

Wind speaker

QUOTABLE QUOTE

"You can treat from six in the morning to six at night and not do anything for the community."

- New medical school graduate Johnny Brisebois on preventive medicine.

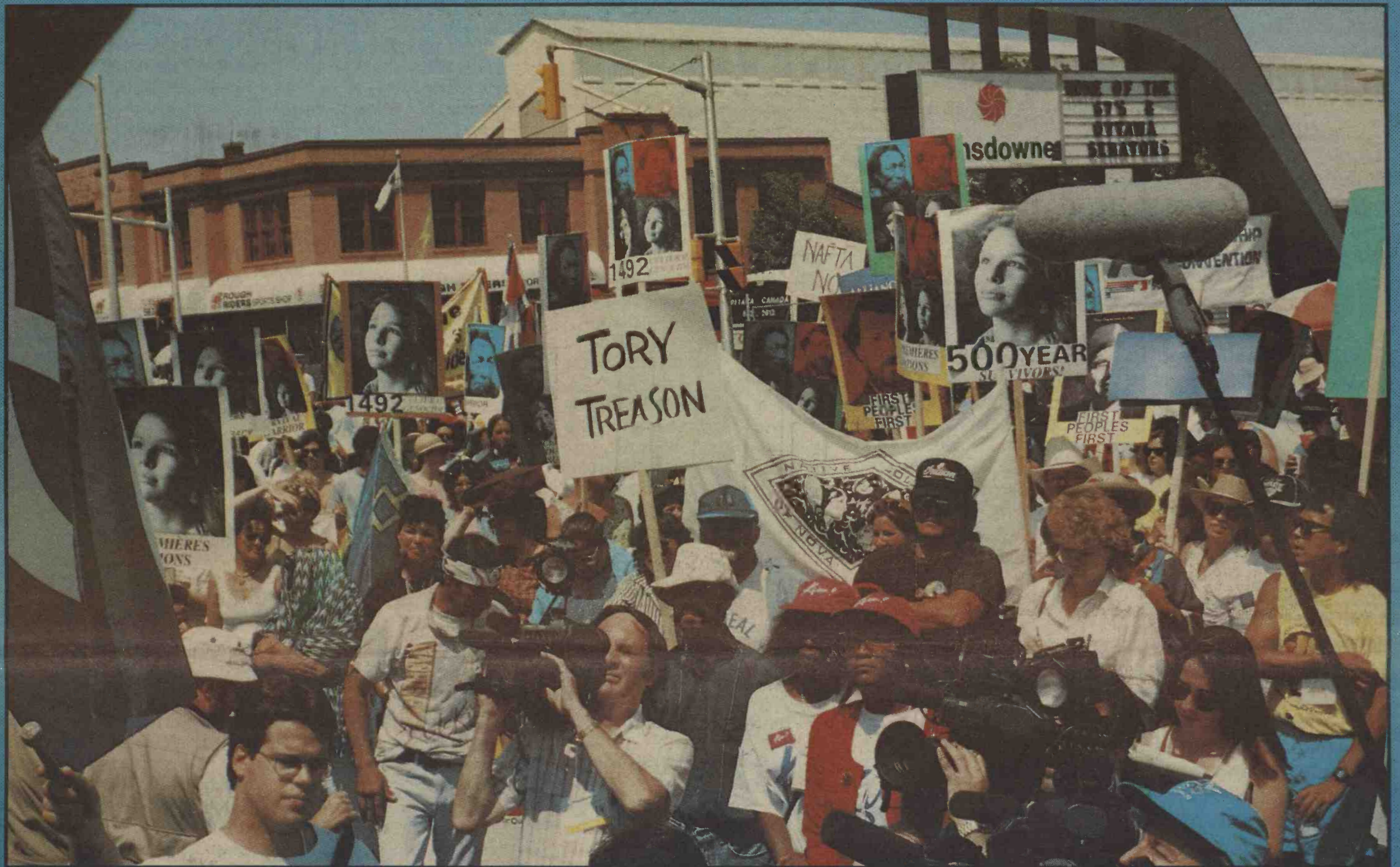
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June 21, 1993

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Doug Johnson

Protesters converge on convention

About 400 angry Aboriginals marched on the Tory leadership convention in Ottawa to make their voices heard. Led by Native Council of Canada president Ron George, the off-reserve Natives wanted to make the delegates aware they paid taxes and voted and it was time for them to stand up and be counted. See story, Page 3.

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Missing 's' a threat to rights

By D.B. Smith
Windspeaker Staff Writer

VIENNA, Austria

A single letter deleted from the United Nations draft document on human rights will deprive Canadian Natives of their inherent right to self-determination, a Canadian non-government organization representative said.

The "s" in the term "Indigenous peoples" was removed from the fourth draft of the UN's Vienna Declaration for States at the request of the Canadian government during restricted pre-meetings for the World Conference on Human Rights in Geneva last month, said Grand Council of the Cree of Quebec advisor Bob Epstein.

The "s" was knocked out of the UN document the week after all the non-government organization representatives had

left the April 19 - May 7 preparatory meeting, he said.

"They went into the meeting in Geneva, the fourth preparatory committee, with the 's' there. That was scheduled to be a two-week meeting that was later stretched to three weeks. The third week, during secret sessions that were closed to NGOs, the 's' went out."

Epstein spoke at the Non-Government Organization Forum, where more than 1,400 delegates met in Vienna June 10-12 to try to put together recommendations for the United Nations World Conference on Human Rights the following week.

The UN's latest version of the unfinished draft document, which was issued June 12, just one day before the conference began, also only referred to Indigenous people.

"It was in the Secretariat document, the document prepared for the world conference," Epstein said. "The document re-

ferred, properly, correctly, to Indigenous peoples. The Canadian government has been leading the pack against the recognition of collective rights. And this in spite of the fact that the Canadian Constitution itself uses the word 'peoples'."

Department of External Affairs spokesperson Denis Boulet said Canada asked for the change because the meaning of 'peoples' under international law was unclear and could give unqualified sovereignty to Indigenous people.

If Natives are to obtain any additional new rights from Ottawa, it would have to be through standard bilateral negotiation and not an international document, he added.

Ottawa's real problem, however, lies in the fact that international law permits a peoples to control resources, said Epstein. Defined as a peoples, Canadian Natives could access self-determination rights under instru-

ments like the International Bill of Human Rights and the Covenant on Civil and Political Rights. This is something the federal government is trying to avoid.

By using the word 'people', Ottawa need only recognize the rights of Indigenous peoples as individuals and deny their rights as a collective, Epstein said.

"The federal government does not like the obvious conclusion that the Indigenous peoples are peoples in every legal, scientific and historical sense. And if they are peoples, then they have these very important rights."

Canada has led the campaign to have international bodies refer to Aboriginals as populations rather than distinct peoples or nations to close the door on the Native rights movement, said Konrad Sioui, chief of the Bear Clan of the Huron-Wyandot Nation.

See Missing 'S', Page 3.

Suicide plagues residential school

By Trevor Sutter
Regina Leader-Post

LEBRET, Sask.

More than a dozen female students attending the Qu'Appelle Indian Residential School have attempted suicide over the past year - a statistic that has alarmed school and hospital administrators.

One girl died and officials haven't been able to pin down what's causing the incidents in the Native-run school of almost 200 students.

"I don't think it's a result of anything we're doing out here, I just can't see it," said Vern Bellegarde, executive director of the school, about 90 kilometers northeast of Regina.

"I think in many cases the parents send their children here hoping we're going to change them totally, and we can't. We've got to have the support of the parents. Without this type of support we're kind of dealing in muddy waters, so to speak."

Statistics from the Fort Qu'Appelle Indian Hospital, which serves the town and seven reserves, link the school to an alarming rate of suicides and attempts. The 13 attempts, two repeated attempts and one suicide - all involving female students

"I know a lot of kids don't want to go home on pay days because in many cases they leave here on a Friday and don't see their parents until Sunday night."

- Vern Bellegarde, executive director, Qu'Appelle Indian Residential School.

aged 14 to 17 - represent almost one third of the total suicides or attempts recorded by the hospital this year.

More students in the school have attempted suicide than are expected to graduate this year. Bellegarde said he doesn't believe the incidents - a combination of drug overdoses and wrist-slashing - are the result of a suicide pact, although he concedes there's a lot of peer pressure in a closed-school environment.

Most of the suicide attempts were made after a 17-year-old killed herself at home last January. Students at residential schools spend 10 months of the year there and are only allowed home on weekends and statutory holidays.

"I really think in many cases it's an attention-getting device - a call for help - and it's working as such," Bellegarde said.

The school automatically suspends any student who attempts suicide. That policy was adopted earlier this year as a part of a two-fold plan.

"We're saying you, as a parent, get your house in order and do

what you have to do to deal with the problem," said Bellegarde. "She's not going to spend the rest of her life with us, so the parents better be ready to do something."

The other half of the strategy concentrates on encouraging students to talk about their problems before they get out of hand. The school, along with the Indian Hospital in Fort Qu'Appelle, has enlisted Native elders and counsellors to talk to students. It has also sought advice from suicide crisis teams in Regina and Fort Qu'Appelle.

"In many cases, we're giving students a chance to unload some of their problems, and I think a lot of the problems stem from the home - be it alcohol, physical or sexual abuse in the family," said Bellegarde.

But a parent of a teenage survivor of a suicide attempt said the school hasn't done enough to identify and correct problems.

"I think a lot of times there has been a cry for help that has gone unanswered," said the mother, who asked not to be identified.

"The staff are too comfortable

in their jobs and are unwilling to seek creative solutions to a problem that has been around for a long time."

She said counselling provided by the school has helped her daughter cope with some of the pressures that led to her drug-overdose suicide attempt. But she also recommends the school set up a parents' advisory board and adopt more cultural programs to boost students' self-esteem.

Bellegarde said the school is a safe haven from troubled home lives for many young people.

"I know a lot of kids don't want to go home on pay days because in many cases they leave here on a Friday and don't see their parents until Sunday night."

Lisa LaRocque, the school's health care attendant, said many students were attempting suicide for seemingly trivial reasons, such as homework or boyfriend problems.

"In past years, we might have had one student who would be talking about committing suicide. We would deal with it and the problem would go away. But it seems the problem has come to a head."

The federal government turned the school over to Star Blanket Indian Band in 1987, a couple of decades after dismantling the former church-run school system.

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CANOE TO SKIDOO

Nursing students at the Moosonee Campus of the James Bay Education Centre get to classes however they can. In summer, it's by canoe and in winter, it's by Ski-Doo. Sisters Linda Parent and Diane Sloan were in Edmonton recently, discussing the adverse effects the environment can have on education in isolated communities.

See Page 12.

ECONOMIC DEVELOPMENT

A landmark \$500 million Native business bond issue was announced in Vancouver recently. The Bank of Montreal fund is planned to finance housing, business and infrastructure projects and to refinance existing Aboriginal capital corporations.

See Page 11.

AD DEADLINES

The Advertising deadline for the July 5th issue is Thursday, June 24, 1993.

Housing advocates insist on funding

By Doug Johnson
Windspeaker Contributor

OTTAWA

Through four days of meetings, representatives of Native housing corporations worked out a plan to try and get funding for off-reserve housing reinstated.

Pat Apikan, chair of the National Aboriginal Housing Committee, told Windspeaker that nothing was going to stop the group from getting the federal government to stop the funding cuts.

In the last federal budget, funding for off-reserve housing was set to be eliminated on Jan. 1, 1994.

The upbeat thing about these

meetings is that these groups are not going to take no for an answer, Apikan said.

"We're going to win back our housing committee."

The committee represents 130 community housing corporations from all parts of Canada except New Brunswick. Apikan said this is a grass roots organization with a message that "we provide more than just housing to people who need it."

In many communities the local housing corporation is the lifeblood of the community, hiring construction workers and maintenance people and purchasing supplies and services from the community.

The meeting was part of a gathering of Aboriginal Peoples held at Lebreton Flats in Ottawa from June 10-13.

More than 40,000 Native families are waiting for adequate housing across Canada. This figure represents close to 100,000 people. In Ottawa alone there are 1,300 people waiting for housing assistance.

Apikan said the committee took an active part in lobbying the delegates and leadership contestants at the Progressive Conservative Leadership Convention held in Ottawa on the same weekend. Prime Minister Designate Kim Campbell told representatives of the committee that she will meet with them in coming days. Apikan said Campbell has told the committee that she feels cutting the funding was wrong.

The committee has had meetings with both the New Democrats and the federal

Liberals. The NDP sent former Ottawa mayor Marion Dewar to meet with the committee at Lebreton Flats while the Liberals sent Elijah Harper.

The committee has also received a commitment from Jean Chretien for a meeting.

Apikan said the committee's plan is to stress the need for housing, to explain how the housing corporations benefit the communities they are in and that this is a grass roots organization representing a lot of voters.

He said they are also looking at legal avenues of attack if the political route fails.

After the committee meets with federal political leaders, it's next plan is to lobby ministers of Aboriginal Affairs at their summit meeting planned for July in Inuvik, NWT.

NATION IN BRIEF

Nepoose sues RCMP, government

A man who spent five years in prison for a murder he claims he didn't commit is suing two levels of government, a former Crown prosecutor and eight Mounties. William Nepoose is suing for \$3.4 million in damages incurred before and during his incarceration, including legal expenses, loss of income, and permanent mental and physical injury suffered in prison. The 48-year-old Hobbema, Alta. man was found guilty in 1987 of the second-degree murder of Marie Rose Desjarlais. Five years later, an appeal court concluded the combination of new and old evidence made for a possible miscarriage of justice, and set Nepoose free. The appeal process brought to light new information known to RCMP before the original trial but not shared with the Crown or defence council. As well, the principal witness, Delma Bull, recanted her testimony, claiming she was coerced into testifying against Nepoose. Nepoose's statement of claim accused the Al-

berta Crown prosecutor and police of being "engaged in a conspiracy" to convict him.

B.C. Chiefs' Union, NDP shake hands

The Union of British Columbia Indian Chiefs and representatives of the provincial government signed a joint policy agreement this month, opening negotiations on a government-to-government basis. The Joint Policy Council, signed in Vancouver, B.C. by Chief Saul Terry, president of the Union, NDP Premier Mike Harcourt and Aboriginal Affairs Minister Andrew Petter, aims at resolving provincial policies affecting First Nations people. During the next three years, the two governments will form a council which will explore issues such as child welfare, education funding, and highway expropriations. While Terry was optimistic the council will further Native self-determination, he urged the federal government to drop the B.C. Treaty Commission process, which the Union refuses to participate in.

Band occupies former army base

Members of Manitoba's Long Plain First Nation are occupying a former air base to protest slow negotiations on a land claim. Chief Peter Yellowquill and 22 men, women, and children set up camp at the edge of the tarmac on the Portage La Prairie base early this month to draw attention to their century-old land claim on more than 720 hectares of land in the area, which includes the base. The band held a similar protest last year which led to negotiations with the Department of Indian Affairs, but Yellowquill says the government is dragging its heels and sending individuals "who do not have any authority to negotiate." A spokesperson from Indian Affairs said the band has been offered a \$15 million compensation package to settle the claim. Officials added they will not negotiate while the band occupies the base. The base, owned by a private company, provides military flight training to the government.

News

Protesters tackle Tory convention

By Doug Johnson
Windspeaker Contributor

OTTAWA

Some 400 marchers representing off-reserve Natives converged on the Progressive Conservative convention June 12 to hear leaders, Elders and young people rip into the Conservative government.

However, few, if any, of the Tory delegates took much notice of the demonstration. Some made unflattering gestures at the protesters; another imitated an Indian war cry. Most of the delegates were too busy trying to get food and beer at the Kim Campbell hospitality tent to listen as speakers called them fat cats and plantation owners.

Addressing the marchers from a flatbed truck filled with Elders and veterans, Native Council of Canada leader Ron George described the delegates as a collection of the elite planning

how to get richer and, in the case of Native people, how to keep the Indian Act alive. He said the demonstration was just a start and that it was time for Native people to stand up and be counted.

It is time for them to understand that most Native people live off-reserve, pay taxes and vote, he told the marchers.

In an interview after his speech, George said he did not know what effect the demonstration would have on the Conservative politicians as he thought they had no conscience.

"It's a country of the rich, a government of the rich," he said. Pointing to the Campbell tent he added, "They're sitting in bed with the damn corporations that are raping this country."

Edna, a marcher from the Okanagan in B.C., said that she was in Ottawa representing all her relations who could not make it.

"This is just a small part that I could do to be heard," she said.

The march would have an effect on the Conservatives, she



"It's a country of the rich, a government of the rich. They're sitting in bed with the damn corporations that are raping this country."

- Ron George, Native Council of Canada President

thought, and there should be more actions like it.

"We're not going to be silent anymore, we are going to be in the forefront."

Speaker after speaker told the demonstrators that it was time the rest of Canada heard their voices and their stories.

Jean Yves Assiniwi, an NCC constitutional advisor, said the government and the people of Canada understood that most Native people live off-reserve, and

for the most of us we can't go back."

"You see this," said one Elder holding out his status card, "this is my slave number. Bill C-31, that's another slave number." He went on to call the government plantation owners and the workers at Indian and Northern Affairs overseers.

Drumming and chanting, the demonstrators marched through the streets of Ottawa following a route blessed with tobacco. All

along the route people came out of their homes and stores to watch. Some cheered and raised fists in support, but most just watched.

The mood among the marchers was closer to a celebration than an angry demonstration. People walked along singing, holding babies and eating ice cream.

At the convention site the only ones paying much attention to them was the national news media and close to 50 officers from the Ottawa police force, including the full riot squad hidden away in the administration building of the Ottawa Civic Centre.

Later in the afternoon the NCC demonstrators were joined by marchers from the Ottawa and District Labor Council and environmental groups. Ron George called on the Native marchers to support these groups as they were fighting for all Canadians. The demonstration ended with both groups linking hands to form a circle in front of the convention site.

First Nations ripe with opportunities

By Brent Mudry
Windspeaker Contributor

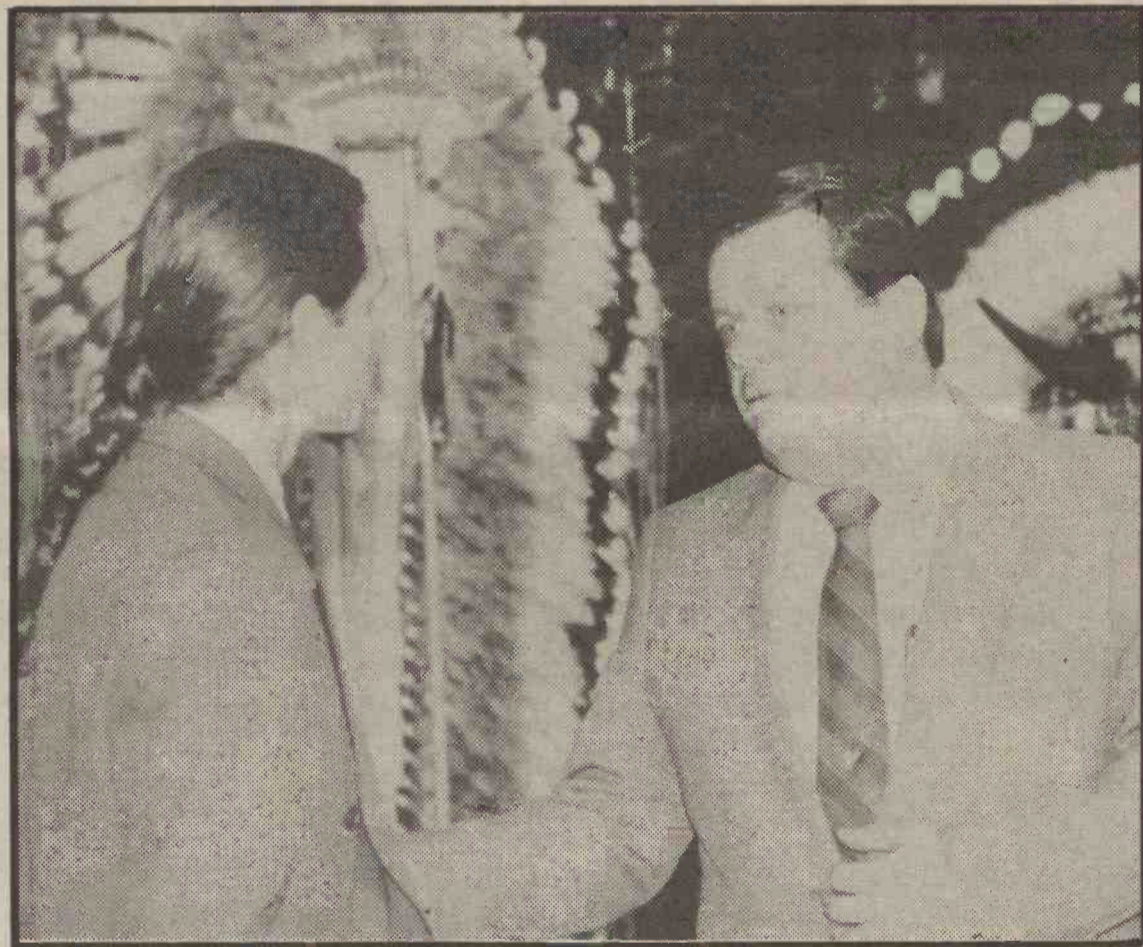
VANCOUVER

Hardened hunters know the best game is won by early risers with vision, quick wits, and a sharp read of the land. And savvy business leaders know that these are the keys to success in the '90s.

While Canadian business chants the mantra of free trade with the United States and Mexico, and chases the hot markets of the Pacific Rim, Latin America, the European community and Eastern Europe, there's a huge potential in our own Native land. Canada's First Nations are ready for business, and late entrants may be surprised when they open their eyes to the opportunities.

But access to capital is the single biggest obstacle to tapping the vast potential of the First Nations market. The Indian Act must change, and lenders must explore creative solutions - the message was clear at a two-day Native finance conference in Vancouver last week.

A modest crowd of 97 delegates heard an impressive



H. Ruckemann

Dean Hay, (right), General Manager of the Nunavut Territories Qikiataalik Corp, talks with Greg Favelle at Financing First Nations: Investing in Aboriginal Business and Governments, a two-day conference in Vancouver.

panel of Native and non-Native experts explore the fields of finance law, capital markets and asset allocation at the conference, entitled Financing First Nations: Investing in Aboriginal Business and Governments.

With strong support by such

sponsors as the Bank of Montreal, IBM Leasing, the Canadian Imperial Bank of Commerce and Westin Hotels, not a penny of government funding was requested for the conference.

"We try to be self-funding," noted Patrick Green of

Vancouver-based Native Investment and Trade Association, organizers of the event.

Delegates and panelists explored various ways of structuring business loans, leases and investment sources, but all agreed that the Indian Act's restriction on Native collateral security is an outmoded impediment that discriminates against Native business.

While Roger Gruben of the Inuvialuit Regional Corp. wowed innovative Aboriginal Global Investment Corp., Six Nations Mohawk Ron Jamieson stole the show by announcing the Bank of Montreal's \$500-million First Peoples Trust.

Gruben's fund provides Native and international investors with the investment expertise of the Inuvialuit Investment Corp. and a stable of five leading management groups, including its partner, the London-based Regent Pacific Group.

"The Asian and Pacific Rim economies are especially attractive for investment," said Gruben, Chairman of the I.R.C. "Our investments in international markets and currencies have

netted a return of 25 per cent over the previous recession year."

He told the conference diversification and a conservative mix of risks were the keys to the corporation's success.

"I can count on one hand the Aboriginal communities in Canada who can invest on their own now," Gruben said.

"We recognize the opportunities of First Nations finance, and we're at the forefront of the Native investment market, which is growing rapidly," said Eugene Ferguson, vice-president of Salmon Brothers, the major U.S. investment banking house.

Dean Hay, the general manager of the Nunavut Territories Qikiataalik Corp. in Iqaluit, provided the strongest commentary at the close of the two-day conference.

"Just as General Motors and Coca-Cola adapt their marketing to the differing cultures of the global marketplace, major corporations must treat the north as a separate and unique market," Hay told Windspeaker. "It's about time that southerners realized the tremendous investment opportunities in Native nations, especially in the north."

Parliament ratifies Nunavut land claim

By Doug Johnson
Windspeaker Contributor

OTTAWA

The Inuit of the eastern Northwest Territories are now the largest private land owners in Canada and well on their way to forming their own government.

The final agreement of the Tungavik Federation of Nunavut's land claim was ratified by the federal Parliament June 10 and received royal assent the next day.

With royal assent the Nunavut final agreement and accompanying legislation

creating an Inuit-controlled territory have the force of law and are protected under the Canadian Constitution.

The Inuit, always cautious, have still not celebrated. Paul Oklik, a TFN spokesman, said the real celebration will not happen until the claim's implementation plan is signed July 9 in Coopermine.

"Then we'll party."

Under the final agreement the Inuit receive direct ownership of 353,610 square kilometers, an area larger than the combined areas of Nova Scotia, New Brunswick and Prince Edward Island. In addition they receive 36,257 square kilometres of subsurface rights, a cash pay-out of \$1.4 billion over

14 years and a percentage of resource royalties.

The Inuit will also have the Northwest Territories divided in half, forming their own territory called Nunavut, meaning Our Land. Since the 17,500 Inuit will be the majority in the new territory, they will have de facto self government. 1999 is the date set for Nunavut to come into existence.

Border disputes between the Inuit and the Dene of the Northwest Territories, Manitoba and Saskatchewan were resolved at the last minute with the settlement of overlap agreements.

At the same time the land claim by the Council of Yukon Indians has received a set-back.

The House of Commons was set to rise for the summer June 16 and the land claim had not yet been dealt with, which means it could be delayed for as long as 18 months.

According to a spokesperson in NDP leader Audrey McLaughlin's office, 10 of the 14 bands with land claims outlined under the agreement have not ratified it yet and don't want to be locked into a deal with the four who have.

The date set for calling the House back is Sept. 20, but Prime Minister Kim Campbell may call it back earlier. On June 11 CBC Whitehorse reported that Kim Campbell would make the CYI claim a priority.

Missing 's'

Continued from Page 1.

"They've succeeded in convincing other nation-states of the world that if they use the word 'peoples' when they talk about us that it might break up their countries."

And Natives believe recognition of their "enduring nationhood" is essential to regaining control over land and resources.

"But when Canada drafts a resolution on the rights of Indigenous peoples, they refer to it as Indigenous people. Peoples have to have a common language, a history, a culture, a land base. The Indians in Canada are clearly peoples, there's no denying it. In order to avoid the obvious conclusion, the government is saying 'lets not call them that'."

Human rights conference waste of time

Thousands of peoples, many of them Indigenous, have gathered at the United Nations Organization headquarters to discuss the state of human rights in the world in two separate conferences this month.

A Non-Government Organization (NGO) Forum, a collection of more than 1,400 delegates, met for three days June 10-12 to try to put together recommendations for the United Nations World Conference on Human Rights the following week. Indigenous NGO delegates met June 10 and 11, in four different meetings, to try and come to some agreement over what needed to be said to the UN. In the end, the unofficial committee came up with six main recommendations, the most significant of which was the need for countries to recognize land rights for Indigenous peoples.

Other Native leaders at the NGO conference, many of them Canadian, also agreed that recognizing land rights within the UN is essential. Tony Mercredi, Chief of the Athabasca Chipewyan band in northern Alberta, said that land rights recognition was important, but that conferences like these were most often better used for networking with other Indigenous peoples throughout the world.

Unfortunately, it seems that networking is probably the only thing that Natives will get out of this mess. Actually expecting world governments to pay any attention to their issues is a hopeless dream because the UN could not care less. The World Conference on Human Rights was not apparently organized to make effective change in the world. It was put together to let people blow off steam.

Three days of NGO meetings followed by two days of talks by world representatives in the general assembly has produced lots of rhetoric and little action. While everyone agrees that human rights violations are a bad thing, no one seems to be willing to do anything about them.

Dissent and zealotry run wild. NGO delegates, the people who qualify as the "grass roots" governments of the world, are actually some of the worst offenders. On the last day of the NGO conference, NGO members from the southern hemisphere almost started a riot during the closing speech by former U.S. President Jimmy Carter. While the ex-president delivered a thoughtful oratory on the need to hear other points of view, southern delegates screamed so loud for his removal that only people wearing translator devices could hear him.

That sort of intolerance, the norm at the NGO conference, now seems to be moving to the World Conference one flight upstairs in the Vienna Austria Centre. While UN representatives like Canada's Barbara MacDougall talk about how decent the world has become, other assembly members are talking amongst themselves, listening to other conversations or nodding off to sleep.

Despite the General Assembly's mandate to keep the peace and effect change in the world, the UN seems bent on remaining. And meanwhile, on the sidelines, are the Natives, perceived by many since the last year's World Conference on the Environment in Rio de Janeiro as simply the quaint Indigenous protectors of Mother Earth.

The UN's Vienna Declaration, the policy document on human rights that's expected from this conference, could be beneficial for Natives, especially if they are recognized as a peoples. But it's unlikely that the UN would ever approve that. So, even as the world discusses the need to enforce human rights, even as the UN's International Year of Indigenous Peoples reaches the half-way mark, it looks as though the only thing many Native peoples will take home from Vienna is perhaps a hotel bill.



Residents on reserves trapped in the past

Time warps belong in science fiction movies and Ray Bradbury illusions of futuristic realities, not on the reserves across Canada.

As an urban Native, I felt as if I had traveled back a hundred years when a friend and I recently visited a local reserve. I was immediately reminded of my fortune, not only as a Native but as a human being.

The futures of many of these people extended to the boundaries of the reserve. Beyond that seemed unbearable without the defenses and skills of survival in an unfamiliar territory. All time had stopped and these people were trapped in that era, unprepared for progression and ill-equipped to dig themselves out.

The wit of an elder Indian brought us to this place and acted as our guide to the sights and opened the doors to the real issues of these people, the poverty, the desperation, the ugliness of entrapment. He smiled as he presented his world and cried as he portrayed his self-worth.

The living conditions on many of the reserves across this country are not emphasized enough in



**MARLENA
DOLAN**

political arenas. Realities are lost in political jargon and representation of those individual people who fight daily for survival somehow is shuffled with the insufficient, bureaucratic 'reports' that crawl upon the tables of the politicians.

Thousands of Native people are trapped in that time warp with little or no hope of getting out. The time machine is controlled by the politicians and the people of Canada who haven't taken the time to consider the realities of a nation of proud people victimized by a process of civilization.

Understanding, consideration and a little compassion can engage the wheels of time and free the people who have the same aspirations and dreams as every Canadian citizen.

When tragedies on Indian reserves are publicized, people ask "How do these things happen with all our modern technology, with all we know?" They happen because populations of people were isolated to small reserves of land and time has forgotten them.

The elderly Indian (or was he the trickster?) took us on a journey through the tunnels of time. As usual the trickster succeeded in steering our eyes in the right direction. In actuality we had convinced ourselves that we were really making a difference.

Refocused, we left the reserve and returned to urban civilization. We crossed the invisible boundary and engaged the wheels of time. We are the fortunate.

Wind speaker

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Your Opinion

Bill C-31 challenges hurt women, children

Some male Native leaders forcing women to live under Third World conditions

Dear Editor,

At the May 1985 AFN meeting in Edmonton, Alberta, the Native Women of Canada lobby introduced Bill C-31 to help urban Native women across Canada get their status back. After much hot debate, I quickly spoke on their behalf.

Chief Gerry Potts called second.

I remember vividly how much the Alberta chiefs (all men) opposed Bill C-31.

After the vote by chiefs only, 850 chiefs from across Canada

voted: 635 Yes, the rest No - Bill C-31 was passed at the A.F.N. Assembly.

Alberta Chiefs were SO angry. They said: "Let a woman talk - see what happens!" and they stormed out of meeting.

This all took place in front of Georges Erasmus and Bertha Allen. The N.W.T. Women's group was the largest group attending.

I will remember as long as I live strange women coming to me crying and saying "thank you". When we (N.W.T. Women) left the Edmonton Convention Centre, about eight Alberta Native women were waiting and gave me a big hug and kiss to say thank you.

It is now eight years later and I have been reading how the women in Alberta are still suffering. Their bands will not let them return to reserves, therefore they are not entitled to education, health, tax or other



Walter Twinn

benefits. Here we are in 1993, eight years later, called the Space Age, and urban Native women, children and elders are still wandering the streets like lost sheep - sleeping by rivers and eating what comes their way.

Now let me ask you, Native leaders (men): Are you truly

proud of yourselves while millions of Canadian dollars go to Third World countries? Right here in our own back yard Native women and children are suffering because you oppose Bill C-31. SHAME ON YOU, so-called male leaders!

If I were not sick and had won the 649, I would give the women a call. My sisters across Canada, we have not lost yet. Remember the days when women did not speak unless spoken to? Doing the dishes and laundry, etc. are things of the past. We now have LAWS in Canada re: men beating up wives - spousal assault.

There are women's shelters and many other agencies to help you. You can go on strike and boycott places such as the Sawridge Restaurant.

I will follow this issue very closely. Remember, Native women, our 20 Native Women Associations of Canada anniversary is this year. Our na-

tional gathering will be Oct. 1-3 in Ottawa, so in the meantime, approach your provincial representative with your concerns.

Senator Walter Twinn, chief of Sawridge Band of Slave Lake, plans to challenge the Reinstatement Law in the federal courts of Canada in September with the help of Alberta Native leaders. Twinn contends the federal government has no right to determine who can be a band member.

I recommend all Native people in Canada who have had difficulties with their bands go to the nearest human rights office and lodge a complaint.

Native women of Canada, let the world know we live in a Third World Country called Canada, because of the Native men such as Senator Walter Twinn and his group.

Susie Husky
Calgary

Poor band management causing problems for Bloods

Dear Editor,

I am truly concerned about the explosive situation on the Blood Reserve, my home.

Poor management has been a real problem on the reserve for many years and it's time for change. It is very obvious that our past systems were failing us. Chief Frank has been running into road blocks every time he turns around. This man is honestly trying to promote change, but there are many people who fear change and are hostile towards him. I really believe that given half a chance, he could turn our reserve around and make it a pleasant, healthy place to live.

It was quite alarming when I looked at the Consolidated Statement of Revenue and Expenditures for the year ending March 31, 1992. There seem to be several expenditures which are inconsistent. For instance, it was stated that approximately \$300,000 was distributed to tribe members. To my knowledge, no one I knew received any money, so where did the money go? It is listed that more than \$12,500,000 went into social development programs. I realize that the majority of people residing on the reserve are unemployed, and survive on social assistance. There are no social programs offered on the reserve, and I believe that with proper money management, programs and opportunities could open up for my people.

There was a quarter of a million dollars used for professional fees. We don't even have trained counsellors. There are many tragedies which happen on the reserve, like death and suicide, and not one grief counsellor is available to guide the families of loved ones through their loss, so usually people resort to alcohol, which just continues the cycle. There was also an excess of one million dollars spent on other programs. I would like to know what programs they are referring to.

The existing programs on the reserve are failing the people in need. For instance, St. Paul's Treatment Center. It seems like the people in charge are more concerned about themselves and are neglecting the goals of the program. Alcoholism is running rampant on most reserves and needs to be addressed professionally. How can we possibly protect the younger generation when we don't have proper programs in place? Our children depend on us for guidance and understanding; this is not possible when the people in authority, who implement programs, can not get along with one another.

My reserve is in dreadful trouble. We have uneducated people operating our major systems. How can we possibly expect to succeed in helping our own people when it's the blind leading the blind? It is very sad the educated people are unable to exercise their skills because the people in power are biased. Instead of hiring these educated people who have the knowledge and experience to implement change, it appears that the people in positions to hire staff are reluctant to reorganize.

Recently the band councillors went to a meeting

in Calgary, and excluded Chief Frank. They knew he would disapprove, as it's just unnecessary spending of funds because there are chambers in the administration building to hold such meetings. The 12 councillors spent \$48,000 for three days in the city. This is really unacceptable to me. They could have found a much greater use for this money. For instance, this money could have been used to hire students to clean up the townsites this summer. We all know that townsites is in dire need of some maintenance, and our youth would benefit from employment.

There are many unjustified expenses, and that's why I believe Chief Frank is a real asset to his people. He has shown that he wants to correct the failing system. He is prepared to help all the people, not just the chosen few. Everyone needs to be given opportunities. The chief has been ostracized by his council members, along with many people from the reserve. It is rumored that he shouldn't even be the chief because of his origin. These people who are gossiping should take a look in their own back yards. There have been council members on staff who are not even members of the Blood Tribe.

Chief Frank has been successful in business on and off the reserve, and has the knowledge of what it takes to operate and make progress. His ethics are constantly being criticized and for what reason? It started with the purchase of bison, which in the long run, would be beneficial to our people. I believe the real reason for black-balling Chief Frank is because he is making the council members and other employees work for their money. He no longer would allow the employees to work on Indian Time. They are being paid to work, not to come into work and go right to the coffee shop, or to leave early for bingo. Employees should appreciate that they are able to work for a living, instead of taking their jobs for granted.

As I mentioned earlier, I am a member of the Blood Tribe, but unfortunately I was forced to leave my home several years ago. When I lived on the reserve, there were no opportunities open for me. There were no jobs or programs for me to attend. I found myself in a rut. I was constantly in trouble with the law, which resulted because of a lack of guidance. I was charged for break and enter, impaired driving, driving without a license and others. Due to lack of any opportunities, I turned to alcohol as a crutch.

I moved to Calgary eight years ago and turned my life around. I decided to go for alcohol abuse treatment at Calgary's Sunrise Residence. I had quit drinking several times on my own, but never successfully until I went for treatment.

I have been working for the city of Calgary for the past six years and know what it takes to support myself. I wish there was a chance to work on the reserve, but until now, there has been no work for me there. I would like to move home one day and that's why I agree that change is necessary.

Paul J. Young Pine

Picture troubling

Dear Editor,

invisible nutrition.

Thank you for your excellent coverage of Native realities. There's a tiny reservation in my mind, however, about one issue which keeps recurring. It troubles me, so here it comes.

It regards the ongoing coverage of the LaChance - Carney Nerland issue. It seems that every time there is something reported about this, we are once again treated (?) to a view of Nerland's face. This upsets me. He's the bad guy, now trying to weasel out of the repercussions of his actions and yet he is the one whose face we see.

Publicity is a kind of reward, isn't it? Anyway, my spirit is dampened by seeing it and would far rather be repeatedly viewing Leo's face rather than that of Nerland.

That which we pay attention to is that which will continue to exist, as if our attention were some-sort of

Margaret Rose
Lasqueti Island, B.C.

Editors note: Publicity is a reward in many cases, but in others - including Nerland's - it's a curse. Nerland has lost a lot of weight and changed his glasses since he entered prison, and one of the reasons he refused to testify during the inquiry of the judicial system's handling of his case is because he did not want people to know what he looks like now. (He finally did testify, in a closed session.) It would be very easy for Nerland to walk out of prison a physically changed man and re-enter society more or less anonymously, which is precisely why I run his current picture at every opportunity. I do not think the man or his actions should be forgotten and I hope his picture serves as a reminder.

Housing funding facts confused

Dear Editor,

I would like to correct two statements attributed to me in a recent Windspeaker article on housing funding. (Metis decry cuts to housing funding, Page 7, May 24, 1993.)

Firstly, non-profit groups will soon be able to borrow funds directly from Canada Mortgage and Housing Corporation, instead of from private banks, not the other way around, as the article states. This measure is expected to generate considerable savings over the long term.

Secondly, CMHC intends

to consult with provinces, territories and key stakeholders such as the Native Council of Canada to develop innovative approaches and new directions to fund and support new social housing commitments and initiatives. We will be calling on the creativity and energy of all these partners to address the needs of Canadians for affordable and adequate shelter.

Robert Lajoie
Senior Vice-President,
Policy, Research and Communications
Canada Mortgage and Housing Corporation

Indian Country

Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENTS IN THIS CALENDAR FOR THE JULY 5TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, JUNE 23 AT 1-800-661-5469, FAX (403) 455-7639 OR WRITE TO: 15001-112 AVENUE, EDMONTON, AB., T5M 2V6

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July 7, 1993

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Moose Jaw, Saskatchewan

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Kamloops, British Columbia

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August 14 & 15, 1993

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July 9 - 11, 1993, Whitefish Bay, Ontario

MISSION INTERNATIONAL POWWOW

July 9 - 11, 1993, Mission, British Columbia

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July 10 & 11, 1993, Kettle Point, Ontario

10TH ANNIVERSARY POWWOW

July 13 - 15, 1993, Peguis, Manitoba

MISSISSAUGA 12TH ANNUAL POWWOW

July 14 - 18, 1993, Blind River, Ontario

CARRY THE KETTLE POWWOW

July 13 - 15, 1993, Carry the Kettle, Saskatchewan

BUFFALO DAYS & TIPI VILLAGE

July 13 - 15, 1993, Fort MacLeod, Alberta

Ok! This column is dedicated to all the native students across Canada who graduated. Your achievement is our future as strong nations. I would like to especially congratulate my niece Christina for graduating from grade nine. I am proud of you because you are sticking with your education. When I was making the advertisements I couldn't believe how many students that graduating. My heart filled up with pride. Maybe, there is a better future for us Native people. Good luck with all your futures and you and I, both know, the best is yet to come.

Youth taking positive action
Inuvik, NWT - A little bird flew in from Inuvik to tell me of this new youth group. The group is made up of students who take pride in themselves. They go to schools and other community functions sending the message that alcohol and drugs are "NOT COOL." Cool! They are called PRIDE Canada. They are taking charge of their own futures as sober leaders. The positive self-image can be a bonus to their communities.

In April they made a presentation to the Special Committee on Health and Social Service of North West Territories which included requests for a PRIDE Youth Worker, a Teen Hotline and Youth Drug and Alcohol Treatment Centre for Inuvik. Smart thinking! Hope you get what you are looking for.

Play about Fort Qu'Appelle

Fort Qu'Appelle, Saskatchewan - When you think of a journey, you think of going to and from a place. The Calling Lakes Community Play will take you on a different kind of journey, a journey through time. The play is called Ka'ma'mo'pi cik or the Gathering. The journey reflects the hopes, dreams, conflicts and despair of the diverse cultures that surround the Qu'Appelle Valley. It is something for anyone.

The play is written by Darrel Wildcat and Rachael Van Fossen. The music and lyrics by Billy Morton. Directed by Micheline Chevrier and Lorre Jensen. The play is from July 15 to August 1 at Fort San in Saskatchewan.

A chance to see the world

Edmonton, Alberta - Are you up to seeing and getting to know the world? There is an organization that gives this opportunity. The organization is called "Up With People." They travel to several countries, organizing and performing in musical show. They travel all around that particular place doing community service. Their purpose is to expose and give those who want knowledge of the other cultures around the world.

This 11-month program collects about 700 students representing about 30 countries from around the world. The knowledge they may receive through daily planning and running of the program. They also gain the responsibilities through personnel management, marketing, managing finances and educational curriculum.

They will be here in Edmonton, and if anyone out there is willing to share their home with some of these



PEOPLE & PLACES

by Ethel Winnipeg

students for the week of June 21 - 26, give Katri Soinne, a call at 423-6221. Or if you would like to know more about this program.

Can you be an artist?

Prince Albert, Saskatchewan - The organizers of the North American Indigenous Games are putting up a contest. The Juried Art Competition will take place in Prince Albert during the games. If you are an artist of any kind whether you have the talent in beading, wood burning, drawing, painting, leather, birch bark biting or carving, send over your stuff before June 25. I mean it! Send over before June 25! If you want more information on this once in a lifetime deal, give the North American Indigenous Games office a call at (306) 922-1993. Good Luck!

You know what I'm starting to feel like... a used car sales woman. BUT I don't wear plaid or polyester.

Bad joke on the rise

This one I might get in big trouble. I was told by a guy named Adrian from Rocky Mountain House, to be exact O'Chiese Reserve. How come Crees point with their lips and Blackfoots use their hands to talk? Because Crees live in the bush and Blackfoots on the open plain. I know, I know it's a bad one. If you can do better than this give me a call or write to me. Sheesh!

Poems Galore!

I received some poetry from the Anokeewin Kenomadee Gamik Training Centre of Sioux Lookout, Ontario. This is a pre-employment centre for Native adults. Thank you Kathy for sending and sorry for not putting all of them in. Here are a few... Dedicated to Maddy...

I see the pain when I look in your face
Wishing your dad could stay in one place.

Me and your mom are so far apart and I know you think that's not smart. I still don't know what to do, but I do know I still love you.

So always remember to keep an open heart because someday your dad will get smart.
by Darrel J. Lewis.

My son Glenn

To me, you are my future
For I had to be mature
When I was young
I had to become a man
So that I could survive
And for things, I strived
You are what I wished to be
Healthy, young and free
I will never be young again
But through it all, I gave gained
When I heard the news
of you being born
On that day I had sworn
That I would be there for you
I love you
My son Glenn
Sorry no name

Feelings...

Feelings are but tiny trickles

and emotions, gentle brooks of Inner knowing and dreams. All are pulled to the deep ocean by the lady of the lake.
by Wayne Carpenter.

Happy father's day

Did you remember father's day? (You know the other part that made you whole.) I would like to tell you of my father. My father is Blackfoot from the Siksika Nation in southern Alberta. He is in his sixties. He is retired. He is an old style drummer, which he only sings straight songs. In the early sixties, my father used to travel the powwow circuit, ranging from southern Alberta, all the way to North Dakota. Singing is in his blood, I tried singing many moons ago, but I decided to leave it to the professionals. He is the one in my family which made powwow stay in my blood.

Do you remember when you were in elementary and you had to write about your father? You would say this and that about your dad in words, plain and simple. I think, dads are not complicated people. To my dad and all the other dads, you know that you are appreciated and loved all year round. This day is given to you because one day out the year, you should be spoiled! Happy father's day!

Do you know this woman?

Somewhere in Canada - Unsolved mysteries is back, but it's my own mystery. I met this woman in Calgary when she was teaching at PICSS. We grew close in the months she was teaching. She became a good friend and I haven't seen her in about two years. Her name is Daphne Randall. She's about 5' tall and weighs about 100 pounds. She reminds me of a '90s hippy, the way she dresses and her attitude towards the world - peace and love. She's in her 40s and she has a great big smile. This picture was taken in 1991, at the PICSS survival camp. I spoke to one of her friends last year, she moved from Nelson House, Man. to Penticton, B.C. She had a car accident in Nelson House, she may have a limp now. If you know her whereabouts, please give me a call here at the office.



Daphne Randall

Looking for answers may lead to father

Tansi, ahnee and hello. There's a color in the sky that's my favorite. It happens right before dawn and sunset perched at the edge of light and darkness. It's the deepest blue I've ever seen and it's come to represent my sense of wonder at the universe and the unfolding of this life I've been given.

For years now I've sat and stared at the evening sky and pondered this color and the feelings it stirs in me. There's only been one word in all that time that even comes close to describing this blue. Eternal. It's an eternal blue.

Approaching Father's Day I've stared at this blue for a number of nights now. You see, I never really knew my father. I was abducted and tucked away in the depths of the foster care/adoption system when I was four and he'd passed away before I finally made it home at 25. These days he's a part of that blue.

Over the years he's become more and more real for me, largely through conversations with his friends and the memories of my mother.

Still, stories and reminiscences are a poor substitute for the warmth of a father's hug or the glow that comes from a shared laughter, a sincere apology or quiet moments alone together.

A few years ago I found a star in the middle of all that eternity. One tiny glimmering point of light that nestles in the heart of that big blue. I named that star the Bear Star when I first saw it because it reminded me of the father I never knew. He was the point of light I could sense but never approach. When I sit and stare away across the universe I talk to the father I never knew, tell him of my life, my hurt, confusion, joy and laughter. In a way that star and that blue have reconnected me to this mystery man who patrols my dreams.

It's ironic really. When I was reintroduced to my culture again after years of rambling from one system of belief to another, I latched onto the idea of Father Sky right away. I came to believe in the security, blessings and lessons that come from the



Richard Wagamese

universe much like those of us who have grown up with human fathers come to believe in the security, blessings and gifts that come from them.

Talking to that star has come to simulate the conversations I've watched my friends have with their dads. There's a certain kind of magic that happens when lives overlap and the father/son, father/daughter overlap is one I've admired for years. I get that sense of magic in my life whenever I take the time to wander out at sunset and talk to Father Sky.

While I was lost in that foster care system, I had a number of people who told me in any new home I was placed in that "you can call me Dad." After being told

this a few times and then being sent away again a short time later, you tend to lose any kind of faith in what the word father is supposed to mean. For me, it came to mean lies, rejection and heartache.

However, I've come to believe over the years that parenting can happen within ourselves when we become willing to look for answers to our pain. In a way, my father and the teachings that I believe would have come from him have been delivered to me through the course of learning that will- ingness. Talking to that star is part of the process.

I've given up wondering why life sometimes happens the way it does, just as I've given up pointing the finger of blame at systems, institu-

tions and individuals. I know these days that life is a process based on my reactions to things. Blame and unresolved anger can only result in negative reactions and negative outcomes. I got that from teaching, from talking to that star.

When I sit there and watch that sky melt slowly into darkness, see that eternal blue emerge and the Bear Star wink into view, I reconnect myself to the process of my own growth. Like talking to my Dad. Like seeking the shelter of a parent's wisdom. Like going home.

When Father's Day arrives I'll be out there somewhere sitting on a hillside reconnecting to the parent who was removed from my reality 33 years ago. I'll be returning to the world of my childhood, that special place of memory that swims just underneath the world I move through these days and talking with the man who's a big part of the man that I've become. He's waiting there, just beyond the horizon.

Until next time, Meegwetch.

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Born white - and with a death wish

OPINION

By Drew Hayden Taylor
Windspeaker Contributor

CURVE LAKE
FIRST NATIONS, Ont.

I'll be honest with you. White people amaze me. They really do. And there are not too many things in this big old world that I can safely say really amaze me. Having grown up on an Indian reserve for the first 18 years of my life, I was introduced, at the tender age of seven, to the wonderful and colorful (no pun intended) world of Caucasians when we got our first television.

And by "amaze" I mean specifically this preoccupation those people have for trying to kill themselves and supposedly have fun while doing it. And I must admit, they've come up with many interesting and unusual, and dare I say entertaining, ways of attempting it. And better yet, they feel some peculiar guilt that forces you to cough up money and pay people big money to help you.

Case in point - bungy cord jumping. You pay somebody you don't even know something like \$100 to wrap a rope around your leg and throw you off a bridge screaming as you plummet earth-ward. But yet you call this fun?! And this is the supposedly "superior" civilization!

Of course some of you will argue the point that bungy cord jumping originated somewhere in the South Pacific as a puberty rite or something. That only goes to prove my point, little boys trying to prove to other people that they are big strong brave men. At least the Polynesians have an excuse, they are little boys when they do it.

And can we talk about the concept of skydiving, something that quite frankly beats the hell out of me. Again you pay somebody an excessive amount of money to throw you out of a plane at some god-awful height with an oversized table cloth attached to your back.

And to make it worse, what do they yell when they're plunging to their deaths??? Geronimo!

Now however in this bizarre world did the name of

I personally think white people who fling themselves out of planes should yell "Custer!" Why not, he was suicidal too.

an Apache chief get affiliated with skydiving? I don't think it was very high on his list of things to do. This may be a little presumptuous of me but I can safely say, given the opportunity to jump out of a plane, Geronimo quite probably would have said "Do I look white?" And even more probably, he might have said "No" in somewhat stronger terms. I personally think white people who fling themselves out of planes should yell "Custer!" Why not, he was suicidal too.

No wonder there are so many white people out there exploring Native beliefs and traditions. They're all afraid if they look too deeply into their own culture, they'll find themselves someday careening down some raging river, or climbing some ice-coated mountain, or racing a car around a track at 200 miles an hour, or my personal favorite, being chased by a herd of bulls

down narrow streets in some European city. No wonder these people are so unhappy.

I think these people must have heard that old Indian saying "Today looks like a beautiful day to die" one too many times. Snap out of it people, it's just a saying.

And these people with a death wish spend a fortune, we're talking megabucks, trying to do themselves in. What a waste of money. I have uncles that will try to kill you just for lunch money.

But, for me the really scary thing, and I'm shuddering as I write this, is that I am also half white. And that makes me very uneasy. I'm terrified of waking up someday with a smile and saying to myself "I'm bored. Where's the nearest ski jump?" I'm not that white yet, but all this does make me blanché at the thought.

Now none of this is to say that we Native people don't do our share of stupid suicidal

things. Why, it wasn't that long ago a few strange people showed up on our shores looking lost. And what did we do? "Come on, stay awhile. Pull up a log, there's lots of room. Can I get you anything else? Some gold or fur perhaps?" Let he who is without sin cast the first stone.

So here I am - a confused individual trying to figure out three quarters of North America. But I've come up with a plan to help me figure out you white people. It involves doing field research. I got the idea from a book I studied in high school. All I have to do is get a decent hair cut, a good suit, stay out of the sun, join the Reform Party and a few restricted clubs, and I'll have all the information and knowledge I'll need to write my book about what makes white people tick. It will be called "White Like Me."

(Editor's note: We wish to apologize for the garbling of Drew Hayden Taylor's column, headlined What's in, what's out in the Native world, which appeared in the June 7, 1993 issue. It occurred in the editorial process through no fault of Drew's and is in no way a reflection on his fine writing.)



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Windspeaker

June 21, 1993

Regional Section

Volume 11 No. 7

Have an interesting story that affects your community? Send us a letter c/o Dina O'Meara, regional editor.



Doug Johnson

Native Council of Canada president Ron George (on right) at National Gathering in Ottawa.

Aboriginal unity urged at national gathering

By Stephanie O'Hanley
Windspeaker Contributor

June 10 to 13.

Franklin Dawes of Lilloet, B.C. delivered an impassioned, poignant plea for change during one rally. He spoke of the sexual abuse he encountered as a child attending residential school and later boarding school. The pain of being taken away from relatives by federal authorities after his parents died took its toll. While in Toronto Dawes became addicted to alcohol and drugs and prostituted himself to finance his addictions.

Two years ago Dawes discovered he is HIV positive. "This is not right. (Sexual abuse) is happening even though residential schools are now closed. There is sexual abuse in group homes."

Native Veterans Association President Harry Lavallee spoke of being stripped of his Indian status when he returned from fighting in World War Two. This happened when Lavallee chose to stay on traditional land instead of moving to a reserve.

Lavallee, who is Metis, spoke of the humiliation Native veterans received in contrast to non-Native counterparts. "We received nothing. Some of us lost our status, some of us lost our land. We had to fight in the courts. We had to fight in the towns."

See Unity, Page R5

OTTAWA

Aboriginals from across Canada gathered in the nation's capital in a show of unity to promote Native rights.

The four-day gathering had four aims: to mark 1993 as the International Year of the Indigenous People; celebrate Natives' survival as distinct people; share Native culture among Natives and non-Natives and to demonstrate unity in the face of government policies that deny Native identity and rights.

"If you call yourself a nation, you have to include Aboriginal people," said Native Council of Canada president Ron George. "Let's start a new partnership so we won't repeat the last 500 years in the next 500 years."

A caravan procession led by the Eagle Spirit Runners spent six days traveling from Dawson Creek, B.C. and Vancouver to the Ottawa gathering. They joined with other Natives at stopovers along the way. Other caravans came from the north, Quebec and the Maritimes. A "tent city" was set up at Lebreton Flats where the participants lived the duration of the gathering, from

Lonefighter gets trial

Peigan Lonefighters leader Milton Born With A Tooth is scheduled for a new trial Sept. 27.

His was to appear in May but two adjournments delayed the trial further. Crown prosecutor William Pinckney challenged the first jury panel because it had what he called a disproportionately high number of Natives.

Defence lawyer Karen Gainer appealed the second panel because it didn't have enough Aboriginals. Ill health has forced Gainer to delay the proceedings until September.

Born With A Tooth was convicted on six weapons charges two years ago and sentenced to 18 months in jail. He was charged after shots were fired at RCMP officers at a protest at the Oldman River dam project in September 1990. The Alberta Court of Appeal overturned the conviction by Justice Laurie MacLean, who was later reprimanded for not conduct himself appropriately during the trial.

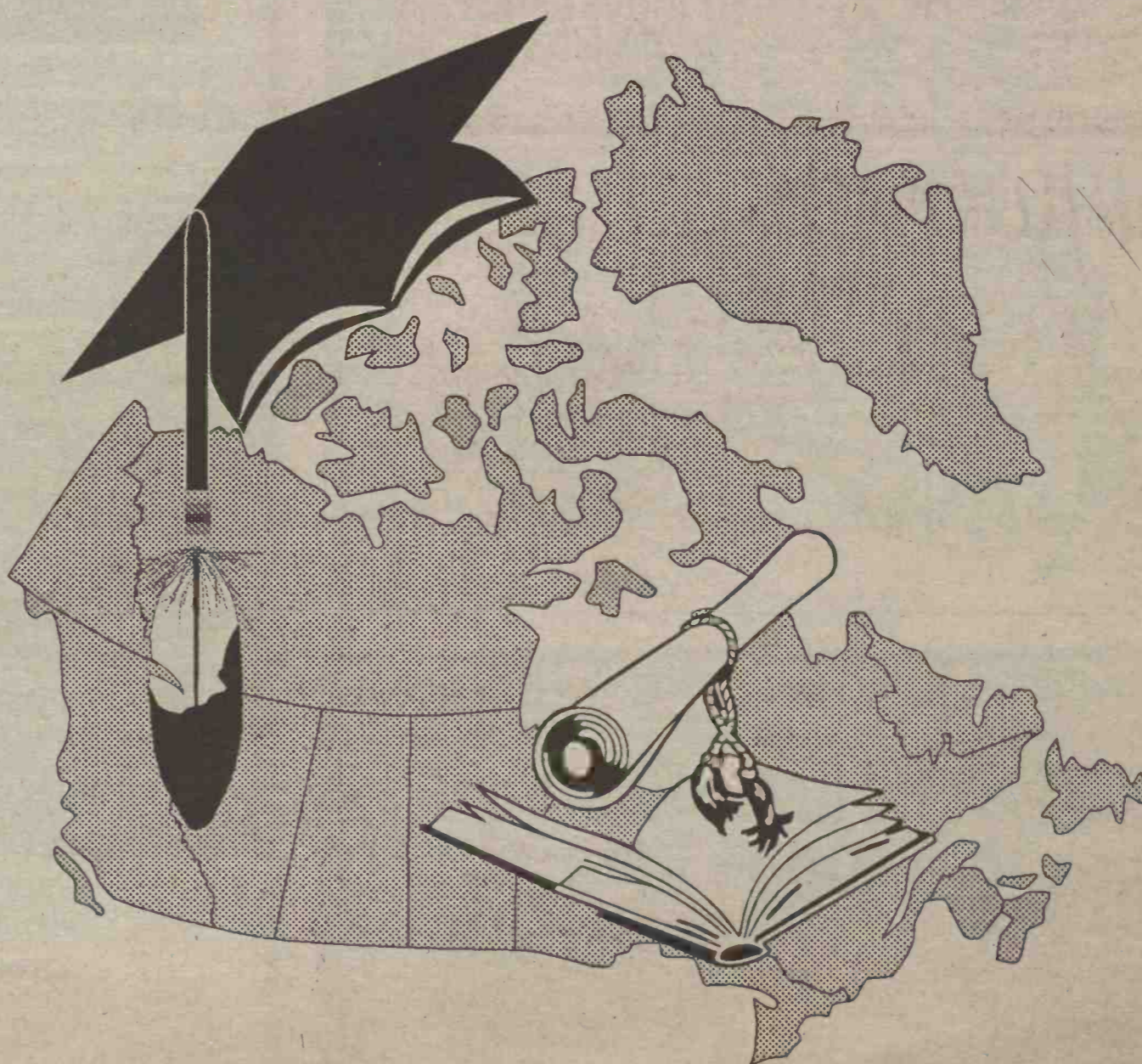
Canadian Aboriginals honor their graduates

In this issue of Regional Windspeaker we take the opportunity to salute graduating students across Canada.

Whether they be graduating from high school, reserve employment programs or university, the students of today are building a better future for themselves and their people. Through their hard work, the path toward increased self-reliance among Native peoples becomes a closer reality.

Education is the foremost tool is our struggle to overcome social and economic constraints. Through individuals such as those featured in these pages, communities across this country are gaining in pride, strength and purpose.

To all of the women and men who have completed their studies this year, to their families and supporters, the staff at Windspeaker offer our congratulations. Your commitment to education has long-reaching effects that will be felt far beyond this summer month of celebration.



British Columbia

B.C. Briefs

Rail blockade charges dropped

CN Rail has dropped all charges against the Gitksan and Wet'suwet'en Nation for the band's blockade of rail lines last year. In exchange, the Gitksan and Wet'suwet'en agreed not to prevent or impede traffic on the lines this year. CN also agreed not to seek compensation for legal and operating charges. While the move by CN could be seen as "benevolent", insiders speculate the national operation avoided a public trial by dropping the charges, thereby silencing the band from voicing on-going land issues. Members of the northwest B.C. band erected the blockade last September to protest the closure of two mills on the Gitwangak reserve. The blockade effectively halted all train traffic between Prince George and Prince Rupert for six days, preventing grain and coal shipments from reaching the port.

Harcourt plays hardball

B.C. Premier Michael Harcourt says that settling provincial land claims will drain money from public services. Harcourt said land claims are like any other budget item and that trade-offs will have to be made in order to settle them. He said finding funds for the claims would mean less money for health, education, welfare, and other government departments.

Haida creation myth vindicated

A geoscientific discovery is backing an ancient Haida legend equivalent to the lost city of Atlantis. Sonar soundings on the ocean bottom taken last year have revealed that submerged islands of the Queen Charlotte Islands apparently had freshwater lakes. The findings indicate the ocean levels was dramatically lower 100,300 years ago, placing the Charlottes within easy boating distance of the mainland. In Haida legend, the Raven clan was born on an island that rose out of the sea between the mainland and Haida Gwaii, or the Charlotte Islands. The sounding tests results challenge conventional beliefs on coastal migration, suggesting that humans reached the mainland from the Islands and along the coast rather than over the mountains.

Mears Island Natives recruit Kennedy

Natives protesting a provincial decision to allow logging on Clayoquot Sound have enlisted the support of environmental lawyer Robert Kennedy Junior. The son of the late U.S. senator accepted a request for help from residents of Mears Island near Tofino, and promised to visit B.C. in July. Kennedy will investigate how the Natural Resources Defence Council can protect the area old-growth forest. Native groups are upset at the government decision because they weren't consulted and are not sufficiently included in the management of the logging. A more recent development has Native and environmental groups concerned the government is railroading future protests. A proposed law setting a \$20,000 trespassing fine for the area is being discussed in the B.C. legislature this month, a move that would deter blockades. The bill was introduced for debate by Environment Minister John Cashore.



Education pays off.

Classes a long haul

By Dina O'Meara
Windspeaker Staff Writer

CANIM LAKE, B.C.

Some people will go any distance to get an education.

For seven years, a group of almost two dozen people from Canim Lake, B.C. have migrated 800 km every summer to a campus in Seattle, Washington. In the process, they obtained bachelor degrees and a first-hand knowledge of nomadic lifestyles.

Because not only did the students undertake the journey, their spouses and families came with them. The unique program was devised by former Canim Lake chief Gabriel Christopher.

After approaching three provincial universities and being turned down, Christopher started negotiating with Gonzaga University in Seattle to establish a program for his reserve.

In 1987, after seven years of planning, the long distance university program began. Four times a semester, professors from Gonzaga U travelled to Canim lake to teach.

In the summer, their students packed up families and travelled across the border to study and live on the university campus.

For many of the students, the program was their first chance in two or three decades to become involved with formal education. Seven years to complete a degree didn't seem that long.



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10:30 am Talk - Fr. Frank Rayner, O.M.I.
11:30 am Rosary
12:00 pm Lunch
2:00 pm Rosary
2:30 pm Stations to the Cross
3:30 pm Talk
4:00 pm Coffee Break
4:30 pm Rosary & Healing Service
5:00 pm Supper
7:00 pm Eucharist - Bishop O'Grady
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Sports

Bronco buster aims high

By Jim Goodstriker
Windspeaker Contributor

STANDOFF, Alta.

Native high school cowboys did well here at the Kainai Agriplex, as the Kainai St. Mary's on the Blood Reserve and the Cardston high schools co-hosted a two-day rodeo recently, sanctioned by the Alberta High School Rodeo Association (AHSRA).

Local cowboy Jason Rabbit won the saddle bronc ridding as he rode two Sundance Broncos for a total of 133 points. The 17-year-old Blood started participating in rodeos with the help of his grandfather Bill. The older man is a former bronc rider himself who has been a big supporter of the boys steer riding event.

"I always wanted to ride Broncos growing up, I see kids having so much fun at rodeos, I just really got involved in it," he stated with a smile.

Jason, a Grade 10 student, also rides bulls but got his hand injured recently. "I'll be getting back to the bull riding, but right now I just want to concentrate on the bronc ridding and hope to make it to the National High School Finals in Joliet Wyoming in August."

Jason's win puts him in about fourth place in the current AHSRA standings in the bronc riding, the top four in each event go to the finals. "There about four or five rodeos to go and I'm going to try and hit all of them and hope for the best," he said.

Another Ponoka Composite High School student, Kurt Ferguson of Paddle Prairie won the Bull riding with a two herd total of 137 points.

The win puts the 19-year-old, Grade 12 student in third place in the Standing after this rodeo.

Ken Black Water and Billy Heavey Runner won the team roping event with a two herd total of 17.18 seconds. Black Wa-

ter was also named the rodeos all around champion.

Scotty Little Moustache of the Peigan Nation won the calf roping event, tying two calves down in 22.33 seconds. Andy Many Fingers of the Bloods was fourth with a 25.74.

Kevin Many Grey Horses of Standoff placed third in the steer wrestling event. Filip Williams of Raymond was the winner at 9.09 seconds.

Randy Wilson of Cardston was named the girls all-round champion, placing second behind Raylee Walter of Lethbridge in the barrel racing, and was also behind break away roping winner Trina French of Pincher Creek.

Trent Woolford of Okotoks won the bareback event with a two herd total of 135 points.

Stacey McInenly of Valcon won the pole bending at 44.22 seconds, while Kim Kramps of Crooked Creek Alberta was the goat tying winner at 20.94 seconds.

Old sport sprouts new stars

By Jim Goodstriker
Windspeaker Contributor

PADDLE PRAIRIE, Alta.

A new crop of cowboys is sprouting from the ranks of junior high school and college rodeos.

One of these aspiring young cowboys is 19-year-old bull rider Kurt Ferguson from Paddle Prairie, Alta.

The Grade 12 student became involved in the rodeo game at the young age of nine when he attended a boys steer riding school held by Garry Houle, a former bull riding champion.

"My parents are my biggest

boosters - they got me interested in the sport, and are always there when I need them," said Ferguson.

Leo and Prissella Ferguson have a farm and ranch in Paddle Prairie. They're the biggest fans of Kurt and his brothers Leon and Richard, who are also bull riders.

At a recent high school rodeo held in Standoff Alberta Richard won the bull riding average, covering two bulls for a total of 136 points.

"This win puts me in about third place in the Albert High School Rodeo Association (AHSRA) circuit. I want to make it to the National High School Finals in Joliet, Wyoming this year," said Ferguson.

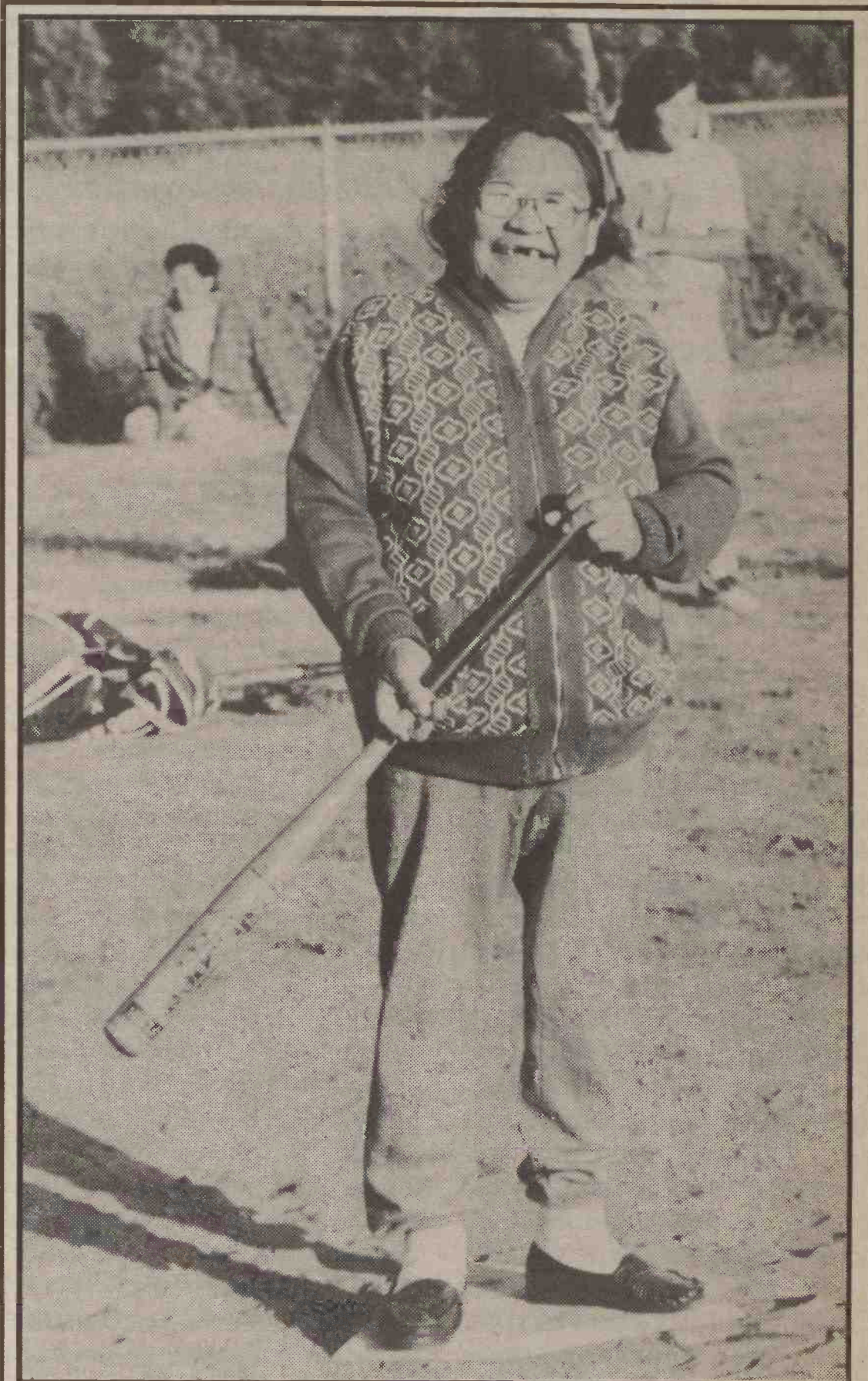
At 5'6" and 150 lbs, the small-

built Ferguson has set high goals for himself.

"I want to win the High School Nationals, and work towards the Indian Rodeo Cowboy Association championships, and hopefully made it to the INFR in Albuquerque N.M. this coming November."

The ambitious teenager had to slow down early in February after breaking several ribs at a rodeo in Moose Jaw Saskatchewan.

"I got stepped on and spend about a week in hospital," said Ferguson. "Three weeks later I started riding again but didn't do much. I'm starting to click now and I hope I can just keep on clicking and end up with a great year."



Bert Crowfoot

Batter up!

Madeline Cahoose steps up to bat during a friendly baseball game at Burns Lake, B.C.

Summer Games a first

KAMLOOPS, B.C.

For the first time in its history, the Canadian Summer Games will host traditional Native games. Teams from across the country will converge at the central B.C. city of Kamloops between Aug. 8 and 21 to participate in games such as knobby/double ball, earth ball, and bannock ball, as well as other sports. Archery and rugby competitions take place on the Kamloops Indian Band land.

Other events, such as an outdoor co-ed volleyball tourna-

ment, slo-pitch, and golf tournament will be held by the band.

And the he Whispering Pines Indian Band is hosting their annual rodeo.

A Native pavilion at Riverside Park will feature culture from the Yukon, NWT, Ontario and B.C. There will be static displays, theatre groups, traditional dancers with drum groups, musicians, and story-tellers wandering in the pavilion during the Games.

For more information, please contact Arnold Baptist at (604) 376-1296.

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Central Canada

Work ethic came from sports - MD grad

By Dina O'Meara
Windspeaker Staff Writer

EDMONTON, Alta.

Leading by example comes easy to Johnny Brisebois. As the first Native graduate from the University of Alberta's medical school since 1913, when the school opened, he's made a habit of setting high goals and achieving them.

Make no mistake, though. Brisebois, 27, didn't always have his nose stuck in a book. The stocky Mohawk from Kahnawake, Quebec readily admits to having spent more time playing hockey and lacrosse than studying during high school and the first year of university. But he attributes sports with instilling a sense of work ethic that carried over into med school.

Brisebois carries himself like an athlete. He enters a room with casual confidence, much like a pro taking an easy skate around the ice just for the fun of it. And there seems to be a lot of room for fun with this new MD, who has a ready smile and welcoming personality.

Having a warm, extended family could have provided the breeding ground for Brisebois' charm. Among the proud relatives gathered at the University of Alberta Faculty Club for a celebratory lunch was his 90-year-old grandmother Terese Brisebois.

"Medicine was something I thought about since I was a kid. It was a dream - I didn't really think it was within my grasp," he said. "And that's a problem with a lot of young Natives. We don't believe in our ability to achieve our dreams."

- Dr. Johnny Brisebois

"They call me the boss," joked the petite, elegant woman. "My children respect and listen to me. And Johnny listened to my advice to go into medicine. We are very proud of him."

The family also contributed to his succeeding at university, Brisebois said with equal pride. His face lights up with affection when recounting how supportive they are, in words and actions.

"My parents and family were really great. It's an extended family and all the aunts and uncles helped out. They pitched in to buy me suits so I could look good when I started rounds in the hospital," Brisebois said, grinning.

"Medicine was something I thought about since I was a kid. It was a dream - I didn't really think it was within my grasp," he said. "And that's a problem with a lot of young Natives. We don't believe in our ability to achieve our dreams."

Even if medicine hadn't panned out, his degree in biochemistry and nutrition would have carried on to other careers, he said.

"As long as you set a goal and strive for it, there are going to be opportunities," he said. "If you don't achieve your first goal, you will always have off-shoot possibilities just by having gone further with your education."

The band and Council of Kahnawake provided financial support to the tune of \$8,000 to \$12,000 a year during the past eight years for their future doctor. Brisebois plans on practicing at the reserve's new 50-bed hospital following a two-year residency at Ottawa Civic Hospital.

But working for his people means far more than just setting up practice on a reserve. Brisebois has set his eye on working in the national Indian health service, focussing on education and prevention of common disease states afflicting Aboriginals.

"You can treat from six in the morning to six at night and not do anything for the community," he said. "Natives have a life span that averages 10 years less than non-Natives in Canada. That is mostly due to motor vehicle accidents, suicides, alcoholism,

things that are preventable."

After working for five weeks in a remote part of Bolivia with the Aymera Indians, Brisebois realized many of the problems facing the community were similar to those back home. Among the socially-related conditions like alcoholism and high suicide rates, diabetes and tuberculosis also made their deadly mark on the Aymera people.

And education is the key to bettering that situation, he said. Increasing awareness among Native people and the governments that serve them is essential in making changes in health care. Taking a Masters of Public Health is a step Brisebois plans on taking toward achieving that goal.

Learning more about traditional medicine also plays a part in Brisebois' future.

He believes incorporating traditional healing into medical serving for Native peoples to be beneficial to all sides.

"I will not hesitate to refer to a traditional healer if patients feel they need to see one. There are things like the reasons for alcoholism or suicides, that the traditional healer comes in on, working with social aspects of a patient's life."

For now, Brisebois is planning to enjoy the three weeks free time left before starting in Ottawa to relax. Oh, and present a paper at the International Congress on Circumpolar Health in Iceland. Good skating.

Native placements sought

THUNDER BAY, Ont.

The Dilico Ojibway Child and Family Services has applied to the Ontario government to halt placement of Aboriginal children in non-Native foster homes.

The agency asked for the moratorium following a ruling on a specific case in which a Native child was apprehended by social services. The Thunder Bay Children's Aid Society decided to keep the child in a non-Native foster home, although a Native foster home was identified shortly after the child's placement.

The ruling was issued by Catherine Beamish, appointed under a special provision of the child and Family Service Act. Beamish strongly criticised the Thunder Bay agency for failing to adequately consider the child's identity and cultural needs.

Despite the ruling, the child continues to live with the non-Native foster parents. Dilico has called on the Ontario government to negotiate the halt of such placements.

"The assimilation of Native children has to stop," said Michael Hardy, executive director of the Ojibway agency.

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Central Canada & Maritimes

Trainees building new future UNB students in class of their own

By Dina O'Meara
Windspeaker Staff Writer

SIX NATIONS, Ont.

Blackened fingernails and sore shoulders are badges of honor carried by recent graduates of a construction training program at Six Nations Reserve.

The residential construction apprentice program is a one-year certificate program sponsored and developed jointly by the Six Nations council and the Ministry of Education and Training.

The roots of the project sprang from a program run on Manitoulin Island, Ont. and was modified to fit Six Nations Reserve where more construction is taking place, said George Montour, band council representative.

"This has been a very suc-

cessful program. I was very pleased," said Montour. "The students worked with experienced construction workers from Six Nations, and that made it friendlier for them," he said.

It also made it tougher as the on-site tutors demanded a high level of achievement from fellow band members, Montour said.

Students in the apprentice program dove into their studies with hands-on lessons in welding hammers and levels, setting up frames and putting up roofs. With a growing population of 8,000 on-reserve members, the students were able to participate in projects spanning all stages of construction. The 16-member class worked primarily on a new 40-unit townhouse, said Montour.

More than 75 applicants applied to enter the certificate pro-

gram, and many of the people accepted in the program brought with them previous experience in the construction business. The trainees spent five months, from June to October, learning about the tools of the trade on the job, taking advantage of the building season. During the winter months until February, they concentrated on theory, including building codes and regulations. Throughout the spring until graduation this month, the class returned to on-site training.

"We're now looking at starting an advanced carpentry course with a portion of the apprentices who are interested," said Montour. The project would also include project management, estimating, and starting a business.

"With the community growing like it is, it will work out quite well," he said.

FREDERICTON, N.B.

Schools in New Brunswick will be graced with a new flock of teachers this year.

The 1993 graduating class of the Indian Studies Program is letting go of four graduates. Rhonda Elaine, James Augustine, Beverly Googoo, and Newfoundland native Roderick Jeddore received their Bachelor of Education degrees this spring through the program.

The Indian Studies program features special courses appropriate to an Aboriginal educational program. It includes courses on the Micmac and Maliseet languages and culture, presentations by elders and a home-base classroom and lounge area reserved for its students.

The Micmac-Maliseet Institute has offered educational programs for Native students and Indian bands in Atlantic Canada since 1981. The program now provides a transitional program for students needing qualifying courses.

The "bridging year" allows students entering degree programs to upgrade, following a reduced course load of four classes rather than the standard five or six. This allows students to focus

on the preparatory upgrading as well as selected degree-credit courses.

Other proud students graduating from UNB this spring are Cathy Martin, of Restigouche, N.B., and Kathleen Makela, from Alberta, with a Bachelor of Education and Bachelor of Law degrees, respectively.

At a different faculty, more Native students were celebrating a unique event.

For 12 students at the University of New Brunswick, graduating from the Certificate Program in Indian Management and Health Administration signified the successful conclusion of a brand new program.

"The program from which you are graduating is special too, because it contributes to the revitalization of an important segment of the health care system," said Dr. Tom Travis to the students. Travis is the university's academic vice-president.

The certificate program was created to increase management and administration expertise on reserves. During two years the students, took courses on human resource management, financial administration, health assessment, planning and evaluation, and transcultural issues.

Central Briefs

Band nixes proposed casino

Band members of Walpole Island First Nation voted overwhelmingly against a proposed \$40 million casino. More than 60 per cent of eligible members voted. Although supporters of the scheme said the casino would be a catalyst for self-government, opponents argued that increased crime, substance abuse and family breakdown would outweigh any material profits from the casino.

Attikamek communities opened

Three semi-isolated communities in central Quebec will enjoy upgraded roads and increased access to urban centres after signing a tripartite agreement with federal and provincial offices. The \$13 million project will improve approximately 120 km of bush roads to Manouane, Obedjiwan, and Weymontachie. Members of the Attikamek First Nations will be involved in all phases of the three-year construction project.

Land claims get new delegate

Ontario has joined First Nations and federal negotiations on Aboriginal land claims involving provincial nine bands. Alan Pope, a veteran Tory politician, will head the Ontario delegation. Ontario has joined the five-year talks because provincial concerns will be discussed.

Unity essential

Continued from Page R1

The gathering was sponsored by the Native Council of Canada, a national organization representing off-reserve Natives and Metis.

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Prairies

RCMP program unique

By Dina O'Meara
Windspeaker Staff Writer

REGINA, Sask.

Working between semesters often means taking on boring jobs that add nothing exciting to a student's resume.

Not so for a group of 25 students from Western Canada. Following this summer, they can tack small arms training, crowd control, and administrative duties on to their resumes.

The group, five each from British Columbia, Alberta, and Manitoba, and 10 from Saskatchewan, is taking part in the First Nations RCMP Youth Training Program. The 17-week program was spearheaded by the Federation of Saskatchewan Indian Nations in collaboration with the federal police force.

"The whole idea of the concept is to give student an insight on what to expect if they go into RCMP training," said Graham Murdoch, program director. "It is a good vehicle for First Nations students who are in post-secondary education to experience first-hand the (criminal) justice system and police work."

The program's second objective is to provide summer employment for Native students with the RCMP, which

can later lead to careers as police officers, added Murdoch.

The Youth Training project replaces a similar program provinces had separately which placed Native trainees in detachments after five days of training. Without necessary training, the students were delegated to mainly office work, or acting as "gophers", said Murdoch.

Now the students receive five weeks of training at the RCMP garrison, undergoing rigorous training in small arms use, self-defence and physical education. The trainees also study the organizational structure of the RCMP, and take classes in history and law.

The students were recruited from western provinces in this pilot project, which Murdoch would like to see expanded into a fully national program. Each trainee was selected by the RCMP following the same procedure used with regular non-Native recruits.

"The only stipulation we, as the FSIN made, was that they be First Nation or Bill C-31. Otherwise, we didn't want any preferential treatment," said Murdoch. "If you ask for that, you create a double standard at the academy."

However, because the students were there for a short time, and weren't full recruits, there were lapses, which students commented on in their evaluations. They weren't disciplined

as much as full trainees, and were not tested in class, both issues which the students felt should change, said Murdoch.

A cultural component was added for the students which included a two-day culture camp during which elders and other Native speakers addressed the students.

However, the same was not offered to non-Native recruits, said Murdoch. Tight training schedules didn't allow for the addition of such classes, he explained.

At the garrison grad, each student received an eagle feather from Elder Lawrence Tabaco, of Poor Man's Reserve. From Regina, they traveled to their field detachments for the remaining 12 weeks. Each student was placed where their cultural background could be used best, taking into account band and language.

While participating in the project is no guarantee of being accepted into the RCMP, Murdoch would like to see at least 25 per cent of the students in uniform.

"In the long term, our goal is to get more representatives in the RCMP program, to the extent of creating our own detachments at certain levels.

To have our own people involved as officers will help alleviate misunderstandings many Native communities have with the RCMP."

High Prairie students celebrate graduation

By Mary Hewson
Windspeaker Contributor

HIGH PRAIRIE, Alta.

More than 300 students representing 23 programs graduated from Alberta Vocational College in High Prairie June 11.

The students represented 23 different courses held at Grouard, plus six satellite campuses located in the Metis Settlements of East Prairie, Gift Lake and Peavine, and the communities of Atikameg,

Valleyview and Smokey River.

Conservative MLA for Lesser Slave Lake, Pearl Calahasen was one of several special guest speakers. Calahasen, a Metis, and only one of three Native Alberta politicians, is a former AVC student and instructor at the Grouard campus.

"You are to be commended for choosing life-long learning," she told the graduates. "You are a living example to your children of the importance of making choices... you are our role models."

Native arts blooming

The Aboriginal Artisans Arts and Crafts Society wants to celebrate summer in a big way.

So they've decided to stage a Native art and craft show and sale June 22-27 in Edmonton, and they've named it Welcome Summer '93.

Exhibitors from Western Canada, the Northwest Territories, Yukon and the U.S. are expected to attend.

And entertainers will include Laura Vinson, White Braid Society and the Fox Lake Traditional Singers.

Artist Dale Auger will act as host.

Society president Martha

Campiou is dismayed at the lack of art and crafts produced by Alberta artists available in the province.

"I've just been to Fort Edmonton and they have two shops. One of them has four or five pairs of beaded earrings made in Alberta and everything else comes from out-of-province," Campiou said.

This show is an effort to change that, she said. Native artisans will have the opportunity to show and sell their wares.

The show will be held at the Edmonton Convention Centre, on Jasper Avenue at 97 Street.



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Pamela Garrioch (G)	Dean Ross (G)
Wendy Garrioch (U/E)	Keith Ross (G)
Evelyn Halcrow (G-U/E)	Riley Ross (G)
Jason Halcrow (G)	Victoria Ross (U/E)
Lambert Halcrow (G)	William Scott (G)
Audrey Ladyka (G-U/E)	Lana Sinclair (G)
Ida Mason (G)	Marilyn Sinclair (U/E)
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Josie McIvor (U/E)	Clayton Spence (G)
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Alice McKay (G)	Rose Thomas (U/E)
Allan Miswaggon (G-U/E)	Sandra Trout (G)
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MARY FOSSENEUVE Bachelor of Education Brandon University	GERALDINE SCOTT Developmental Studies A.C.C. - Brandon

Prairies

Age no barrier for student

By Mary Hewson
Windspeaker Contributor

HIGH PRAIRIE, Alta.

Yvonne L'Hirondelle knows it is never to late to go back to school, or to learn about your roots.

The 50-year-old Metis, mother of 10 and grandmother of 25, graduated from Alberta Vocational College Grouard June 11. L'Hirondelle received her diploma in Native Clothing Design dressing in a traditional white buckskin Woodland Cree dress she had created.

L'Hirondelle graduated with honors and was the recipient of the Native Traditional Arts Achievement Award given each year to a student in the program who shows outstanding achievement and contribution to the program.

It was quite an accomplishment for L'Hirondelle, who says she didn't do much sewing beside the odd baby quilt before entering the course. She also discovered her Metis heritage during the program.

"I tell everyone when they



Mary Hewson

Yvonne L'Hirondelle stands proudly in her buckskin creation.

ask, I was raised just "like a people,"" laughed the quiet spoken L'Hirondelle, responding to questions about her childhood.

L'Hirondelle's father was a

railroad worker for most of his working life, and her mother stayed home to raise three children. Native culture or history was never discussed in the family.

"Nobody went into (native culture)" said L'Hirondelle. "It was really something to find out that there were pow-wows."

It wasn't until entering the design course that L'Hirondelle discovered, on researching an outfit, that flowers are a traditional Metis pattern in beadwork. And her outfit is extensively beaded with wild roses, a pattern chosen because it represents Alberta as well as being a Metis design.

Going back to school at 50 wasn't easy, said L'Hirondelle, who took upgrading for nearly two years, before entering the clothing design program. She had quit school at 14 because "I thought I knew enough," and married four years later.

The years passed, and along the way L'Hirondelle picked up a book and taught herself how to sew a baby quilt for a grandson. One quilt led to another, and although there was a lot of ripping and tearing out of stitches, she persisted.

"I just made up my mind to do it, and just did it," she chuckled. "Now I have three quilts on the go."

Margaret Cardinal, program instructor, said L'Hirondelle's presence in the class showed she hasn't given up on education.

"I really like her... she encourages the students here. They really look up to her."

L'Hirondelle also does volunteer work, less now since entering the program 10 months ago. In spite of her commitments with the program, she was named Volunteer of the Year for the High Prairie Native Friendship Centre last year.

L'Hirondelle says returning to school wasn't easy but "if you want to do something bad enough, where there's a will, there's a way."

Her advise to young people who have dropped out of school and are thinking about returning is:

"Don't wait as long as I did before you come back. I knew there were a lot of different professions out there, but when I came back I saw so much I could have done. Now I'm too old."

Poster a media tool

REGINA, Sask.

Abusing alcohol during a pregnancy affects not only the mother, but also the fetus, many times irreparably.

Fetal Alcohol Damage (FAD), a combination of Fetal Alcohol Syndrome and Fetal Alcohol Effects, is the leading cause of mental retardation in Canada. And a group of concerned women in Regina are waging a media war against this preventable disorder.

The FAD group works in conjunction with the Aboriginal Women's Council of Saskatchewan. During the last three years, the FAD organization has worked to raise awareness of this preventable tragedy, through video productions and workshop presentations.

They have established a new media campaign which involves the distribution of posters to provincial liquor board stores and franchised outlets.

The artwork was designed by Lona Hegeman and Clarence Kepad, and funds raised by organizing tarot card readings at the University of Regina Faculty Club.

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Prairies

Prairie Briefs

Tiny campus has great programs

Fort Chipewyan's Keyano College turned out 14 graduates this spring from the Adult Basic Education and College Preparation programs.

The tiny campus, located in the Fort Chip civic centre, also offers trades training and some early childhood programs and is beginning to offer computer training, said Keyano's Public Relations Officer Val Mellesmoen.

The school is also moving towards more community programming, offering non-credit courses including gardening, crafts, hunting and cooking to the hamlet of 900 people.

At Keyano's main campus in Fort McMurray, a record 310 students, about 10 per cent of them Aboriginal, graduated from various certificate and di-

ploma programs.

This year's convocation celebrated the International Year of the World's Indigenous Peoples. Marlene L'Hirondelle, a teacher aide for the college's Conklin Training Centre, sang O Canada in Cree and Native performer Dale Awasis, from Fort McKay, performed a spiritual honors song.

Guest speaker was Maggie Hodgson, executive director of the Edmonton-based Nechi Institute on Alcohol and Drug Education. Hodgson was involved with the creation of the college's Native Addictions Worker Certificate program, offered in conjunction with Nechi. The program allows Nechi graduates to work towards a college certificate.

Welfare funding goes provincial

Off-reserve Indians receiving welfare in Saskatchewan have been granted a reprieve from federal downloading. After warning that federal downloading of welfare payments to the province will cost Saskatchewan \$20 million a year, social services minister Janice McKinnon said the department will shoulder the costs for "humanitarian reasons". She still maintains off-reserve Aboriginals are under federal responsibility, and is negotiating with Ottawa to extend the July 1 deadline for payment transfer. Approximately 10,000 people will be affected by the decision.

Blood council holds nominations

Court orders and federal policing have failed to stop the Blood Tribal Council from holding nominations for a new chief. The council has been trying to oust Chief Harley Frank from his position since being elected in December. Frank obtained three court injunctions to stop council from interfering with his job or holding an election, however, the council recently declared its sovereignty from outside authorities over the process of electing and removing officials. Four candidates were nominated in the June 7 ballot and an election is slated for June 30. Frank was elected on a platform promising open government. Controversy over his leadership peaked following Frank's decision to invest \$98 thousand on a buffalo herd for the reserve.

Parents rights stifled, says chief

Parents are being penalized by provincial laws for disciplining their children, charges Dennis White Bird. The chief of the Rolling River band in Manitoba told representatives of a task force on Aboriginal child welfare his community was tired of government interference in their lives. Rolling River is served by the Native-run West Region Child and Family Services agency. White Bird told task force chairman Wally Fox Decent parents can't discipline a child without fear of being charged with child abuse by the agency. The media was banned from the public hearing.

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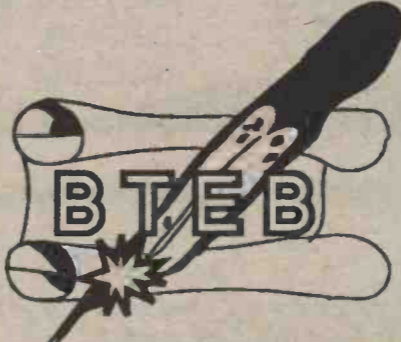
- Kirby OneSpot
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- Jan Fox
- Chaliss Dodging Horse
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- J.J. Meguinis
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Central Canada

Action urged

By Stephanie O'Hanley
Windspeaker Contributor

OTTAWA

Unity and strength among Aboriginal people are the keys to a stronger, healthier future, said speakers at the end of a four-day rally in Ottawa.

The National Gathering of Aboriginal Peoples saw representatives from across Canada celebrate Aboriginal culture and heritage at the nation's capital, while participating in a "tent city" sponsored by the Native Council of Canada.

NCC president Ron George said natives are under the oppressions of an "apartheid regime", enforced through the Indian Act.

"There's a lack of recognition of the real First Nations, not Indian Act First Nations. They've divided us and conquered us and pitted us against each other. It's gotta stop. Street people, grassroots people never get a chance to be a delegate, go to a meeting and tell their story. None of the discussion filters down to them.

"We can't leave it up to our leaders. We have to help our leaders or make sure they listen to us. Key to changing Indian Act legislation is making non-Indian people understand", George said.

"Irrespective of government policies our people are going to ignore them, no matter what the government says. The Indian Act has nothing to do with our rights," added NCC vice-president Phil Fraser.

Though speakers took different stands on political issues, several stressed militant action as being the key to forcing governments to take notice and change the plight of off-reserve Aboriginals.

Wii-seeks, of the Gitksan-Wet'suwet'en Nation, who are currently suing the British Columbia government for control of 22,000 square miles of territory said recent court rulings against his people have strengthened their resolve to fight non-native governments. "If governments don't hear us we must catch their attention. Nothing is free.

"Courts have criminalized Native people for protecting what belongs to them, protecting their interests. If we have to fight to get our way, that's what we have to do. war is not a new concept for our people."

Direct action is the key, says Wii-seeks. "I believe in future Indian organizations have to be more action-oriented. There should be no economic activity anywhere if we're not part of it."

For cousins Joe and Cecilia Iron of Canoe Lake, Saskatchewan, who are also elders, political action has been necessary to protect traditional land from logging. The blockade at Canoe Lake is now one year and a month old. "I'm standing here not for myself but for my people, it's very surprising how a blockade is so powerful," said Joe Iron.

However, since RCMP have enforced a court eviction order, only a few people remain at the Canoe Lake barricade, admits Cecilia. "Since we defined the eviction there's been only five of us there. We're not going to give up our struggle."

She said that in spite of assaults on the barricade by an RCMP SWAT team carrying machine guns, she is not scared of police. "There's only one person I'm scared of. That's the One that's above us. He may one day come and get me and I won't be able to do anything for my people."

Postie saves the day

MOOSONEE, Ont.

A commitment to his clients lead a postmaster through flames to receive a national award with Canada Post. Roy Quachegan was awarded the Golden Postmark Award for commitment to service standards this spring.

The dedicated postmaster entered the burning building that was the Moosonee post office in the early hours of

March 29, 1992, after being called to disconnect the power so firemen could douse the flames. "All I could think about was my customers and my first priority was cheques," said Quachegan.

Thanks to his zeal, the town's mail suffered minimal damage and service was disrupted for only two hours the following working day.

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Humanist honored

CALGARY, Alta

The late Ron Vivier was chosen to receive the Chief David Crowchild Memorial Award in Calgary on June 23.

Vivier worked for the Native Employment Services Association from 1982 to 1992, starting as a counsellor and working his way up to manager.

He began two programs during his time there: the Aboriginal Job Finder's Club and the Aboriginal Human Development Resource Centre.

The two were combined into the Aboriginal Career and Employment Centre, which offers

job finding and life skills. The centre employs 12 people full time and sees about 1,000 clients a year, with a placement rate of 70 per cent, said executive director Bob Slaght.

Born in Portage La Prairie, Man., Vivier is survived by wife, Betty, and son, Clifford, 12. He died July 28, 1992, at the age of 46, after battling a lung infection.

The award will be presented to Vivier's wife on June 23 at 5 p.m. in the Municipal Building Atrium at 800 Macleod Trail S.E. in Calgary.

New queen promotes culture

MORLEY, Alta.

The 1993 Miss Indian World is dedicated to promoting her people at home and abroad.

"In my year as Miss Indian World, I hope to travel to reserves all over North America to teach people about my tribe and to learn about theirs," Gloria Snow said in an interview.

The 23-year-old was

crowned in Albuquerque, New Mexico after being chosen from among 23 Canadian and American contestants. She was the ninth Miss Indian World to be named since the contest started in 1984.

"Gloria is one of those people who are quiet but have a definite presence," said friend Carol Picard. "She is a very good role model - clean living and responsible."



Congratulations to the First Graduating Class on the Ahtahkakoop Reserve from the Chief and Council, and people of Sandy Lake Reserve, SK.



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(L TO R):
Alison Ahenakew - Little
Bob Little
James Isbister
Carma Ahenakew

BOTTOM ROW
(L TO R):
Sekwun Ahenakew
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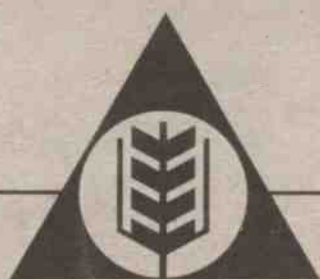
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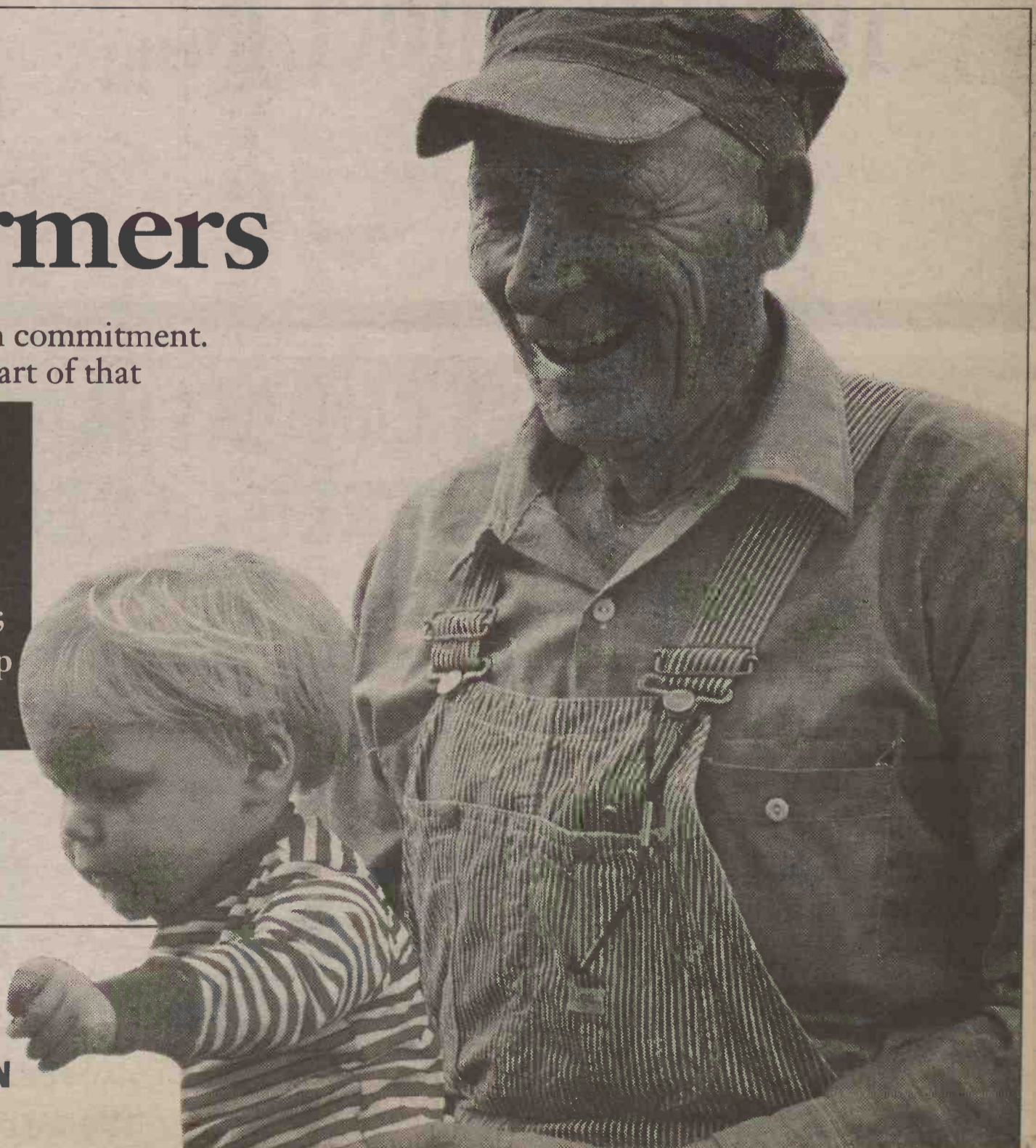
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Central Canada

Aboriginal police bridge cultural gap

By Janice Duncan
Windspeaker Contributor

TORONTO

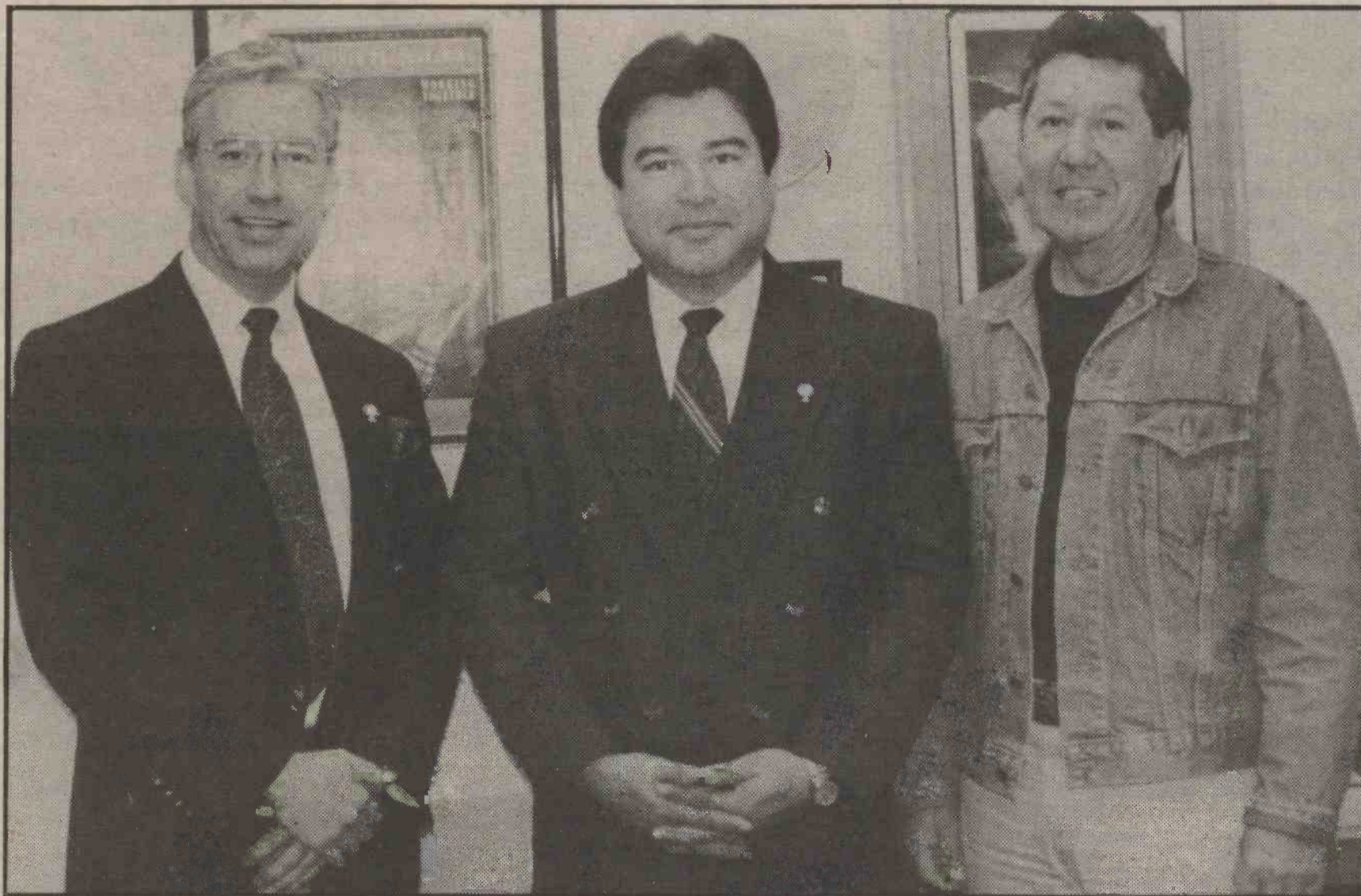
Two months ago, the Metropolitan Toronto Police launched Canada's first Aboriginal peace-keeping unit aimed at bridging the gap with the city's Native community. Today, their message is being heard by more than 60,000 Native people living in this urban reserve.

Sgts. Clay Mitchell, Bob Crawford and Const. Bill Williams, all veteran officers with the force, make up the unit. As Native officers, their mission is to deliver police service to the Aboriginal community, a service sensitive to the existing and emerging needs of that community. For now they are concentrating on education within the police force, and with becoming a familiar and trusted sight within the Native community.

"We have a Native culture and we have a police culture," said Williams from the unit's office on the first floor of police headquarters. "Neither one knows a great deal about the other so what we're trying to do is inform both sides about their cultural differences."

Twice a month the members of the unit spend four hours instructing other officers on the history of the Aboriginal community.

"The training just touches on sensitizing police officers in the field about Native culture, Native history, native spirituality," said Williams. "It's well received, but it's hard to cram a whole culture into four hours. We'd like to have



Janice Duncan

Toronto's Sgt. Bob Crawford, Const. Bill Williams, and Sgt. Clayton Mitchell (left to right)

more time, maybe a day for each group."

Crawford, an Algonquin from Golden Lake, near Ottawa, has served as the police force's liaison to Metro's Native community for three years. Since then he was joined by Mitchell, who is part Algonquin and part Mohawk, and Williams, who was born in Toronto and is of Ojibway descent. The unit was officially launched in April, making them distinct within the 5,700 member force, which includes 17 Native officers.

Over the last month the unit had 60 people drop in from the Native community, some wanting to know how to access services and some just to talk. Williams

takes this response as an indication they are getting through to the community.

"People coming to the city to see the bright lights, or looking for a better way of life shouldn't be afraid to contact us about anything," he said. "If they have a question about directors or if they're looking for a friend or if they just want to say hello, don't hesitate to call us, we've got all sorts of contacts."

Michelle Murphy, executive director of Toronto's Native Women's Resource Centre had nothing but praise for the Aboriginal Unit.

"They're doing a lot of positive work," she said. "They're changing the image of police as

far as the women here go. A lot of them were very frightened of police and the whole image that they set and these men have really been able to turn that around. It's made a big difference. They're very visual and they don't wear uniforms and that makes people more comfortable."

Murphy said there's a lot of room for improvement in relations between the Aboriginal community and police. The unit can help dispel misconceptions and mistrust the two communities have for each other, she said.

Reva Jewell, executive director of Council Fire, a friendship centre in Toronto, said she wants more information about the unit

before she makes a decision on their impact on community.

"When you think of police you think they're there to arrest people and that kind of thing," said Jewell. "We've had a workshop with them and they made us aware of other things that are available through them."

"But I'm not sure - it's too new. What's in the back of my mind is that they still have to answer to the mainstream police. Although they are Native and they are liaison-ing with the Native community, they're still police."

Jewell said she's concerned with the confidentiality of information exchanged between the unit and the Native community.

"You tend to feel more at ease with them because they are Native, and you might think that what you talk to them about will be kept confidential, but officially speaking they still have to make reports."

Meanwhile the three officers are kept busy with speaking engagements at various Native agencies. There are plans underway for a drop-in centre that would act as a satellite for their main office, and they have also launched a youth police mentor program that sees many of the Native officers on the force working with native youth to expose them to police in a positive way.

Crawford designed the Aboriginal Peacekeeping Unit logo which includes an eagle to keep watch with its powerful wings surrounding the insignia of the Police Force and an Aboriginal person in a protective gesture, and three feathers representing the strength of mind, body and spirit.

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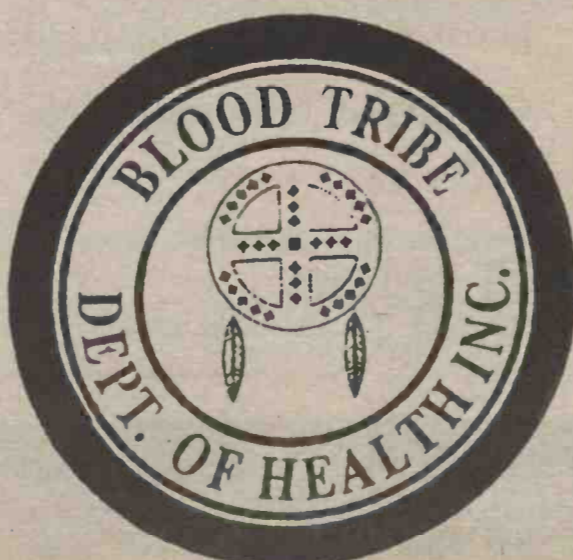
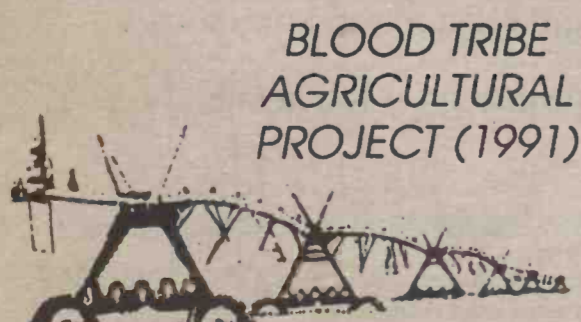
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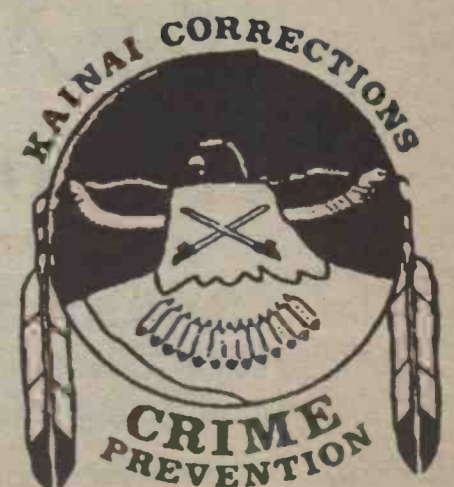
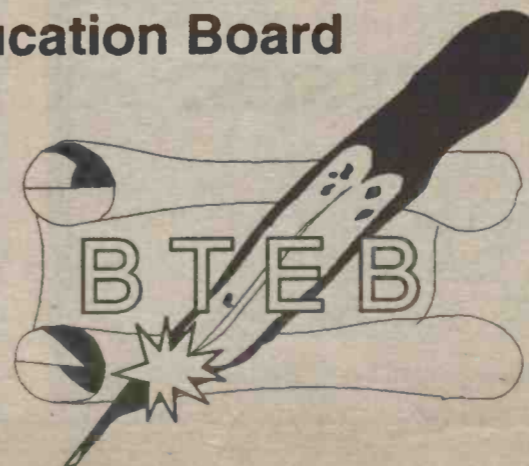
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Economic Development

Management program tailored to Aboriginals

By Gina Teel
Windspeaker Contributor

EDMONTON

As the movement towards self-government picks up steam, many band councils are finding their management and administrative skills deficient. But translating those needs into an effective Aboriginal management training program at the post-secondary level is often a problem.

Michael B. Kennedy, a program development consultant with Northern Alberta Institute of Technology (NAIT), said the problem exists because many post-secondary institutions fail to understand the real needs of Indian bands when developing management training programs.

But Kennedy said that NAIT seems to have found a solid solution. Two years ago, NAIT, backed by Indian and Northern Affairs, embarked on a training needs assessment study of 30 of Alberta's Indian bands.

"Our goal was to develop a human resource development plan for the bands in the five regions, and then a plan for the entire region," he said in Edmonton at the Association of Canadian Community College's annual meeting.

Management Services Consultant Ed Willson was hired to travel to the participating bands for one-on-one information gathering sessions. He began the process by getting a rough outline of what skills each band council deemed crucial, and at what level the skills training should begin.

"Because of the differences in sophistication - some bands were free-enterprise and others were quite primitive - the skills ranged from general accounting to the law."

Willson recorded the job positions and titles within a given band along with the self-determined skill level of each employee. Then, in what amounted to 212 individual interviews, he asked the employees to determine their own training needs and then those of the band.

Once compiled, the employees' top five concerns - typically ranging from operating computers to understanding the Indian Act - were "broken down into more precise meanings." That information was then condensed into a detailed questionnaire.

"We eventually get a profile of what the expectations are for a position with the band and a self-assessment of their own skills," Willson explained.

Once a band's needs were established, Willson and NAIT concentrated on creating personalized four-year action plans to incorporate the customized courses, seminars, and training programs deemed crucial.

"Each band manager can now identify whether or not a specific training is necessary or not. They can now make a decision whether to fund a program or not," Willson said. At the same time, the plan is sensitive to the needs of the individual - training requires no more than three days away from family.

Although band councils were keen on having a plan, Willson said concerns about spirituality and tradition were paramount throughout the process.

"They saw that their culture was coming to an end in that they just couldn't conduct business like they had in the past."

But Percy Woods of NAIT's continuing education division said the time is right for stringent management skills.

"The government is moving away from controlling the bands, and the management and spending skills are poor on reserves."

He cited several instances of fiscal mismanagement, including one example of an outside company offering a band a two-day time management seminar for \$10,000.

"They came in with an outline that may have cost them \$80, read an introduction and left."

Woods added that the seminars and training programs are being well received by the participating bands.

"It's really opened their eyes."



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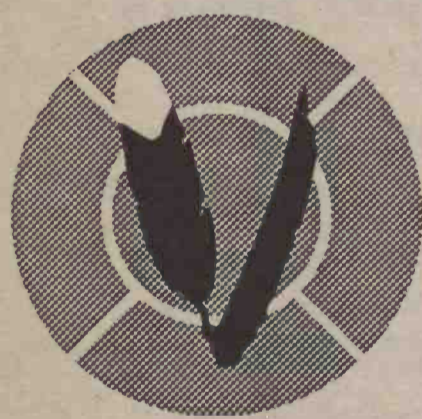
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Economic Development

TAKING CARE OF BUSINESS

Getting help at no cost

By Heather Halpenny
Windspeaker Contributor

Lawyers... accountants... consultants... who can you trust? Does this sound like a punch line for a joke?

There is no doubt that getting started in business for yourself can mean that you want to hire the services of some of these professionals. But before you pay out any money, find who will help at no cost.

Like anything free it can take time and patience to track down what you need. What follows is a list of services that could help you get started in business and run it more profitably. Some programs, like Aboriginal Business Development Program, will provide you with a list of approved consultants. While not all services are available in every part of Canada, it is possible to benefit from the federal programs no matter where you live. Please write me care of Windspeaker and let me know how fare in the bureaucratic jungle.

Start in your community by contacting your Band Office Economic Development Officer or Administrator, or the Metis Settlement Office. Don't overlook the town office for information on existing incentives for starting a business in your area. Each province or territory has a department which deals with economic development. There may be programs targeting your area that you could benefit from.

Business Development Centres were created by the federal government to do two main things. They are a source of development and expansion capital through loans, equity financing and loans guarantees to businesses that have been unsuccessful in getting adequate financing elsewhere. As

well, they provide technical and counselling advice to new or existing small businesses in the community. The BDC would be able to advise regarding the existence of incentive programs that are directed to your community or area. Your regional office will supply you with the closest BDC:

St. John's, Newfoundland: (709) 772-2295
Charlottetown, P.E.I.: (902) 566-7026
Montreal, P.Q.: (514) 496-1492
Winnipeg, Man.: (204) 983-3144
Edmonton, AB: (403) 495-5010
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Fredricton, NB: (506) 452-3148
Willowdale, Ont: (416) 224-4800
Regina, Sask.: (306) 780-6236
Yellowknife, NWT: (403) 920-8550

The Aboriginal Business Development Program, sometimes referred to as CAEDS, is a program of Industry Science and Technology Canada. ABDP can provide non-repayable contributions to Aboriginal individuals and communities who want to start a business, expand existing business, modernize or purchase an existing business.

Another I.S.T.C. funded initiative to check out in your region for help is the Aboriginal Capital Corporation. A.C.C.'s are financial institutions which have been capitalized by I.S.T.C. and are now owned and operated by Aboriginal people. As well as direct loans and loan guarantees, some Aboriginal Capital Corporations provide advisory services to Aboriginal businesses. There will be more on the ABDP program next column but for information right away on Aboriginal Capital Corporations or on the Aboriginal Business Development Program call:

Halifax: (902) 426-2018
Toronto: (416) 973-8800
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Regina: (306) 780-6402
Yellowknife: (403) 920-8572
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Canadian Executive Service Organizations or CESO provide advisory services for Aboriginal financial institutions and their clients. CESO is a non-governmental, non-profit organization which provides a hands-on approach to management and technical assistance to Aboriginal businesses and communities. The cost of the service is kept at a modest level because the service is provided through a roster of volunteer consultants who have been selected after careers in business, professional or government organizations. To find out more about this service call CNSO, Canadian Native Program Operations Centre in Toronto at (416) 596-2376.

The Canada Business Service Centre is a pilot project which offers information, referral and some counselling on the whole range of business-related federal government programs and services. In Halifax the number is: (902) 426-8604, in Winnipeg: (204) 984-2272, and in Edmonton: (403) 495-6800

Good luck in your search. Keep in mind that one of the chief characteristics of an entrepreneur is persistence - or is it stubbornness?

(Taking Care of Business is a new column written for Windspeaker by Heather Halpenny of Crocker Consulting Inc., a company that specializes in business plans, feasibility studies and market assessments for both large and small businesses. The Edmonton phone number is 432-1009.)

Native business bond issue announced

By Brent Mudry
Windspeaker Contributor

VANCOUVER

The Bank of Montreal announced a landmark \$500 million Native business bond issue at a recent conference in Vancouver. The precedent-setting financing is believed to be the largest Native bond financing in the world.

The bank expects to receive a full guarantee by the federal government.

"First Nations people require substantial capital for development projects, but the government's deficit makes outright grants more difficult to raise," said Ron Jamieson, vice president of the bank's Aboriginal banking group.

"This is a major breakthrough for Natives in Canada," said David Connelly, chief executive officer of the Inuvialuit.

The First Peoples Trust is expected to receive a triple-A rating, the highest possible, which allows a low seven-per-cent borrowing cost, but government approval is likely to delay the launch until after the fall federal election.

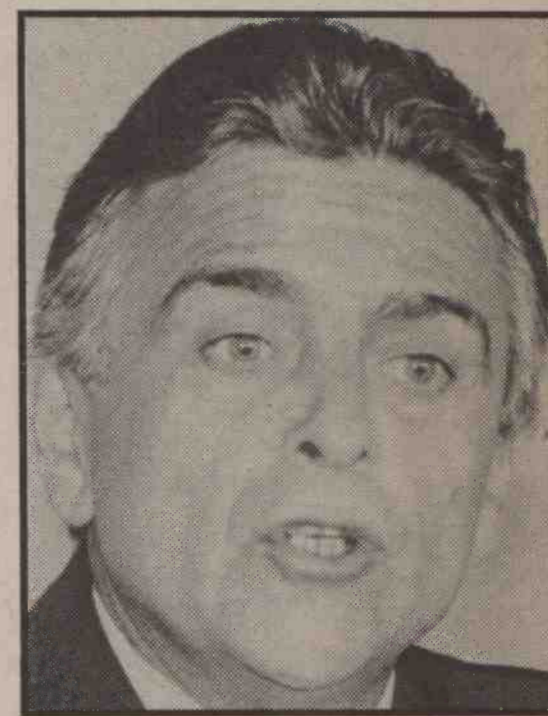
The bank has been in negotiations with Ottawa since October. Finance Minister Don Mazankowski was very positive in a meeting a month ago, he said.

"The minister congratulated us on the initiative," said Jamieson.

The bond issue is modelled on the bank's 1988 Harvest Trust, a \$400-million government guaranteed bond issue the bank underwrote to support prairie grain farmers. Jamieson noted the farmers' bond issue experienced a low default rate and he expects a similar success for the First Nations fund.

The fund is planned to finance housing, business and infrastructure projects and re-financing of existing Aboriginal capital corporations.

"There is an \$800 million annual



Ron Jamieson

need for Native housing alone," said Jamieson, citing figures from the Canadian Mortgage and Housing Corp. in Ottawa.

The bank also noted the need to re-finance existing Aboriginal capital corporations.

"They can get funds at seven-per-cent spread for profit and default, which is generous," Jamieson said.

Jamieson, himself a Six Nations Mohawk, noted that corporate and institutional investors are strong buyers of Canadian government-guaranteed bonds.

"The General Motors' and Xerox's of the world will snap up an issue like this." The fund is expected to sell out in one week, once it receives final government and regulatory approval.

U.S. Native business leaders remarked on the fund's significance.

"When a major bank gets involved with Native finance, that can start to open a lot of eyes and a lot of doors," said Arsenio Credo of Alaska Native Consultants, a Seattle-based specialist in Native finance.

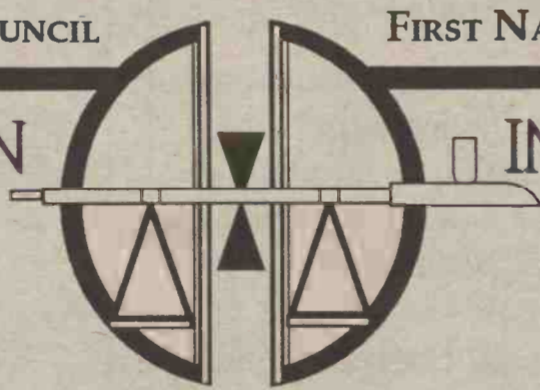
The Tlingit businessman noted that few American Native bond issues have broken the \$100 million barrier, despite tax-exempt status, which is favorable to investors.

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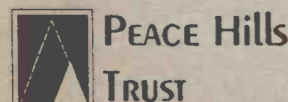
OBJECTIVES

- To assist Aboriginal women who are either working or returning to the workforce.
- To promote existing Aboriginal businesses and the development of future businesses.
- To establish contacts or initiatives necessary to expand business and/or employment opportunities.

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Remote locale means teachers must be creative

Environment, culture play a part in course adaptations

By Gina Teel
Windspeaker Contributor

EDMONTON

It's 6:30 a.m. A handful of students from Moose Factory Island near James Bay, Ont., gather on the banks of the Moose River. When the canoe comes, it will take them across the river to the Moosonee Campus of the James Bay Education Centre, where classes for the nursing program promptly begin at 8 a.m.

But for Sister Linda Parent, an instructor of the James Bay Nursing Program, getting to the campus is just half the challenge. Speaking at the Association of Canadian Community College's annual convention last week in Edmonton, Parent discussed the sometimes adverse relationship between education and the environment in the remote communities of James Bay, some 168 kilometres north of Toronto.

"The environment really does impact the delivery of education," she said. "Because of the isolation factor and the uncontrollable elements of nature, the quality of student learning is sometimes inadvertently affected."

Parent, along with Sister Diane Sloan, outlined typical en-

vironmental disruptions that the pair have encountered during their six years of teaching the program. For example, as most of the James Bay area is muskeg or swamp, it is inaccessible by road. Travel is therefore limited to canoe in the summer and Ski-Doo in the winter.

During winter freeze-up and spring break-up, students from other communities must leave their families and relocate to Moosonee until the river is safe to travel. This can be anywhere from four to 12 weeks, with visits home on weekends only. The only alternate travel is by helicopter, at a cost of \$50 per day.

In addition to making travel difficult, the environment can also affect the students emotionally. Sloan said it is rare to experience sunshine during the dark fall months or "mud season," which can lead to depression. Spring can also be a stressful time because of the potential for severe flooding.

"The environment contributes to a multitude of mixed emotions and sometimes even depression," she said.

Finding a way to cope with these conditions took a little imagination and a lot of flexibility. With input from their students, Parent and Sloan, affectionately dubbed the "Twisted Sisters," incorporated a number of morale-boosting coping strategies into the program.

"We would hold pot-luck lunches, have a class at a professor's home, work on class projects in different locations, and invite guest speakers to



Gina Teel

Sister Diane Sloan, left, and Sister Linda Parent are instructors of the James Bay Nursing Program. Their students are a hardy lot, making their way to the Moosonee Campus of the James Bay Education Centre by canoe or Ski-Doo.

class, and above all encourage students to ventilate their feelings of frustration," Sloan said.

Parent and Sloan were also faced with the challenge of delivering the program in a culturally sensitive manner.

"For Native students, connectedness is important. They tend to lump a lot of details together," Parent explained. "The downside to this is that they have greater difficulty making distinctions with content, particularly the more complex it becomes. For this reason, professors must look for alternate ways and/or strategies to assist students with their learning."

Some of the winning strate-

gies the Sisters incorporated include seminars combined with ice-fishing, anatomy quizzes, formal debates, the use of the medicine wheel, and the use of cartoons.

"I sometimes use the anatomy of a Ski-Doo to describe the circulatory system," Parent said. "Or sometimes a comic strip is all that was required to illustrate an important point."

Although the Sisters have faced some challenging times, they say it's nothing compared to the struggles the students go through. The typical student, Sloan said, is between the age of 26 and 44 and has anywhere from three to six children at home. They live in three-generation

households, and have a Grade 9 or 10 education.

Initially, they suffer from low self-esteem, feelings of inadequacy, poor interpersonal and time management skills. Because of these circumstances, Sloan said family support, band support and positive, supportive professor-student relationships are crucial to a student's success.

Despite some seemingly overwhelming odds, the Sisters have made the three-year nursing program a success. The result of an "education partnership" between the Native people of the James Bay/Hudson Bay region and Northern College, the parent college of JBEC, the program has graduated 36 students since its inception in 1986. Most of those students have gone on to obtain a degree or have returned to work in their communities where they may be the only qualified health care professional. Both women hope that these graduates will eventually take over their jobs.

The ultimate goal, the Sisters said, is to help the Natives achieve their dream of self-government. By increasing the number of qualified Aboriginal health care professionals, they will eventually gain control of their own health care system. Parent and Sloan said it is rewarding to watch the students move closer to their goal.

"They are motivated and have a very strong desire to help their own people," Parent said. "Now it looks like the dream of the Native people in our area is becoming a reality."

SURVIVING AS INDIANS

The Challenge of Self-Government

Menno Boldt

Boldt identifies two ongoing discourses on the future of Indians in Canada: one conducted from an Indian perspective; the other from a Canadian perspective. He takes a critical and evaluative view of both discourses and explores surprising alternatives.

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STRONG WORDS

"The economic self-sufficiency and independence needed for Indian self-government necessarily lie with the Indian people, but not within reserve borders. Positively stated, only by becoming an integral part of the Canadian mainstream economy and labour market can Indians achieve the economic self-sufficiency and independence needed for meaningful self-government."

from Chapter 5: 'Economy'

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Cartier's accounts of his visits to the St. Lawrence region in 1534, 1535, and 1541 offer lively descriptions of his adventures and of the people, wildlife, and environs he encountered. Cartier indirectly reveals a great deal about himself and about sixteenth-century European attitudes and beliefs. These are the first recorded European impressions of the area. Ramsay Cook's introduction, 'Donnacona discovers Europe,' provides a contemporary interpretation of Cartier's exploits.

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The Voyages of Jacques Cartier



With an introduction by Ramsay Cook

CARTIER'S MONTREAL

'It was fine land with large fields covered with the corn of the country, which resembles Brazil millet, and is about as large or larger than a pea. They live on this as we do on wheat. And in the middle of these fields is situated and stands the village of Hochelaga, near and adjacent to a mountain, the slopes of which are fertile and are cultivated, and from the top of which one can see for a long distance. We named this mountain 'Mount Royal.' The village is circular and is completely enclosed by a wooden palisade in three tiers like a pyramid. There is only one gate and entrance to this village, and that can be barred up. Over this gate and in many places about the enclosure are species of galleries with ladders for mounting to them, which galleries are provided with rocks and stones for the defence and protection of the place. There are some fifty houses in this village, each about fifty or more paces in length, and twelve or fifteen in width, built completely of wood and covered in and bordered up with large pieces of the bark and rind of trees, as broad as a table, which are well and cunningly lashed after their manner. And inside these houses are many rooms and chambers; and in the middle is a large space without a floor, where they light their fire and live together in common.

from 'Cartier's Second Voyage'

Tales of the Anishinaubaek



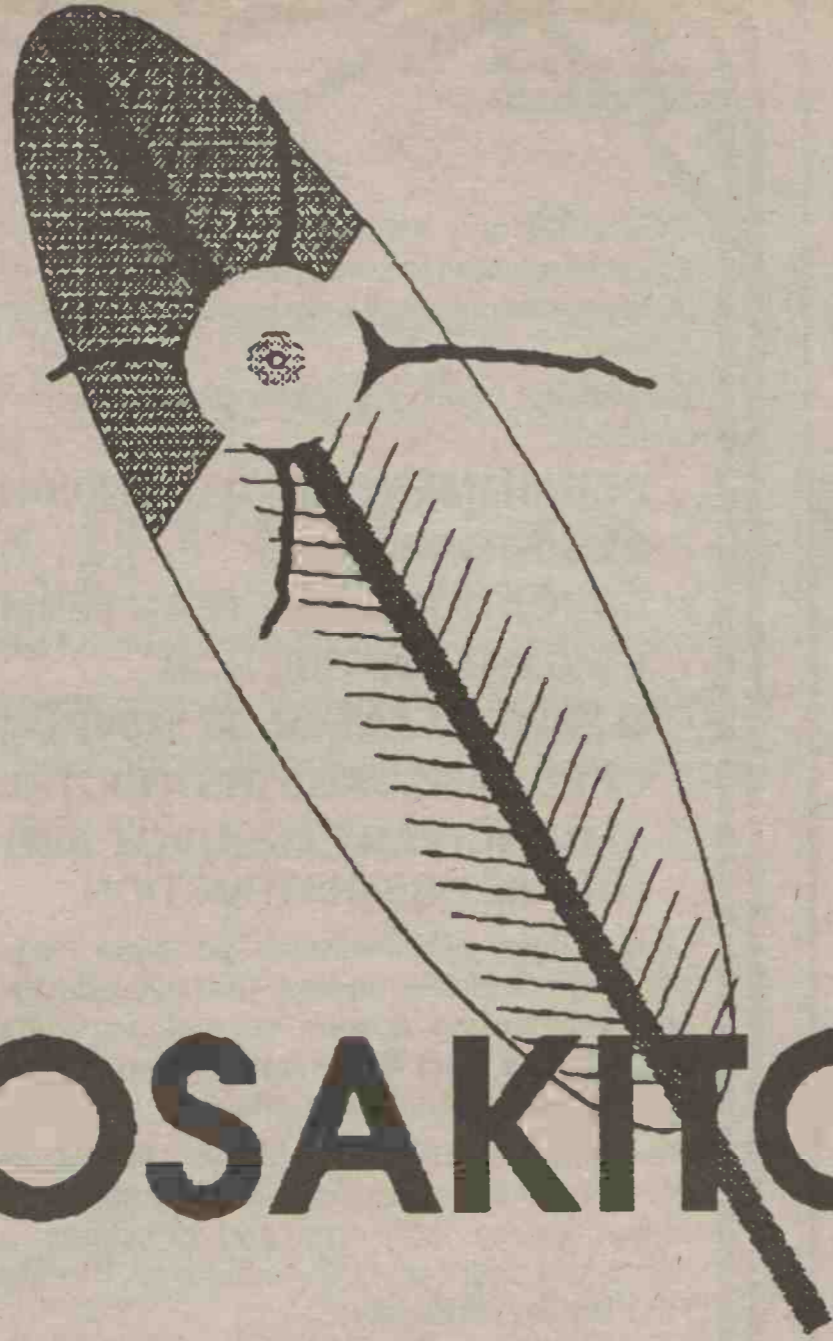
Basil H. Johnston

Illustrated by
Maxine Noel (Ioyan Mani)

Tales the Elders Told (ROM, 1981) has firmly established itself as a Canadian classic. The tradition continues with *Tales of the Anishinaubaek*. These are stories of beauty and joy, of pain and longing, of love and desire, on an elemental stage of earth, water, air, and fire – and flower, forest, and sky. Included are nine illustrations by renowned native artist Maxine Noel. A publication of the Royal Ontario Museum.

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July 24, 1993

PGI Golf Tournament for Aboriginal Language and Literacy Foundation, Redwood Golf Course, Tsuu T'ina First Nation

July 25, 1993

Elders Spiritual & Ecumenical Gathering Sarcee Seven Chiefs Sportsplex

July 26-29, 1993

XIVth Annual General Assembly Sarcee Seven Chiefs Sportsplex

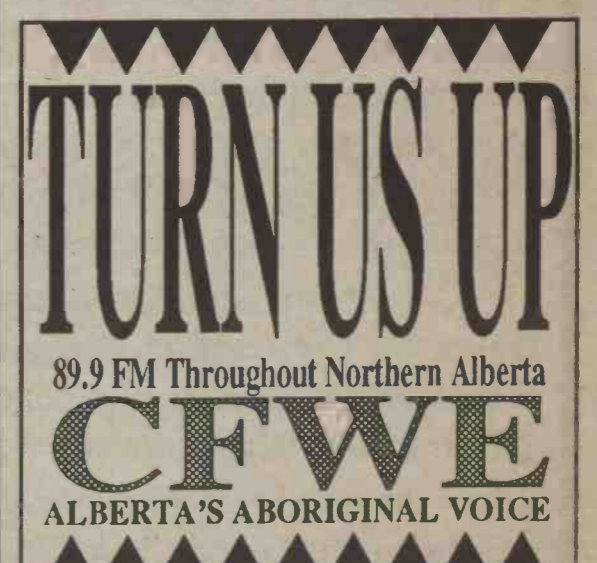
July 30, 1993

Elders Spiritual & Ecumenical Gathering Sarcee Seven Chiefs Sportsplex

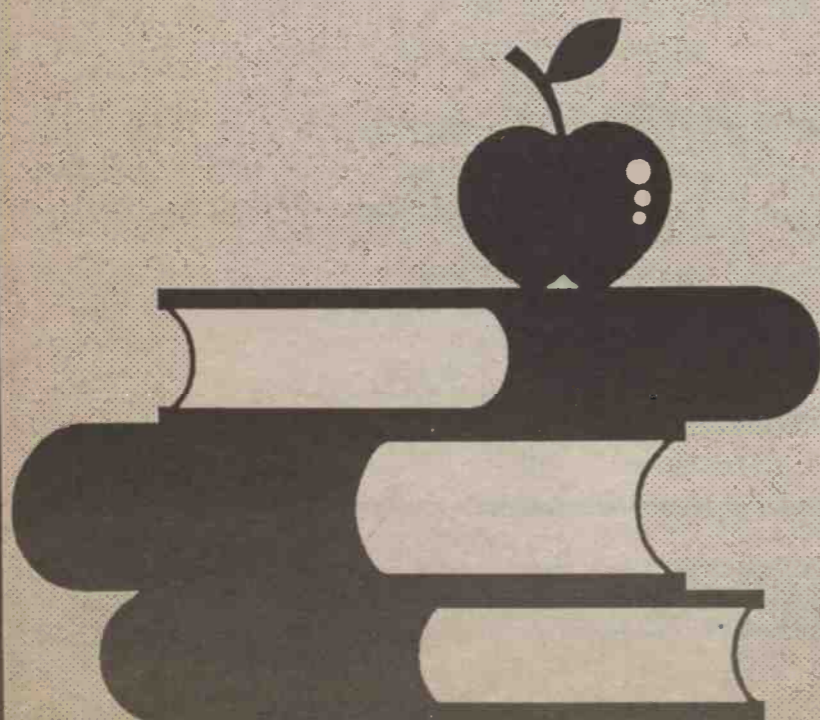
Other Events:

July 22-25, 1993 Tsuu T'ina Nation Fair-Rodeo and Pow Wow
July 23-25, 1993 Redwood Classic Golf Tournament

For further information, you may contact Carol Gottfriedson at Tsuu T'ina First Nation 403-281-3167



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Explorations offers project grants to support innovative approaches to artistic creation and new developments in the arts. The grants are for the creation of new work in any arts discipline, drawn from any cultural tradition. They may be used for any stage of a project: research, development, creation, production and/or presentation.

Who May Apply. Emerging artists, and arts organizations, as well as established artists changing disciplines.

Procedure. At least one month before closing dates, please submit brief project description and résumé of individual responsible for the project. Organizations should include a summary of past activities. Application forms will be sent to potential candidates.

Competition Closing Dates
15 January, 15 May and 15 September.

Assessment. Regional multidisciplinary juries of professional artists. Results announced about four months after closing dates.

Inquiries. Explorations Program, the Canada Council, P.O. Box 1047, Ottawa, Ontario, K1P 5V8.
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Job Opportunity Teacher

The Edmonton Catholic School Board requires a teacher for the Ben Calf Robe Centre. This is an alternate elementary/junior high school that serves the academic and cultural needs of aboriginal students of the Edmonton area.

Applicants should have a strong science background as well as an ability to work in an environment that is focused on the aboriginal reality in this country. Applicants must also be able to teach Cree.

Applications forms may be obtained from the District office at 9807 - 106 st. Please call Tony Filwych - Staffing Officer at 441-6097

SIFC is the only Indian controlled University College in Canada and is expanding to meet increased student demand. The college is committed to excellence in research and teaching in an Indian context.

SIFC invites nominations and applications for the following faculty positions:


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- REGISTRAR
- EDUCATION - ONE YEAR TERM POSITION
- ENGLISH INSTRUCTION
- OJIBWAY LANGUAGE INSTRUCTION
- CREE LANGUAGE INSTRUCTION
- ALGONQUIAN LANGUAGE AND LINGUISTICS INSTRUCTION

Other senior administrative positions may become available subject to available funding. The college is developing a database on First Nations academics and administrators interested in working in a First Nations controlled institution, and we would appreciate receiving your vitae.

Candidates should have a Masters degree, experience in administration and counselling, interpersonal skills, knowledge of Indian issues, concerns and directions, and experience in delivery of post secondary education. Preference will be given to First Nation candidates.

Applications should be made as soon as possible. The search process will continue until an individual is selected.

Interested candidates should forward their curriculum vitae, three references and a letter of application to:

 Chair, Selection Committee
Saskatchewan Indian Federated College
118 College West
University of Regina
Regina, Saskatchewan
S4S 0A2
Fax: (306) 584-0955



Grant MacEwan
Community College

Carver applies program to promote sculptures

Since its inception in 1974 the Native Communications Program has attracted students from all parts of Canada. Many of these students have visited different parts of our globe but only one has ever been to the North Pole.

Tuktoyaktuk's Angus Cockney had to interrupt his studies at Grant MacEwan Community College to take part in the Icewalk expedition which skied to the North Pole in 1989. The two-month trip, which attracted an international group of skiers, was organized to increase world-wide awareness of environmental issues. Cockney hopes to be part of another ski trip to the North Pole planned for 1994.

Born and raised in Tuktoyaktuk, NWT, Cockney received his education in various locations in Canada. His earliest schooling was in Inuvik and he completed high school in McBride, BC. When he chose to return to school to satisfy an interest in audiovisual communications, Cockney felt Edmonton was a logical choice because of its traditional relationship with the Northwest Territories.

A graduate of a three-year course of study at Grant MacEwan Community College, Cockney entered the Native Communications Program in 1988-89. He then went on to complete a two-year diploma from the Audiovisual Communications Program in 1991.

As a Native Communications student, Cockney was enlightened by the teachings and beliefs taught in the Native Culture classes. He felt that learning about the circle of life taught by the elders was "good to know." However he is quick to point out that geography dictates differences in traditional beliefs and practices. For instance, Inuvialuit are highly in tune with their own unique environment and this is demonstrated in their mythology. Stories of the wind, light and snow are often passed down.

Cockney considers himself fortunate that he had a job to return to when he completed his college education. Currently employed by the Department of Renewable Resources as an Audio/Visual Producer in Conservation Education, Cockney's training, which was not available in the North, was financed by the government of the Northwest Territories.

As with many other aboriginal students who have gone through the Native Communications Program, this Inuvialuk possess many talents. About five years ago he began carving in soapstone and ivory. His sculptures have traveled internationally as part of the "Masters of the Arctic" exhibition.

Visitors to Yellowknife can view two of his works exhibited outside Webster Galleries. Made from local granite, the Inukshuks represent two common styles - the slab and hilltop - and stand about 10 feet high. Always looking to expand his knowledge, this year Cockney began carving in marble.

Believing he was the first aboriginal artist to carve in marble, Cockney applied all the skills he acquired during his time at Grant MacEwan Community College to produce a booklet of his art. Used as a promotional tool, Cockney designed and illustrated all the artwork including photographs and graphics.

True to his aboriginal traditions, this married father of two children is sharing his knowledge of art through workshops in Northern communities such as Inuvik.

The Native Communications Program is pleased to have been a step in Angus Cockney's path toward realizing his creative potential.



For further information on the
Native Communications Program,
contact Jane Sager at
483-2348

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Songsters get a chance

Attention aspiring song-writers! Crooked House Records is looking for unknown but talented songsters, who will have their songs recorded by an award winning group of musicians. The CD will be released worldwide to all relevant radio stations - and the media in the winner's hometown, of course. Winners will also be offered a publishing contract. Cat-

egories are: Country and Western; Rock; Easy Listening/Jazz; Adult Contemporary/Folk/Pop; Rhythm and Blues/Gospel and Dance/Rap/World Beat. For more information and

an entry form, write Crooked House Records, P.O. Box 51027, Royal Square P.O., New Westminster, B.C. V3L 5P6. Contest deadline is Nov. 30, 1993.



WINDSPEAKER'S



CAREER SECTION

Job Opportunities

COORDINATOR OF ADULT EDUCATION PROGRAM

Under the supervision of the Director of Education the Coordinator of Adult Education Programs is responsible for the negotiation and delivery of both credit and non-credit courses/programs. The various elements involved are budgeting, instructor contracts, Band/Regional Council contracts, support staff, community liaison, sub-contracts, and/or brokering, liaison with funding agencies and all other areas of program administration.

SPECIFIC DUTIES INCLUDE:

- Program planning/development/delivery
- Advise and assist in negotiating of various employment related strategies with funding agencies, eg. CEIC Pathways
- Develop and monitor program budgets
- Negotiate rental/lease agreements on program facilities
- Assist in the supervision of special programs staff
- Develop project proposals

QUALIFICATIONS:

- Bachelor of Education degree
- Above average verbal and written communication skills
- Understand the role of Indian governments
- Knowledge of government systems, types of funding agencies, and an Indian language would be an asset
- Must possess a valid driver's license, extensive travel is involved

LOCATION: High Prairie, Alberta

SALARY: Negotiable, depending upon experience and qualifications

Please submit your resume with three references contacts to:



DANIEL DELORME
DIRECTOR OF EDUCATION
LESSER SLAVE LAKE INDIAN REGIONAL COUNCIL
BOX 269
SLAVE LAKE, ALBERTA T0G 2A0

Job Opportunities

FACULTY OF SOCIAL WORK ASSISTANT PROFESSOR

The University of Manitoba, Faculty of Social Work invites applications for a full-time tenure track position at the Assistant Professor rank effective October 1, 1993 with the possibility of later start date subject to final budgetary approval. For these three years (with possibility of extension) half of the time of this position will be seconded to the Community Resource Clinic in Inner city of Winnipeg with some responsibilities at the Psychological Service Centre. Both of these centres are educational resources for the preparation of social workers and clinical psychologists for direct practice with individuals, families and groups in community mental health settings. This employment is driven by Employment Equity Principles. Among demonstrably equally qualified applicants preferences will be given to Canadian Aboriginal and Women applicants.

Duties: Teaching Social Work Practice and, other related courses, supervising B.S.W. and M.S.W. social work and clinical psychology student practitioners in their practice preparation. Assisting in the provision of direct treatment services at the Psychological Service Centre and Community Resource Clinic.

Qualifications: D.S.W./Ph.D. in social work or cognate discipline is preferred, M.S.W. degree required. Prior experience in teaching and research is important. Extensive experience as a clinical practitioner and supervisor of clinical services is desired. Demonstrated knowledge of and extensive experience with First Nations Cultures and ability to work with aboriginal students and organizations are essential.

The University encourages applications from qualified women and men, including Aboriginal peoples, visible minorities and persons with disabilities. In accordance with Canadian Immigration requirements, this advertisement is directed to Canadian citizens and permanent residents. The University offers a smoke-free environment, save for specially designated areas.

Salary at or near the beginning range of assistant professor rank.

Applications (including curriculum vitae and the names of three references) will be received until August 13, 1993 and should be sent to:

Professor Ranjan Roy, Chair,
Recruitment and Hiring Committee,
Faculty of Social Work, University of Manitoba
Winnipeg, Manitoba R3T 2N2



"OPEN ARMS" Can You As a Friend Help?

Mountain Plains Community Services Society of Edmonton provides treatment foster care for youth 12 - 18 years. Our agency has a long-term commitment to children and their families. Our volunteer program requires young adults (must be at least 18) to provide a non-judgemental and supportive friendship to a troubled youth. It is our belief that these volunteers may add to the physical, emotional, mental and spiritual well-being of a child in care.

Volunteers will be required to volunteer 2-3 hours per week in these children.

If you are interested in becoming a volunteer or would like more information please join us for an information session (approx. 1 hour):

July 7, 1993 - 7:30 pm

Mountain Plains Community Services
Society of Alberta
#301, 9006 - 132 Avenue
Edmonton, Alberta T5E 0Y2

Please R.S.V.P. to Mariette by July 2, 1993.
(Phone: 478-5990)



MOUNTAIN PLAINS
COMMUNITY SERVICES SOCIETY OF ALBERTA

Business Administration Certificate Program

Program begins September 7, 1993
Slave Lake Campus

The Alberta Vocational College - Lesser Slave Lake is now accepting applications for the Business Administration Certificate program scheduled to begin September 7, 1993 at the Slave Lake Campus.

The 30-week program is brokered through Grande Prairie Regional College (GPRC). The program will prepare you with the basic fundamentals of business to either enter the work force or go on to further training.

Upon successful completion of the program, graduates receive a Certificate in Business Administration from Grande Prairie Regional College. Graduates with a Grade Point Average of 5.0 or better may go on to the Diploma program at GPRC and specialize in a Marketing/Management or an Accounting/Finance Diploma.

Entrance Requirements: Applicants must have General High School Diploma with a minimum 60% in Mathematics 20 or a minimum of 50% in Mathematics 30 or 33. If you do not have a high school diploma but have been out of school for one year, you must have a minimum 50% in English 30 or 33 and a minimum 60% in Mathematics 20 or a minimum 50% in Mathematics 30 or 33. High school equivalencies in any of the above courses will be accepted. Adult students, who are over 21 years of age and who do not meet any of the above requirements, must attain a minimum score on an appropriate entrance test.

Deadline for applications: July 2, 1993

For more information and/or registration, please contact:

Teresa Sinclair, Registrar
Slave Lake Campus
Slave Lake, AB
Phone: 849-8611
or 1-800-667-AVC3



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For further information, contact:

Graham Murdock
(306) 665-1215

Peter Gardippi
(306) 665-1215

Doug Atkins
(306) 374-0123

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