is conducted in partnership with the University of Manitoba. Successful graduates will receive a certificate. The courses are transferable for degree credit.

Funding assistance is available for successful applicants.

For more information, contact:

Karen Wastasecoot
Program Coordinator
Centre for Indigenous Environmental Resources
P.O. Box 41028 - RPO Markham
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By Debora Locky
Windspeaker Staff

PRINCE ALBERT

Dental health north is a growing particularly in communities where dental service is The Saskatchewan Federated Colleges seeking to rectify by training the women who live in communities in the pre-tal therapy. The two-year National School Therapy for Fi

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Careers & Training

Sink your teeth into a career in dental therapy

By Debora Lockyer
Windspeaker Staff Writer

PRINCE ALBERT, Sask.

Dental health in Canada's north is a growing concern, particularly in Aboriginal communities where access to dental service is limited.

The Saskatchewan Indian Federated College is actively seeking to rectify this situation by training the men and women who live in these communities in the practice of dental therapy.

The two-year course, the National School of Dental Therapy for First Nations,

teaches students to provide basic oral health services to communities in the Northwest Territories, the Yukon, and First Nations communities throughout Canada. It is designed to support the efforts of First Nations and Inuit communities to improve their oral health.

Originally placed under the auspices of the University of Toronto, the program was relocated to SIFC in July, 1995 and placed under the control of Aboriginal people. The program hopes to attract a greater number of Native students to the field.

The course is demanding, said Dr. Steve Wolfson, acting dean of the program. Students

are trained in everything from fillings and extractions to preventive services.

Hired by governments and medical services employers, the students will become salaried workers providing consistent and reliable dental care, said Wolfson. The course is not designed to prepare dental therapists for work in urban centres, or with dentists in private practice.

Candidates need to have good reading skills and have the potential to be good students, Wolfson said. But more than anything, students need to have the desire to be in a helping profession.

Health Canada finances the program, covering tuition and

books. Funding to cover living and transportation costs has to be found elsewhere.

Only 25 students can be accepted each September and preference is given to individuals who have lived in First Nations and Inuit communities who are interested in making a long-term commitment.

Of the 17 students currently enrolled in the first year class, 12 are Aboriginal, said Wolfson. Of the 90 therapists working in the field today, 20 are First Nations people.

Though the program has been running for the past 20 years in Ontario, it has yet to graduate an Inuit dental therapist, Wolfson said. The program is actively recruiting

Inuit people.

SIFC has created a relaxed and favorable learning atmosphere for Aboriginal people. Where at one time there was little support for people unfamiliar with the challenges of a high pressure learning environment, the college has gone out of their way to lend that support.

Applicants are generally required to have Grade 12 or equivalent, including biology and English, but some provision has been made for mature students to apply.

The deadline for applications is April 30. For additional information, contact Albertine Gosselin at 1-800-359-3576, or fax at (306) 779-6116.

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- Computer course
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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 29 to June 28, 1996.

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

Phone toll free: 1-800-463-3345 or locally 966-6224.

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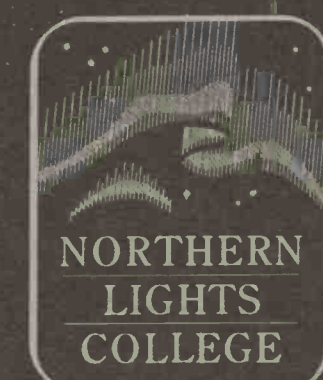
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This program is designed for people who face obstacles to employment or further education because of limited reading, writing and math skills. If you are currently at a grade 7-9 level in basic academic skills, and if you desire to upgrade your skills, you should consider applying for acceptance into this program.

Classes will take place during business hours (9:00 - 4:00), Mon. - Fri., beginning in late January.

Training allowances or continuation of UIC benefits will be provided to successful applicants.

Application forms for this program may be obtained from the Yellowhead Tribal Council AEOSA Centre, 17304 - 105 Avenue, Edmonton, Alberta. Please note that the centre will be closed from December 22 - January 3. The deadline for application to this program is Friday, January 19. For further information contact:

Gino Restivo (Upgrading Program) 484-0303



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CJAY 92 Scholarship For Aboriginal Persons

This scholarship program is designed to support Aboriginal students pursuing a career in radio. To be eligible for the CJAY 92/Mix 1060 Scholarship For Aboriginal Persons, you must be enrolled in the Radio or Broadcast News option of SAIT's Cinema, Television, Stage and Radio program. You must also complete a special scholarship application and meet the selection criteria established for the award. For more information, please call Linda Roa, Financial Aid Officer, 284-8858.



Cinema, Television, Stage and Radio

This is a two year Diploma program. To qualify for admission, you must have an Alberta High School Diploma or equivalent with at least 60 percent in Grade 12 English. If you are over 18 years of age and have been out of school for at least one full year, a complete high school diploma is not required. Students are selected into the program depending upon the outcome of an essay and personal interview. For more information, please call Pat Pearson, Student Needs Coordinator, at 284-8470.



Southern Alberta
Institute of Technology
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Office of Native Student Services

The Office of Native Student Services (NSS) at the University of Alberta (U of A) provides culturally appropriate support to Aboriginal students on campus. Our goal is to:

"Enrich the cultural and intellectual diversity of the University through increased participation of Aboriginal students, and to actively promote the access, participation and success of Aboriginal students in all faculties."

The programs and services provided by NSS include:

The Transition Year Program (TYP)

The Transition Year Program provides a supportive learning environment that facilitates the transition into university life through friendship, group involvement and provision of a range of educational support services that are integrated into the program. Since 1990, it has become the primary admission route for Aboriginal students entering university.

Student Support Services:

- Pre-admission counselling to prospective students
- Personal academic, financial, career and employment counselling
- A three day university orientation to campus and academic life
- A student lounge, study space, and computer lab
- Referrals (chartered psychologist and/or additional services)
- Social and cultural activities in cooperation with Aboriginal Student Council
- Community liaison and recruitment of and by Student Ambassadors
- Coordination of tutorials, study skills, and/or other remedial measures
- Providing information on programs directed at Aboriginal students
- Providing availability of Funding Directory on Scholarships, Bursaries & Awards
- Information on employment opportunities for Aboriginal students.

The Office of Native Student Services is located at 124 Athabasca Hall. For more information call 492-5677.

Other Aboriginal Programs available at the U of A are:
Aboriginal Student Council (ASC) 492-9214
Indian Energy Corporation 492-1314
Native Health Care Careers Program
(NHCCP) 492-6350

Aboriginal Student Ambassador Program .. 492-1670
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By Christine Wo
Windspeaker Cont

OTTAWA

Starting next future for aspiri Native broadcas ing to get a lot b Last month, th satellite commu company announ internship pro young Natives North who show in the broadcasti ecommunication "We have to future. It's no happen unless v happen," said Bell, a well-know nal orchestra who introduce gram at the Na centre in Ottawa

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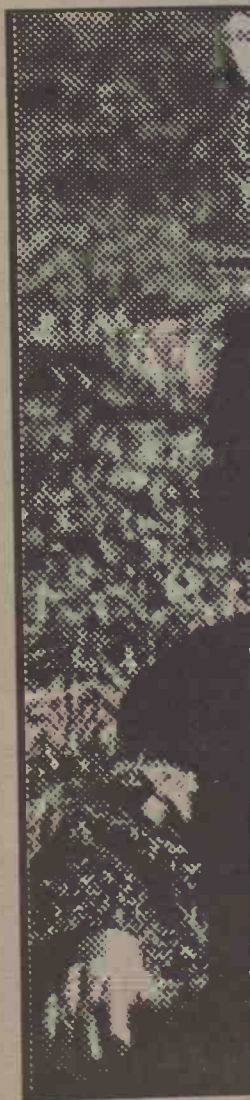
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Careers & Training

So you want to be in TV? Here's how

By Christine Wong
Windspeaker Contributor

OTTAWA

Starting next year, the future for aspiring young Native broadcasters is going to get a lot brighter.

Last month, the Cancom satellite communications company announced a new internship program for young Natives from the North who show promise in the broadcasting and telecommunications fields.

"We have to create the future. It's not going to happen unless we make it happen," said John Kim Bell, a well-known Aboriginal orchestra conductor who introduced the program at the National Arts centre in Ottawa Dec. 14.

The Ross Charles Award was originally created by Cancom in 1987 to honor the achievements of an Aboriginal person in the communications industry each year.

After consultation with various Aboriginal groups, the award was revamped recently as an internship program to encourage and train talented Native youth for a future in broadcasting.

Cancom will administer the award with the Canadian Native Arts Foundation (CNAF) and Television Northern Canada (TVNC), the world's first Native satellite TV network.

Each year, three award recipients will spend 12 weeks as interns at Cancom facilities in Ottawa and Toronto, learning the ropes of

planning, marketing, technology, public relations, fundraising and other aspects of broadcasting management and production.

Bell, founder and president of the CNAF, knows a lot about learning the ropes in the arts industry. Just before going up to the podium to announce the award, he couldn't help but reminisce about his days as a young musician.

"When I was 18 years old, I went to New York City and ended up conducting a lot of Broadway musicals like *On Your Toes* and *Cats*," he recalled.

"That experience for me was quite invaluable: learning about financing, how to design sets, dealing with unions and that sort of stuff. Later when I decided to start staging my own

productions for \$1 million each, I actually had the hand-on experience of knowing how to do it. So training and education are everything. That's what we're trying to provide with this award."

Bell said that same kind of practical training is the key to creating a strong Native broadcasting industry in Canada.

"If we're looking to have a national or international Aboriginal (TV) channel or network, it'll never happen unless we have the infrastructure.

Unless we have the producers, the editors, the directors, the crew people... unless we train them ourselves, we won't have it. So this is a step towards planning for the future."

To be eligible for the

award, applicants must be of First Nations, Inuit or Metis descent, live in the North (as defined by the Native Broadcast Access Program) and work in broadcasting, cable TV, telecommunications or affiliated fields. No exact age requirement is mentioned on the application form.

The program is also open to Aboriginal college or university graduates who live in the North and want to pursue a career in broadcasting or telecommunications.

The award was created in memory of Ross Charles, a Cancom vice president who was Ojibway. He died in 1987.

Deadline for application is Feb. 29, 1996. Call 1-905-272-6605 for application forms and information.

Social Services Bursary Program

If you are a Metis or Non-Status Indian student interested in pursuing a post-secondary social services field, you may qualify for the Social Services Bursary Program.

The bursaries range from \$8,000 - \$12,000 for a College program and \$9,000 - \$13,000 for a University program.

You must complete an application form to see if you qualify for the program. Applications are accepted from January to April 30 each year.

For more information please contact:

Linda Desaulniers
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Edmonton, Alberta T5J 3E1

Edmonton area 422-8003
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Alberta
FAMILY AND SOCIAL SERVICES

Two new degree-granting post-secondary schools in B.C.

MERRITT, B.C.

The Nicola Valley Institute of Technology was designated a public post-secondary institution under the College and Institute Act Dec. 4.

This will allow NVIT to grant fully accredited certificates, diplomas and associate degrees in its own name. Courses were previously accredited through other public post-secondary institutions.

NVIT is one of two new Aboriginal public institutions in B.C., the second being the Institute of Indigenous Government opened in September in Vancouver which is also degree granting.

Education and training courses at NVIT include business administration, academic studies, community economic development, fine art, social work, developmental education, natural resource technology and sexual abuse worker.

NVIT will receive about \$2 million for operation costs

from the Ministry of Skills, Training and Labour for the 1995/96 school year.

Chief Gordon Antoine, Janice Antoine, Rita Fortier, Cindy Lindley, Eliza Montgomery, Chief Kwaintoo, Shackelly and Chief Victor York of the Nicola Valley, and Wayne Christian of Terrace, Garry Merkel of Kimberley and Lorraine Moses of Kamloops have been appointed to the board of directors for terms ending July 31, 1996. The chair is Chief Antoine.

In Vancouver, the Institute of Indigenous Government was established by the Union of B.C. Indian Chiefs in 1991. It was designated a provincial institute in May 1995 and admitted its first students to its certificate and degree programs in September.

The institute's four areas of specialization are political development and leadership, economic and social develop-

ment, Indigenous government administration, and international Indigenous relations.

"The Institute of Indigenous Government is a milestone in the recognition of the principle of Indian control of Indian education at the post-secondary level, said Chief Saul Terry, President of the Union of B.C. Chiefs.

"It is a step toward realizing our people's goal of self-determination. The institute is committed to success, success for our students and success for our Nations."

Terry said the institute also stands as success for the Joint Policy Council, which was created by the Union and the province to establish a government-to-government relationship and address issues of mutual importance.

"It must be counted a success also for the recognition and support being provided by Human Resources Development Canada," said Terry.

The International Scholarship Foundation



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SASKATOON

There are significant challenges and unique obstacles to overcome in the area of health care for Aboriginal people. But the fight gets a boost when health care professionals are from the communities they serve.

While it is not easy to obtain a degree in the field of health care, more and more Aboriginal people are taking up the challenge. The National Native Access Program to Nursing (NNAPN), at the University of Saskatchewan in Saskatoon, is helping to smooth the transition for people who want a career in nursing, but are hesitant about jumping feet first into the deep end of University study.

This nine-week program, held each year in May and June, prepares students for university level study by exposing them to nursing and the natural and social sciences. Students are taught time management, study skills, computerized library research, university orientation, and offered tutorial assistance in English, essay writing and chemistry.

The NNAPN gives students the opportunity to achieve their CPR certificate and to learn and participate in traditional Aboriginal health teachings.

Nursing duties can be as general as working in hospitals, clinics or in homes for the elderly, or very specialized. There are more than 20 different occupations you can choose from, once you have your basic training.

The NNAPN office is in operation year-round and offers academic assistance and guidance for Aboriginal persons interested in nursing. For more information call 1-800-463-3345.

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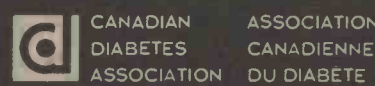
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Special services for Aboriginal students include Native Counselling, Native Tutoring and a Native Students' Activity Centre.

Our application period for Fall, 1996 programs is January 1 to March 31. Some of our programs accept applications on a first qualified - first accepted basis, so call now for information and apply early.

For more information including program descriptions, high school prerequisites and application forms, call:

- Kelsey Institute Student Services (306) 933-6445
- Kelsey Institute Registrar (306) 933-6440
- Toll Free (Sask., Alberta, Manitoba) 1-800-567-3263
- or write to P.O. Box 1520, Saskatoon SK S7K 3R5



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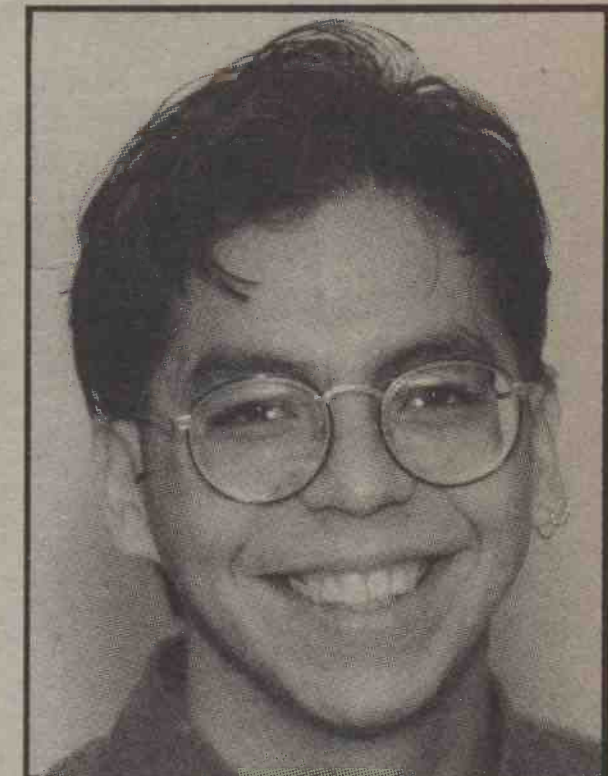
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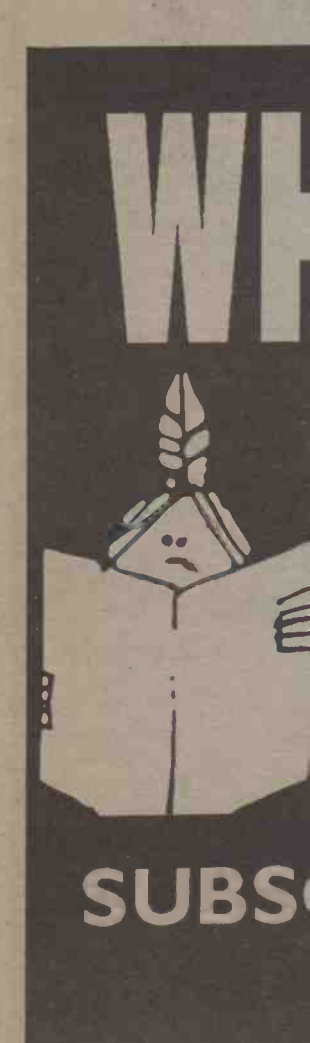
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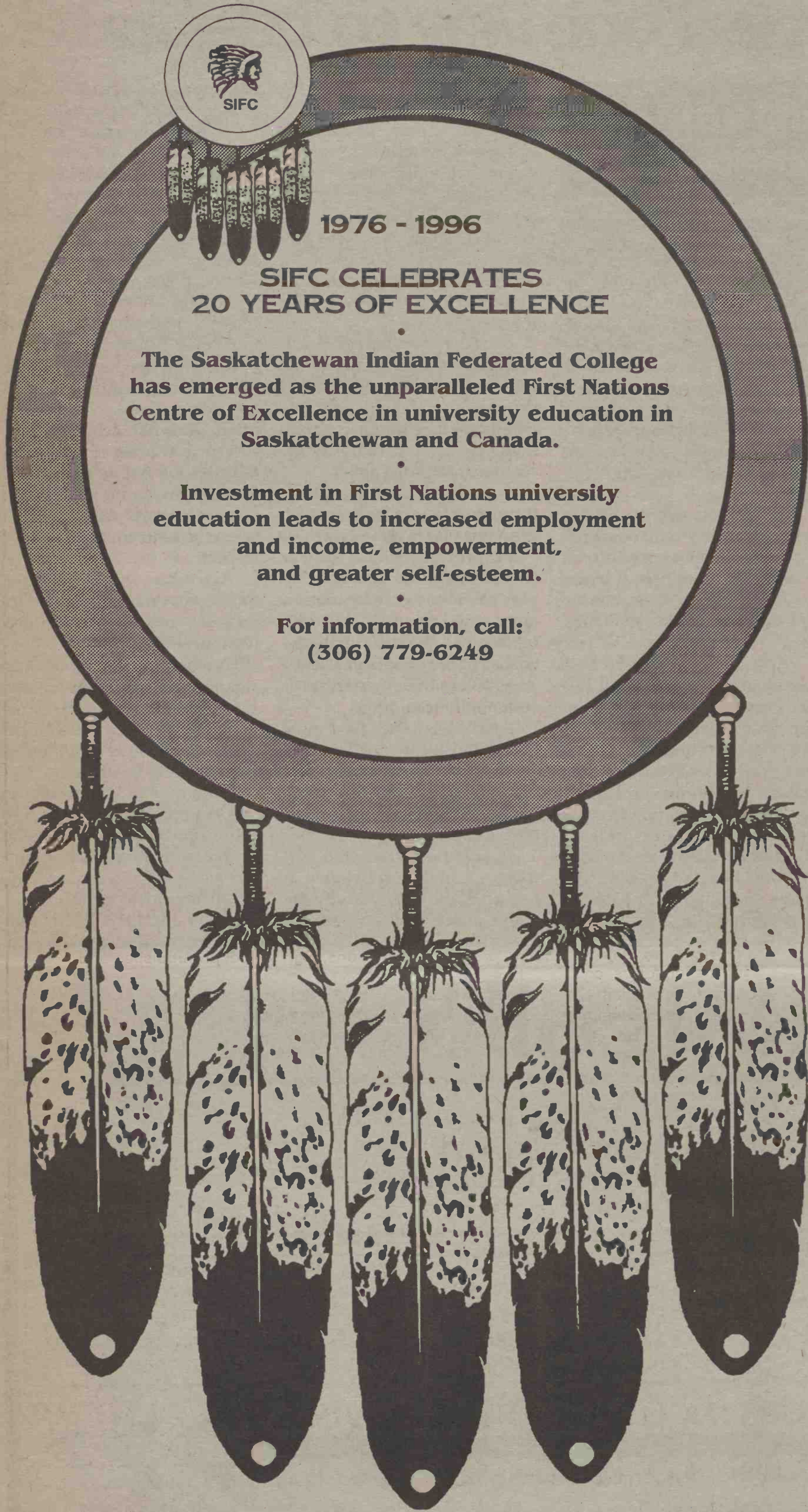
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A Map is Worth a Thousand Words

By Colleen Crozier

Dwayne Desjarlais, Economic Development Officer with the Fort McMurray First Nation is excited about the latest trend in resource management. Desjarlais recently attended a two-day workshop sponsored by the Canadian Forest Service, which provided an introduction to Geographical Information Systems (GIS) in Forest Management.

"Forget pages of description and endless columns of figures," says Desjarlais. "Take a computer, a Geographic Information System and MapInfo - a desktop mapping tool - and you're in business."

Michael Gartrell, a GIS program analyst with the Canadian Forest Service, and one of the instructors at the workshop explains the system. "A GIS uses a computer and software to store and analyse all forms of geographically referenced data. A GIS will tell you what is at a particular location or find a location where certain conditions exist. A GIS can illustrate trends by showing the differences within an area over time. It can identify patterns and will answer "what if" questions - what if a road is added to a particular area or a pipeline built?"

To take an example from forest management: a First Nation community using a GIS could generate a map which would show where certain species of trees grow, which trees grow closest to existing roads, which are the oldest and highest trees,

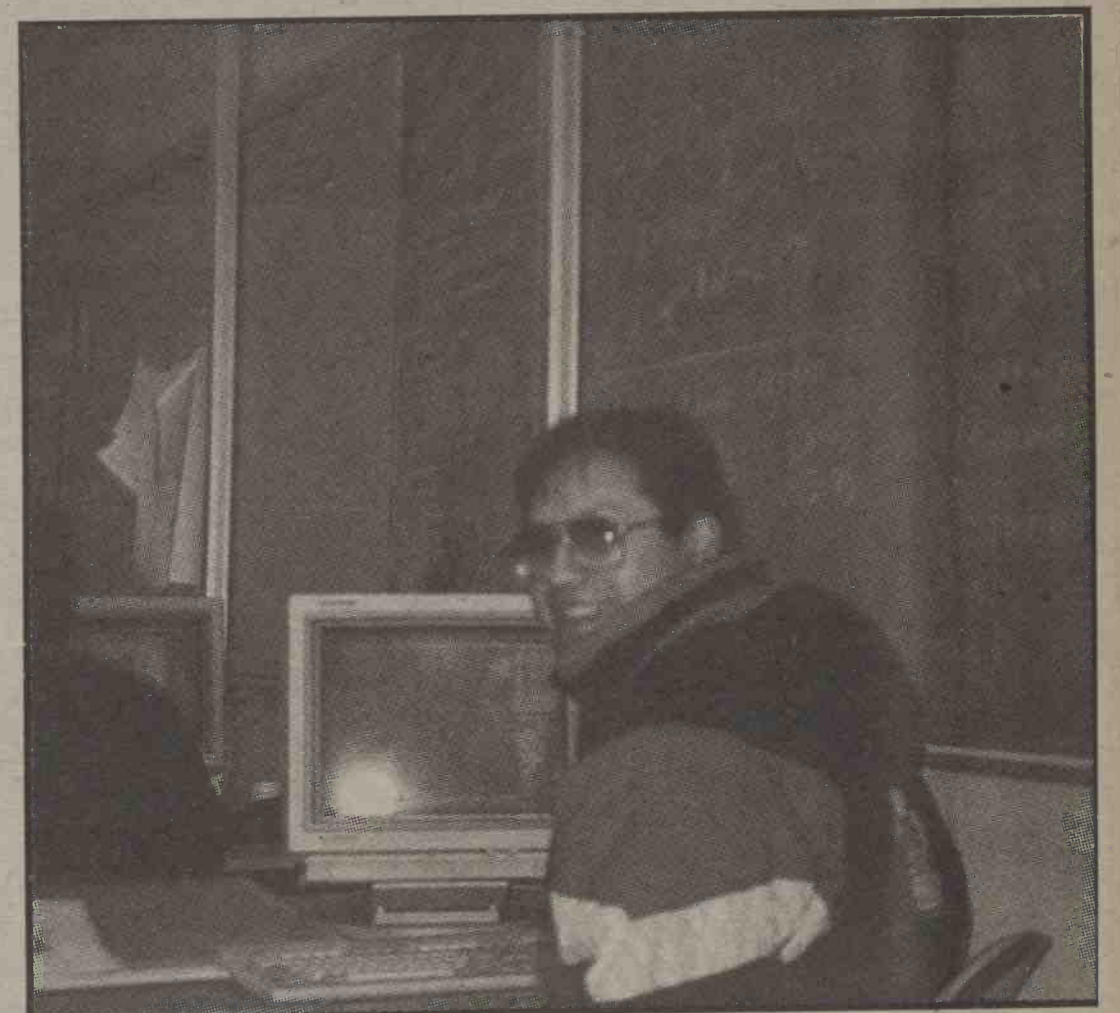
which pose the greatest risk of fire and so on. If a traditional land use study has been done in the community, the map can also show the presence of trails, cabins, birds, fur-bearing animals, big game animals, berries, medicine and minerals.

"What I think is the great advantage of this system," says Desjarlais, "is its visual component. Instead of struggling through pages of data looking for relevant information, the GIS collects, analyses and manipulates large amounts of information, maps this information and provides a picture of a complex situation at a glance."

In an economy in which the dollar is shrinking, competition is increased internationally, and in which the demand for natural resources is high, the importance to First Nations' communities of up-to-date, accurate and thorough information is vital. What is also vital is a concise and professional way of presenting this information.


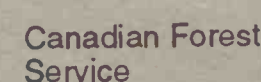
"I would highly recommend this system for other First Nations," says Desjarlais. "The course at Hinton was particularly good, because we had extensive hands-on experience with the system and the instructors knew how to apply the system to First Nations' needs. It was a small class so we had a lot of one on one instruction as well."

The Canadian Forest Service offered three of these two-day workshops this past fall. More workshops may be held if funding becomes available.



Jason Rain, a firefighter from the Paul Band First Nation, learning the GIS system in Hinton.

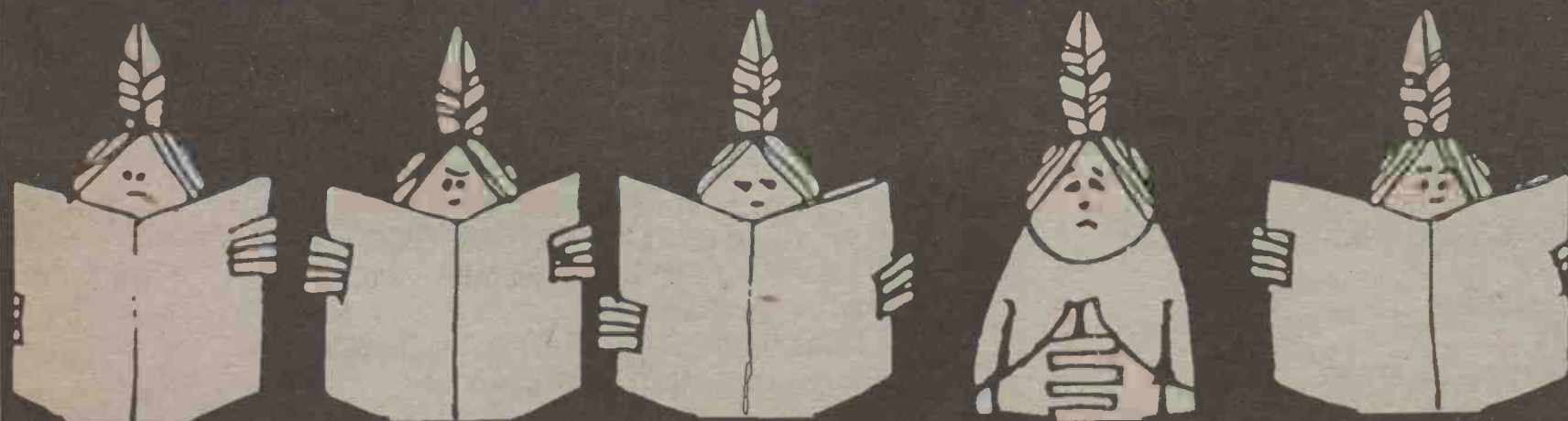
The Canadian Forest Service (CFS) has \$260,000 with which to fund forest management projects on Aboriginal lands in Alberta. The \$260,000 is Alberta's share of a \$2 million one year funding agreement signed recently between Natural Resources Minister Anne McLellan and Indian Affairs Minister Ron Irwin for the enhancement of Aboriginal forestry.

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Ceremonial feast meal one way to celebrate

Ceremony is a ritual used to bring forth a realization of the Spirituality which surrounds us all. This is a profound and powerful realization brought forth from the World of Spirit into the everyday World of Physical things.

Ceremony is a ritual offered to bridge across to the Sacred in the natural (Physical World) and to foster a regard for our planet, Mother Earth, as a living relative who must be sustained.

The ritual of ceremony offers us many things. It comforts in times of trial or testing. It allows for a deeper understanding of the interweaving and connectedness of mind, body, spirit and emotions. It becomes a way of opening all of our selves to the wisdom and knowledge of the Spirit World and our Creator.

Many communities have varying ways of celebrating their uniqueness and diversity. The following is shared from a good place in my heart, with my hope and prayer that you will find tools for learning and growth. If your community has different ways, there is no disrespect intended on my part.

Feast Meals

Feast meals are held on many occasions by Native North American peoples. The first American Thanksgiving was modeled on this concept.

Feast meals are a celebration

KiiskeeNtum (She Who Remembers)

of life and family through the coming together and sharing of food, fellowship, ceremony and thanksgiving to our Creator for gifts received and appreciated.

Many people have their own family traditions concerning the celebrations of feast meals. Communities might hold them at special occasions to celebrate an event, honor a person, or mark an occasion for sharing. They may be held seasonally, as the Sioux did after the autumn buffalo hunt, or the Iroquois after the harvest in the fall.

People who come to a feast meal may bring whatever food they have an abundance of, or can afford. Those who cannot bring food, come and share of themselves, their knowledge and their time. It is an open door as anyone may attend, from which none can be turned away.

All types of food are welcome. Food is prepared by the women, but generally placed upon the table by the men or young boys of the community. This is to recognize the need for balance in the relationships between men and women

If outdoors, a blanket is usually placed upon the ground, for food to be placed there. Once all the food is present, and the Circle closed, no more food can be added. So if any food or condiment is inadvertently left out or forgotten, the meal will be eaten without it. It does improve one's appreciation for salt when one does without it when it is forgotten.

Feast meals may be held in addition to or within other ceremonies, such as traditional weddings, namings, burials, sweat lodge, powwows, dances, seasonal ceremonies, sundance, etc.

Any special event can be a reason to hold a feast meal. It is an occasion to share your happiness and love with those who are closest to you. It may be an occasion to mend broken or distressed family relationships. If this cannot be accomplished, the negativity must be set aside for the duration of the feast meal.

Some food is placed upon a plate, sprinkled with Tobacco, and returned (usually after the meal) to Mother Earth, in honor

of gifts given by her to us. Alternatively, food may be placed on a plate, and an Elder or special guest given the honor of eating for the Grandfathers and Grandmothers of the Spirit, prior to the meal itself.

Food is shared, with the Elders eating first, followed by special guests. Next the children, then women and finally the men.

In old times, warriors ate last, as it was their duty to fill the table. If there was not enough food, they had not fulfilled their obligations and, therefore, went hungry, as incentive to improve ability.

Some Ojibwa Elders will ask the men or young boys to serve everyone else in attendance.

Prayers, sweetgrass, the water ceremony, tobacco, and the pipe ceremony may be used in any combination prior to the feast meal, according to the wishes of the people in attendance, and to their own tribal or community traditions.

A little bit of each food must be offered to our Mother, the Earth, or the Grandfathers and Grandmothers, and thanks returned to the Creator or the meal cannot be eaten.

In some communities and tribes, all food must be eaten in respect of the gifts given by the plants, animals and our Mother, the Earth. In others, it is a mark

of respect to leave some, to give evidence that those who held the feast are adequate providers. Food that is not eaten may be given to guests to take home, or returned to the earth or placed in the sacred fire. If in doubt, seek out a community Elder who remembers the old ways and ask.

A woman who is on her moon-time (menstrual period) must only use her own spoon, not serving spoons, to fill her plate. She must also use her own cup. Alternatively, the hostess or other designated helper may serve the woman or assist her through the line to obtain her food. At my home, we ask one of our teenage daughters to serve the women, as a mark of respect.

A woman who is on her moon must not prepare, assist or touch any food used for a feast meal.

A woman on her moon must not put food on a plate for anyone other than herself. However, she may fix a plate for her own child who is of an age to require being fed by hand.

I hope what was shared in this column will be helpful to those who read it, and help you on your individual healing journey along the Sweetgrass Trail. If you have ideas for future columns, or questions, please contact me c/o Windspeaker.

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10th International Native Education Conference
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Left w

By Sam Laskaris
Windspeaker Contrib

TORONTO

Chris Simon is s with adjustments forced to make, bot the ice.

Simon, a left wi Colorado Avalan fourth National Ho season. The Aval play their home Denver, are the fo Nordiques, the fr was transferred to city during the off

Though rumor pending move had lating for almost a who had played a career in Quebec C of his teammates founded when it curred.

- Drafted in 1990
 - Traded to Queb
- Mike Ricci, Rom

Season	Clu
1988-89	Ottaw
1989-90	Ottaw
1990-91	Ottaw
1991-92	Ott-S
1992-93	Queb
1992-93	Halif
1993-94	Queb
1994-95	Queb
1995-96*	Colo

NHL totals

* - to Dec. 10, 1995

1989-90	Ottaw
1990-91	Ottaw
1991-92	Soo
1992-93	Queb
1994-95	Queb

NHL totals



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QUOTABLE QUOTE

"The profit motive simply should have no place in spectator sport."

—Bruce Kidd, 1970

Left winger making most of opportunity in Denver

By Sam Laskaris
Windspeaker Contributor

TORONTO

Chris Simon is dealing well with adjustments he's been forced to make, both on and off the ice.

Simon, a left winger with the Colorado Avalanche, is in his fourth National Hockey League season. The Avalanche, who play their home games in Denver, are the former Quebec Nordiques, the franchise that was transferred to the mile-high city during the off-season.

Though rumors of an impending move had been circulating for almost a year, Simon, who had played all of his NHL career in Quebec City, said a lot of his teammates were dumbfounded when it actually occurred.

"We had heard a lot of talk about it but didn't think it was going to go through," Simon said, prior to a practice in Toronto on Dec. 10, the day before the Avalanche downed the Maple Leafs 5-1. "When it finally did, it was a shock for a lot of the guys and disappointing to leave Quebec, but I guess it's just the business part of the hockey game."

Simon, an Ojibwa who returns to his hometown of Wawa, Ont., during the summer months, speaks highly of his new hockey home.

"People are great there [in Denver]," said Simon, a 6-foot-3, 219 pounder who turns 23 on Jan. 30. "It's like it was in Quebec. They're supporting us really well. They're really excited." And for good reason. In mid-December the Avalanche was sporting an 18-win, eight-loss and four-tie record, tops in

the league's Pacific Division. The club is viewed as a legitimate Stanley Cup contender.

Personally, Simon was well on his way to a personal best season in the NHL. In the past, he was a role player, an effective enforcer with the Nordiques. He saw only spot duty while in Quebec, seeing ice time in a total of 82 games in three seasons.

During that time, he collected 22 points (eight goals, 14 assists) and accumulated 205 penalty minutes. As for this season, Simon has seen his playing time increase and had earned 11 points — one shy of his career best — in 17 contests. He was continuing to mix it up, however, and had also been tagged for 126 penalty minutes.

Simon certainly isn't going to complain over his increased playing time.

"I would never accept just being a one-dimensional

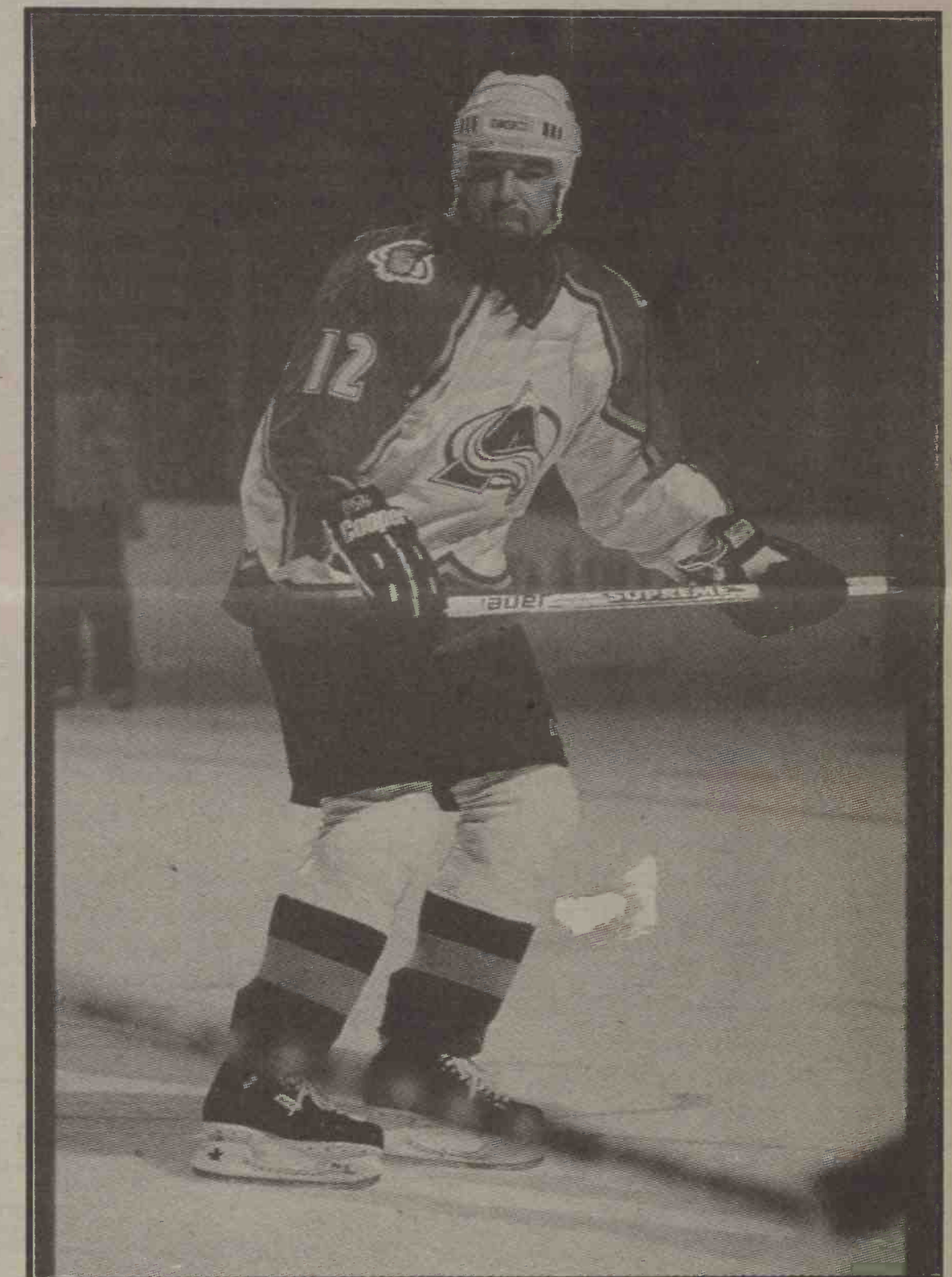
player," he said. "I don't ever want to just be a fighter. I think it would be a boring life just to come out and fight every night. You have to earn your respect and earn your place out on the ice. The first few years, I was in the fighting department, but now I'm getting a chance to play a lot more."

Simon has been getting the bulk of his ice time on a line

with Avalanche captain Joe Sakic and veteran right winger Scott Young.

Simon also enjoys being a role model for Native youth.

"I do as much as I can and give as much back as I can to my people," he said. "Hopefully, the kids do see that you can do anything you want in life if you have the effort and determination."



Colorado Avalanche Hockey Club

Tough Colorado left winger Chris Simon has seen more of the ice in Denver than he ever did in his three previous seasons in Quebec. On pace for a career-best year, his scoring has reflected his development as a hockey player.

Career stats

- Drafted in 1990, Philadelphia's second choice, 25th overall.
- Traded to Quebec by Philadelphia with Peter Forsberg, Steve Duchesne, Kerry Huffman, Mike Ricci, Ron Hextall, two draft choices and cash for Eric Lindros.

Regular season

Season	Club	League	Games	Goals	Assists	Points	Penalty minutes
1988-89	Ottawa	OHL	36	4	2	6	31
1989-90	Ottawa	OHL	57	36	38	74	146
1990-91	Ottawa	OHL	20	16	6	22	69
1991-92	Ott-Soo	OHL	34	20	26	46	167
1992-93	Quebec	NHL	16	1	1	2	67
1992-93	Halifax	AHL	36	12	6	18	131
1993-94	Quebec	NHL	37	4	4	8	132
1994-95	Quebec	NHL	29	3	9	12	106
1995-96*	Colorado	NHL	17	3	8	11	126
NHL totals			99	11	22	33	431

* - to Dec. 10, 1995.

Playoffs

1989-90	Ottawa	OHL	3	2	1	3	4
1990-91	Ottawa	OHL	17	5	9	14	59
1991-92	Soo	OHL	11	5	8	13	49
1992-93	Quebec	NHL	5	0	0	0	26
1994-95	Quebec	NHL	29	3	9	12	106
NHL totals			11	1	1	2	45



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Success grows on success as Lebreit enters third season

By Stephen LaRose
Windspeaker Contributor

LEBRET, Sask.

"The Tradition Begins," say the posters in the Lebreit Eagledome's lobby. The Lebreit Eagles haven't yet been in the Saskatchewan Junior Hockey League for three years, but the province's first Native owned and operated junior hockey club has met and exceeded a lot of expectations.

On Dec. 8, the tradition looked as good as the club. The sounds of 'O Canada' and the ceremonial drum for the pre-game prayer had barely faded before the Flin Flon Bombers' starting goalie had given up two goals on three shots, in the first 74 seconds. He was gone after one period, the home-town Eagles leading 4-0. The crowd of 550, who braved -40°C temperatures, was in a festive mood.

The junior 'A' Eagles were formed in 1992. Before the Starblanket Cree Nation put up their \$50,000 expansion fee, there was no place for First Nation boys to combine hockey with an education, said Chief Irvin Starblanket.

"Our kids weren't breaking into the [Western Hockey League] or the SJHL," Starblanket said. There were plenty of talented kids out there, but most of them skipped junior hockey altogether, jumping from minor hockey to the amateur senior leagues. Lebreit's rink was renovated, adding seating to 1,200, a press box, weight rooms and concession stands, and a new name: The Eagledome. Head coach Brad McEwan was hired to put a team together.

"There were hockey people who said we would be lucky if we won 10 games," Starblanket said of that first season. In 68 games, the expansion Eagles tallied 24 wins. In their second season, Lebreit was the best team in the league's southern division.

On Dec. 8, the Eagles were in a second-place tie in the southern division, behind the Yorkton Terriers and even on points with the Estevan Bruins.

"We've got a real good bunch of kids here," said Gardiner MacDougall, who became the Eagles' coach when McEwan was hired by the major junior Medicine Hat Tigers this sum-



P.G. Froh/Weyburn This Week

Lebreit Eagles' Bud Smith (left) and Darcy Verot of the Weyburn Red Wings tie each other up at a face off in Saskatchewan Junior Hockey League action.

mer. "We look for kids with character and positive attitudes in life. It takes a special type of kid to play in this league. It involves a lot of sacrifices. Our expectations are very big."

They also have to remember that they are role models for the Native community, he added. Ten of the 23 players on the club are of First Nations' descent.

The club also plays two neutral-site games a year. Last year, more than 1,400 jammed a rink in Meadow Lake, Sask., to see the Eagles play the North Battleford North Stars. This year, they played one game in The Pas, Man., and another in Onion Lake, Sask.

"The games are very positive events," MacDougall said. "This exposes our team and the players to the Native community. It gives the youth an opportunity to rub shoulders with the Eagles for a day."

Nine of the players are in White Calf Collegiate secondary school, and four are enrolled in post-secondary education, said Vern Bellegarde, executive director of White Calf Collegiate. Others are either taking courses from the Saskatchewan Indian Federated College or courses transmitted via satellite from the University of Regina.

"We want the guys to be involved in education," Bellegarde said. "If they've dropped out of school, they're expected to get a job, in the school or in the community."

"We've had a number of players go on to get scholarships in

the United States," Bellegarde said. The combination of an education, paid for by the university, and the opportunity to play hockey at a high level, is a good one for an up-and-coming player, he added.

On this cold night in early December, Dave Caldwell scored a late goal for the Eagles. It makes it Lebreit 6, Flin Flon 1, but few fans have left.

"We've got good fans here," said the club's marketing and communications director, William Alexander. "They know their hockey, and they like what we're doing."

After the game, Caldwell and Jason Bird prepare to leave the Eagledome. Bird, a forward who grew up in the nearby Piapot First Nation, spent a year on a poor Regina Pats team before coming to Lebreit. Because he played major junior hockey, he's not eligible for scholarships, but he's hoping for another way to step up the ladder.

"This is probably the best place to play in the SJHL," he said.

Caldwell, who grew up near the Peguis First Nation in Manitoba, also enjoys the life of a junior hockey player in Lebreit.

"It's great playing here," said Caldwell, who is also an academic star — he's kept an 80-percent average while balancing a half-time course load with the demands of junior hockey. "I felt we were going to have a good team and a good season. We've got good players, good people, great fans... a lot of hockey players wish they could say that."

Eagles on Hockey Night in Nunavut

By Stephen LaRose
Windspeaker Contributor

LEBRET, Sask.

In addition to the people in the audience at the Eagledome, there are four spectators at every Lebreit Eagles' home game. Those are the television cameras that beam a signal to a control truck outside the arena, from there to a video cassette recorder, and onto a video cassette. Three weeks later — thanks to the videotape, a courier company and Television Northern Canada — it's Hockey Night in Nunavut, Denedeh and Yukon.

Twenty-five of the club's home games are to be televised this year, says the Eagles' marketing and communications coordinator, William Alexander. The network, which has a potential audience in the North of about 100,000, also has the option of televising the Eagles' playoff games.

TVNC had space on its schedule, and the hockey club approached the network with the

proposal to provide the game to the network, Alexander said. Club officials believed that televising a Native-run hockey club would be a good match for TVNC's viewers, who are mostly Aboriginal, he added.

"It costs us about \$300 a game to do this, and the equipment to do this costs about \$30,000, but the amount of feedback we've got has been incredible," Alexander said. The games are taped because the price of live broadcasts would be prohibitive, he added.

"We've had giveaways on our telecasts — we give away a shirt or an Eagles' hat — and the Monday after the telecasts, our call message machine is full, and we'd get calls from as far away as B.C. to Ontario and the Yukon." Also, hockey scouts with a satellite dish can watch the games and check on the players.

TVNC shows the games at 3 p.m. Eastern time. The games are available to anyone in the south who has access to a satellite dish. Those who want to watch the Eagles in action should tune their satellite dish to Anik E2-19.

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Season's Greetings

Business

Plastic housing project for La Ronge

By R John Hayes
Windspeaker Staff Writer

LAC LA RONGE, Sask.

The Lac La Ronge First Nation, from northern Saskatchewan, and Ontario's Royal Plastics have entered into a deal that may eventually see vinyl housing become commonplace on western reserves. The houses, made of extruded polyvinyl chloride (PVC) filled with concrete, are approximately 15 per cent cheaper to build and 50 per cent cheaper to heat than a traditional wood-and-drywall house. They can also be put up in only three days by a small group of relatively unskilled workers.

"I think this is an ideal product for Native housing," said Don Liddell, Royal Plastics' sales manager for Canada. "The big advantages for Native housing are that it's durable, it can be built by only semi-unskilled

workers, the homes go up very quickly and they are very energy efficient."

Lac La Ronge Chief Harry Cook confirmed that the band "is in on the deal," but declined comment on specifics. The band and Royal Plastics have constructed a show home in the First Nation, and are hoping to see construction of housing for people begin in 1996.

The housing is constructed from pre-fabricated interlocking PVC panels, which are erected with a thin inside wall and a thicker insulating outside wall. The vertical pieces, which snap together rather like a Lego set, are 10 cm deep and 2.4 m high. Concrete is poured into the top of the panels, and the whole thing solidifies into a concrete wall with vinyl surfaces. The panels have holes between them, allowing the concrete to bond into a solid wall, or allowing reinforcing rebar to be included in the construction.

"From the outside, it's vinyl

siding," Liddell said. "From the inside, it's smooth PVC walls, and it has a tiled roof look."

While the product is less expensive than traditional housing, it has raised environmental concerns in some quarters. Even *Canadian Business* magazine, in a December cover story naming Royal Plastics' owner Vic De Zen Canada's entrepreneur of the year, allowed that environmental concerns will be Royal Plastics' "one potentially serious market barrier."

PVC is "environmental poison," according to the environmental activist group Greenpeace, which won the right to say so in a law suit in Austria which began in 1992.

"PVC is dangerous throughout its cycle," said Mary MacNutt, media coordinator for Greenpeace in Toronto. "In making it, in many of its uses and in disposal, it's a deadly dangerous product."

"PVC gives off dioxins at
(continued on page 27)

First Nation purchases controlling interest in high tech company

By Stephen LaRose
Windspeaker Contributor

OCHAPOWACE RESERVE, Sask.

The Ochapowace First Nation has purchased controlling interest in a high-quality beef program.

The deal, agreed to during this year's Calgary Stampede, was finalized during the recent Canadian Western Agribition in Regina at the end of November.

The deal gives Ochapowace's cattle company, The Thunder Beef Cattle Co., 48 per cent interest in the Consolidated Capital Corporation, said Charlie Bear, manager of Ochapowace's beef program. The deal is worth \$750,000, and gives the band controlling interest in a company with worldwide marketing rights for this technology.

"The company has developed ultrasound technology

and software which will allow us to scan the animal while it is alive in order to see where the fat deposits are, and to what extent marbling occurs within the animal," Bear said. "That's a tool which will give us a marketing advantage...when it comes to selling."

"We've invested in this industry because we're in it for the long run," he added. "We want to stay one step ahead of the competition."

"Marbling" is when fatty deposits are located within the muscles (the red meat) of cattle. This is highly desirable, since marbling means a juicier and more tender steak or roast from the animal.

"Being able to see where the marbling occurs gives us an advantage. We can sell cattle which don't fit in, and it also allows us to show we have consistency in the cattle we sell."

"Down the road, if the grading system for selling beef changes, ultrasound will be a

real benefit."

Most of the beef raised on the Ochapowace range are for restaurant chains such as The Keg, and some Japanese restaurants in Regina, Bear said. They're able to do this with an exotic breed of cattle known as Wagyu. This breed, which is native to Japan and was first introduced to North America in 1976, is known for its high level of marbling.

"The consumers are the ones who are telling us what we should be selling," Bear said. "The Keg buys from us, because their customers like the beef we produce. So we stick with the cattle and the technology which got people like The Keg buying from us."

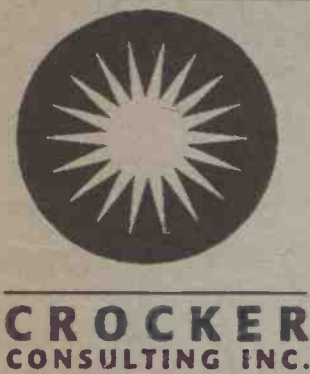
About 900 cattle run on 24,000 acres on the Ochapowace reserve. A 10-month beef management course co-sponsored by the Saskatchewan Institute of Applied Science and Technology is offered on the reserve, to teach others the fundamentals of beef production, Bear said.

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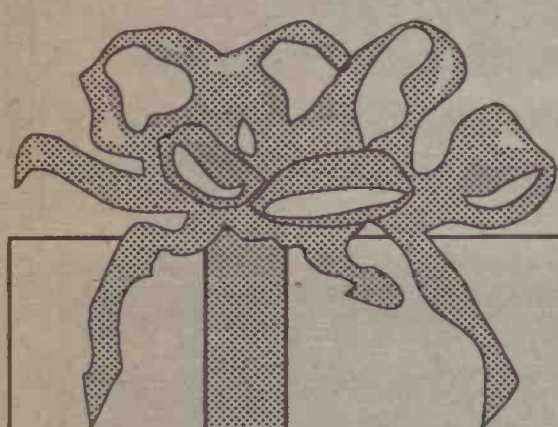


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Investors need to shop around

By R John Hayes
Windspeaker Staff Writer

You may have read them: the dozens of columns by people in the financial and investment industry on how to live your dreams. You may have wondered, as I have, how if it's so easy, then why so few people really have made it.

There are some pretty simple answers to these questions, I'm told by experts. And, I'm told, by following a few relatively simple financial rules, we can have a powerful and attainable investment program of our very own.

The *why not's* are simple, as in why do so many people not have everything they want? Investment programs require three things. If any one is missing, then the program won't work.

Thing one: regular contributions. Money accumulates slowly, a few dollars at a time. It may seem that \$50 a month isn't much, but it quickly adds up to more than \$1,000 invested once. While \$20,000 invested in your 20s will give you something like half a million when you are ready to retire, few of us want to put aside that much all at once when we're starting out. That \$50 each month, from the time you're 20, will give you almost as much, and for most of the time, you may not even notice the money going out. (Or, at least, you'll get used to it.) I like to think of the \$50-a-month approach as the "low-impact" investment plan.

Thing two: long-term commitment. The "c" word is a necessity in investing money, be-

cause invested money grows slowly, through compounding. That means that your investment will be sitting there, all the time, growing and growing, ever-so-temptingly. The overwhelming advice is simple: leave it alone. If you take the money when you want a new car, then it won't be there to grow. \$3,000 taken out when you're 23 is the same as a withdrawal of \$40,000 when you're 50. The money you invest has gone away, and you can't get it back. That's the way to think about it. (If you're in real straits, you can stop making new payments till things straighten out.) But there's no option about the money already invested: no option is the essential of commitment, anyway.

Thing three: diversity. Your investments should not be all in the same place. No matter how wonderful the company's record, choose two or three places to invest your money, and choose investments that serve all of your needs. If you're single and just starting out, then all you need is a single investment account of some kind, for your future. But if you have a young family, either a spouse, or children, or both, then some contingency plan is needed. That means life insurance of some sort, and an investment plan for the children. When your family situation changes, then your financial needs change, and they should be retailored to suit you. But remember thing two, which means you leave what is already there alone.

And how to go about all this? I have an answer there, too, so that becomes thing four, I sup-

pose. Thing four: find an independent financial services broker. What you may not know is that, when you deal with the agent from a company, that agent often can sell you only the products provided by the company. It's like being in a restaurant. If what you want isn't on the menu, then the waiter isn't going to offer it to you, is he? So you get the chicken fingers when you didn't really want them. It's frustrating enough when you're talking about dinner; it's not what you want when you're talking about your financial life. An independent broker can get access to almost all of the products sold by the people who work for the franchises. He works for you, not some other company, and with computers he can provide you with a comparison of services for everything in the market. (He can even tell you about financial plans that he can't sell — then you can go to the company in question to get their product.) His job is to sell, but he gets a cut of everything in the market. You can shop around between independent brokers, too, if you like, but if you find one and build up a level of trust over time, you won't gain much by moving around. Insist that he explain to you what he gets out of your payment, though. He should be up front about everything with you.

And good luck. That seems to be a requirement, too.

(R John Hayes has no connection to anybody in the financial industry, and has mismanaged enough of his own money to be aware of at least some of the pitfalls investors face.)

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Abenaki Associates is a Native-owned business providing computer-based services and professional training to over 10,000 clients from more than 500 Native communities, organizations and businesses. The company is based in Ottawa with offices in Winnipeg and Akwesasne.

While their fields of expertise include everything from business management to systems integration, Abenaki has a special project they are working on that is very close to the company's heart: the First Nations and Aboriginal Communication Access Initiative or an on-line service for Aboriginals.

In the past, the level of technology and the cost of communications equipment has prevented Aboriginal communities from accessing the same information and communications services as enjoyed by larger centres, putting a serious crimp in the development of these smaller communities.

But in the last few years, technology has become more efficient and less costly. Aboriginal peoples have become more knowledgeable and are beginning to acquire communication systems and services.

The progress, however, has been accomplished in a sporadic fashion, without a plan that would take advantage of the economies of scale found by bringing the equipment providers, the communities, and the service groups together to travel in one direction.

The goal Abenaki is proposing Aboriginal communities should work toward would interlink Aboriginal communities with each other and with the larger business centres.

From a Canadian point of

view, The Information Highway Advisory Council has identified the need for a structured approach to going on-line, in its final report *The Challenge of the Information Highway*, reads an Abenaki Associates document on its communications initiative.

"This report identifies the building blocks that must be put in place for Canada to meet its growth needs in the future. Many of the recommendations in this report are applicable to First Nations and Aboriginal peoples and could be used as the basis of a detailed implementation plan for their communities."

A detailed plan would help Aboriginal communities to eliminate the need for each community to develop stand-alone solutions and would provide all encompassing information to equipment providers to enable them to focus efforts on a national requirement and it would enable service providers and administrative authorities such as Industry Canada, INAC and Health Canada to reduce costs by budgeting to use on-line services for consultations and the transfer of information, Abenaki's report said.

A planned approach would also enable the community to keep their cultural values at the forefront of the development process. Abenaki's access initiative could be considered a specific application of the advisory council report. It will identify the specific needs of the communities and service providers, and establish a blue-print to upgrade skills and equipment in the communities.

Abenaki believes the initiative will be accomplished in four phases and the company

will fund the first phase, 'the needs identifications phase'. Abenaki will meet with members of the communities, administrative authorities, service providers and equipment manufacturers to establish communications and training needs, then prepare a report which will summarize these needs.

Phase 2 will be an analysis of the needs and the development of a process for establishing communication solutions, determining educational needs, establishing an information infrastructure within the communities and coordinating the proposed communications structure with the objectives of the administrative and service groups.

The research phase - phase 3 - will conduct the research set out in the action plan developed under phase 2 and produce a blue print to enhance the education and communications capabilities in northern communities and those not accessible by mainstream communications. The implementation phase, will see the equipment and services providers within the communities utilize information set out in the research phase to plan and establish an upgraded communications infrastructure.

The project would reduce costs and increase efficiencies with respect to government ministries. First Nations communities will enter the mainstream of Canadian business and become more self-reliant through the acquisition of a cost effective communications system. A link is provided between the communities, jobs are created and a communications infrastructure is in place.

Plastic Housing

(continued from page 25)

every stage except use," said Charlie Cray, a member of Greenpeace's U.S. toxics campaign based in Chicago. "And there may be some off-gassing in the enclosed space inside a house, but I don't know that for sure." What Greenpeace is sure of, however, is that PVC products are dangerous.

"As PVC is the largest use of chlorine, the precursor to dioxin, it is also arguably the largest source of dioxin to the environment," wrote PVC expert Bonnie Rice in a Greenpeace paper *Polyvinyl chloride (PVC) plastic: Primary contributor to the global dioxin crisis*.

"[Dioxins] have a whole range of effects," Cray explained, "from cancer to immune system repression to disruption of the endocrine system, the neurological system, behavioral changes, decreased fertility and endometriosis, and even diabetes."

"In a fire, there is extreme danger from PVC," Cray continued. "You get off-gassing of hydrogen chloride before you get flames. Hydrogen chloride forms hydrochloric acid in the lungs when it combines with the moisture there. You have the immediate hazard of hydrochloric acid and the residual issue of dioxins." According to Greenpeace, dioxins stay in the body for a long period, and their effects add up over time, and can even affect later generations.

The danger from fire is there, agreed Liddell, but he suggested that the PVC houses won't add to it.

"The product is virtually inert after it's extruded," he said. "We have plastics everywhere in our lives. I don't know that we could do without them."

"Firefighters are very cognizant of the dangers of PVC," Cray said. "Chicago, and many other cities, have restrictions on construction with it, and some cities have moved to ban its use in construction, especially in Europe."

"Certainly firefighters are aware of PVC," confirmed Mario Arrotta, project coordinator from the Edmonton Emergency Response Department. "Any time you deal with any type of plastics [in a fire], you're concerned with emissions, but there's so much in a house that's already PVC and other synthetic material that the walls wouldn't add significantly to the danger." But Arrotta speculated on other potential dangers with the construction methods.

"PVC burns twice as hot as wood," he said. "Ventilating through a PVC roof would be more difficult, as would emergency access through a concrete wall. If you couldn't get in through a door or a window, I don't know what you'd do."

"On the other hand," he continued, "solid concrete walls would provide advantages, too, such as containment. Fires are dangerous things, no matter what is burning. Firefighters are trained to deal with these things every time they go out."

Liddell said that the Lac La Ronge-Royal Plastics joint venture will serve Saskatchewan. The PVC houses will be marketed to the other western provinces later on, either through the La Ronge Band or by other joint efforts.

"We have to walk before we can run," Liddell said. "This is a market I've been so impressed with, but we have to get to know how it works."

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War waged to discredit Native American causes

By Lois Tomas
Windspeaker Contributor

Incidents at Gustafsen Lake, B.C., and Ipperwash, Ont., have had many long-time Indigenous-rights activists reminiscing about the 1973 standoff at Wounded Knee, S.D.

During the 71-day confrontation, American Indian Movement (AIM) members faced tribal police, local and state law-enforcement officers, and federal agents and troops in a protest against the mistreatment of Indians.

After Wounded Knee, AIM activists claimed that the U.S. government began a media assault against the movement.

It was just one of the tactics used by the U.S. as part of the counter-intelligence operation, which targeted organizations like the Black Panthers, Nation of Islam and AIM.

Chief Billy Tayac, of the Piscataway Indian Nation and the League of Indigenous Sovereign Nations in Maryland, recalled memories of AIM activism.

Tayac said activist organizations like AIM are easy targets for government campaigns aimed at discrediting their leaders and purpose. The plan is to

neutralize information coming out of the struggles, he said.

Kahntineta Horn, president of the Canadian Alliance in Support of Native People and a community activist from Kahnawake, Que., agreed.

"Aboriginal bashing in the media is carefully schemed out by the government's think tanks," Horn said.

Despite government information and media reports, the Indians didn't kill anybody at Gustafsen Lake, Tayac said.

"The equivalent of this is Wounded Knee," he said. "The only people killed at Wounded Knee were Indians."

In 1973, Joe Beeler, a young attorney working in the federal defenders program in Chicago, part of the Wounded Knee legal defence committee, quickly discovered the role the law played in controlling discontented Indians.

Beeler remembers hearing about a number of people arrested during Wounded Knee who were not being granted bail. Beeler said he was told that the magistrate would not schedule bond hearings because the defendants did not have lawyers.

"They didn't have lawyers," Beeler said, "because the lawyers in South Dakota wouldn't take the court appointment in

order to represent the 'uppity Indians' demonstrating at Wounded Knee." Beeler suspects other motives as well.

"I suspect the government wanted people locked up as long as possible," he said, "both to deter others from coming to the aid of those inside and to keep the individuals who had been arrested incarcerated so they couldn't do anything else to help the struggle."

During the trials, Beeler said the government changed strategy to ensure convictions.

"In the first leadership trial, a pattern and practice of government misconduct and overreaching was proven," causing the charges to be dismissed, Beeler said. When Beeler's client, Carter Camp, came to trial, the government had a different plan.

"By then, the government decided to simplify its case," Beeler said. "They eliminated the big overreaching conspiracy charges and focused on one incident."

But trials are not the only way that the U.S. maintains control, Indigenous activists say.

The Indian Reorganization Act of 1934 also played a role in controlling Indian nations. The act abolished any role traditional governments would

play in dealing with the United States. The tribal council system was established with this act; it imposed a foreign system of government upon Indigenous communities.

Dacajawea (John Hill), a Mohawk activist for 25 years, believes that the U.S. finds tribal councils easy to work with.

"The collaborators are quick to sell out the land and sell out the future of their children," Dacajawea said. "What you have with the collaborators is nothing but a puppet regime reinforcing the status quo."

Beulah Powless, community organizer for Voices for the Future on the Onondaga Reservation in New York, has witnessed how corrupt governments, even ones that claim to be traditional, can abuse power.

"They are turning into a dictatorship government," she said. "There's violence; people have been banished. They should be following the great law of peace."

Berniece Lalo, a Western Shoshone, said the Bureau of Indian Affairs refuses to acknowledge elected representatives for her people. She blames the Indian Reorganization Act for threats on Western Shoshone sovereignty.

"Our people are not sup-

posed to be interdependent on the bureau," Lalo said. "Interdependence is on the land, the sky and the water."

Lalo said the U.S. continues to sell off traditional land to mining interests who purchase the land at 1879 prices.

The Department of the Interior is currently attempting to seize cattle from the Western Shoshone and claims that the nation does not pay for the right to graze cattle on government land.

The issue of Western Shoshone land claims has been in and out of courtrooms for over 20 years. Lalo worries that the children do not understand what the fight is about.

"They think it is about money," she said. "But the Elders are fighting for more than that."

Russell Means, director for the Autonomous Confederated Chapters of AIM, used the continued efforts at relocation of Diné, or Navajo, people in Arizona as an example of another tactic of U.S. control.

"It's illegal for Navajo people to improve their homes," Means said. "It's against the law to change a light bulb . . . or to increase economic endeavors. This means the Navajos can never enter into the 'American way.'"

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A new beginning

The Taos Pueblo Head Start program began with a ground breaking ceremony Nov. 21 for the construction of a 2,400 sq. m building.

It will house up to 60 Head Start students, and 40 day-care children.

"The tribe had a dream to bring all the kids together in one place," said Carmen Lieurance, Head Start director.

The building is to be constructed out of earth blocks and *viga* ceilings. The soil for the earth blocks was donated by the Warchief's office.

Major funding for the project came from federal Housing and Urban Development monies (\$714,477 U.S.) and a Head Start Administration (\$200,000 U.S.) grant. Other funding came from the New Mexico State Energy, Minerals and Natural Resources

Department, which put forward \$22,500 U.S. for a state-of-the-art solar floor and energy-efficient lighting.

Instead of a wire fence around the school, planners have selected to construct an adobe wall. An adobe fund was set up and adobe blocks were sold at \$1 each with proceeds reaching \$5,000.

But it has not always been fun and games for the planners of the Head Start building. A thief stole all the computer equipment containing the plans for the project out of architect John Tansey's office causing a delay.

But the special project could not be undone and hurdle after hurdle was jumped to get the project on line.

It's been five years since we started on this project, said Lieurance. "Now it's going to happen. This is a joyful time."

HERstory revisited in new book

By Suzanne Methot
Windspeaker Contributor

Messengers of the Wind: Native American Women Tell Their Life Stories

Edited by Jane Katz
317 pages, \$32 (hc.)
Random House

For too long, the stories of Native women have been distorted, our voices silenced. A new book, *Messengers of the Wind*, confronts this imbalance and provides a glimpse into the histories and present-day realities of a diverse group of Native women within what is now called the United States.

The chapters, grouped into six main categories with titles such as "Daughters of the Dispossessed" and "Mending the Tears, Weaving the Strands," provide a loose framework for the stories - tales of tradition, oppression, healing and home.

The stories of the older women are among the most compelling. Fran James, a Lummi (or Coast Salish) from north of Seattle, speaks of cedar longhouses, dugout canoes and

smokehouses, reflecting a 75-year-long relationship with the land. A traditional basket weaver, James illustrates how completely self-sufficient her people once were: they had fruit trees, collected gull eggs, hunted ducks, fished for cod and dug for clams. They carried water and wood, and made everything they needed from what the earth provided. It is a life not many people remember, and it was, James says, a time when "people cared about one another."

Rose Bluestone, a Dakota from Mdewakanton, Minn., who died before the book was published, manages to tell her story with the emotional control one so often sees in old people. In 1862, 303 Dakota men were imprisoned and sentenced to death for the alleged murder of several white settlers. Over 1,600 of their relatives were put in chains and driven from their land, with 300 dying of malnutrition and illness during the forced march.

Thirty-eight men were ultimately hanged, and the surviving men kept in prison in Iowa for three years, after which the

government gave the Dakotas land in Nebraska. Bluestone's grandmother witnessed the hanging of her own father.

"From my grandmother I learned about sadness," Bluestone said.

There is also Virginia Poole, a Seminole/Miccosukee "trail Indian" from the Florida Everglades who describes how grandmothers and maternal uncles are responsible for teaching and disciplining the children in their strongly matriarchal society. There is Lois Steele, an Assiniboine doctor originally from Montana; grandmother Rose Mary Barstow, a White Earth Ojibway/Chippewa who also died before the book was finished; and Ingrid Washinawatok, a Menominee writer and filmmaker now living in the city of New York. The women in this book, in telling their stories, act as interpreters of Aboriginal history. Their stories convey the heritage of our peoples.

It would be a mistake, however, to assume that Native women inhabit only one world. Our present-day (and past) realities share common threads but are amazingly varied. *Messengers of the Wind* successfully addresses this diversity and puts to rest the tired stereotypes that have arisen out of the dominant society's attempt to fit Aboriginal culture into the European patriarchal model.

Emmi Whitehorse, a Navajo artist from Sante Fe, speaks for many women: "Everything my grandmother stood for I now hold sacred."

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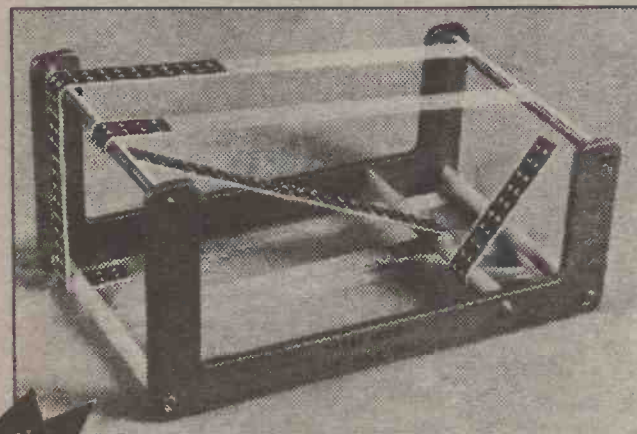
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ATHABASCA TRIBAL CORPORATION EMPLOYMENT OPPORTUNITIES

FORT MCMURRAY, ALBERTA

EXECUTIVE DIRECTOR

The Athabasca Tribal Corporation is accepting applications for the position of Executive Director. The Corporation, which reports to a Board of Directors with representation from the five First Nations in the region has been established since 1987.

FUNCTION: Responsible and accountable to the Board of Directors for the overall operation of the Athabasca Tribal Corporation.

DUTIES: Responsible for all phases of management, including administration, preparation of proposals and budgets. Adhere and implement directives and policies to the Board. Maintain working relationships with the Board of Directors, federal, provincial and municipal governments and community agencies, as well as First Nation organizations and the public-at-large.

QUALIFICATIONS: The successful candidate must possess extensive management, administration and financial experience with a relevant university degree. Good communication skills, both oral and written, and the ability to lead technical negotiations with funding and delivery agencies is essential. Knowledge of First Nations governance issues is a definite asset. The ability to communicate effectively and fluently in Cree or Chipewyan is an asset but not a prerequisite.

EDUCATION DIRECTOR

Applications are being accepted for a highly motivated self-starter capable of providing educational advisory services to the five First Nations in the region.

THE POSITION: Co-ordinates educational thrusts of elementary, secondary and continuing educational needs of First Nations communities. Ability to demonstrate strong analytical and interpersonal communications skills as well as proven ability in educational administration and delivery of programs.

THE CANDIDATE: Dedicated to the educational advancement and skill development of First Nation students. Must have a Bachelor of Education Degree and a minimum of five years experience as a school principal. The successful candidate must be prepared to make a commitment to local control of First Nation education and demonstrate proven ability in educational administration. The ability to communicate effectively and fluently in Cree or Chipewyan is an asset but not a prerequisite.

ECONOMIC DEVELOPMENT DIRECTOR

Applications are also being accepted for a qualified individual in the position of Economic Development Director. Under the direction of the Executive Director, the successful candidate shall be responsible for the delivery of economic development programs and services, and researching and obtaining funding sources for the economic development activities of the five First Nations. A relevant university degree and working knowledge of federal & provincial programs in Economic Development and Employment and Training will be a definite asset. A demonstrated ability to communicate effectively and fluently in Cree or Chipewyan is an asset but not a prerequisite.

All above positions will commence on April 1, 1996. Salaries commensurate with experience and qualifications. A comprehensive benefit package is also available. Competition closing date is January 12, 1996. Forward resume to:

Athabasca Tribal Corporation,
9206 McCormick Drive, Fort McMurray, Alberta T9H 1C7
Fax: (403) 791-0946
Attention: Selection Committee

We thank all those who respond to this competition. Only suitable candidates will be contacted.

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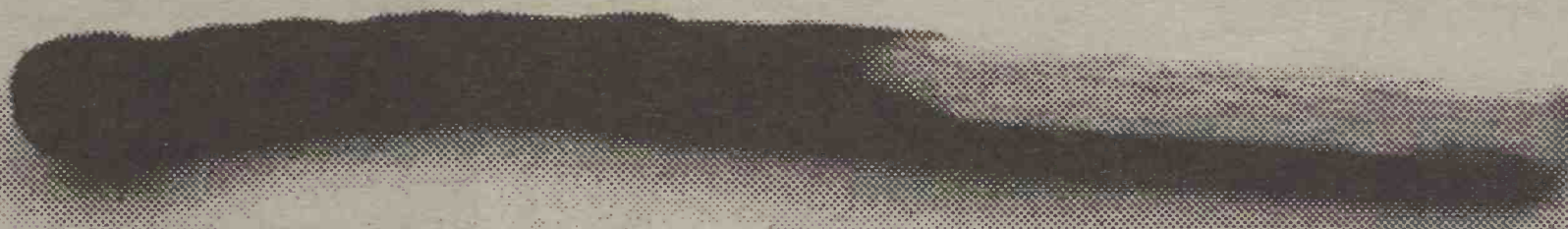
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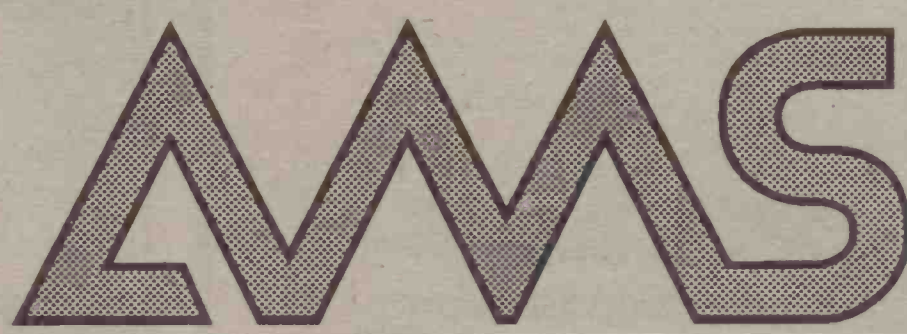
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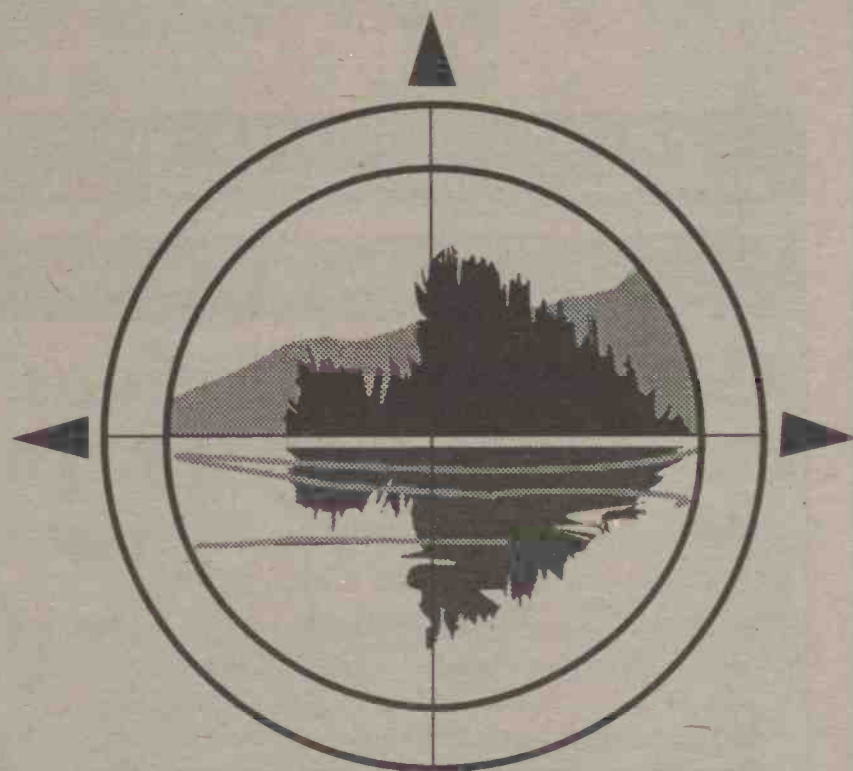
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Boreal Forest Institute of Indigenous Arts

Native Visual Art Program

The Boreal Forest Institute of Indigenous Arts was designed for students, both Native and non-Native to learn art in a thriving Native cultural and spiritual environment. It uses a master and apprentice style of learning, where accomplished artists of Native ancestry work alongside students in a series of two-week studio courses. These studio courses include individual instruction in painting, drawing, sculpture, printmaking and mixed media.

The special needs of Native students are recognized. A grade 12 diploma is not required. The program is flexible to suit the lifestyles and interests of Native students. Students can take one or more two-week studio courses per year. Upon successful completion of each studio course, the student will receive three credits.

Consider the benefits:

- Work with and learn from accomplished Native artists.
- You need not leave your community for extended periods of time, as you can take one or more courses throughout the year.
- Gain a strong sense of your potential as you develop your artistic skills in a culturally and spiritually supportive environment.
- Obtain Credit transfer to the Alberta College of Art and Design and the Saskatchewan Federated Indian College.

Visiting Artists 1996

Edward Poitras

(January 22 - February 2, 1996)

A Metis from Regina, Sask., who represented Canada at the Venice Biennale Art Exhibition in Italy.

Joanne Cardinal-Schubert

(February 19 - March 1, 1996)

Alberta's representative from the Society of Canadian Artists of Native Ancestry (SCANA), an established artist and an experienced teacher.

Jane Ash-Poitras

(March 18 - March 29, 1996)

Originally from Fort Chipewyan, is hailed as one of Canada's most prominent Native Artists.

Bob Boyer

(April 22 - May 3, 1996)

One of the first Native artist represented in the National Art Gallery of Canada and head of the Visual Art Program at the Saskatchewan Indian Federated College.

Brian Clark

(May 20 - May 31, 1996)

An established sculptor who recently completed the Bison Gate on behalf of Syncrude Canada Inc.

Each of the above sessions is worth three (3) credits.

Boreal Forest Institute of Indigenous Arts

8115 Franklin Avenue
Fort McMurray, AB T9H 2H7
Phone: (403) 791-4984
1-800-251-1408
FAX: (403) 791-1555
Internet: Boreal.Forest@keyanoc.ab.ca

How do I get started?

1. Contact Garry Berteig at (403) 791-4984 to discuss your areas of interest in the arts program and for more information.
2. Fill in an application for admission for first time students at Keyano College or a re-admission form for previous students of Keyano College.
3. Complete a Registration form to register for the course(s) of your choice. Out of town students can register by calling (403) 791-4801.

Affordable:

Tuition Fee:
Only \$199.00 per course
\$25.00 (one time only for new students)


Supplies:
\$125.00 (approximately)

Affordable Accommodation:
Single Residence -
\$110.10 (\$7.15 x 14 nights)
\$10.00 linen charge - one time only
\$100.00 (damage deposit)

Possible Funding Sources:

1. Your local First Nations office.
2. Canada or Province of Alberta Student Loans 1-800-222-6485
3. Canada Employment Centre (403) 743-2258
4. Athabasca Tribal Corporation (403) 791-6538
5. Indian and Northern Affairs (403) 495-2820
6. Upgrading/Basic Foundation Skills Program (403) 791-7192
7. Alberta Advanced Education and Career Development (403) 791-7192
8. Canadian Native Arts Foundation (416) 588-3328

For further information on potential funding sources, contact the Keyano College Counseling office (403) 791-8926.


keyano college