

N.J. OR. NA. 40

# Wind speaker

**QUOTABLE QUOTE**

Looking For Home

**Fluffy's  
back!**

See Page 12

**\$2.00** plus G.S.T. where applicable

May 1995 Canada's National Aboriginal News Publication Volume 13 No. 1



**Looking Beyond Oneself**  
Lakota artist Donald F. Montileaux's artwork took flight aboard the space shuttle *Endeavour* on March 2, returning to Earth on March 17. Montileaux has donated the painting to the SKILL program, which provides young Native Americans with upgrading in math and science. See story, Page 14.

## Kahnawake excludes students on basis of blood content

Windspeaker Staff

KAHNAWAKE, Que.

There was a new twist in the debate over Mohawk ancestry in Kahnawake when the local school authority moved to bar students not on the Mohawk Registry from the community's schools.

The directive affects 39 out of the 850 students now enrolled in Kahnawake who are considered to have less than 50-per-cent Mohawk blood.

The Kahnawake Education Centre issued the directive on instructions from the Mohawk Council of Kahnawake. The education centre isn't taking sides in the debate, reported *The Eastern Door*, a Kahnawake weekly. The centre's director, Mike Diabo, said the directive

*"Being a Mohawk is not about how much blood percentage you have. It is in your heart, it's a way of life and something you are born with or into. It is who you are, MOHAWK."*  
— Kahnawake Peacekeeper Kyle Cross Brisebois

was motivated by political and not financial considerations. Essentially, the directive said students presently in school may finish the year but can't come back next year.

Privately, band officials say all students already in the system will be allowed to stay, but that no new non-registered students will be allowed to enter.

Students not on the community's Mohawk Registry were allowed to enter the Kahnawake school system after the 1990 Oka Crisis. There was concern for the children's safety if they were to

go to an out-of-town school, but at the time the move was seen as being temporary. Not all of these students are still in the system.

The move by the school's authority comes in the midst of a long-standing debate within Kahnawake over membership in the band. At issue are both concerns over assimilation and financial questions. The debate has been fueled by Bill C-31, which reinstated Native women who had lost their rights, putting pressure on the Band Council to integrate new band

members with the community's limited resources. Like many First Nations communities, Kahnawake is struggling to accommodate a ballooning population with inadequate federal funds for housing.

The membership debate was further fueled when Kahnawake Peacekeeper Kyle Cross Brisebois was fired by the community's police force after he was ruled to have only 47-per-cent Mohawk blood, less than the required 50 per cent. Brisebois' ancestry was checked for seven generations to come up with his blood quotient.

In a letter to *The Eastern Door*, Brisebois wrote, "Being a Mohawk is not about how much blood percentage you have. It is in your heart, it's a way of life and something you are born with or into. It is who you are, MOHAWK."

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## EDUCATION

In a special section, *Windspeaker* takes a look at some unique educational institutions and programs, including Ilinniarfissuaq in Greenland. Since 1845, hundreds of Native Greenlanders have learned to become teachers and to teach in their Native tongue because of this school. See Page S1.

## ONCE WERE WARRIORS

This New Zealand film takes a brutal look at domestic violence and the effects of modern assimilation on a former warrior society. It is a story of survival and the indomitable spirit of one woman. See Page 10.

## AD DEADLINES

The advertising deadline for the May issue is Thursday, MAY 18, 1995.

## Relocation's a "bad decision": Irwin

By Alex Roslin  
*Windspeaker Correspondent*

KANGIQSUJUAQ, Que.

Canada isn't quite apologizing to the High Arctic exiles — at least not yet. But Indian Affairs Minister Ron Irwin has given the clearest indication so far that the federal government is sorry about the forcible relocation of 18 Inuit families to the Far North, and is ready to compensate them.

"He thinks it was a bad decision," said Cate McCready, Irwin's communications assistant. "He's sorry people were so badly displaced. That's his personal view," she said.

"He was concerned that people had gone through such a traumatic experience."

Irwin made a carefully worded statement that avoided making an official apology to the High Arctic exiles at Makivik Corporation's annual general meeting in Kangiqsujuaq, Que. in late March.

"One issue of deep concern



Irwin

to the Makivik executive, as well as to all of you here, is that there be some fair resolution to the long-standing grievances of those Inuit who were long ago relocated from Inukjuak to the High Arctic communities of Grise Fiord and Resolute Bay," Irwin was quoted saying in Nunatsiaq News, an Iqaluit-based weekly.

For the first time, Irwin also recognized that the move of Inuit families more than 1,000 km from their homes in Inukjuak and Pond Inlet played a vital role in maintaining Canadian sovereignty in the Arctic.

The relocations, which took place between 1953 and 1955, occurred at a time of mounting Canadian concern about the growing U.S. military presence in the region.

But McCready stressed Canada hasn't officially said it's sorry. "No, we've made no formal apology," she said, adding that a compensation package first has to be approved by cabinet before it can be announced. She would not say when that might be, and refused to provide details about the compensation package that is expected to be offered soon to 200 descendants of the original relocatees.

In recent years, a House of Commons committee and the Canadian Human Rights Commission have called on Canada to make amends.

Discussions on a compensation package finally got going last fall after the Royal Commission on Aboriginal Peoples issued a report calling for an apology, compensation and recognition of the exiles' contribution to Canadian sovereignty.

The commission called the move "illegal" and "paternalis-

tic", and accused Canada of lying to the Inuit people. The Inuit were never told the real reasons for the move, including Canada's desire to save money on income support programs for Inuit fur harvesters. They endured hunger and cold, and were not warned about the long months of darkness. They were also not provided with warm clothing.

The Royal Commission said the move was illegal because it was financed with money intended for Inuit economic development. Also, the commission said Canada never gave the Inuit a choice in whether to move or stay. After the commission's report was released, the Inuit Tapirisat of Canada said Ottawa had one year to come up with a deal or it would take the government to court.

Involved in the discussions on a compensation package were Liberal MP Jack Anawak (Nunatsiaq), the Inuit Tapirisat and Makivik Corp., representing the Inuit of northern Quebec. Last December, the three parties proposed a package that included an apology and compensation of \$28 to \$30 million.

## White Buffalo, Miracle, being investigated

By Terry Lusty  
*Windspeaker Contributor*

JANESVILLE, Wisconsin

The birth of a white buffalo calf last August was hailed as being a near miracle. There had not been such an event in more than 60 years. In fact, the calf was called "Miracle" by the farmer, Dave Heider, who lives just a couple of miles outside Janesville. What made the birth such a rarity is that the International Buffalo Association claimed that the chances of a white buffalo being born into the world are only one in 10 million.

Today, the calf is raising a number of eyebrows as people begin to question the darker hair coloring of the alleged white calf. According to

sources, the calf's colors vary from white to dark brown, with a tinge of red. Some people are saying that the calf may be a mixture of buffalo and Charollais. In farmers' jargon, that would make it a "beefalo" or a "cattalo" (defined as a hardy, fertile hybrid resulting from a cross between the American buffalo, or bison, and domestic cow). Doris Pierce, Heider's mother-in-law, however, disputes any such claims.

"The Native Americans that come here don't care; they know it's the right one. She is a true buffalo," she claims.

When pressed about the changing colors, Pierce explained that it is part of the legacy of the Lakota that the calf would change colors four times. She said the first time it changed color, it went to a deep brown, almost black, with a white belly.

Heider was unable to be reached for comment, but Scott Angus of the *Janesville Gazette* said that there has been discussion of the possibility of the calf being only half-buffalo. He further agreed that the calf's colors have been darkening.

"To Native Americans that doesn't matter," he adds. The fact is, he explained, that the calf was born white, and that apparently is what counts.

Pierce said there will be a May 27-29 powwow in Janesville, and bus shuttles will run to the farm for those wishing to see Miracle. Thousands of people, mostly Aboriginal, have already gone out of their way to see for themselves. Dozens have left offerings. While the Heider farm and the buffalo calf were closed to the public over the winter, the farm just re-opened its gates on April 15. Angus said

there is not, to his knowledge, an admission fee, although there is a donation box for those wishing to contribute.

Basically visitors are allowed to go have a look, and there are a number of souvenir items — things like post cards, T-shirts, caps, ear-rings, buckles, necklaces, patches and so forth.

The 40-acre farm holds a total of 15 buffalo in a 24-acre field.

Last month, a busload of Alberta Indians visited, a group of about 40 from Saskatchewan, some medicine people and a group of Cheyennes, said Angus.

"[The Heiders'] plan to do some blood tests this spring sometime," he added, to verify the background of the calf. That would also add to its legitimacy, especially if its sole buffalo bloodlines are confirmed.

## NATION IN BRIEF

## Manitoba politicians duck debate

Two weeks before the Manitoba electorate chose the new premier, only Gary Doer of the New Democrats and the fringe First Peoples' Party had agreed to debate First Nations issues. Conservative Gary Filmon was too busy to attend the Assembly of Manitoba Chiefs' event in Winnipeg on April 18, and Liberal Paul Edwards wouldn't attend if Filmon didn't. AMC Grand Chief Phil Fontaine accused the mainstream parties of sweeping First Nations people under the carpet "without even waiting until the election is over. How are First Nations voters going to make an informed decision if we don't know where the party leaders stand on issues that have a direct bearing on our everyday lives?" he said.

## Yukon may jail pregnant drinkers

Willard Phelps, Yukon Health minister, tabled measures in the territorial legislature which would place pregnant women who abuse alcohol under what is termed "reasonable supervision". That could mean anything from forcing women to undergo counseling to "closed custody," or jail. Phelps' idea is to try to reduce the incidence of fetal alcohol syndrome in the territory, but it may fall afoul of the Canadian Charter of

Rights and Freedoms. In some Yukon communities, more than 70 per cent of children have been identified as having special needs of one kind or another. Experts say that this high incidence is evidence of fetal alcohol syndrome.

## Court may abolish dry reserves

A court challenge being heard in The Pas, Man., could see the Court of Queen's Bench rule that an Indian Act authorized bylaw prohibiting alcohol on the Moose Lake reserve is unconstitutional. Last year, Moose Lake resident Gary Campbell was arrested and charged with being intoxicated on a street on the reserve. Campbell's case, with a maximum sentence of three months and a maximum fine of \$1,000, is on hold in Manitoba provincial court while the superior court hears the constitutional challenge. If the court rules that the law is unconstitutional, it could force First Nations to allow alcohol onto reserves across the country.

## Construction site spurs protest

British Columbia Alliance Party leader Gordon Wilson targeted a proposal by the Westbank band to build a floating village on the west shore of Okanagan Lake. The lake, which stretches 100 km from Penticton to northwest of Vernon and is the focus of the valley's tourism and prop-

erty booms, is already in serious trouble because of a naturally low oxygen level and pollution.

## Bands blockade development

The Adams Lake, Little Shuswap and Neskonlith bands have blockaded development of a 60-lot residential recreational development near Kamloops, B.C. They claim that work is taking place on Native land and within a few hundred yards of "the world's richest salmon spawning ground". No environmental study has been completed on the impact of the development, but the bands contend development should be suspended until their land claims are dealt with.

## Ex Louis Bull chief charged with theft

Herman Roasting, former chief of the Louis Bull nation near Hobbema, Alta., was charged last week with 17 counts of theft and fraud. About 285 head of cattle worth some \$170,000 were stolen from the reserve. Leslie Roasting, director of the band's farm and ranch department, was also charged with 36 counts of theft, fraud and forgery. Doris Roasting faces four charges of theft and fraud while Trevor Roasting is accused of fraud.



## News

## Eye van decision offends Ontario reserve

By Lorna Olson  
Windspeaker Contributor

PICKLE LAKE, Ont.

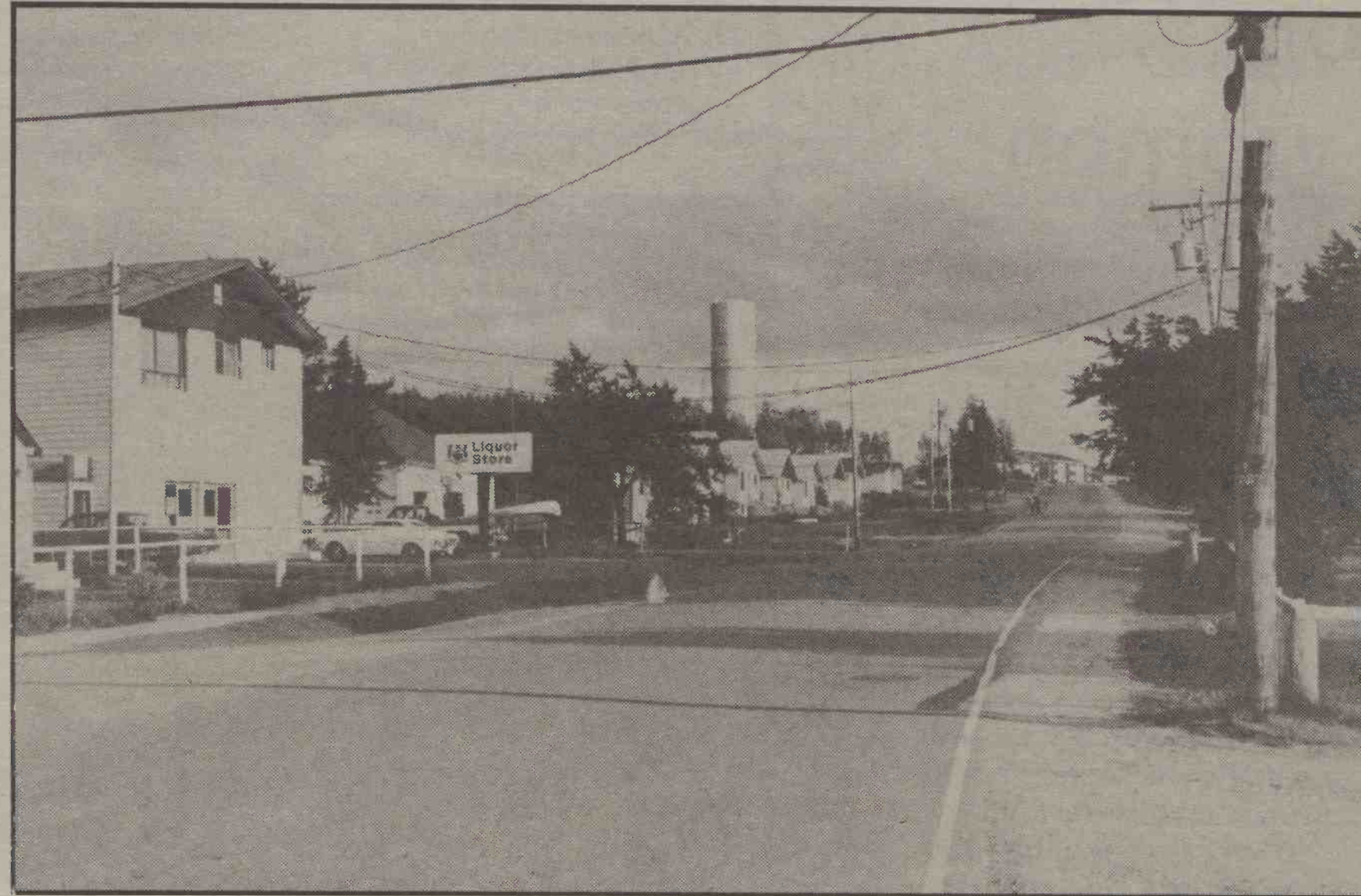
According to a letter to the Pickle Lake Lions Club, two Indian reserves on the only highway into the small, northern Ontario community are "at times very hostile territory."

Mishkeegogamang Chief Ronald Roundhead and the Council of Mishkeegogamang were outraged by the decision of the Canadian National Institute for the Blind not to send their mobile eye-care unit to Pickle Lake later this year in part because of what was described as "a definite risk."

Mishkeegogamang, formerly called Osnaburgh, is about 530 km northwest of Thunder Bay on Highway 599. Pickle Lake is 15 minutes further up the road. The eye van travels in annually to serve the small community.

The decision not to send CNIB or Lions volunteers and equipment to Pickle Lake was communicated to local Lions by Eric Kjerulf of International Falls, Minn., Lions district governor, in a letter dated Feb. 25, 1995.

"The statement is totally false," according to Dean Caul, president of the Pickle Lake Lions Club. "The eye van has never had any difficulty passing through the reserves. I have personally been travelling up and down this road for six years,



Pickle Lake is 15 minutes north of the Mishkeegogamang First Nation.

and have never encountered any hostile situation. I believe these facts are a fabrication to use as an excuse to not visit Pickle Lake."

According to the letter from Kjerulf, another reason for not including Pickle Lake as a site for the van this year is that the number of patients requiring care "does not support the additional time required" to travel to Pickle Lake. The decision was apparently communicated to Kjerulf by the CNIB, and is described as "a board decision". Kjerulf's original alternate plan called for the unit to remain in

Sioux Lookout, approximately 250 km from the communities, for an extra day-and-a-half in order to provide patient care to any Pickle Lake residents who require it. Kjerulf suggested "that we show a little bit of flexibility in this matter" when he pitched the idea to the Pickle Lake Lions.

"It is a ludicrous idea," replied Caul. "Our residents have jobs, and to spend a whole day away for a 20-minute appointment is just not feasible." He also stated that Sioux Lookout has optometrists, a clinic and a hospital, which eliminates the

need for the eye van to be in the larger centre if Pickle Lake residents are to travel there.

As for the idea that the number of patients doesn't call for the trip, according to Caul, the scheduling for the eye van is always completely booked and "a large number of persons are asked to try again next year."

The CNIB responded to the controversy by issuing a press release on March 15 entitled: CNIB Ontario Medical Mobile Eye Care Unit Visits Pickle Lake. It said the van could be in the community Aug. 14 and 15, in recognition of a request from the

band council.

Sudbury-based Monique Pilkington, CNIB unit program manager, said that a misunderstanding took place, and that the unit would be going to Pickle Lake again this year. She suggested that anyone requiring its services contact either the health unit in the settlement or nursing station on the reserve.

While Chief Roundhead is happy that the CNIB is coming to Pickle Lake, he said that he and his council are offended that the organization "chose to make racist assumptions based on 'B' movie stereotypes about the conduct" of band members and he noted that he has yet to receive a letter of apology.

"At least five of our people need the services of the unit," he said. "If contacted we certainly would have supported the CNIB in this very worthwhile venture."

"We've moved a long way from where this misunderstanding took place," said Ann Cameron Orr, a Toronto-based CNIB communications consultant, who said that they had no formal connection with the Lions, but that Euclid J. Herle, president and chief executive officer of the CNIB, had sent a general letter of apology to Ontario regional Chief Gordon B. Peters, "in case anybody was offended by something that was said." And she decried the racism of the earlier letter, while denying that the CNIB had anything to do with it.

## CBC North braces itself for possible 25 per cent cut

By Alex Roslin  
Windspeaker Correspondent

YELLOWKNIFE

Staff at CBC North are bracing for a possible 25-per-cent cut to their funding. There is even worried speculation that the meagerly funded northern service could be eliminated entirely as the CBC goes through a sweeping overhaul that may change the face of public broadcasting in Canada.

In the latest Liberal budget, \$44 million was cut from CBC's \$1 billion budget. That came on top of years of budget gouging by the previous Tory government. Every department, including CBC North, is being told to cut four to five per cent of its budget. In the next two years, another 11 per cent will be cut.

But that may not be the end of it, according to Marie Wilson, regional director at CBC North's head office in Yellowknife.

"We've all been asked to work up 25 per cent (cutback) scenarios," she said. "We don't have any indication yet as to how that might go."

Privately, some staff at the northern service worry that CBC North may even be eliminated entirely in the frenzy of spending cuts CBC North airs Native language programming on radio and TV to communities across the N.W.T., Yukon, and northern Quebec. The CBC North signal is also picked up in the northern parts of almost every province.

Compared to other regions, CBC North is already lean, which means the cuts will come down harder than elsewhere, say staff. "We've never been well-resourced," said Wilson.

CBC North employs about 150 people across the north and in an office in Montreal. If 25 per cent of its budget is slashed, at least 40 to 50 people could be laid off, said Wilson. Other drastic changes will have to be made as well, including the "store fronting" of some shows, she said. Hours of programming will be significantly cut, travel budgets will be lopped off for journalists to get out to northern communities, seasons will be shorter and there'll be more repeats.

Is it frustrating?  
"I think I'm past frustrated. I have my creative cap on now," Wilson said. "We have a good kind of spirit here that says we've faced problems in the past and got beyond them."

It won't be clear before next fall if the 25-per-cent cuts will actually be implemented. A final decision will be made after several ongoing reviews of CBC's mandate and operations are released this summer.

CBC North-Quebec produces a Cree language weekly TV show, two Cree language radio shows and a French language radio show on Native issues. The funding cuts mean CBC North's Quebec operation won't have the money to move to a northern community for the foreseeable future, an idea that's been tossed around for years.

## Lawyer to head B.C. Treaty Commission

R John Hayes  
Windspeaker Staff Writer

VANCOUVER

Alec Robertson faces stormy political waters as the new chief commissioner of the British Columbia Treaty Commission. He was appointed jointly by the B.C. First Nations Summit, the provincial and federal governments, and will take office on May 15.

"The big change has been that the atmosphere has become more politically charged," he said. "That will bring to bear considerable pressure to take a bigger role in public education, through round-table discussions and media events in which the story can be told of why this process is under way."

Robertson, who accepts the post after practising law in B.C. for more than 35 years, expects the public role of defending the commission's activities to be the biggest change under his leadership. He has seen attitudes to land claims harden in the populace at large over the last couple of years.

"Historically, we're different from the rest of North America," Robertson said. "By and large it's because of the treaty-signing process being interrupted by politicians in the mid-19th century."

There are 14 or 15 treaty bands on Vancouver Island, he explained, according to the



Robertson

1763 proclamation that government was the one to acquire land and redistribute it to settlers, which was the reason behind treaty negotiation. The process was halted by political leaders who refused to accord any rights at all to the Aboriginal peoples resident on the land. These peoples are now entering negotiations with the provincial and federal governments.

"What we are doing is designed to ensure and facilitate a process that has already been set up," he said. "Two successive [provincial] governments have affirmed that Aboriginal rights do exist and that there has to be proper resolution of Aboriginal claims. Our role is to institutionalize this commitment to treaty negotiation and establishment."

Robertson brings experience in dealing with major players in any land dispute in B.C.: the lumber companies. He is a di-

rector of Daishowa Canada Co. Ltd., Daishowa Forest Products Ltd. and British Pacific Properties Ltd., and his business law practice has emphasized the forest industry. He will resign the directorships before he formally becomes the treaty commissioner.

He has also dealt with the government and in quasi-non-governmental bodies for his administrative law practice, so he should be at home there, as well.

"I suspect that one of the reasons that all three groups chose me is that someone had probably to be not totally acceptable to all three, nor completely unacceptable," Robertson candidly said. "I don't see [my business ties] as an impediment or a conflict. From my knowledge of the industry I can draw many useful things which may make me a more effective commissioner."

Robertson will serve a three-year renewable term. He explained that the commission is beginning, as he sees it, the second of three phases. In the first, the last two years, there was initiation of the commission's role and getting bands and groups involved in the process.

The current phase is the movement to where negotiation can begin and the third will be the involvement of more parties and the beginning of significant negotiations.



# News

## Saskatchewan group honors Aboriginal women

Stephen LaRose  
Windspeaker Contributor

### REGINA

Twelve Aboriginal women were honored last month for their contributions to their communities. More than 300 people attended the Women of the Dawn's first ever banquet and dance, held April 7 in Regina. And these 12 women won't be the last to be so recognized, said organization chairperson Ivy Kennedy.

"This is to encourage Aboriginal women to try to achieve their goals, and to follow the examples of these role models," she said.

In political and social roles, women traditionally raise issues concerning children, health, poverty and education, she said. If women want these issues to be discussed and acted on, they must prepare to take leading political and social roles.

"And that's what these women have done."

"These women have been my mentors, and I'm glad they're getting the recognition they deserve," said Lorna Docken, representing the Metis Nation of Saskatchewan.

Jim Sinclair, national president of the Aboriginal Peoples of Canada, echoed Kennedy's statements. Women took important behind-the-scenes roles in political movements in the 1970s and 80s, he said, but they have to move to the forefront to consolidate their gains or risk being pushed aside.

"Women were the ones who went with us to the demonstrations, that was needed for an Aboriginal revolution, a revolution without guns. They worked for democratic and accountable institutions. There are very few women on boards on a provincial or national level, and few women chiefs," he said. "There's Rosemary Kuptana of the national Inuit organization, and little else."

Chiefs and leaders want more women participating in communities' political and economic life, Kennedy said after the banquet.

"They would welcome it, but we have to keep encouraging women to participate," she said.

Keith Goulet, associate minister of Education, Training and Employment, also congratulated the women and the organization.

"This is not Aboriginal self-government in the abstract," said Goulet, a Native MLA representing the riding of La Ronge. "This work which these women and many others have done is self-government in the

real world."

The women honored were:

- Sarah Gordon of Regina, an elder on the Women of the Dawn board;

- Julie Pitzel of Christopher Lake, co-ordinator of Aboriginal women programs for the provincial department of education;

- Maria Campbell of Batoche, a playwright, film maker, creative writing teacher at the University of Saskatchewan and author of eight books, the best known of which is *Half Breed*;

- Sherry Racette, a fine arts teacher at the University of Regina;

- Erma Taylor of Fort Qu'Appelle, a longtime community volunteer;

- Theresa Stevenson of Regina, a literacy volunteer and executive director of Chili For Children, a hot lunch program for poor children in Saskatchewan's capital;

- Joan Peigan of Fort Qu'Appelle, a businesswoman;

- Norma Jean Dubray-Byrd, project manager of the Circle Project;

- Pauline Anderson of Lebrét, a community worker;

- Shirley Wolfe of Regina, a community worker;

- Reina Sinclair of Regina, a community worker and candidate for the Liberal Party in a Regina riding in the last federal election.

Kennedy and Eileen McAllister were also honored at the banquet. The two women were the two guiding forces behind the organization. McAllister recently resigned as president to return home to northern Saskatchewan.

Other speakers included Saskatchewan Lieutenant Governor Jack Wiebe; Regina MLA Joanne Crofford, minister responsible for Aboriginal and Metis issues; and Regina city councilor Jim Harding. Errol Kinistino, an actor with the television show *North of 60*, hosted the banquet.

Women of the Dawn's more than 200 members selected the women to be honored, Kennedy said. Membership in the community-based social services agency is open to all poor women in Regina.

The two-year-old organization is also known by its Cree name, Iskwewak Waniskawak. Its major focus is to break the cycle of poverty and dependence on social assistance. With grants from the province and the City of Regina, the organization is training some women to be child-care workers, who will work in safe houses for children at risk, Kennedy said.

"Otherwise, the children would be taken by Social Services," she said.

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## News

## Winneway wants to take over dam

By Alex Roslin  
Windspeaker Correspondent

WINNEWAY, Que.

What a long, strange road it's been for the people of Winneway, an isolated Algonquin community at the end of a winding, gravel road 400 km north of Ottawa.

Forced to relocate twice in less than 90 years, Winneway now finds itself battling British bankers, devious Quebec politicians and a Montreal developer arrested in May 1994 for alleged money laundering in the U.S.

A U.S. Customs affidavit alleged that Kuczer had proposed to a paid informant to launder drug money through his company Hydro P-1, the same company that owns the Winneway dam. Kuczer was cleared of the U.S. charge in September 1994.

When Kuczer took over the Winneway dam, band members employed at the dam were let go and were replaced by out-of-towners. Kuczer bought the dam from the Quebec town of Belleterre, 21 km away, in 1991. The sale took Winneway by surprise since at the time the band was in the midst of lobbying provincial officials to take over the dam itself.

At the time of the sale, the Liberals were in power in Quebec City. Curiously, the Liberal Party received a \$3,000 donation from Kuczer in 1993, the maximum allowed under the law.

To this day, Belleterre still hasn't been paid in full for the dam by Kuczer's company. After Kuczer's legal problems, UK-based Barclays Bank took over the dam. But instead of getting Winneway involved in the dam, the bank is now courting yet another outside interest, Cascade Energy Inc.

Not only that, the dam is poorly run and badly needs repairs, according to band officials and an engineering consultant's study financed by the federal government and completed last month.

The dam overflowed twice last year. Elders say they can't remember the dam ever overflowing before in its 57-year life.

On a visit to the dam in early April, an investigative team from the Cree magazine The Nation witnessed water all over the floor in the generating station. If water had gotten into the generator, Chief Hunter said, the entire structure could have been severely damaged.

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"It would mean a beginning," said Winneway's economic development officer. "We've been pushed aside for so many years. We're always at the bad end of the stick. We want to change that."

hydro-dam over to just about anyone except Winneway.

The dam has flipped hands three times in under 20 years. The situation got really strange when the dam was sold to Peter Kuczer, a Montreal developer arrested in May 1994 for alleged money laundering in the U.S.

A U.S. Customs affidavit alleged that Kuczer had proposed to a paid informant to launder drug money through his company Hydro P-1, the same company that owns the Winneway dam. Kuczer was cleared of the U.S. charge in September 1994.

When Kuczer took over the Winneway dam, band members employed at the dam were let go and were replaced by out-of-towners.

Kuczer bought the dam from the Quebec town of Belleterre, 21 km away, in 1991. The sale took Winneway by surprise since at the time the band was in the midst of lobbying provincial officials to take over the dam itself.

At the time of the sale, the Liberals were in power in Quebec City. Curiously, the Liberal Party received a \$3,000 donation from Kuczer in 1993, the maximum allowed under the law.

To this day, Belleterre still hasn't been paid in full for the dam by Kuczer's company.

After Kuczer's legal problems, UK-based Barclays Bank took over the dam. But instead of getting Winneway involved in the dam, the bank is now courting yet another outside interest, Cascade Energy Inc.

Not only that, the dam is poorly run and badly needs repairs, according to band officials and an engineering consultant's study financed by the federal government and completed last month.

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## Aborigines sue Australian government

MELBOURNE, Australia

Six Aborigines filed papers to sue the Australian government last week for being forcibly separated from their families. Under laws in effect from 1918 to 1953 in the Northern Territory, the huge, sparsely populated area in north-central Australia which includes the Outback and most of the Aborigine reserves, police snatched children from their families and farmed them out.

The light-skinned kids were adopted by white families; the dark-skinned children ended up in orphanages, described by people who were there as akin to concentration camps. This may sound familiar to Canadian Natives who were subjected to similar atrocities, but the Australian government had a different rationale: the "stolen generation" was an effort to save the Aborigine race from dying out.

Paul Keating's Labour party, which came into office in 1991, has had a much more sympathetic attitude to Aborigines and their affairs, but governments before that time were bluntly and often blatantly racist. Australia's Aborigines now number only about 45,000, with maybe 80,000 people of mixed Aboriginal and European descent.

Hilda Muir is now 76, and is one of the suing six. She was taken from her mother at eight years old, but isn't bitter.

"I always regret that I never went back to see my people or see my mother especially," she said. "That was the saddest part — that we didn't go back."

Police continued to remove

Aborigine children from their homes into the 1960s, bringing the totals into the thousands. Depending on April 11, hundreds or thousands of other cases could be heard, resulting in compensation costs to the Australian government of millions of dollars.

Family, cultural and spiritual losses and suffering are grounds given for damages which will be sought by Aborigines affected by the separations if the suit is successful. The papers filed last week charge that the Northern Territory law was unconstitutional and violated the United Nations Convention on Genocide.

The separation of the light and dark-skinned children into potential adoptees and orphans is just one example of the overtly racist actions of the government, who claimed that they were trying to help the kids. The belief was that the Aborigines were going to die out, and that the race could be saved by mingling it with the white adoptive families.

The darker-skinned kids were put into camps, in which they could expect to sleep on the floors and to be beaten at the whim of those operating the places. They were not allowed to make or maintain any contact with their families, or with any Aborigines at all. Some of the camps were specifically set aside for mixed-race Aborigine children, who were similarly isolated from their Native heritage. According to some accounts, these were the worst of all.

The government did not comment on the law suit.



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## Our Opinion

# It's been a bad month for racism

Maybe half the Native newspaper editorials published in this country in the last five years have detailed cases of discrimination against First Nations people by the majority, usually referred to as "white." And rightly so.

If anybody in or involved with Native affairs hasn't been effected by attitude or action based on racial intolerance, he's probably been involved for less time than it'll take to finish this column. But the offensive attitudes reported observed in the mainstream population have been matched by three incidents in the last week or so.

Kenneth Noskiye, a self-proclaimed "journalist", managed to get a guest column published in the *Edmonton Journal* by some means or other. In the guise, and a limp guise it is, of humor, he manages to suggest that nobody who is not pure Indian is what he calls one of the "Real People."

Metis, non-status Indians, half-breeds and C-31ers, whom this odious man describes as "blond people, with blue eyes" who are "out to save 'their people,'" are included in the barrage. They don't measure up. They're not Indian enough.

The only saving grace is that Noskiye can't write well enough to convey his pernicious ideas to a significant audience.

A *Windspeaker* staffer was interviewing an individual for a story recently when he was asked how much Native blood he had. Taken' back for a moment, he finally answered the question, to which the reply came back: "That's enough."

Indeed. What's enough seems to be the question now, in many circles. Not to question why bloodlines have to enter into every discussion.

Is an opinion somehow more valid if it is held by a person who is 100 per cent Native than if it is held by a person who is only 75 per cent Native?

Does 25 per cent Native blood make someone more

qualified than, oh, I don't know, 20 per cent? How about if there are three First Nations involved instead of just one in a 75-per cent Native?

The question of how much is enough was put into sharp focus by the Kahnawake Mohawks' new school policy. Fifty per cent pure Mohawk blood, analyzed over eight generations, is required starting next year to get into the schools there. Any less, and the system there looks on the student as a cultural pollutant.

The perpetrators of this hideous policy, and their spokespeople, will dress this up in the guise of cultural survival, but intelligent analysts won't be fooled.

That's what was done for years by the boors — er, Boers — to justify Apartheid in South Africa. That's what was done in the American South. That's what was done in the Canadian North not too many years ago. There is potential for huge damage to the society which bases its policies on racism, just as there will be damage to those discriminated against under them.

How can any people, let alone those who govern part of a people who have been subject to this kind of abuse for centuries, begin to perpetrate it?

Not only do they fail to recognize in themselves the same fear and hatred which drove the leaders of Nazi Germany, the Soviet Union and other tyrannies, but they don't seem to understand history. Culture survives in the minds and hearts of the people, not in the blood.

Another lesson of history that they may have missed comes to mind. The people running the tyrannies aren't around any more, nor are the tyrannies. But their cultures live on.

Either the policy or the perpetrators of the Mohawk Apartheid will be in the garbage can of history sooner or later. Let's hope it's the policy and it's sooner.



Illustration by Dan Kew

## Europe threatening fur trade

### GUEST COLUMN

By Miriam McNab

European Union Regulation 3254/91 comes into effect for Canada on Jan. 1, 1996. Unless Canada bans leghold traps in all of

its provinces and territories for 13 different species of fur bearers, AND adopts internationally recognized "humane" trapping methods, the European market will be closed to most of our wild furs. As 90 per cent of our wild furs are exported, and 75 per cent of those end up in Europe, that will mean that our largest market will suddenly disappear. If we lose that market, the fur industry in Canada could very well die.

It seems our options are limited. We can either comply with the new rule or not. If not, we would need to find a market to replace Europe, and quickly. Some work has been done by the Wild Fur Council in developing markets for North American wild fur in Asia. But it will take another 10 years or so before we could rely on that market.

It would be easy for us to dig our heels in and say, "it is our

Aboriginal and Treaty right to trap for animals and to make a living from the land; that we are going to continue to do so; and that the government of Canada has an obligation under the Constitution to protect that right."

We do have that constitutional right within Canada. Indeed, some of our Aboriginal rights are recognized internationally, but that doesn't change the fact that next year the market for our furs may simply disappear. We have no right to force someone to buy a product they have decided they don't want.

The other option is to try hard to keep our European market. This means complying with the rule and replacing our leghold traps with those which would seem to be more humane.

Some efforts have been made in Europe to try to convince the European Parliament and its member states that our way of life is actually good for the environment. It is clear that the Aboriginal lobby has the most chance of gaining support in Europe. Aboriginal people must carry on their efforts to educate the non-Aboriginal European and North American populations about trapping and the environment.

Only those closest to the land can have the respect that trappers have for their environment.

For that reason and others, it is difficult to accept the fact that these Europeans, so removed from their own hunter/gatherer ancestors, can have an effect on our relationship to our environment. These latest restrictions on our lifestyle are just another wave of cultural imperialism directed at us by a new generation of self-righteous, ethnocentric people who think their ways are superior to others' ways, and especially to ours. The Europeans are still trying to "civilize the savages". Historically, when faced with forced change from outside powers, there wasn't much we could do but make do the best we could.

In 1821, when the Hudson's Bay Company took over their competitors and claimed a monopoly interest in our furs and our lands, and dictated prices, terms of trade, and conservation measures, we had no choice but to comply or give up trapping altogether. We adapted. And there was no government to help us then.

In 1995 we can do it again. This time, the Government of Canada is committed to help us. Through trapper training programs and a trap replacement program for some sectors of the Aboriginal trapper population, we will yet be able to comply with Europe's demands and continue to trap furs.

# Windspeaker

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# Your Opinion

## Excluded from the Circle

Dear Editor:

I am writing this article so that the people within my circle would understand that I did not quit but was asked to leave. More and more each day, while I was working, I found that some of the people of the Red Face were losing respect for Elders, the role of the Elder and all of the Elder teaching and traditions. When this happens, the Circle is then broken. Once the Circle is broken, all people are affected and there becomes a void. Confusion, negativity and anger enter this void because the

Circle is not whole.

An Elder works 24 hours a day. He or she provides a balance through guidance and spirituality. To be healthy, a person has to be well physically, mentally, spiritually and emotionally. Through the ceremonies and teachings of our Elders we find the strength and wisdom to change our lives for the better. The Circle teaches us harmony and balance with all of Creation that the Great Spirit has blessed us with.

I do not hold any resentments or negativity because I was asked to leave. I do, how-

ever, want the people within my Circle to understand that I did not abandon them. My prayers and thoughts are with you still. Things happen for a reason. Perhaps this happened so that lessons can be taught to different people through the broken Circle. People must regain their respect for Elders. Be strong, respect and follow your Elders for they hold the old traditions and teachings that make a strong Circle.

May the Great Spirit be with you at all times and bless your life with happiness and joy.

Alfred Bonaise

## Accurate summary, mistaken impression

Dear Editor:

We read with interest your coverage of the Sumas inquiry report in the article "Sumas wins land claim," April, 1995.

While the article provides a competent summary of the history of the claim, we would like to ensure that your readers are not left with a mistaken impression of the mandate and powers of the Indian Claims Commission.

The ICC is a royal commission mandated under the Inquiries Act to inquire into rejected specific claims and then report its findings, including conclusions and recommendations, to Canada and the First Nations.

The ICC is not a court of law. We cannot "rule" on land claims. Rather, as your article

stated, the ICC can only make recommendations. However, these recommendations are not binding. Consequently, it is left to the parties involved to act on them.

Although the ICC has recommended that the claim of the Sumas be accepted for negotiation, it is not yet a "win" situation. However, it is hoped that the findings and recommendations of the ICC will represent an important step towards the resolution of this long-standing claim.

Thank you for allowing us to clarify any potential misunderstandings.

Dan Bellegarde  
Jim Prentice  
Co-Chairs  
Indian Claims Commission  
Ottawa

## Save our salmon, etc.

Dear Editor:

Please give the Aboriginal community a message for me.

Please stop slaughtering our salmon in wholesale numbers. You don't have the right.

Stop killing our moose, deer and elk for sale while you pretend you hunt for food.

I have no more time for this, but I'm sure you get my drift.

Frank W. Cerney  
President  
Driver Resources Inc.  
Vancouver

## Letters looking for family

Dear Editor:

I am seeking contact with the French Canadian family who adopted baby Michael on Aug. 23, 1962, in the city of Winnipeg, Manitoba. Michael was born between July 6-10, 1962 at the Grace Hospital. Michael, your birth father

wishes contact. Please call (306) 543-0947 or contact Glenda at the Metis Family Support Program, (204) 638-8313.

G.E. Richard  
Metis Child & Family Support Worker  
Northwest Metis Council

Dear Editor:

I am writing to you in regard to finding my biological parents. In the hopes that you will assist me by printing the following information in your paper. I will also be assisted by Mrs. Delores Hoff; she is a Native counselor at the Edmonton Institution. All information should be forwarded to her because of the fact of my incarceration and not knowing which facility I will be spending my time in.

My name is David Lee Pfefferle. My biological name at birth is or was Lee David Cardinal. I was born in 1962 on May 15 at the Edmonton General Hospital. I was adopted

by Anthony and Olive Pfefferle at the age of 18 months through the Medicine Hat adoption agency in Medicine Hat. My biological mother is described as being between 4'11" and 5'2" tall with red hair, approximately 98 lbs. to 110 lbs. and Irish. My father was described as being 6'1" to 6'3" in height, dark hair and Metis.

If you have any information regarding the whereabouts of my biological parents, please call Mrs. Delores Hoff (Native Counselor) at the Edmonton Institution, Edmonton, Alberta. I thank you for your co-operation.

David Lee Pfefferle  
Edmonton

Dear Editor:

I am looking for my brother who was born June 7, 1966. He was born in the Misericordia Hospital in Edmonton. He was named

Keith Calliou. If you have any information in helping me find my brother it would much appreciated.

Rhonda Jess  
Edmonton, Alberta

## OTTER



By Karl Terry

MOHAWKS



Illustration by Dan Kew

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# Indian Country

## Community Events

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### NATIVE ELDERS SOUP & BANNOCK

Every Wednesday at noon  
Cottage E, 10107 - 134 Avenue, Edmonton, Alberta

### SOUP & BANNOCK

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

### HEALING CIRCLE

Every Monday  
#213, 12231 Fort Road, Edmonton, Alberta

### LADIES NATIVE CRAFT NIGHT

Every Tuesday #213, 12231 Fort Road, Edmonton, AB

### FIRST NATIONS ART SHOW & SALE

April 29 & 30, 1995. West Harvest Inn, Lloydminster, AB

### NATIONAL FIRST NATIONS CHILD & FAMILY SERVICES CONFERENCE

May 2-4, 1995. Calgary, Alberta

### BEN CALF ROBE SCHOOL 14TH ANNUAL

### POW WOW

May 6th, 1995. Edmonton, Alberta

### 6TH ANNUAL TRADITIONAL GRADUATION POW WOW

May 6, 1995. Bison East Gym, University of Manitoba  
Winnipeg, Manitoba

### FOUR WORLDS INTERNATIONAL CONFERENCE "HEALING OURSELVES & OUR COMMUNITIES"

May 7th - 13th, 1995. Cariboo College, Kamloops, BC  
MULTICULTURAL CONFERENCE ON CHILDREN & FAMILIES May 11 & 12, 1995.

### SWAN RIVER FIRST NATION YOUTH CENTRE FASHION SHOW

May 13, 1995. Kinuso, Alberta

### 7TH ANNUAL NATIVE AWARENESS WEEK

May 15th to 21st, 1995. Calgary, Alberta  
NATIONAL ABORIGINAL YOUTH CONFERENCE

### FIRST ANNUAL KWOWUTZUN INDIAN OPEN

May 20-21, 1995. Duncan, British Columbia

### SAULTEUX TREATY CELEBRATION & POW WOW

May 19, 20, & 21, 1995. Cochin, Saskatchewan

### 7TH NORTH AMERICAN HISTORY OF THE FUR TRADE CONFERENCE

May 24-28, 1995. St. Mary's University,  
Halifax, Nova Scotia

### 13TH ANNUAL MOON WHEN THE PONIES SHED TRADITIONAL WACIPI(POW WOW)

May 27, 28, & 29, 1995. Fort Hayes Educational Center  
Columbus, Ohio, USA

### 3RD INTERNATIONAL CONFERENCE ON DIABETES & INDIGENOUS PEOPLES

May 27-30, 1995. Winnipeg, Manitoba

### DREAMSPEAKERS 1995

May 31 - June 4, 1995. Edmonton, Alberta

### CALVIN LAROCQUE MEMORIAL FASTBALL TOURNAMENT

June 4 & 5, 1995. Louie Bull Diamond, Hobbema, AB

### FOURTH ANNUAL BITTER ROOT NATIVE DESERT CLASSIC GOLF TOURNAMENT

June 11 & 12, 1995. Fairview Golf Course, Oliver, BC

### VOICES FOR MOTHER EARTH GATHERING

June 15th - 18th, 1995. Tribal Lodge Astoria, Winnipeg, MN

## Elder Statesmen



Leah Pagett

Daphne Odjig was in Edmonton to sign copies of her biography, *A Paintbrush in My Hand*, in February 1993.

## Daphne Odjig's hand an extension of the soul

By © Terry Lusty  
Windspeaker Contributor

She is truly one of Canada's artistic darlings, a lady whose works have influenced numerous other artists — Native and non-Native alike. She is a strong woman, one who believed in herself and her abilities and managed to survive through times when artists really were a struggling breed. I am speaking of Daphne Odjig-Beavon.

More commonly known to the masses as Odjig, she has been featured in a number of books. Her art was used for the cover as well as interior of *Tales From the Smokehouse*. In 1990, she was one of the select individuals to grace Patricia Logie's *Chronicles of the Past*, a book which acknowledged and applauded the efforts of contributing personalities from the Native community. Just a couple of years ago, two close friends of hers from Toronto — Mary Southcott and Rosamond Vanderburgh — released a 176-page biography about Odjig entitled *A Paintbrush In My Hand*.

In 1982, she was the recipient of an Honorary Doctorate of Laws from Laurentian University in Sudbury, Ont., and in 1985, a Doctorate of Letters from the University of Toronto. Along came the Order of Canada in 1987 and she was installed as a member of the highly exclusive Royal Canadian Academy of Art two years later. Indeed, she's come a long way — a shining example and role model for other North American Aboriginal people.

Now at age 75, this Ojibway lady from Ontario's Wikwemikong Reserve on Manitoulin Island calls the interior of British Columbia home. There, she and her husband Chester approach their twilight years along the northern shore of beautiful Shuswap Lake. She is the daughter of Joyce, an English war-bride, and her father, Dominic, is of Odawa-Potawatomi ancestry.

Odjig departed from her reserve as a teenager, moving to Parry Sound, Ont., where she was besieged by discrimination which tormented her like a sore tooth, even when she moved on to Toronto in 1942. However it was there, in Toronto, that her spirit was ignited. She was totally captivated upon her first visit to a local art gallery. Suddenly, she was surrounded by the works of the grand masters, people like Carr, Krieghoff, Milne, Rembrandt and so on. That did it. She was hooked! Besides, both her father and her grandfather, Jason, were artists who worked in wood and stone. With that sort of influence around her, it is not unusual that she, too, became an artist. But not only an artist! She became a world-renowned artist who was later referred to as "remarkable" by none other than the famous Pablo Picasso.

Like any young woman, she met and married. She and her husband, Paul Somerville, moved across country to B.C., settling at Coquitlam, where they raised two sons. She lost him to an automobile accident in 1960. With her son beside

her, they farmed strawberries to get by. It was the 1960s, and Indian awareness and pride was on the upswing. Her sister-in-law, Rosemary Fisher, coaxed her into doing art that would illustrate her people. She got so caught up in the wave of Indianness that she reverted to her family name, Odjig. For close to 20 years she'd used the name Fisher because of the discrimination she encountered through the surname Odjig.

It was a new world, a new life and a new spirit. There was a flourish of excitement in the air, and Odjig responded as she too picked up the cloak of pride and the positive surge of 1960s Indian identity. The true Odjig, the artistic Odjig, began to unfold. Now the world was her stage, a stage which nurtured her and took her on a never-ending journey. With her second husband, Chester, she moved to Manitoba where she laboured intensively and lovingly at doing what she does best — art.

Her first public showing of 78 pieces was in 1967 at Port Arthur, Ont., now a part of Thunder Bay. From that day forward, there was no stopping her. Her ink drawings were doing so well that she moved to Winnipeg in 1971 and set up a craft shop. She and her husband produced a series of Nanabush story books for children that same year. Much of her subject material was people: children, Elders, dancers, drummers and singers, Mother Earth, etc.

In the mid-1970s she was commissioned by the El Al airline of Israel, and wound up producing the "Jerusalem series" of prints. A couple of years later, she executed a 27-foot-long mural, *The Indian In Transition*, for the National Arts Centre in Ottawa. Surely, the world was ready for this talent. Odjig set her mind; she would be recognized for the artist she was. Not as an Indian artist, but as an artist among artists. It was something she'd always wanted.

She herself once said: "Any art that endures must be much more than a statement of sex or nationality." She knew all along she had a talent that was credible and meritorious. But conditions had to be right for her (as for anyone else) to express herself and receive the acknowledgement she so rightly deserves.

Her own personal experiences in life "enter into everything that I do," she confessed. "It just comes out unconsciously" in her art pieces, from "my mind and heart," she added.

It seems that Odjig, and the company she kept, were destined for greatness. One of her bona fide claims to fame is the fact that she happens to be one of the original "Group of Seven" Indian artists, along with such notables as Norval Morrisseau, Jackson Beardy, Carl Ray, Benjamin Chee Chee, Allen Sapp and Alex Janvier.

Then again, Odjig is an artist and a lady in a class all her own. And, like her spirit, her art will be around for many, many years after her physical presence is called to Great Sky Country. Still, the world will admire her creations which are the conveyors of her soul, her spirit.



# Taylor turns unique perspective to new releases

The latest in the "I'm so fascinated by Indians I just have to make a film about them" movie opened on March 10. *Dance Me Outside*, directed by Bruce MacDonald, pieces together several W.P. Kinsella short stories (how Altmanesque) into quite a wonderfully shot and acted film detailing the life of a couple of down home rez boys and girls. Politics and accuracy aside, the film hits on many levels.

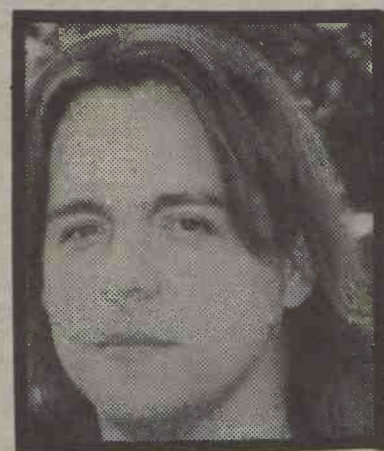
But more than anything, it's another example of Hollywood and its Canadian equivalent's increasing preoccupation with Natives and their ways of life. Even Disney is coming out with an elaborate cartoon version of *Pocahontas*. I hear her guardian spirit will be a large mouse.

Andy Warhol used to say everybody will be famous for 15 minutes. If you're Indian, you can count on a call from the coast babe, and bring your shades. You're not signing the contract until you get at least a good 90 minutes, with an option for a sequel. "Have your Indian agent call me."

And when they say they want their own Winnebago, they're talking about the tribe in Wisconsin.

With so many films about Native people having come out in the last few years, it's hard to keep track of which ones are good, and which ones should be shot with a burning arrow and left to die on an ant hill.

I, however, have some suggestions:



## DREW HAYDEN TAYLOR

*Dances With Wolves* — The granddaddy of them all. Kevin Costner's epic homage to the romantic Indian. A beautifully shot and conceived film but I have to admit it, I kept looking for someone in the film to say "I never met an Indian I didn't like". Since its premiere many winters ago, this film has taken on a sort of mythic quality to it, the way *Star Wars* did for sci-fi films. If that's true, I'm waiting for all the little Lt. John Dunbar and Wind In His Hair action figures.

*Powwow Highway* — An absolutely marvelous little film starring A. Martinez and Gary Farmer, executive produced by Beatle George Harrison. An old-fashioned road movie, sort of a heavily tanned comedic version of *Of Mice and Men*. Simply put, a story of redemption and pride, of Gary Farmer in a bad wig, and A. Martinez scowling better than anybody I know. Once you see this film, you'll have a whole new respect for your car.

*Black Robe* — Never saw it. Didn't want to see it. Read the book. Reason why I didn't want to see it. But thanks to this movie, our biggest secret is now

out. Yes, it's true. Indians do have sex. And the fact it was with religious missionaries was oddly prophetic of future events, like residential schools.

*Clearcut* — An awful movie starring the amazing Graham Greene.

I remember being asked to read the script for a funding agency and thinking to myself as I read it, "You've got to be kidding?" Graham Greene kidnaps white journalist and industrialist and proceeds to torture and do all sorts of despicable things that only a Native person can do.

And there's also the implication he might be a spirit. The Native community is full of spirits, you can't swing a dead beaver without hitting a spirit.

*Last of the Mohicans* — The great-looking story of great-looking white people and great-looking Indians in a great-looking forest. Directed by Michael Mann, the guy who gave you *Miami Vice*, it's a great-looking movie. I don't remember my history teacher telling me the French-Indian wars were this great-looking.

*Thunderheart* — It has every-

thing a good Hollywood story should have; drama, a love story, a car chase, a mysterious murder, intrigue, Graham Greene. Val Kilmer and his faithful Indian companion (boy, that sounds familiar) search for murders in "the fourth world", a Sioux Reservation. Loosely based on real incidents surrounding Leonard Peltier and events at the Pine Ridge Reservation, this film, however, had a fairly happy ending. If only art did imitate life.

*Shadow of the Wolf* — The resident Hollywood Indian, Lou Diamond Phillips, makes a stab at being Inuit this time, with his Inuit wife, Jennifer Tilly and his Inuit father, Tishiro Mifune (!?). One of the most expensive Canadian films made, it disappeared like the Arctic sun in wintertime. While made as a serious drama, a friend of mine who lived in the Arctic for two years actually found it to be a comedy.

*On Deadly Ground* — Steven Seagal's attempt at directing and making a statement. The statement is this man should not direct. Seagal plays the stereotypical avenging white angel come to save the poor people of Alaska from evil oil men. I particularly loved the scene where he is having his "vision" and he finds himself at a fork in a cave tunnel. One leads to a beautiful, naked young lady undulating across a fur bed, the other path leads to an old, wise-looking Elder just staring at him. Him being pure of spirit (having just

killed a dozen people) he chooses the old woman. I guess he wasn't a missionary.

*Geronimo* — This film should be thrown out of a plane without a parachute. A very dusty film that tries to boil down a dozen years into two hours and leaves you wondering, who cares? Made by the usually reliable Walter Hill, the cast boasts Wes Studi and Jason Patric as sympathetic adversaries in the deserts of the American Southwest. My favorite exchange: Wes Studi saying stoically "I am Geronimo. Who are you?" Jason Patric as a cavalry Lieutenant replying in a serious and intense whisper, "I'm a man. Just like you." Yep, that's what cavalry and Apaches used to say to each other all the time.

*Maverick* — While not exactly classified as a Native film, it does however feature the always present Graham Greene in standard Hollywood Aboriginal gear as a Native Mel Gibson, attitude-wise, anyways.

After seeing this film, I couldn't help but wonder what this character was doing out in the bush dodging bullets when he could be a great stand-up comic. "OK, this Cree, Sioux and Pawnee walked into a bar, the first one said: 'And by the way, did you know popcorn was invented by Native people? And the chocolate M&M's you eat and the Coke you drink are derived from another Native source, the Cocoa plant.' Going to the movies can be a positively Aboriginal experience.

CFWE FM 89.9 Native Perspective  
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# Entertainment

## Once Were Warriors a searing look at domestic violence

### REVIEW

By D. Maria Cheechoo  
Windspeaker Contributor

From New Zealand comes *Once Were Warriors*, winner of more than 12 international awards, including Best Film, Best Actress, Most Popular Film and the Ecumenical Award at the Montreal World Film Festival.

In New Zealand, this film has outgrossed every other, including *Jurassic Park* and *The Piano*. It's also been used as an educational tool by schools there, and the Auckland Police Force.

*Once Were Warriors* hits you like a mugging. In this tale of modern Native life in New Zealand, the martial prowess of the Maori people — which once terrified the British army — is now directed at their wives and children. This film, a brutal love story, takes a searing look at domestic violence in an urban Maori family. But this could be violence in any dysfunctional family, anywhere.

The story begins beside a busy freeway racing by the inner city plight and poverty of the Maori people. Beth Heke (Rena Owen) returns home with an armful of groceries to find her 13-year-old daughter Grace (Mamaengaroa Kerr-Bell) sitting in their back yard reciting to her younger siblings the traditional story of Tunifa.

Shortly after, Jake Heke (Temuera Morrison) proudly shows up with a "seafood" for his family. He proceeds to seduce his wife in their kitchen at which point we discover that his gift is merely to soften the blow of his being laid off. Jake's romantic advances are immediately thwarted by Beth's sudden anxieties. This fuels an emotional eruption between the two to which Jake calmly replies, "You think I'd said my prick had dropped off!"



Jake (Temuera Morrison) and Beth (Rena Owen) star in the New Zealand film *Once Were Warriors*.

Jake Heke's vast forearm, covered with a tribal tattoo, can break the back of any man in the all-macho bar where he hangs out, playing the perfect gentleman to any attractive women who catch his eye. But urban poverty and the surrounding white culture have coarsened the warrior ideal: Jake uses the same forearm to hurl his wife across the kitchen, slam her body against walls and doorways, and smash her face with his big fist each time she bounces off the wall, before dragging her off to bed.

In the morning, their children inspect the after-party wreckage: "Who got beat to piss this time?" asks one innocently.

By way of comfort the next day, Beth's best friend Mavis, who obviously succumbed to male domination a long time ago, offers her this advice: "Keep your mouth shut and your legs open."

It's easy to understand why Beth married Jake 18 years ago. He's handsome, muscular, and exudes sexual energy. Even

now, five kids later, he can seduce Beth with one look. A large part of Jake's problem is his jealousy of Beth's background. She was the pride of her tribe — a princess, whereas he came from a long line of slaves who've had no self-esteem for centuries. Beth points out to him that he's now become a slave to his fists, the alcohol and ultimately himself.

But Beth's a survivor. It will take more than 18 years of beatings to conquer her spirit, and besides she's still deeply in love with Jake.

Director Lee Tamahori makes his directoral debut with *Once Were Warriors*. Tamahori, like all of his crew and cast and many New Zealanders, is of mixed blood. His father was Maori, his mother European. He does not talk about his film as a tale of an oppressed minority turning its violence on itself.

"Oh, I hate that political correctness stuff," he says impatiently. "It's nonsense

about Aboriginal cultures being superior. And it's especially ridiculous in New Zealand, where everybody — and I mean everybody — is of mixed blood."

The movie, like New Zealand itself, is ambiguous on the racial question. Yes, everybody there may be a little bit Maori, but the Heke family is very much Maori, and Beth, who speaks her Native tongue, dreams of returning to their ancestral landscapes to escape whatever poisonous distillate is ruining their lives.

Tamahori states that: "I really did not mean for the movie to suggest that a dysfunctional family can fix its problems by going back to its roots, I'm just saying that's it's a beginning, that you have to get something to hang onto."

There are some hopeful sequences where the kids rediscover their culture, whether by joining a street gang that reproduces Maori traditions (i.e. extensive tattooing), or by ending up in a reform school where tribal pride is taught. There Boogie (Taungaroa Emile) learns from his Maori teacher that his mind is his most formidable weapon, not his fists. Nig, (Julian Arahanga), a gang member, asks his younger brother Boogie if he'd like a tattoo, to which he replies, "No, I wear mine on the inside."

Many movie goers have been shaken up by the film, but that's not necessarily a bad thing. Teenagers in New Zealand have gone to see it over and over again, because they finally have a picture which represents them, says Rena Owen.

"Boogie is a very positive role model for teens, and they're very attracted to Nig, the bars, the fashion, the style, the sounds — teenagers just go mad over it."

"Now in our country domestic violence is a crime. Guys get arrested for domestic violence, simple as that, whereas in the past they never did. Last year we had 56 murders resulting from domestic violence, that's one person per week, whether it's a woman or a child."

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# Entertainment

## Entertainers dazzle achievement award winners

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New Zealand itself, is a special question. Yes, even a little bit Maori, but very much Maori, and her Native tongue, to their ancestral land- whatever poisonous dis- r lives.

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Fara Palmer (above) and Sylvie Bernard (top right) sing *Stay in School* at the presentation of the National Aboriginal Achievement Awards at the Queen Elizabeth Theatre in Vancouver March 31. Shania Twain (top left) belts out *Any Man of Mine*. During the reception, John Kim Bell, (left to right, bottom left), Haida carver Robert Davidson and Al Flood share a joke while architect Douglas Cardinal (bottom right) takes autograph requests.



Photos by H. Ruckemann

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# Looking For Home

By Marjorie Beaucage

## Chapter 10

*Looking For Home is a serial novel, with each chapter written by a different Aboriginal writer. It runs exclusively in Windspeaker.*



It was a full moon. Fluffy's green eyes glowed in the dark. The moonbeam spotlighted Billy curled in the moss dreaming of home.

Fluffy knew that dream since she had placed it there. It wasn't much longer now. The time had come. Otter Lake was only about an hour away.

Fluffy knew that she too would soon be home. For now she was relieved to have gotten out of Toronto! Fluffy laid her body alongside Billy's and gazed at the moon. Her mind went back to that time twelve years ago, the night little Billy was born. . . .

Shoomingwa Wapinakis was the community midwife. Her name meant "Joyful Face" and you could see why when she held new life in her hands all the time. As time went on she had become known only as Grandma Joe.

A full-blown blizzard raged the night Rachel was in labor with Billy. Grandma Joe had sensed it was time and had grown wings as a Night Traveller to reach her. Louis had gone to town and Rachel was alone in the cabin. When the mustard-colored cat with wings landed on her bed, Rachel thought she was hallucinating. She screamed and passed out as Billy shot out into the world. Night Traveller licked Billy clean and lay next to him to keep him warm. Billy's first sound was her purring. She had stayed with them until Louis had returned at sunrise with Rachel's sisters. She remembered having to wait until night fell before she could grow wings again and go back.

Fluffy's body carried the marks of all her changes. She had shapeshifted in and out of so many lives and places, she was losing track. Grandma Joe was a form she had particularly liked.

Billy had grown up happily on the rez until Rachel was killed in a car accident. Louis blamed himself and hadn't forgiven himself. He couldn't face Rachel's family so he had gone to the city.

The city takes the land out of you, the old people used to say. Look at what it had done to Fluffy after only three years!

The moon rolled over behind the clouds. The cloud banks reminded her of the

mountains that had been Fluffy's last home before she had been hurtled into the belly of the beast — Toronto! As a mountain lioness she had found her true power.

While travelling in human form, she had gained knowledge of love and suffering and the joys of passion. She had also seen the cruelty of faceless institutions and the legacy of hatred and loss. Her lifetime as the village midwife had increased her respect for the sacredness of life and she had marvelled at the survival spirit of the People. She had returned to the world of the ancestors many times when her heart had become heavy. And each time they had sent her back with a new lesson to learn and pass on.

She remembered that first Winter she had grown wings. Oh, the freedom she had known flying across the mountains on the wind currents after Billy had been born. Winter was the Night Travelling time. Since then, the mountains had been her home. She had to take her cubs high into the mountains, past the snowline, because the Tree-eaters had destroyed her dens and were chewing their way across all the forests. Up in the mountains, she had taught the young ones to protect the watersheds so that the People would not die.

Often at the crack of dawn she would see the spirits coming over the mountains on their way Home. They too lived in these mountains. They gave her their stories and songs and she grew stronger and stronger.

One morning as she waited to greet the Qnes passing through the First Light, she had recognized Rachel calling out Billy's name. She knew she had been asked to be Billy's Protector. It was Summer, the wingless season. Not a good time for such a journey down the mountains and across the plains. Things could happen. . . but she had left in search of Billy.

Her body felt long and awkward without wings. She had made herself as small as she could and changed her coloring so she could "pass" in the world of cats without drawing too much attention to herself. But her growl was still too

heavy and her spine didn't arch like the other cats. She decided she would sleep during the day and travel at night.

Re-entering the land of humans was a bit of a culture shock. She wasn't getting any younger and the world seemed to be spinning around her. It was almost 10 years since she had flown to the mountains. Everywhere she turned, humans seemed to be plugged in. Cellular phones, computer terminals, video games, headphones with heavy beats tumbling out of them, even electronic Bingo boards. No more face-to-face talking and listening to the pauses. There were no silences. The noise was deafening.

She had been hitching rides with truckers through the nights and sleeping in their rigs as they barreled down the prairie highways, making good time. It was Labor Day weekend when she arrived near Otter Lake, most of the village

was at the Monster Bingo. She waited outside the hall and heard Rachel's sisters talking about Louis and the Kid taking off to the city before school started. She had to keep moving but she checked out all her favorite places before leaving.

Somehow she made it to Toronto and ended up in an alley in Chinatown where some dogs chased her for days. With so much anti-matter in the air, she could not use her inner senses. Her spirit was tiring and her mountain power seemed to be gone from her. She didn't like city garbage food and there was no place to hunt. She remembered crawling under a dumpster to get out of the rain, where she had fallen asleep. In the end, it was Billy who found her and took her to his house. Louis hadn't been happy. He was working too hard and drinking too much. Billy was missing his mother and friends back home. Things didn't feel right. She could still hear Louis

saying she looked more like a rat than a cat and Billy pleading her case that she would get Fluffy if they kept her dry. That's how she had got stuck with this ridiculous name in the first place.

During those three years in Toronto, Fluffy kept trying to talk some sense into Louis while he slept and never let Billy forget home. She learned Toronto cat ways but knew she would never belong there. Just last week, she had noticed that Billy's moods were getting darker and he was getting restless. He needed more space and so did she. So when he packed her in the knapsack and headed out of town, Fluffy could hardly contain herself.

Now here they were, just an hour away from home.

*(Marjorie Beaucage, a Manitoba Metis filmmaker living in Saskatoon, is currently the Runner for the Aboriginal Film Video Art Alliance at the Banff Centre.)*

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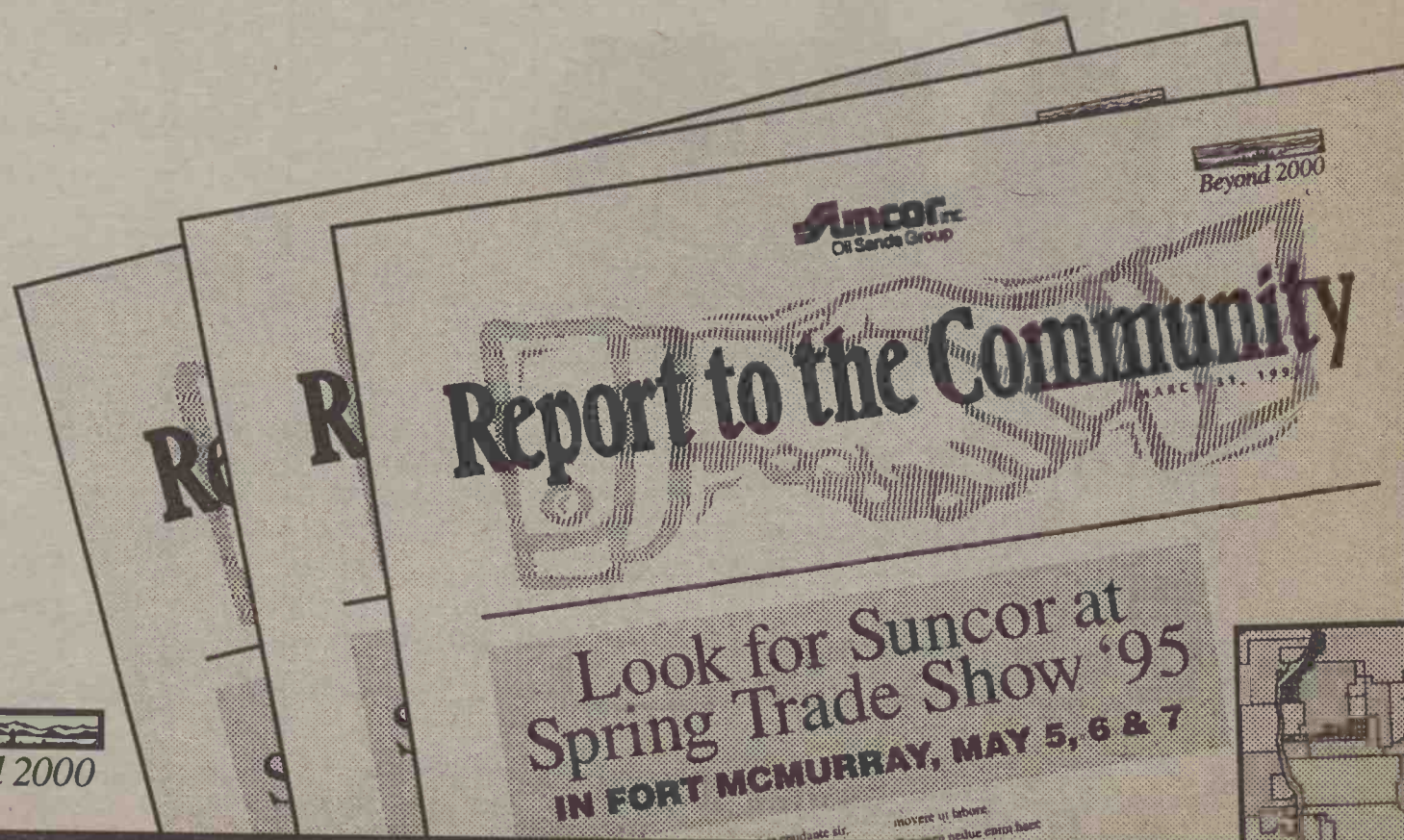
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## Green

By Greg Coleman  
Windspeaker Con

NUUK, Greenland

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Incredibly, it's coming true in G

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That percent



# Wind speaker

## WINDSPEAKER SPECIAL SECTION

Education S1-S10

Southern Alberta S11-S16



The graduating class of 1980 posed for a traditional graduation photograph in front of Ilinniarfissuaq, the former Greenland College of Education newly dubbed with its Greenlandic name.

## Greenland's cultural institution celebrates 150 years

By Greg Coleman  
Windspeaker Contributor

NUUK, Greenland

This June, Rosine Augustussen will live what is only a dream to many Indigenous people around the world. She will graduate from college and return to her home town to teach her neighbors' children in their Native language.

Incredibly, it's a dream that's been coming true in Greenland for 150 years.

When Augustussen leaves the city of Nuuk and returns to the town of Kangaamiut on the eastern shores of Greenland, she will be one of hundreds of Native Greenlanders who since 1845 have been able to teach in Greenlandic because of a place called Ilinniarfissuaq — "The Big School."

"It has always been the school's purpose to train Native people to teach in the Greenlandic language," says Birgitta Wallstedt, the head of the school's teacher-training program. For much of its long history the school's purpose was complicated by a chicken-and-egg kind of dilemma.

"The problem has been that it's been difficult to get teachers to the teacher-training college who speak Greenlandic because first they need to have a higher education to be trained as teachers," Wallstedt says, pointing out that higher education was primarily available in Danish. "But we're getting better every year and now 65 per cent of our teachers in Greenland are Greenlandic-speaking."

That percentage should edge still

*"I believe that among Canadian Inuit teacher-training programs there is a concern to get Elders and traditional culture openly represented in the program, while we here in Greenland are centred more on today's life and tomorrow's needs."*

— Birgitta Wallstedt, head of Ilinniarfissuaq's teacher-training program.

higher as Wallstedt and her staff of 16 teachers, five of them school alumni, graduate another 30 or so teachers this spring.

Wallstedt says that, until about 30 years ago, Ilinniarfissuaq was the only high-level school in Greenland, and so "all the people who are now over 40 or 50 — nearly everyone who has an education — have gone to this school."

So, in addition to playing a key role in the preservation of the Greenlandic language, "it has played an immense role in the culture of the country, because people came from all over Greenland and met here and lived here together for three or four or five years and got to know each other."

She says that, especially before the relatively recent introduction of advanced-communications technologies, the school was key to forming and nurturing a Greenlandic identity: "The music, the arts and so on. But today you have many other opportunities and many other educations are available to young people, so it doesn't have the same status in culture as it used to."

On the other hand, its important historical position is indicated by the fact that the Greenlandic post office authority is issuing a commemorative stamp for its 150th anniversary.

It remains the only teacher-training college serving Greenland's 70,000 people, however, and the loss of its status as the huge island's only advanced

school doesn't sadden Wallstedt.

"It's quite a burden to be the only cultural institution," she laughs.

In addition to the four-year program for Greenlandic-speaking teachers offered at the school in Nuuk, Ilinniarfissuaq has recently begun offering field-based training in Greenland's more remote communities.

It was in this area that the much younger teacher-training program serving Canada's Eastern Arctic communities was able to lend some experience.

Neil McDermott is principal of the Nunavut Teacher Education Program, the program responsible for ensuring that Inuktitut-speaking teachers will be available when Nunavut becomes Canada's third and only Aboriginal-dominated territory in 1999. McDermott visited Nuuk in 1989 to brief Ilinniarfissuaq's staff on the Eastern Arctic approach to field-based training.

But, while several teachers have been exchanged over the years and the two cultures share similarities and many of the same goals, McDermott says the two peoples face somewhat different challenges.

"Greenlandic is the working language there," McDermott points out. "While here in Iqaluit, for instance, though more than 60 per cent of the population is Inuit, the working language is still English."

That difference reflects in part the

fact that the Inuit of Canada's Eastern Arctic converse in a diverse set of dialects, while Greenlandic is relatively homogeneous. It reflects also that the two peoples are at different stages in their political evolution. Whereas Nunavut won't become a reality for another four years, Greenlanders won their autonomy from Denmark in the form of a home rule government in 1979.

Wallstedt acknowledges that because Greenlanders were subject to intense European influence on their culture up to two centuries before Canada's Inuit, the preservation of traditional cultural elements outside of language is not as central a goal as it is for teachers of Inuit in Canada.

"I believe that among Canadian Inuit teacher-training programs there is a concern to get Elders and traditional culture openly represented in the program, while we here in Greenland are centred more on today's life and tomorrow's needs."

The original "big" school is no longer around, but Ilinniarfissuaq's students continue to use what has been the main building since 1907. So, when Greenlanders from every corner of the island return for the 150th-anniversary celebrations in Nuuk this September, young and old will share memories of the same halls and classrooms.

"There's going to be a lot of partying," says Wallstedt.

Rosine Augustussen, the teacher graduating this June, won't be there. Away from home for too many years, she will be in a classroom in Kangaamiut, doing what she says she's wanted to do "since a long, long, time ago" — teaching young Greenlanders in their own tongue.



# Metis educator believes leaders are servants first

By Arnim Joop  
Windspeaker Contributor

EDMONTON

Deep religious faith and an awareness of his Metis heritage have been guiding principles in his 29-year career as an educator, says the man in charge of 82 Catholic Schools in Edmonton.

"I had a very good childhood with a lot of love, a lot of care and a deep spiritual gift of belief in Christ and in religion," says Terry Fortin, Chief Superintendent of Edmonton Catholic Schools, who was raised as a single child of a Cree mother and a French-Canadian father.

"My parents were very religious, very much in a deep faith way where you could feel it because of the practicality of their faith, not because of their showiness."

Fortin was born in Edmonton, grew up in Dawson Creek, B.C., and finished high school in Cold Lake, Alta. In 1966, he graduated from the University of Alberta with a bachelor's degree in education.

"My first job was in the Calgary Public School District in which I taught mathematics and physical education at Victoria Junior High School," Fortin says.

After a short stint in Lacombe and one year at a public school in Edmonton, he taught nine years in the Calgary Catholic school system.

In the early 70s Fortin and his wife Pat spent two years overseas, teaching at a school for Allied forces employees at NATO headquarters in Holland.

"Our best souvenir from Holland was our daughter Valerie," he says. "The Dutch people have a real earthiness to the whole process of a child being born. You meet with the doctors well in advance. You go to the actual place where the birthing will occur. They actually had birthing rooms in 1972. Instead of going to a surgical stainless steel environment,



Arnim Joop

Terry Fortin is the new superintendent of Edmonton Catholic Schools.

you had a room that you actually gave birth in. Even the head nurse that was there was using an old wooden device to listen to the heartbeat. It was just a real earthiness to it all."

After returning to Alberta, Fortin earned a master's degree from the University of Calgary through evening classes, specializing in educational administration, but he says it never was his goal in life to become a school superintendent.

"I've always loved teaching," he says. "I spent 13 to 15 years of my career in teaching. I still to this day love teaching. I think what has got me into administration is the belief that I can make a difference for children, that I really can

serve the needs of children and also support the staff and provide the staff with good caring servant leadership. I really believe in servant leadership. The leader is servant first. That's a really important concept. You're not leader first, you're servant first. It's a Christian concept."

Fortin believes that faith has led him throughout his life.

"I've never been one of those people who ever set a goal to be a principal or ever set a goal to be a superintendent," he says. "I just do what I can today and do the best I can. I'm convinced from a faith standpoint that God is going to give you enough light for today. Don't worry about tomorrow. Just do your very best, serve

the people what you can today, be they students in a class or teachers in a school or parents. Just have patience. God is not finished with your creation, the creation of you as a gift for people."

In Lethbridge, where he served six years as principal of Catholic Central High School, Fortin met one of his mentors, Ralph Himsl, then superintendent of the city's Catholic schools.

"Ralph Himsl I think is one of the leading Catholic educators by far in Western Canada," Fortin says. "His basic theory is hope. He believes that the ethic of the teaching profession is hope. Everything should be measured against it. How does what you're doing bring hope in the life of the child? If you don't teach them good learning skills, you're not giving them hope in their life. If you're not teaching them faith, then they don't have hope in themselves or hope in their fellow men."

Himsl was the one who encouraged Fortin to accept a job as superintendent of a 10-school Catholic district in Prince Albert, Sask.

"I did not want to go, because it's cold up there," Fortin says. "When I got to Prince Albert, I knew no one in all of Saskatchewan. I was in a new part of our country and really had to learn all over again."

The job in Prince Albert gave Fortin the opportunity to rediscover his Native roots, because more than 40 per cent of the district's students were Cree.

"Native students have always been special to me, but once I got to Prince Albert, for the first time I think I felt linked really solidly with my ancestral roots," he says.

"I began to read a lot about my Native ancestors. I began to meet with people and learn about my Native ancestors. I did not know an awful lot about the ancestral background of Native people, but I learned in Prince Albert."

Teaching Native students

and learning from them at the same time was an important experience for Fortin.

"Teaching and learning are part of a circle," he says. "Sometimes the student is the teacher and the teacher is the learner and vice versa. You can learn from anyone, anywhere. The key is to open one's senses to learning and questioning and asking questions and listening."

During the last two years of his stay in Prince Albert Fortin taught educational administration at the Saskatchewan Urban Native Teacher Education Program, a program for First Nations teachers. He brought in Native leaders from across the province to share their experiences with the young teachers.

"We brought these leaders in and had them teach our staff and teach our administrators about the Native dimension of faith and the spiritual dimension of faith and also the Native culture," he says.

"I believe that the First Nations people have a gift to give to the other people of Canada. The gift hasn't been accepted yet by the other people, but I think there is a gift. My experience has been that in the Native culture we have many people who have the gift of this deep faith and spiritual expression, and they really radiate that. Many of these rituals of expression of faith, like the sweat lodge or the pipe ceremony, are really the type that have a place for everyone. I don't think they're just for Native people. They can enrich the faith life of everyone."

Fortin, who returned to Edmonton last August to lead the city's Catholic School District, says the Native idea of the circle has played an important role in his life.

"I spend a lot of time in my job building community," he says. "To me the community is reflected in the circle. I have to listen to the community. I have to be a very, very good listener. I just really believe that a leader must listen."

# Red

By Ron Devitt  
Windspeaker Contributor

LETHBRIDGE

Marie Smallface considers herself a

Smallface Marie presented the Achievement Award on March 31, made into life with all the efforts. Smallface Marie of 14 award recipients three who receive their work in education.

She may live in a residential neighborhood level home in W and be in her fourth year of Red Cross College but she still has rights of Aboriginal individuals around.

It's a battle she's fought of her life. She was when she became a Blood Reserve tribal member of the nation of Alberta.

Life really Smallface Marie she attended the Alberta from 1960 achieving her BA in sociology and

She's proud first person from serve to attend the tributed at the time continually reminding a Native. She does self as someone who for others to follow.

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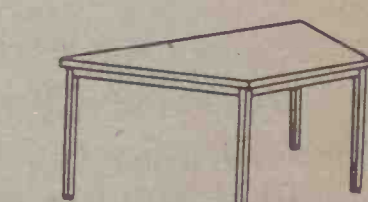
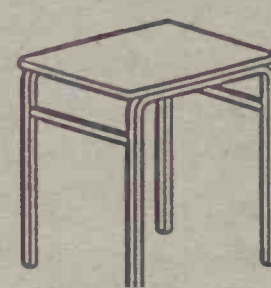
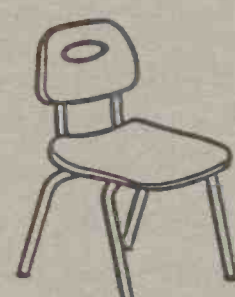
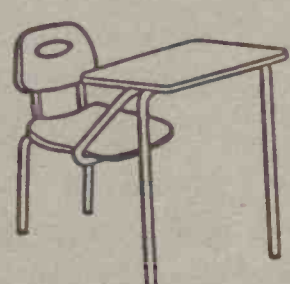
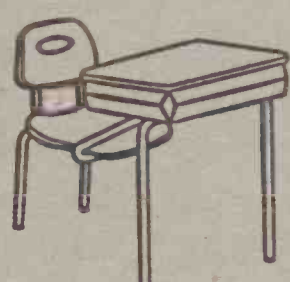
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# Red Crow College leader wins national award

By Ron Devitt  
Windspeaker Contributor

## LETHBRIDGE

Marie Smallface Marule still considers herself a radical.

Smallface Marule, who was presented the Aboriginal Achievement Award in Education on March 31, may look settled into life with all the creature comforts. Smallface Marule was one of 14 award recipients and one of three who received an award for their work in education.

She may live in a quiet residential neighborhood in a split-level home in West Lethbridge and be in her fourth year as president of Red Crow Community College but she still fights for the rights of Aboriginal groups and individuals around the world.

It's a battle she's fought most of her life. She was 18 years old when she became involved in Blood Reserve tribal politics and a member of the Indian Association of Alberta.

Life really changed for Smallface Marule, now 50, when she attended the University of Alberta from 1962 to 1966 while achieving her bachelor's degree in sociology and anthropology.

She's proud to have been the first person from the Blood Reserve to attend that institution but bristled at the time when others continually reminded her of her accomplishment because she was a Native. She doesn't look at herself as someone who blazed a trail for others to follow.



Ron Devitt

Marie Smallface Marule, President of Red Crow College, won an Aboriginal Achievement Award for education.

"I've been made to feel that way but I've never been conscious of it," Smallface Marule said last week between Aboriginal education seminars in Calgary and Duluth, Minn. "I appreciate the sentiment but not the prejudice behind it. To put it in the context of my race was irritating."

Other people's perceptions of her led her to a long road as an advocate for Aboriginal human rights, a road that would eventually lead to Africa.

"I felt out of place at first and self-conscious about attitudes but I learned very quickly that they

didn't understand. They treated me like a foreign student or they didn't pay any attention at all," she said of her university experience. "That's why I had an affinity for African people."

A year as vice-president of Club International led to a better understanding of the plight of Aboriginal people around the globe.

"I was very close friends with some African students and that helped me make my decision to go to Africa," she said.

They helped each other in a world that was foreign to both.

For Smallface Marule the University of Alberta could have been in Africa.

She spent four years in Zambia in the late 60s during a time of change and independence for Aboriginals from British colonization.

"They already had political independence but it was an exciting time to be there," she said.

She became involved in community development and adult literacy while in Zambia. "I felt very much a part of the nation-building that was taking place."

This is the same fate she had hoped for the Aboriginal people in Canada: A chance to remove colonial chains and shake free of government imposed controls she feels have hindered the growth of her people and the erosion of their heritage and culture.

"At that time I was very naive," she admits. "It's extremely difficult for a fledgling nation state to combat the external economic and financial interests which manipulate the internal economical and financial situations."

She said while in Zambia she saw how international economic powers provided aid but not without a sometimes hefty price. Labor laws, fiscal policies and technology uses had to change to conform with the wishes of the countries providing aid.

"It applies to people in Canada," she said. "You have the same situation with the provincial and federal government with what you can and can't do under which program and services."

While in Zambia she met a South African in exile, a man who would later become her husband. He was a member of the African National Congress of South Africa. They had two daughters together and Smallface Marule has raised her grand-niece as her own daughter, as well.

In her three decades of fighting different levels of government to see greater Aboriginal control, Smallface Marule said she has seen little change.

"I think in actual fact the control is greater — nothing has changed," she said.

"I worked for 10 years in an attempt to get the United Nations to recognize Indigenous people around the world as nations of people who require protection of group rights," she said.

She helped create and is still chief administrator of the World Council of Indigenous People, which has brought international attention to Indigenous peoples.

"I've worked all my life against the genocide of North American Natives and the destruction of our culture and unique heritage," she said.

At Red Crow College, in its ninth year, students must take Blackfoot studies and Blackfoot language as an example of maintaining the identity of Native people as a distinctive one. She is helping the college cultivate the educational needs of the students and the community as a whole and planting the seeds of change.

"I'm quite positive right now the situation is optimum for radical change," she said.

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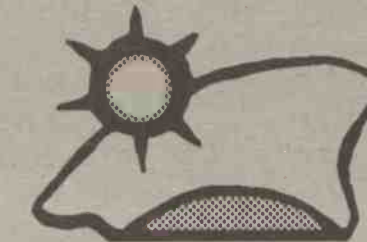
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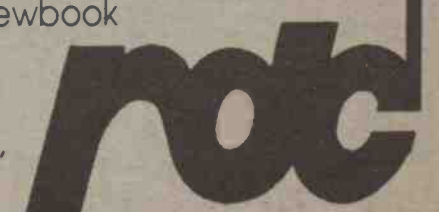
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Sean Francis Martin

Sandy Mair turned her desire to care for people into a nursing career.

## Access program eases entry into nursing

Yvonne Turgeon  
U of S On Campus News

SASKATOON

Sandy Mair was 14 years old when she dropped out of school and ran away from home. She spent the next three years living on the street. Few street kids ever escape, but Mair's life turned around after the birth of her son, Calvin.

Her son suffered from asthma, so Mair made frequent trips with him to the hospital. It occurred to her on one of those visits that she would make a good nurse. Mair liked to help people, and that kept her so busy that she often went without sleep.

Mair made a big decision and went back to school to complete her requirements for grade 12. On a high school field trip to the University of Saskatchewan, she was introduced to the National Native Access Program to Nursing.

The program helps open health-care careers to Aboriginal people in hopes of improving the health services offered to them.

Students enrolled in the program, whether Indian, Metis or Inuit, have overcome many barriers, says Clare McNab, coordinator of the program.

"An attitude exists that Indian people cannot do science and math," she says. "Many students are counseled in high school to take other routes."

With the lack of encouragement to study the sciences, Aboriginal students are at a disadvantage when entering the health-care field. According to McNab, this is but one of many barriers.

"When an Aboriginal student chooses a career path, there are very few role models for him or her. Very few Aboriginal people are studying in professional colleges. Nursing is not a career that they see themselves as able to do, even though the traditional role for women in Native culture is care-giving."

Like Mair, many students also face a lack of family support.

"They are often combating all kinds of problems, including dysfunctional families," says McNab. "The majority are single parents with the additional stress of undertaking an intensive university degree while mothering."

The nine-week pre-nursing program, which runs each May and June, introduces Aboriginal students from across Canada to the rigorous science-based curriculum of nursing school.

"Students have the opportunity to see if they can handle the work load — to find out if it's what they really want to do," says McNab. At the end of the course, each student is evaluated and their recommendation, if granted, is forwarded to the degree-granting nursing school to which they have applied.

The course is held in early spring so students have the summer months to complete any required upgrading prior to nursing classes in the fall. Each course includes classes in areas such as biology, chemistry, physiology, anatomy, psychology, sociology, clinical practice and nursing theory. Native culture and traditional health beliefs and practices are also examined.

To date, more than 90 students have completed the access program, 75 per cent of whom have been recommended to nursing colleges. Forty-eight students have graduated. Class size has increased from six or seven students in the first years of the program to 25 in 1993.

Despite the number of successful graduates, high attrition is still a problem, says McNab. The program must offer continuing counseling and support until the student graduates.

Initial plans for the program were laid in 1976 by the dean of nursing. Financial support was arranged in 1984-85 when Health and Welfare Canada set health careers for Natives as a funding priority. The program continues to receive yearly federal funding.

Mair successfully completed the program and graduated from the College of Nursing this spring. Today, she's a nurse with the Saskatoon Health Unit.

Programs in support of Aboriginal students also exist in the colleges of Agriculture, Arts & Science, Dentistry, Education, Law and Medicine, and in the division of Extension. At Spring convocation, University of Saskatchewan President George Ivany announced a panel to address institutional issues with respect to the education of Aboriginal students.

### NATIVE EMPLOYMENT SERVICES ASSOCIATION ALBERTA (NESA)

Native Employment Services Association-Alberta (NESA) is a province-wide agency committed to the increased employment of our Native people. Their strategy is two-fold; they aid the potential employee by providing career and educational counselling, employment services and referrals; they aid the potential employer by providing personnel inventories, employment consultation and employment referrals.



#### NESA'S employment and career counselling unit will assist in:

- reducing the high rate of Native unemployment;
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- promoting the goal of self-sufficiency; and
- identifying employment opportunities.

#### NESA'S five regional offices are located at:

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(403) 482-0866

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(403) 245-4374

##### GRAND CENTRE OFFICE:

Box 1168, 5015-55 Street  
Grand Centre, Alta T0A 1T0  
(403) 594-5844

##### GRANDE PRAIRIE OFFICE:

Box 23137, #2, 10105-97 Avenue  
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NESA seeks to bring increased awareness of Native Employment issues to both its clients and to their potential employers.

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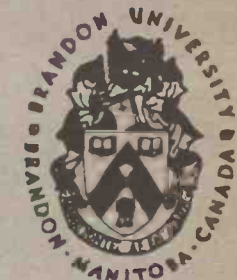
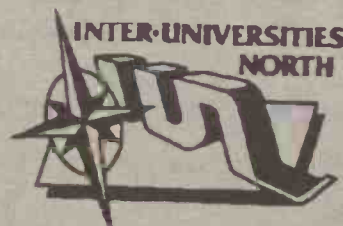
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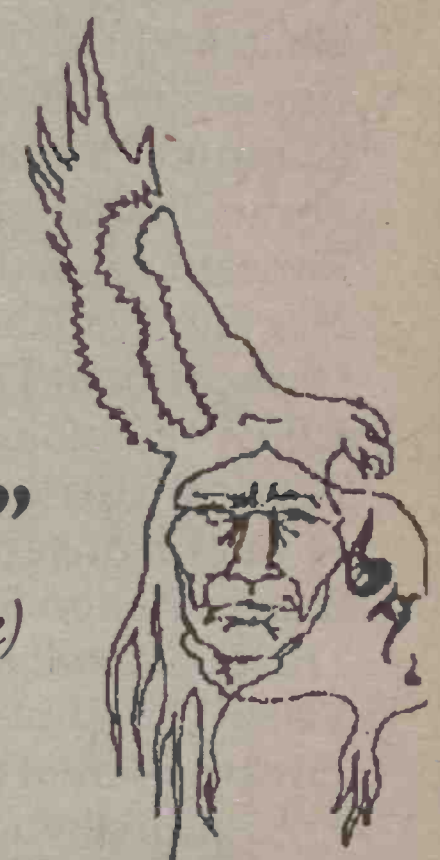
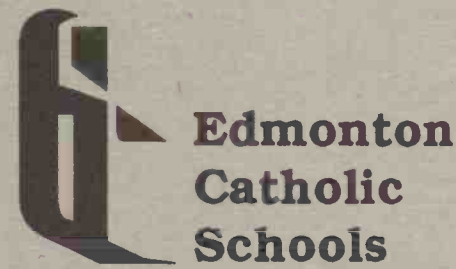
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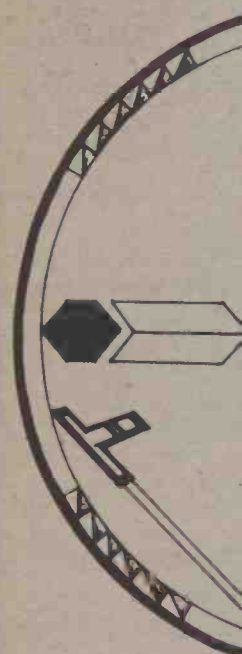
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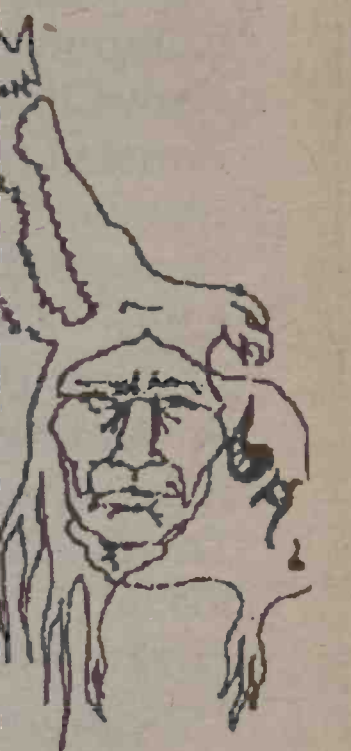
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# The University of Saskatchewan: a leader in Aboriginal programs

# FIRST & BEST

Since 1973, when a number of students enrolled in our then-new Indian Teacher Education Program (ITEP) and in the Native Law Centre—the first law prep centre in the country—the University of Saskatchewan has been working to provide high quality post-secondary education for Aboriginal students.

There now are 355 Aboriginal lawyers in the country, including 14 judges. More than 75% of these lawyers and judges are Native Law Centre alumni. And we have graduated more than 1,000 Aboriginal teachers through ITEP and through NORTEP and SUNTEP, two other teacher-training programs.

But more than that, the U of S now offers 22 Aboriginal programs through the Colleges of Agriculture, Arts and Science, Commerce, Education, Medicine, Law, Nursing and Pharmacy and Nutrition; the Division of Extension; the Aboriginal Student Centre and other support groups on campus.

Our commitment is to continue working with First Nations leaders to build a better future for everyone.

## The College of Arts and Science: choice and diversity in programs

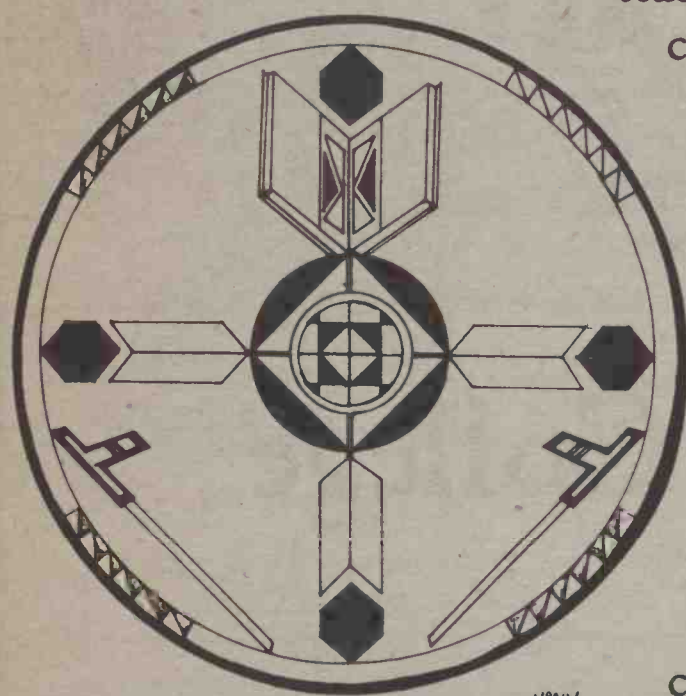
Arts and Science, the University's largest College, is made up of 22 separate Departments, offering more than 40 programs of study. The College offers three- and four-year B.A. and B.Sc. degrees, as well as four-year degrees in Music and Fine Arts. A Bachelors degree is becoming the basic requirement

for most professional Colleges—Law, Medicine, Dentistry, Veterinary Medicine, Nursing, Physiotherapy, and Pharmacy and Nutrition. Engineering and Commerce also require Arts and Science courses as part of their degree requirements.

## The Department of Native Studies: the fastest growing program in Arts and Science, with a national reputation for excellence in teaching and research

Native Studies is a full Department in the College of Arts and Science. It offers an interdisciplinary program of study covering issues of importance to Aboriginal peoples. The faculty have high academic qualifications and have considerable experience in applied and community research.

Courses range from the criminal justice system and health issues to resource management, Indian and Metis history, and Aboriginal politics. In all courses, students are challenged to develop writing, research, and critical thinking skills.



Currently, more than 1,000 students are enrolled in Native Studies courses at the U of S. The Native Studies Student Association organizes events and activities to promote and support students majoring in Native Studies.

Over the years, Native Studies graduates have found employment with band administrations and tribal agencies, schools, heritage sites, and post-secondary educational institutions, while others have gone into Law, Education, or Graduate Studies.

*"Both as an individual and as an Aboriginal professor, I have experienced considerable knowledge, understanding and personal development over the past seven years on this campus. It is an exciting place to learn, share and grow."*

-Professor Winona Stevenson.



Patricia Monture-Okanee leads a seminar in Native Studies at the University of Saskatchewan.

*"It's wonderful to finally be in a University where my aspirations as an Aboriginal professor are supported and where I am among other Aboriginal professors and students."*

- Professor Monture-Okanee

## The Department of Sociology's Aboriginal Justice and Criminology Program (ABJAC)

This three-year degree program is for Aboriginal students concerned with issues of social justice and criminology. The program accepts up to 12 students each year.

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Students wishing to apply for admission to ABJAC may do so when applying for admission to Arts and Science. Many ABJAC graduates find employment in the criminal justice system, or go on to study Law, or pursue post-graduate degrees. ABJAC is recognized as a professional degree by the Saskatchewan Public Service Commission.

For more information on Aboriginal programs at the U of S, or to obtain an application for admission, write to Charlotte Ross, Co-ordinator, Academic Programs for Aboriginal Students, Dean's Office, College of Arts and Science, University of Saskatchewan, Saskatoon, SK, S7N 5A5 PH. 306-966-4754  
**APPLICATION DEADLINE: MAY 15, 1995**





## Satellite centres mean students can stay home

By Dina O'Meara  
Windspeaker Contributor

EDEN VALLEY, Alta.

Upgrading your education no longer means having to leave home for many Natives in southern Alberta.

Eden Valley, Morley and Stoney Nation members are among those taking advantage of satellite learning centres where adult students can stay in their community while increasing their educational level. The programs, run through Alberta Vocational College and the reserves, offer classes in reading and writing, English, math, and apprenticeship math and science for students 18 years and older.

The apprenticeship courses bring students up to the level necessary to complete the provincial apprenticeship board entrance exam, said Pat Methuen, administrator and teacher at the satellite learning centre.

"We have almost a 100-percent success rate for the examination. Anyone who passes our course is almost certain of passing the exam," he said proudly.

Thirty students have completed the course since the centre started offering it.

The AVC program in Eden Valley has been running for five years, previously funded through Canada Employment and now through the federal program Pathways.

"We're the only game in town. We do everything from basic literacy to general equivalence diplomas," said Methuen.

A GED gives a person an actual certificate equivalent to a general high school diploma. It is not the same as an academic diploma but the GED can be an important employment qualification.

"There are employers who

## Community education tailors learning experience

By Dina O'Meara  
Windspeaker Contributor

MORLEY, Alta.

Bringing in adult education programs to this southern Alberta community has lowered students' blood pressure as well as raised grade levels.

Presently 15 students are enrolled in the full-time study program, which has four starting dates a year. Many have been out of school for five to 10 years before coming back to upgrade, said David Aloma, head of the Morley learning centre. And their high school experiences were often "less than positive" due to racial discrimination or the stress of being away from home for those who were boarded out to city schools. The Morley program also tends to be more geared toward motivating students to increase their knowledge, rather than test them.

"Tests tend to be judgment. Here, they're more a tool for evaluation," he said.

The second motivator behind his program is to develop ownership of the materials studied. An invaluable help in this has been Ann Lefthand, a Stoney Nation member teacher's assistant. Lefthand helps develop appropriate cultural curriculum

say that if you read and write at a high enough level, they can train you on the job," said Methuen.

The independent study course can be completed in four months to a year, depending on each student's schedule and motivation, he said.

Every move to upgrade is a success for Methuen. If the centre can help a student develop some goals and clarify where he or she wants to go, that is a positive step in itself.

"I think it's hard to judge success on the basis of going to the city and getting a job there. A lot of people don't want to, and they really don't want to focus on academic studies.

"I think a student doesn't have to do that to be successful. They can stay in the community and be productive and feel good about themselves," said Methuen.

Eden Valley also offers a computer-managed math program which is linked to Calgary's Alberta Vocational Centre. This allows students to learn at their own pace, reducing some of the pressure students might feel after being away from school for a few years. The course also helps students become more familiar with computer technology.

"A lot of the students are becoming computer literate, which is quite valuable for them," said Methuen.

The centre also offers employment skills training, such as how to write a resume, prepare for an interview and tips on keeping jobs.

A new addition to the program is the outdoor education option, where students learn outdoor skills from experienced members of the community.

For more information on the Eden Valley learning centre contact Pat Methuen at (403)297-4805.

and translates traditional stories into English for use in classroom studies.

"We have to try to generate the concept that education is for all cultures. We bring Stoney culture into the classrooms so that we don't just learn from books but from our own experiences and our own past," he said.

This holistic approach to teaching gets students involved in diverse projects such as one linking Native and non-Native cultures, or another in which students interviewed local Elders on oral history. Bringing learning close to home helps erode barriers formed by bad experiences in outside schools, while promoting reading, writing and presentation skills. All that combines to increase adult students' opportunities to better their lives, said Aloma.

"The future comes with education. I have a better chance, not just me but my family," he said.

One of the biggest challenges Aloma faces as an administrator is charting a course over the scholastic year. Teachers sketch course outlines, assigning blocks of material to be covered during specific times.

"On the reserve there's a very strong traditional base that when someone is hurting, everyone rallies around. And school becomes secondary," he said.



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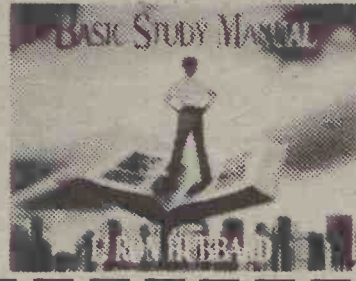
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## Native philosophy program underway

THUNDER BAY, Ont.

The Lakehead University Native Philosophy Project is a cross-cultural interdisciplinary research program committed to further understanding of the manner in which the world is viewed by the Aboriginal peoples of the Americas.

In 1990, with the introduction of Philosophy 2805 - Native Canadian World Views, Lakehead University became the first university in Canada to offer an undergraduate course in Native philosophy.

Lakehead philosophers,

along with colleagues in similar disciplines, have been engaged in research in this area continuously since 1982. This research constitutes the principal part of Lakehead University's interdisciplinary Native Philosophy Project.

A master's program in Native philosophy is currently being developed as part of the five-year plan of the School of Research and Graduate Studies. The project is based, in part, on the belief that the discipline of philosophy can teach everyone how to listen to the Aboriginal people of Canada, past and present.

On the one hand the discipline of philosophy can help the Aboriginal people of Canada to listen to themselves, to acquire a deeper understanding of who they are.

On the other hand, philosophy can help the non-Native to listen to the Aboriginal people of Canada. If philosophy can help a first year student get inside the mind of an ancient Greek philosopher like Socrates or Aristotle, and to understand their thoughts, surely it can help non-Native North Americans to better understand their Native neighbors.

## Native Awards Program

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NOVA Corporation will present educational awards in 1995 to qualifying Albertans of Native ancestry. Applicants must be enrolled in disciplines relevant to the natural gas services or petrochemicals industry (e.g.; engineering, computers, environmental technology, law, commerce, accounting, office administration).

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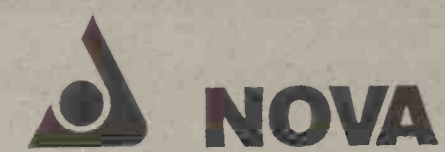
To be eligible for a UNIVERSITY AWARD of \$4,000, a student must be enrolled at one of the following:

University of Alberta, University of Calgary, University of Lethbridge.

Applications, accompanied by most recent transcripts, must be submitted by June 15, 1995.

Further information and application forms may be obtained by contacting the institutes listed above or:

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### Upcoming Seminars Dates and Locations

#### Edmonton, Alberta

Board Members	May 8-10, 1995
Administrator/Coordinators & Managers	May 8-10, 1995
Aboriginal Language Teachers	May 29-31, 1995
Post Secondary Counsellors	May 29-31, 1995

Location: Royal West Inn, 10010-178th Street, Edmonton, Alberta  
Ph: 1-800-661-4879

#### Regina, Saskatchewan

Board Members	May 11-13, 1995
Administrator/Coordinators & Managers	May 11-13, 1995
Aboriginal Language Teachers	June 1-3, 1995
Post Secondary Counsellors	June 1-3, 1995

Location: Ramada Inn, 1975 Broad Street, Regina, Saskatchewan  
Ph: 1-800-209-3555

#### Winnipeg, Manitoba

Board Members	May 18-20, 1995
Administrator/Coordinators & Managers	May 18-20, 1995
Aboriginal Language Teachers	June 12-14, 1995
Post Secondary Counsellors	June 12-14, 1995

Location: Crown Plaza, 350 St. Mary Avenue, Winnipeg, Manitoba  
Ph: (204) 942-0551

#### Toronto, Ontario

Board Members	May 25-27, 1995
Administrator/Coordinators & Managers	May 25-27, 1995
Aboriginal Language Teachers	June 15-17, 1995
Post Secondary Counsellors	June 15-17, 1995

Location: Days Inn, 30 Carlton Street, Toronto, Ontario  
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To register or for more information call: First Nations Education Services Inc.  
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We also provide services and training in the following areas: facilitate workshops and professional development days, curriculum development, feasibility studies, policy development, proposal writing, program development, assist in Living, hire professional and support staff, develop job descriptions, evaluations (staff and programs), mediation, negotiate budgets and agreements, seek out additional funding, organize retreats and plan conferences. All services and training provided on a contract basis.



# SIFC to co-launch Aboriginal MBA program

By Stephen LaRose  
Windspeaker Contributor

## SASKATOON

After two years of planning, the Saskatchewan Indian Federated College and the University of Saskatchewan's College of Commerce will next year launch a master of business administration degree program tailored to the Aboriginal community.

The two-year program is scheduled to begin in the fall of 1996 with 20 to 25 students, said Georges Sioui, dean of academics at SIFC.

Exposing students to Aboriginal cultures will be this pro-

gram's difference from other MBA programs, said Sioui. Unlike MBA programs taught at universities, this program will have a strong social and cultural component in its curriculum.

The difference "comes from exposure students will get from Native studies courses which will be part of the curriculum," he said.

"They will be taught Native values when doing business. For example, there's more of a long-term approach, as opposed to the short-term approach to business that is usually taken.

"There's also a strong dimension of collective benefit — whether the community can share in the benefits," he added.

A strong ecological component will also be part of the program. "This is to reflect the traditional respect for the earth, which is very common in Aboriginal cultures," he added.

As Aboriginal people play a larger economic role in Canadian society, the program will help students to prepare for that role, Sioui said.

"This program is sorely needed by Aboriginal peoples in particular, and by Canadians in general. They know this society will have to participate with First Nations people in business and political areas."

The program will have no problem attracting students, he said. "We know we've had

great interest from prospective students, and some applications already."

There will also be strong corporate interest, from financially sponsoring the program to hiring interns and graduates.

"For the first years, students will be picked up for jobs very readily." Most of the program's first graduates will get work in the public sector, in band or tribal councils, or will become entrepreneurs, he added.

The MBA program, announced last month, is the result of two years of planning. Most of the work was done and coordinated by Paul Dudgeon, who currently teaches undergraduate administration at

SIFC's Regina campus.

"Dr. Dudgeon deserves a lot of credit," said Sioui. "He's been an expert at lobbying and planning."

The program is currently seeking corporate sponsorship. The Bank of Montreal donated \$50,000 to help launch the program, and will assist in curriculum development and internships.

"Other banks are trying to work with us," he added. "It's easy enough to enlist support for the program — the University of Saskatchewan was and is very eager to work with us."

Classes will be shared between Saskatoon's SIFC campus and the College of Commerce.



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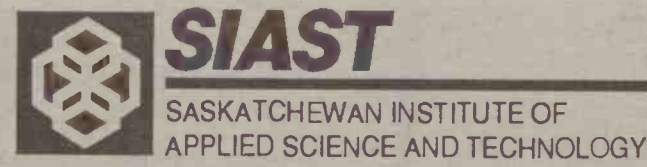
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# Aboriginal Law in the works

By Karen Levin  
Windspeaker Contributor

SASKATOON, Sask.

It won't be too long before First Nations students will have the opportunity to obtain Bachelor Degrees in Aboriginal Law.

The programs which are currently being developed will be offered in various universities across Canada. This will ensure that the programs can be delivered in the First Nations language of particular regions, and thus reflect the concepts, practices and processes inherent in specific First Nations legal traditions.

According to Sakej Henderson, research director at the Program for Legal Studies for Native People in Saskatoon, the central issue to consider in the development of these programs is that they should reflect Aboriginal consciousness and Aboriginal world views, which are expressed through Aboriginal languages. For this reason, the courses, particularly those which pertain to Aboriginal law, must be taught in region-specific First Nations languages.

"How are we going to liberate ourselves with the colonizer's language?" questions Henderson. "The language structures aren't the same as in Aboriginal languages. You start an Aboriginal language from the action or the feeling, and then you construct thoughts about that. Our thoughts are holistic, not fragmented. They don't have a subject and an object like Eurocentric languages. They're more surrounded around the verbs."

It is hoped that First Nations students who have an interest in law will first obtain an undergraduate degree based upon their own Aboriginal legal traditions before possibly choosing to obtain law degrees from Canadian Common Law Schools.

The latter would provide students with the curriculum necessary to practice law within the Canadian and international legal systems, whereas the first degree would provide them with the knowledge to conduct sentencing circles and other similar practices.

"I'm talking about the liberation of Aboriginal consciousness," says Henderson. "We have to learn how to heal ourselves

independent of their theories because their theories can't heal us. You can't do it in a dominant situation because they're in control."

For this reason as well, Henderson would like to see the development and teaching of First Nations legal traditions occur outside the Canadian Common Law school system. The two legal traditions are vastly different. Equally different are the many diverse, unique First Nations legal traditions.

"It doesn't do us any good to pretend that we're all unified when we don't speak the same language," concludes Henderson. "We need courses in Cree Law, Micmac Law, Saulteaux Law..."

He hopes the degree programs will be implemented in their totality in approximately 10 years. In the interim, the courses which will be used towards the degree will be introduced one by one, over the course of the 10 years.

Universities which are currently targeted to offer the degree are: University College of Cape Breton, Laurentian University, University of Saskatchewan and University of British Columbia.

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# Video-conferencing links Fairview College campuses

## New system will allow students in three communities to learn simultaneously

Virtual classmates. They take the same Fairview College course, from the same instructor, at exactly the same time each day. They've shared notes, jokes and anecdotes.

But they've never been in the same room or even had the opportunity to shake hands.

How is this possible? Through the modern miracle of video-conferencing. And even though the scenario outlined above never really happened, it will become a common occurrence at Fairview College campuses in the weeks and months ahead.

The college has recently installed a video-conferencing system, called PictureTel, that will allow an instructor or presenter to in-

teract with students in specific classrooms in Alberta in Fairview, Peace River and High Level. It consists of two 32-inch television monitors, two cameras and a sound system in each of the locations.

Now an instructor can have the attention of students in each of those locations at the same time. And the instructor can see and hear all of the students.

It's a user-friendly system that distance education coordinator, Bill DeWeert, believes instructors and students will actually enjoy.

"It adds another dimension to classroom work that is really quite exciting," he explained.

"Not only does it broaden and enrich our instructor and student network but it also gives them direct experience

in a technology that is rapidly becoming the standard."

Traditional classroom mechanisms and routines are easily integrated into the system. Program handouts can be sent by fax, as can completed assignments. Everyone can see the traditional chalkboard behind the instructor. Other visuals, such as graphs or photos, can simply be placed on the document camera and displayed on one of the large monitors.

Zoom in on a flip-chart. Zoom back out for a show of hands. All at the touch of a button. And a computer, with all of its capabilities, can be added to the mix with little fuss.

Students still take notes and raise a hand to ask a question but the new technology virtually eliminates the vast

distance between some students and the available program.

In fact, Fairview College's business administration diploma program is now offered in Peace River and High Level as a result. Students will no longer be required to travel to Fairview to access the second year of the program. And students in Fairview will have the benefit of the instructors in those other locations.

Academic upgrading courses no longer need to be duplicated in each location. Six to 12 students can attend the same lecture at the same time at each of three different campuses.

Local businesses will also be invited to rent the system after hours. Face-to-face meetings that in the past may have required hours of travel can

now be done 'virtually face-to-face' as easily as making a phone call.

The video-conferencing system, already in place at Lakeland College, Red Deer College and Kayas Cultural College, was to be unveiled at a three-way joint open house, called Campus Link '95, on April 20. The official ribbon-cutting was to take place in succession at Fairview, Peace River and High Level via video-conference. Demonstrations of the system's capability were scheduled to continue throughout the afternoon.

For more information on video-conferencing or Campus Link '95, contact Bill DeWeert in Fairview at 835-6622; Dave McLaughlin in Peace River at 624-4616; or Norman Champagne in High Level at 926-2573.

## Native Communications celebrates 20 years

EDMONTON

In 1995 the Native Communications Program at Grant MacEwan Community College will mark its 20th graduating class.

Education is about people — making a difference in the lives of individuals, their communities and ultimately in the world. The Native Communications Program has played a significant role in the lives of many Aboriginal people — in career and cultural education.

In 1968, The Alberta Native Communication Society produced Canada's first Aboriginal weekly newspaper, The Native People.

In 1974 that society introduced radio and TV programs for and about Aboriginal people.

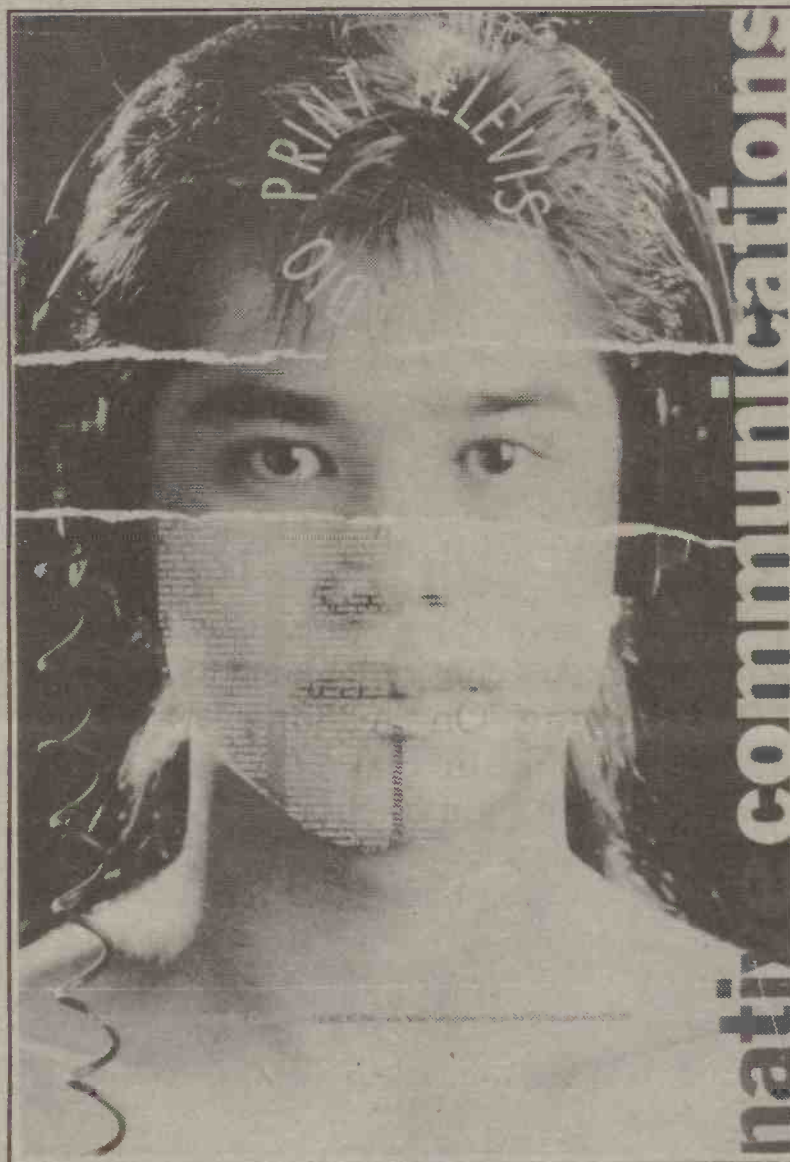
"At the time we all just learned on the job. We were in on the ground floor and there were great creative opportunities. . . you learned by your mistakes. But as the paper grew the need was identified for training in this

area," explains Jane Woodward, program chair.

The program was established and in 1978 moved to Grant MacEwan Community College. This eight-month program is not intended to be the only educational experience its students need, but is rather a stepping stone.

"This program opens up a whole world for many students and gives them the opportunity to move on to other education or training and helps to give them direction in their lives," says Woodward. "Each student must make a three-year commitment — one year in Native Communications and then at least two years in another college or university program."

The curriculum has been developed to educate the whole person. Courses in Native culture give many students their first glimpse at their own heritage and tradition. Canadian history and the Aboriginal role are explored as well as current issues affecting Native people.



## Native Communications

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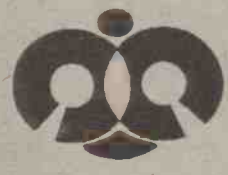
Native Communications is a good way to get back into an educational setting while learning about the media, aboriginal cultures and issues, all in a supportive learning atmosphere. Upgrading can also be provided.

For more information call 497-5646.



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Pauline Demy  
Windspeaker Co

STAND OFF, A

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# Recollections of life at a residential school

Pauline Dempsey  
Windspeaker Contributor

STAND OFF, Alta.

As I close my eyes and take myself back some 60 years to the time I was entered into St. Paul's Indian Residential School on the Blood Reserve in southern Alberta, I find it hard to imagine by today's standards that a residential school system ever existed. While I have very fond memories of the companionship of fellow students and our associations together, memories of sadness, loneliness, defiance, anger and confinement also come to mind.

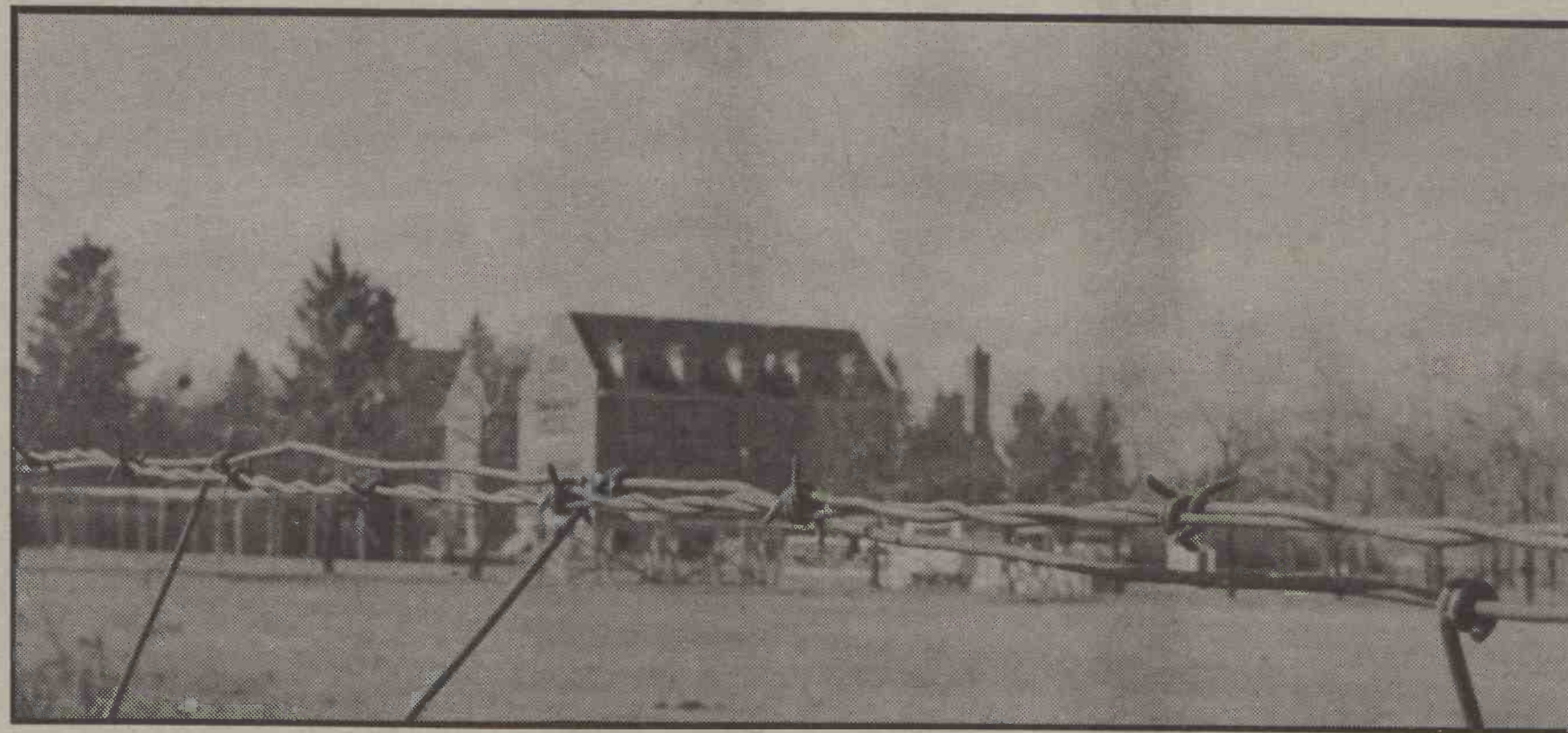
I have discussed with other students their feelings about the life and times of the residential school and we have agreed that that was life as it was. If it was not for the residential school, what other life would we have known? Our parents had gone through the same system and, to me, their culture had already been largely replaced by Christianity. It was natural, therefore, for our generation to follow the same course, as the rules set down by government and church were still the same.

That was a long time ago. St. Paul's school was an institution, much like a jail. It was a huge brick building which could house 200 students and an estimated 15 employees. It was a foreboding-looking place to say the least. The woodwork throughout the school was dark, the play room where we spent the majority of our time had cement walls and bars on the windows, and there were iron railings with cement stairs. The smell of disinfectant and school books permeated the air.

The school was always clean as the students were assigned various jobs of scrubbing floors, washing clothes, dusting, sweeping and other chores to clean the building. The bakery had the welcome aroma of baking bread which spread throughout the downstairs. It seemed to me that I was always hungry. Today I can understand that cooking for 200 people in huge vats must have been very difficult, perhaps explaining why foods such as porridge, stews and rice were never a gourmet's delight.

Our first meal of the day was oatmeal for breakfast. Very often it was cold, lumpy and pasty by the time it reached our palates, and was eaten with no sugar. We also got a slice of bread and a glass of milk. In the springtime the milk often tasted and smelled of stinkweed as the cows would eat a lot of this stuff and of course we had to drink it. Many of us gulped our food down with any liquid that was around. I probably would not have minded this food if I did not have it to compare with my mother's cooking. She was a very good cook and whenever we were home during the summer holidays in July and August, she served us hot porridge with sugar and with thick cream which had been separated by my dad.

Parents' experience different  
During my parents' tenure at old St. Paul's, which had been on the north end of the reserve, a teacher by the name of Miss



Wells, an American with a Welsh background, took some 20 girls and taught them how to become homemakers. These girls were taught cooking, gardening, how to keep a house clean and tidy, and how to serve and receive guests to their home. These women really had the best of both worlds because their knowledge of the Blackfoot tongue was still intact and, although they were raised as Christians, some of them still became active members of the religious societies of the Blood tribe. My mother was one of "Miss Wells' girls," so she was an excellent cook and homemaker.

At St. Paul's, when I was there, any food that was set before us was usually cooked in a vat, and even the stew — our main diet — was often watery and cold.

I have several remembrances of corn flakes which have been etched into my mind. When I was nine years old I was sent to the Indian hospital to have my tonsils out. I just loved it there because I adored Sister Healy and Sister Margaret who had taken care of me when I was much younger. When I was getting well I was served the first bowl of corn flakes I had ever eaten and I couldn't get enough of them. When I returned to school I used to think about this wonderful breakfast.

One day I was assigned to work in the staff dining room, serving food to the head matron, nurse, other matrons, the engineer and other members of the staff. They didn't eat the same foods as the students and to my delight one morning they were being served corn flakes. Needless to say I had to find a way to taste some more of this great food so I decided when I was alone in the dining room that I would dish out a bowl for myself and eat it quickly before I was caught. I could have been strung up by my toes but I didn't care, as I just had to have corn flakes. As I was stuffing the food into my mouth I heard the footsteps of the cook (she had a way of digging her heels into the cement floor), so I scrambled under the staff table. It was lucky that the table had a long damask table-cloth, beautifully starched, which hung almost to the floor. It probably saved me from almost sure punishment. I stayed frozen until she left the room and I resumed gulping the food without getting caught.

I had many funny experiences in school. I used to love the evenings when the lights went out. Sometimes, we couldn't sleep and several of the girls told some old-fashioned

stories about a legendary figure called Napi. Napi was a mythical figure and we roared at some of his antics. Other times we would stare at the graveyard, about a mile to the west of the school, from our dormitory as we were told that if you stare long enough you would see people dancing or even get a glimpse of your relatives. We were also told that if you stare at a mirror beneath your blankets you would see your future husband. This, of course, was all in fun but they are happy memories.

I recall one evening we couldn't sleep and decided that if we could all pick our Indian names what would they be. Most of the girls chose beautiful Indian names such as "Bluebird," "Fair Woman," "Eagle Woman" and "Pretty Woman," but it dawned on me that we should be a little more original so I chose the name of "Gnawing On A Bone Woman," Soksimanaki. Of course that brought howls of laughter and ended the evening's fun of naming ourselves.

Separated into sections

We all attended classes which were separated into junior, intermediate and senior sections. While attending junior classes half the students spent a half day at school while the other half were sent off for rest periods. When we became intermediates, we were separated again — half to school and half to do the cleaning, dusting, scrubbing, laundry, ironing, mangling, baking bread, helping with the cooking and general clean-up of the whole school including staff bedrooms, staff sitting rooms and the chapel. The boys did the outside work such as barn cleaning, milking, gardening and chores.

The senior girls and boys did similar work until about 1944 when the seniors began to attend school on a full-time basis and were also given some homework to do. Our teachers were mostly Canadian, which I learned long after I left school. I thought everyone at the school was from England and even today, when I meet an English person, I freeze up. I immediately feel as though I am surrounded by a brick wall and I become a different person.

We attended "chapel" every day and twice on Sundays. Prayers were said before and after meals, and at bedtime.

The strap and the ruler were the weapons used to keep us in line. Punishment was very severe for some. Not all the students were punished but, if a misdemeanor was done and the

culprit was not caught, or would not own up, then all the students would be punished. Besides the strap, other punishments were facing the wall, being sent to bed without a meal and writing various misdemeanors 100 times on the blackboard — particularly for getting caught speaking Blackfoot. Also, it was not uncommon to be slapped across the face unexpectedly or for girls to be pulled out of their seats by their hair. Sometimes the boys were pulled up by their ears. Although being locked outside in the middle of winter was not considered to be punishment, we had to stay out for a certain length of time, supposedly for health reasons. If a girl was not properly dressed, it was just like a punishment.

In retrospect, what bothered me was not the punishment as much as losing one's identity and one's individuality. When I say that punishment was severe, I suppose anyone can take strappings from a piece of tractor belt or a slab of wood called a ruler. What was worse was that I was only two generations away from a very rich culture in both religious beliefs and social practices, yet it was denied me. I must say that the school did a thorough job of stamping out what, in those days, was termed "paganism".

There were no teachings of Native culture — but of course that was not the intention. We now know that language is the basis of any culture yet we were punished for speaking it. We left the school as one person, all stamped from the same mould, with no sense of individuality or understanding of who we were.

We played many games both in the winter and summer months. Indoors there were games such as Kyi-yo (the Bear), hide and seek, hopscotch and skipping. Swings, teeter-totters, softball, ball games and races were played in the spring and summer. A Sports Day, which usually fell on May 24, was the highlight of the school year, because we would receive prizes for being the best in certain sports. I remember receiving fudge, which was a delightful prize.

Holidays and going back

What was most enjoyable as I was growing up were the activities during each holiday, such as Halloween, Christmas, Easter, Sports Day and closing exercises when our parents were present to see us receive awards for excellence during the school year. It was joyful because it was also the time to leave for home for July and Au-

gust. A few students were not able to go home because their homes were miles away but mine was only two miles from school.

When the realization came that it was time to return to school after two months of being at home with my parents, brothers and sisters, a feeling of desolation and loneliness came over me. When I was younger these feelings were not as evident because it was a time to be with friends again, but as I became older it became harder and harder to accept the boarding school system. We could not rebel because we were also under a system that made it the law for Bloods to attend the boarding school from age six to 16. I have never seen a survey on the frequency of punishment during the school year from any of the boarding schools across the country, but I would guess that punishment most frequently occurred in September and October when our anger at being forced back to school was hard to suppress.

During the past year, when Glenbow asked me to interview Elders about their childhood experiences, I found that many of my own memories were revived about things I had forgotten years ago. People like Jean Healy, Wallace Mountain Horse and Harold Chief Moon all attended St. Paul's Anglican School as I did and many of their recollections were similar to mine. Others like Katherine Shade, Ruth Scalplock and Maggie Black Kettle had attended Catholic boarding schools and it was evident that the discipline there had been much more severe than at the Anglican school. I am appalled at the way some of them were treated yet each one of them could remember some humorous event at the school. And, like me, they established friendships which have lasted all their lives.

What effect did this system have on my life? By the time I was ready to leave school in the mid-1940s, further education was the hot topic in our family. I had always dreamed of just being at home on the Blood Reserve, married and raising a family, but I was destined to follow in the footsteps of my older sister who had matriculated successfully at a white school after going through the school system at St. Paul's. Her successful completion of such a feat was a tremendous goal for a lot of us to follow. If she was able to do it, why not the rest of us?

But, for some, was formal education the alternative to such a rich culture which once existed? Perhaps in the words of some of our Elders: "Some people just never reach their goals but they try; others just simply exist." I believe many of us from the Blood Reserve, from both the Anglican and Catholic systems, have reached our goals. We are older now and, funny thing about thinking back 60 years, only the good memories remain.

Reprinted with permission of Pauline Dempsey. Courtesy of Glenbow, Autumn 1994. Glenbow is the magazine published by the Glenbow Museum in Calgary.



# Healing circle at centre of Calgary shelter

By Debbie Faulkner  
Windspeaker Contributor

## CALGARY

Crayons and felt pens at the small playschool at the Awa-Taan Native Women's Shelter in Calgary are for healing as well as fun.

Regularly, Karen English, the shelter's Native child and youth support worker, gathers children together in a circle to share their pictures.

"They like to express themselves in drawings," says English. And what they express, such as daddy hitting mommy, she adds, is often something they want to get over.

"Basically, the purpose of the circle for me is to see where the children are at," says English. "If we see a serious problem, we can go from there." For example, a woman may be referred

to long-term family counselling after she and her children leave the shelter.

The children, English adds, accept the healing circle because they have seen their mothers sitting in a similar circle just beyond the door of the bright, well-equipped playroom.

"There is never coercion," Josie Oltrop, Awa-Taan's acting executive director, says about the healing circles. "If people don't want to sit in the circle, but sit on the side, we're OK with that."

Eventually, however, many women on the sideline do join the daily healing circle and do begin to talk when they are handed the healing rock.

"Healing circles and the Elders are critical to the well-being of our people," says Oltrop.

"I believe that with Native healing and healing circles, it

begins from the spirit, then goes to the brain," she explains. Typically, non-Native counselling often begins with the brain before touching the spirit, adds the University of Calgary sociology major.

The lack of culturally sensitive supports, such as healing circles at the city's three other existing women's shelters, prompted the creation of the Calgary Native Women's Shelter Society in 1987. Ruth Scalp Lock, formerly a crisis worker at a local shelter, was a key society organizer.

After several years of lobbying, Awa-Taan (meaning shield in Blackfoot) became Alberta's first urban Native shelter when it opened in March 1993.

On Jan. 9, 1995, the CNWSS shelter moved into its new 24-bed, three-storey home.

"It's really important that a woman walk into a cheery place

where there are people who are going to make her feel safe and comfortable," says Oltrop, commenting on Awa-Taan's home-like decor.

The new facility is wheelchair accessible and has one wheelchair-accessible suite.

For up to three weeks, a woman who considers herself physically, emotionally or sexually abused can find accommodation, one-to-one counselling, and support at the shelter as she considers her options.

Awa-Taan also provides follow-up help to clients and referrals to other city agencies, such as Calgary Housing. The shelter also serves as an advocate to such agencies as family court services, hospitals or legal aid.

Since March 1993, about 40 per cent of the more than 750 families served by the Awa-Taan shelter have been non-Native.

"It was a consensus decision (of the board) to allow any battered women through our doors," says Rachel Hof, vice-president of the shelter's board. "When a woman is battered she experiences the same emotions as any woman of any culture would."

At the same time, Oltrop adds that Awa-Taan cannot help everyone. "We turn away 200 to 250 people a month."

Given the shelter's mandate, "helping families heal," the shelter society now is investigating starting a program for men.

"Most women do go back to their partners — 90 per cent of women do go back. But they don't want the violence. The women love their partners and the children love their dads."

"I believe that in order to heal the community, we need to heal all family members involved."

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Barb Grinder  
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## BLOOD RESERV

Better housing and employment goals for the new Handicapped Services and Society Rider, co-ordinator gram.

The society search and project last June recently received a registered society its own funds. First Rider month study need for disabled the Blood Reserv in Alberta, and parity exists between services on and serves.

"It's partly a dictionary problem. The provincial don't apply on there are big programs."

First Rider says one case where ent, confined to spent several months in and out of his home there was no ramp.

"The federal has a program to for building whe

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# Society offers services to Blood disabled

Barb Grinder  
Windspeaker Correspondent

BLOOD RESERVE, Alta.

Better housing, accessibility and employment are the key goals for the new Blood Tribe Handicapped-Disabled Services and Society, says Blair First Rider, co-ordinator of the program.

The society started as a research and development project last June and has recently received official status as a registered society, able to initiate its own fund raising programs. First Rider says the 10-month study showed a real need for disabled services on the Blood Reserve, the largest in Alberta, and confirmed a disparity exists between disabled services on and off Indian reserves.

"It's partly because of jurisdictional problems," he says. "The provincial programs don't apply on the reserve and there are big gaps in federal programs."

First Rider says he knows of one case where an elderly client, confined to a wheelchair, spent several months crawling in and out of his home, because there was no money to build a ramp.

"The federal government has a program to provide funds for building wheelchair ramps



Barb Grinder

Blair First Rider has done an exceptional job co-ordinating the Blood program with existing services.

through the Canada Mortgage and Housing Corporation. But the \$5,000 forgivable loan is only available if the house meets all the stringent standards needed for a corporation mortgage.

"If there are any structural or electrical or plumbing problems, they won't give you the money for the ramps, so you have to have money for repairs before you can get the loan," he says. "The shortage of housing in general is a big issue on the reserve, but the need for housing that's handicapped-accessible is even greater."

First Rider says a provincial government home-adaptation program also exists, but funds

are very slow in coming.

"We were able to convince the chief and council to give us a grant of \$25,000 to kick start the program, so we can build the ramps and then apply to the government for the funds to cover it," he says.

"We found a lot of gaps in services and no co-ordination of existing services for our people," says Ivan Singer, recreation technician for the society. According to Singer, First Rider has done an exceptional job co-ordinating the Blood program with existing services.

Working through the Canadian Council on Rehabilitation and Work Skills Training Partnership, for example, the Blood

society has initiated a joint program with the Southern Alberta Institute of Technology hospitality career department.

"We recruited three women and one man for the 20-week program," Singer says. "One of them is now working as a short-order cook at the Blood Hospital, one is working at the Kainai Corrections Centre and one has set up her own small catering business and cooks part-time at the Calgary Friendship Centre cafeteria."

In addition to housing and employment, the society has given priority to education and recreational services for its clients. Singer says it's particularly important for disabled Natives to get out for social activities, so they don't feel so isolated.

"We've been able to use the handi-van from Health Services to get clients to the adult literacy program, but we have a lot of transportation needs," Singer says. "We still have to come up with money for the driver and for gas. And we need a van to get people out for recreation programs and maybe later to pick up and deliver groceries."

Leonard Brave Rock, a visually handicapped counsellor with the program, says getting disabled people involved in recreational and cultural activities is especially important.

"Our people are kind of shy," he says. "A lot of the

handicapped are embarrassed to be seen, so you have to make a special effort to get them out with other people."

Brave Rock speaks from experience. A one-time Canadian champion in disabled track and field events, he says he didn't know which way to turn then he injured his leg and could no longer participate in sports.

"Contributing or participating in sports, even as a spectator, can be really important to improving a person's self-concept," Brave Rock adds.

Singer says seeing other disabled people on the reserve getting out and working with the program has also been helpful.

"When we started last year we did an intake survey and identified 90 clients. In January of this year we had 200, and right now we have 217."

First Rider says there may be as many as 400 disabled on the reserve, including mentally and physically handicapped, and those with arthritis and diabetes. The society also works with the Piikani First People, Siksika Handicap Outreach Society, Calgary Native Disabled Society and the Treaty Seven Disability Society.

"A lot of the problems we face are really regional issues," First Rider says. "Funding and questions of jurisdiction boil down to political disputes, so it's critical that we work together."

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# Foster-care program seeking Native families

## Long-term, stable homes sought for troubled youngsters

By Carla Turner  
Windspeaker Contributor

CALGARY

Margaret Roper learned about the foster-care system the hard way. She was sent to a white foster family at the age of 14 and promptly ran away.

"Their values — everything — were so alien to me," she says. "I thought, 'What am I doing here? I don't fit here. They only got me because they needed someone to clean the house.'"

Roper is now a social worker who wants to make the system better. She is involved in a program offered by the Calgary Indian Friendship Centre that is recruiting and training Native families to become foster families.

"I firmly believe the healing has begun with our people. We're going to have to start taking care of our own," says Roper.

"And it's clear that Natives have not been taking care of their own. More than 50 per cent of all foster children are Aboriginal, but there is a big shortage of Indian families who will take them. In

**"More than 50 per cent of all foster children are Aboriginal, but there is a big shortage of Indian families who will take them. In Calgary alone there are only 40 Aboriginal foster homes for 120 children who need places to go."**

**-Social worker Margaret Roper**

Calgary alone there are only 40 Aboriginal foster homes for 120 children who need places to go.

"Many of those kids will end up in white homes. We certainly can provide the same culture, the same background, the same identity."

Roper says the long-term affects of Native children in white foster homes is devastating.

"I've seen the outcome of a lot of these kids, you know, who are really damaged," she says. "That doesn't have to happen."

It didn't happen to 51-year-old Joan Stober, who was raised by a white family because her Native parents gave her up for adoption at birth. Stober says her

childhood was a good one, but she had no idea to what band her birth family belonged and is only now learning about her culture and, ultimately, herself.

Stober has just completed the centre's training program and expects to get a foster child any day now. In fact, she'll take as many as can fit into her house. She doesn't want kids, already crushed by leaving their parents, separated from their siblings, too. Stober wants to give back what she has received through the system.

"You're looking after the children while they're getting well, while their parents develop healthy lifestyles."

Many parents have their kids taken away because of alcohol and drug abuse,

or simply because they can't cope with the job of raising children. The program teaches foster parents how kids are affected by living in dysfunctional homes, and what can be done to help them.

"You need to understand where they come from and what kinds of problems they have endured," Roper says. The month-long program also provides information on Native history and building children's self-esteem.

"Make them proud of who they are and of where they come from," she says.

The Friendship Centre is looking for families in and around Calgary who want to provide long-term stability for kids. Gone are the days when foster children were moved every couple of years to prevent emotional attachments. Now, social workers want safe places where hurt children can heal for a few months or many years.

"If [the kids] get the safety at the time they need it, who knows, they could be doctors, lawyers," says Stober.

But the goal is to eventually reunite kids with parents, no matter how long it takes. Roper believes that there is no replacement for the real thing.

## Blackfoots prepare tourism plan

By Barb Grinder  
Windspeaker Correspondent

LETHBRIDGE, Alta.

An invitation to "explore the ancient universe of the Blackfoot Empire" is the theme of a new Aboriginal Tourism Action Plan prepared by the Sikooh-kotoki Friendship Society in Lethbridge, Alta. The 75-page document is the result of almost two years of study and effort, but creators of the plan say the real work is just beginning.

"Right now, there's a tremendous amount of interest in Aboriginal culture by non-Natives," says Stan Knowlton, coordinator of the 14-member committee that prepared the plan. "Up till now, though, Aboriginal people have had little opportunity for input into the tourism industry in this area. We want to change that."

Knowlton says a 1987 draft tourism action plan prepared by the City of Lethbridge reported that developing and interpreting the Indian heritage and settlement history of the area was their number three priority. The construction of a Native Interpretive Centre was cited as a strong possibility for a year-round tourism attraction.

Unfortunately, that project died before it was really born, but Knowlton says it's not because resources aren't available.

"We have a wealth of assets that could be used to provide jobs for Aboriginal people, and improve the economy of the whole area."

Creating an Aboriginal Tourism Association, restoring ancient Blackfoot heritage sites, developing a corps of Blackfoot tourism ambassadors and producing videos, stage plays and documentaries about the Blackfoot culture are among the objectives in the plan. But Knowlton has a greater aim in mind — a global renewal of spirituality, cultural awareness and environmental concern.

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## Calgary ce

By Maureen McNamee  
Windspeaker Contributor

CALGARY

Natives and non-Natives gathered in a celebration of Native culture during the seventh annual Native Awareness Week in Calgary held May 15 to 21.

The theme of this year's event — Honoring the Status of Native Unity, Strength, Wisdom and Respect — was chosen in

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of who they are come from," she says. Centre is looking for and Calgary who long-term stability for when foster children couple of years attachments. Now, safe places where for a few months

the safety at the time shows, they could be says Stober. eventually reunite matter how long it is that there is no real thing.

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## Calgary celebrates Native Awareness Week

By Maureen McNamee  
Windspeaker Contributor

### CALGARY

Natives and non-Natives will gather in a celebration of Indian culture during the seventh annual Native Awareness Week in Calgary held May 15 to 21.

The theme of this year's event — Honoring the Staff of Life: Unity, Strength, Wisdom, Respect — was chosen in recogni-

tion of the birth of a white buffalo in Wisconsin last August. The white buffalo has been received by Native people as a symbol of hope.

Carol Carpenter of the Calgary Aboriginal Awareness Society said the intent is consistent with the society's slogan: Bridging the Gap.

"I think it exposes non-Natives and all groups to the Indian culture and it encourages dialogue," she added. The week aims to promote good will and

understanding.

This year the week will kick off the ceremony dedicating Deerfoot Trail to the patron saint of plains travel, Aissikotoyomaahkaa in Siksika, or Deerfoot in English. The ceremony will begin at 10 am, May 15 at the junction of Deerfoot Trail and Highway 22X.

The event also coincides with "Through Elders' Eyes," at the Glenbow Museum which examines Native stereotypes in the media and advertising.



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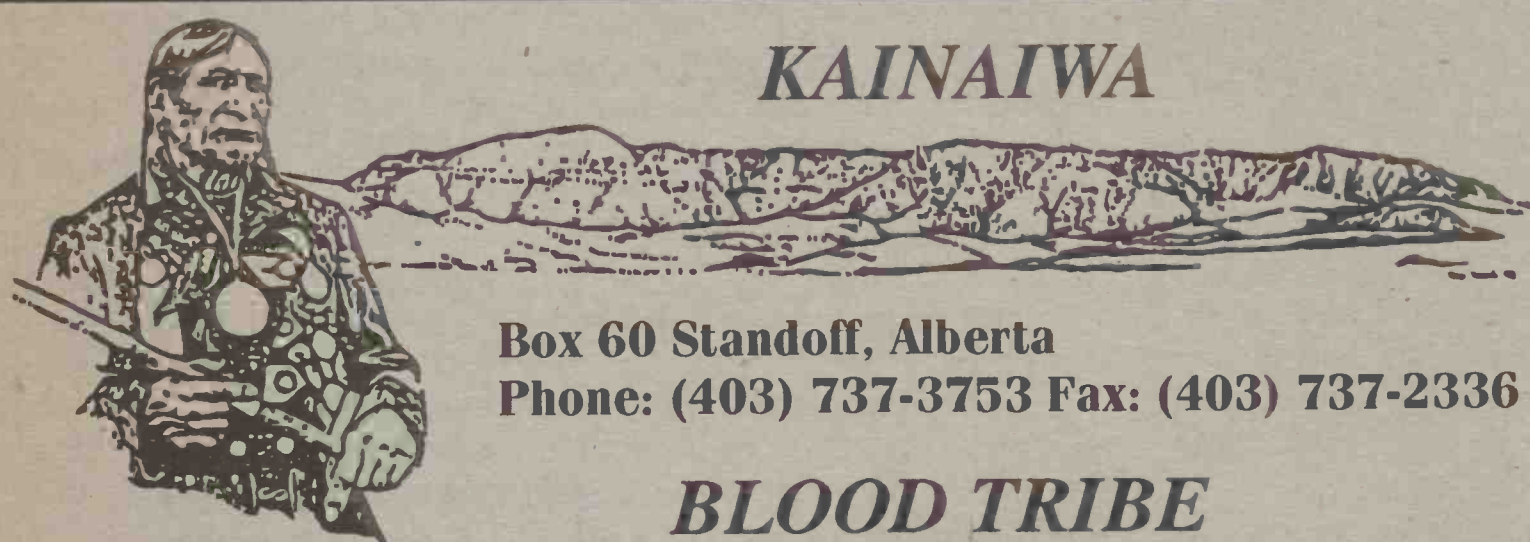
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**Lawyer, Tanzania:** Lawyers with a background in human rights are needed to provide legal aid on the land and human rights issues of the Barabaig and Maasai pastoral groups in Tanzania (Posting # ETAN/NFB/679)

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Acting Personnel Coordinator: **Fred Weasel Fat**  
Finance Coordinator: **Darlene Plume**

## Other activities in Calgary

•Monday, May 15  
9 a.m. to 4 p.m. — Open house, mini Powwow, Plains Indians Cultural Survival School.  
11:30 to 1:30 p.m. — Opening ceremonies, Olympic Plaza  
12 noon — Native luncheon, Calgary Indian Friendship Centre  
Location and Times TBA — Writing the Circle  
7:30 p.m. — Native Film Festival, Central library

•Tuesday, May 16  
TBA — Writing the Circle  
9:30 a.m. and 1 p.m. — Through Elders' Eyes, Glenbow Museum  
12 noon — Native luncheon, Calgary Indian Friendship Centre  
5 p.m. — Reception, Calgary Aboriginal Professional Association, TBA  
6 p.m. to 10 p.m. — Native talent-role model competition, Calgary Indian Friendship Centre  
7 p.m. to 10 p.m. — "From our Lives; From our Hearts" panel discussion, Glenbow Museum

•Wednesday, May 17  
9 a.m. to 4 p.m. — Display tables, City Hall atrium.  
9:30 a.m. and 1 p.m. — Through Elders' Eyes, Glenbow Museum.  
12 noon to 2 p.m. — Native Cuisine luncheon, Calgary Chamber of Commerce (RSVP)  
12 noon — Bannock cook-off, Eau Claire Market  
5 p.m. to 7 p.m. — Chief David Crowchild Award, City Hall atrium  
6 p.m. to 10 p.m. — Native talent-role model competition, Calgary Indian Friendship Centre.  
7:30 p.m. — Native Film Festival, Uptown Theatre.

•Thursday, May 18  
7:30 a.m. — Breakfast guest: Nellie Cournoyee, Calgary Chamber of Commerce

9:30 a.m. and 1 p.m. — Through Elders' Eyes, Glenbow Museum  
12 noon — Tipi raising contest, Olympic Plaza  
1 p.m. to 6 p.m. — Elder's gathering and tea fashion show, mini powwow, Calgary Indian Friendship Centre  
TBA — Writing the Circle  
4:30 p.m. — Reception, "Moccasin in Two Worlds," Calgary Chamber of Commerce  
6 p.m. — Grand opening, fine arts exhibition, Triangle Art Gallery  
6 p.m. to 10 p.m. — Native talent-role model competition, Calgary Indian Friendship Centre.

•Friday, May 19  
9 a.m. to 4 p.m. — Native Youth Conference, public-speaking contest, Calgary Indian Friendship Centre  
9:30 a.m. and 1 p.m. — Through Elders' Eyes, Glenbow Museum  
12 noon — Indian band games, Eau Claire Market  
7:30 p.m. — Variety Night Special, TBA  
9 p.m. to 1 a.m. — Teen Celebration Dance, Calgary Friendship Centre

•Saturday, May 20  
1 p.m. to 12 midnight — Powwow festival, Tsuu T'ina Nation

•Sunday, May 21  
1 p.m. to 12 midnight — Powwow festival and closing ceremonies, Tsuu T'ina Nation

•Ongoing activities  
Native Youth Dance-Drama Group performances, TBA;  
White Buffalo's All-Native Fine Art Exhibition, Triangle Gallery, May 18 to June 24; Native Children's Artworks, libraries and leisure centres.

•The public is invited to attend all events. For more information the Calgary Aboriginal Awareness Society at (403) 296-2227 or 360, 1207 - 11 Ave., Calgary, AB T3C 0M5.

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## Eagles sacred

To Indian people, the Eagle is the messenger of the Creator, said Alvin Manitopyes.

"The eagle symbolizes the love the Creator has for the Indian people of North America . . . the eagle is the most spiritually evolved of all animals and birds. It is the messenger between the Indian people and the Creator. It is a very sacred bird," said Manitopyes.

"(Eagles) have a lot of courage. That is why it is such an honor to earn an eagle feather."

Finding an eagle feather is a gift or blessing, explained Manitopyes, and an affirmation of one's own spiritual experience. "We have stories of people looking at eagles and a feather has fallen down at that moment for them."

### On Eagle's Wings:

Traveling at 120 km per hour on the highway is speeding for mortals, but for migrating eagles, 120 kilometers per hour is cruising speed — going fast is 170 kilometers.

The secret of eagles' speed and ease of flying — they hardly flap their wings — is knowing how to ride the mountain wind currents or thermals.

By spiraling high into the sky then power-gliding on thermals, eagles can travel almost effortlessly up and down the North American continent each year.

Cruising altitude for migrating eagles is up to one kilometer above the ground.

### Eagle Facts

Eagles live on every continent except Antarctica. Scientists estimate there are about 60 species of eagle around the world, divided into four types: fish and sea eagles (including Bald Eagle), booted eagles (Golden Eagle), harpy eagles, and snake or serpent eagles.

### The Bald Eagle

The Bald Eagle is a fish eagle that lives along seacoasts, lakes and rivers from Alaska to Mexico. It weighs from three to seven kg, measures 74 to 91 cm long and has a wingspan of two metres or more.

### The Golden Eagle

Classified as a booted eagle because its feathers cover all of its legs, the Golden Eagle is the most numerous large eagle. It lives in wooded and barren mountains throughout North America, Europe, Asia, and northern Africa. The Golden Eagle weighs between three to six kg and measures 74 to 91 cm long.



# Alberta eagles crying a warning

By Debbie Faulkner  
Windspeaker Contributor

MT. LORETTE, Alta.

Sometimes the same truth can be seen through different eyes.

Two men in Calgary, for instance — one a Native counselor and the other a non-Native scientist — realize that eagles are crying out a warning to mankind. And now both men are sharing that warning.

For Peter Sherrington, eagles at first were only a dot in his consciousness.

On March 20, 1992, as the Calgary naturalist observed a mountain finch, called a pine grosbeak, perched in a tree, he noticed a tiny speck in the sky. As an experienced bird-watcher, Sherrington soon realized that speck high above the Rocky Mountains was a Golden Eagle.

As he observed the eagle, he saw another. By the end of the day, Sherrington and his friend had spotted 103 Golden Eagles and seven Bald Eagles passing over Mt. Lorette in Kananaskis Country, about 70 km west of Calgary.

"I knew I was looking at a non-random event," said the Calgary naturalist. But he had to be sure it wasn't just chance.

Two days later, therefore, Sherrington led some bird-watchers from the Calgary Field Naturalists Society to Mount Lorette. Between noon and 6:30 p.m., the group saw 247 eagles.

Sherrington and the others were awestruck. What they had discovered — actually re-discovered — was a major north-south eagle migration route along the Front Ranges of the Rocky Mountains.

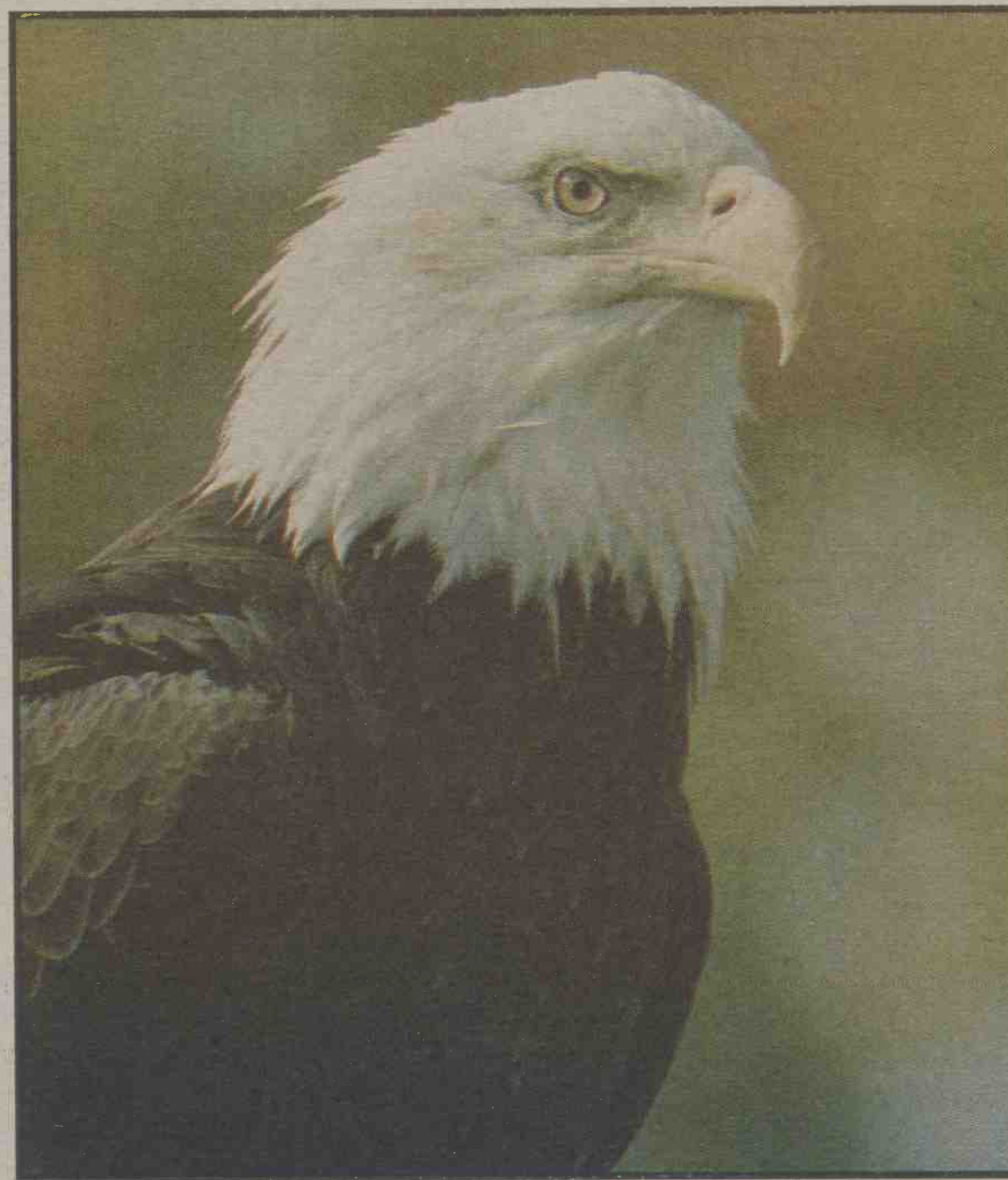
Although other sightings of migrating eagles had been recorded in the Rocky Mountains of Utah and Montana in the early 1980s, no one realized they had found a major "flyway".

Over the next couple of years, however, Sherrington and his fellow eagle-watchers at Mt. Lorette recorded just how busy that one Rocky Mountain flyway was.

During a 70-day period in the spring of 1994, for instance, they counted 4,721 various birds of prey heading north, including 4,211 Golden Eagles and 210 Bald Eagles. Last fall over a 71-day period, the count reached 4,647 birds of prey, including 3,811 Golden Eagles and 322 bald Eagles.

Recently, other migration routes have also been discovered farther west, added Sherrington.

"So we've gone from three years ago where we believed there are a few hundred eagles to now believing there are six, seven, eight thousand eagles traveling over five months of the year."



H. Barry Giles

Bald eagles, along with Golden Eagles and other types of eagles, are sacred to Indian peoples.

The migration route extends along the Rocky Mountains from as far south as Wyoming and Colorado, and north to the Yukon, Alaska and Siberia.

Other naturalists and bird-watchers across North America and Europe were excited about Sherrington's discovery. Some Native people of southern Alberta, however, were not surprised. They already knew about the migration route.

"I've talked to a number of (Aboriginal) people about 'Rivers of Eagles,' said Sherrington.

Sherrington, in turn, is sought after by the media and other interested groups for his scientific knowledge about these 'Rivers of Eagles'. Next May, for instance, he will be a keynote speaker at the North American Hawk Migration Association convention to be held in Windsor, Ont.

But Sherrington isn't the only Calgarian drawing public attention for his eagle insight.

In June 1992, only three months after Sherrington had begun counting eagles over Mt. Lorette, Alvin Manitopyes of Calgary was standing before a crowd. This time, he and three other Aboriginal people were singing an Ojibwa thanksgiving song at the opening of the world's largest ever environmental conference — the Earth Summit held in Rio De Janeiro in Brazil. Manitopyes also participated in a gathering at the Earth Summit that produced a collection of Aboriginal writings. The first document, the Sacred Earth Declaration, was read at the opening of the summit.

The second document, Voice

of the Eagle, was commissioned by the International Indigenous Commission, based in Geneva, Switzerland, and written by Manitopyes and Dave Courchene Jr.

"Eagle is speaking through the Indigenous people to warn humanity that the Great Laws of the Creator are being violated and forgotten," Manitopyes and Courchene wrote in Voice of the Eagle.

"... the Voice of the Eagle represents all forms of life, whose very existence is threatened by the current environmental crises that have arisen from man's outrageous and senseless exploitation of Mother Earth."

Voice of the Eagle is subtitled The Final Warning Message of The Indigenous People of Turtle Island Presented to the People of Mother Earth.

The warning, Manitopyes said in Calgary recently, isn't just about the state of Mother Earth.

"When people talk about respect for the environment, it also means respect for Indian cultures."

That respect has often been trampled.

"When integrated into a national society, they (Indigenous people) confront discrimination and exploitation and often suffer under the worst living conditions," the United Nations said in 1993 during the International Year for the World's Indigenous Peoples.

Those remaining on traditional territories often face disruption of their cultures and loss of their homes as their lands are claimed for development.

According to the UN, there are approximately 300 million Indigenous people living in more than 70 countries from the Arctic to Australia.

Like Sherrington, Manitopyes suddenly found his life changed by eagles. In 1990, while working for the Secretary of State in Calgary, Elders told the Plains Cree/Anishnawbe man during a ceremony that he would have a new role in life.

"My role was that of a messenger and I have to go out and share Indigenous knowledge with the world community," said Manitopyes.

Over the past four years, he has spoken in Canada, Europe, South America, Hawaii and Australia about the message the eagle is trying to give to the people of Mother Earth.

"If the eagle is going to survive, this knowledge has to be shared," said Manitopyes, who is also named Sign of the Eagle.

Manitopyes, like Sherrington, has spent much time in the mountains.

"All mountain areas are sacred ground for all Indigenous people," he explained. The eastern slopes of the Rocky Mountains, for instance, are sacred to the Cree, Stoney, Blackfoot peoples, Sarcee and Saulteaux.

"That is where we go for healing. That is where we go for spiritual development," Manitopyes added.

Last fall, for example, he was part of a 17-day camp designed to train Native youth workers in wilderness education skills.

"Aboriginal youth are thirsty for that knowledge to inspire them and to encourage them to maintain our traditions," said Manitopyes, who is a senior counselor at the Tsuu T'ina Nation Spirit Healing Lodge.

Sherrington also has come to know something more of the sacred through what he calls Eagle Therapy — standing every spring and fall at the base of Mt. Lorette watching eagles through his viewing scope.

"All you do is stand there . . . You become part of reality. You are there. You don't have to do anything. They (the eagles) do it for you."

"I'm certainly a very different person than I was three years ago. It's not that I'm more serene," he explained.

"The emotion I feel is anger when I realize the blindness of people and how little time we have got to do it."

A tourism brochure on Kananaskis Country advertising heli-hiking, golf, skiing, and fine dining, for example, showed that blindness, he added.

"Nothing was mentioned of sunrises, sunsets, bird-song and mountain vistas. They might have been advertising the West Edmonton Mall."

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## Agluka

By Gene Kosowan  
Windspeaker Contributor

TORONTO

Susan Agluka's home is a far cry from town of Arviat, tucked away on the Hudson's Bay, with harsh Arctic elements that cuts the from the rest of Canada.

But these days old Inuit singer is the tinge of a golden traverse a chasm roots and a mainstay that she has recently perience. Thanks to ing album, *This Child* haired, pixie-ish pe joying a skyrocketing has carted her aw North into a minus of Canadian celebr

Even though she able to view the au from her Cabbagete ten as she likes, the time Juno award wi have adapted quite trolleys and towers window.

"My upbringing town is not really from me right now, really don't see a hu on a personal, emoti itual level between ronto and living in 25 when I finally mo small town scene. change is the huger ies and the fact th solitude."

## GU





# Entertainment

## Aglukark's career booming with receipt of two Junos

By Gene Kosowan  
Windspeaker Contributor

TORONTO

Susan Aglukark's Toronto home is a far cry from her home town of Arviat, a village neatly tucked away on the west coast of Hudson's Bay, shielded by the harsh Arctic elements and the distance that cuts the settlement off from the rest of Canada.

But these days, the 28-year-old Inuit singer is taking advantage of a golden opportunity to traverse a chasm between her roots and a mainstream culture that she has recently begun to experience. Thanks to a rapidly-selling album, *This Child*, the raven-haired, pixie-ish performer is enjoying a skyrocketing career that has carted her away from the North into a minuscule fishbowl of Canadian celebrity.

Even though she may not be able to view the aurora borealis from her Cabbagetown flat as often as she likes, the recent two-time Juno award winner seems to have adapted quite nicely to the trolleys and towers outside her window.

"My upbringing in a small town is not really that far apart from me right now," she said. "I really don't see a huge difference on a personal, emotional and spiritual level between living in Toronto and living in Arviat. I was 25 when I finally moved from the small town scene. The only real change is the hugeness of the cities and the fact that there is no solitude."



H. Ruckemann

Susan Aglukark performed at the National Aboriginal Achievement Awards in Vancouver in March.

Snaring some quality downtime for herself is going to be even tougher. Aglukark is already a CBC entertainment staple, and at this point in her young career, has serenaded everyone from the Queen to Brian Mulroney. Aside from her two Junos, her mantelpiece is cluttered with trophies from the National Aboriginal Achievement Awards, the Canadian Country Music Association, MuchMusic and the Alberta Recording Industries Association.

Hailed by Maclean's Magazine as "one of 100 leaders to watch for", she has the opportunity to grab the Canadian mosaic by the tail and yank it into a more horizontal position.

She has plenty of company to help do just that. Joining Aboriginal peers like The Band's former frontman Robbie Robertson, actors Graham Greene and Tom Jackson, Quebec folk duo Kashtin, actress Tantoo Cardinal and musician Buffy Sainte Marie,

Aglukark is at the front of a group that is helping to redress Canuck consciousness once accustomed to being inundated by the more WASP-ish melodies clanging from Toronto's trendy Queen Street community.

Ever though she's aware of the responsibilities associated with acting as a visible representative of her Inuit culture, she's reluctant to assume little more than a figurehead role.

"I am fully and completely committed to this now," she stated. "I knew that if I wanted to help my own people in any way that I could, politics would not be way to do it. I've seen too much of it. I realize now how much I can do through this. I am not giving it up. There's too much for me to do to turn my back on it."

Although she sells oodles of CDs and has won scores of awards — such as the two Junos for best new solo artist and best Canadian Aboriginal artist — her ethnic status still creates an element of confusion over which berth she should occupy in pop culture's bunkhouse.

"That had crossed by mind, but I really believe that if I had allowed it to become an issue, it would have become an issue at a personal level," she said.

"I accepted the awards as a proud Canadian Aboriginal person. But it's up to us as a people to stay one step ahead of the game today, so that we don't become controlled by those kinds of situations that could crush what we worked so hard for."

Aglukark also realizes that the road would have been

bumpier had it not been for a federal multicultural policy passed in 1968 and Aboriginal artists who took a lot of heat for cracking the mainstream. In particular, Buffy Sainte Marie, who actually convinced EMI Music to sign Aglukark two years ago, suffered public and personal humiliation (and even accumulated an inch-thick FBI file) for the sake of her own music and social activism.

"Had it not been for Buffy Sainte Marie, and she's one of the biggest examples, the opportunities to paint a picture from a different perspective never would have existed," stressed Aglukark.

Aglukark's own success is also a triumph over social hardships. A middle child with six siblings, Aglukark experienced poverty and suffered one terrifying experience of child abuse.

Eventually, she learned how to conquer her inner turmoil when she discovered Christianity at a Regina school, earned a diploma in Yellowknife and was able to testify against the molester of another child in Rankin Inlet several years later.

Reflecting on her past, Aglukark believes that geography and her Inuk upbringing had little bearing on the ravages of her childhood.

"What we went through as children is really no different than what a normal kid in suburban Toronto might have gone through."

Aglukark credits her personal spirituality for retaining her sanity through those dark years.

"It's what kept me straight," she said.

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## Lakota painter's works out of this world

By Ken Rush  
Windspeaker contributor

RAPID CITY, South Dakota

When the space shuttle *Endavour* took flight on March 2, it carried a painting by Lakota artist Donald F. Montileaux (Yellowbird). The flight of the painting, entitled *Looking Beyond Oneself*, has made the artist something of a media darling.

The acrylic work, commissioned by the Scientific Knowledge for Indian Learning and Leadership program at the South Dakota School of Mines and Technology in Rapid City, came back to Earth on March 17.

Upon receiving the call from NASA, which is responsible for space exploration in the United States and operates the space shuttle, Montileaux says he thought to himself "Yeah, right, like that's really going to happen." But the request to include *Looking Beyond Oneself* in the shuttle payload was genuine.

As a consultant on marketing

for Native artists, Montileaux appreciates the importance that this kind of exposure can have in drawing attention to artists' work.

Montileaux has donated *Looking Beyond Oneself* to the SKILL program, which provides young Native Americans with upgrading in math and science to prepare them for college. Four hundred signed prints of the painting were reproduced, of which 40 went to Montileaux. Proceeds from the sale of the remaining prints will be channeled back into the program.

In addition to his work as an artist and marketing consultant, Montileaux is also the assistant manager of the Rushmore Civic Centre in Rapid City, which is near the famed Black Hills.

Basically a self-taught artist, Montileaux first developed his technique by studying the symbols on Lakota buffalo hides and tipi covers. He attended the Institute of American Indian Arts in Santa Fe, New Mexico, and interned under noted artist Oscar Howe at the University of South Dakota, but he cites the influence

of his mentor Herman Red Elk as the main source of inspiration and direction in his work. Red Elk's two-dimensional works on watercolor paper, hides and tipi covers have had a profound and lasting effect on the younger artist's style of painting.

His cultural and personal background have also had a great influence on his work, notably in terms of theme and setting. The son of a rancher, Montileaux notes that horses are an important element in his art.

Given his personal background, it is not surprising that images of Native hunters and warriors thundering across the plains on horseback figure prominently in his work. Montileaux also says, however, that not all of the settings he uses are of a traditional nature. Often, he will set thematic material that is traditional in nature against settings that are modern.

Although his work is influenced by the geometric style used to depict humans, animals and landscapes in traditional hide paintings, he also points out that

he makes use of more realistic elements as well. For instance, the men, horses and mountains depicted in *Looking Beyond Oneself* are fuller and more rounded than the images usually found on early hide and tipi paintings, even though the perspective presented in this painting remains flat, or two-dimensional.

The use of this two-dimensional perspective is by no means random, for the whole point is to focus the attention on the sharpness of detail in the painting. If the three-dimensional technique of depth perspective were used, this sharpness of detail would be sacrificed. Clarity is centrally important in his work.

The mix of abstract or geometric elements with realistic or rounded elements in *Looking Beyond Oneself* provides a contrast in detail that lends a greater clarity and immediacy to the scene than could be achieved through the use of either the abstract or realistic by themselves.

In addition to the artist's observations on the importance of horses, warriors and the hunt in

the imagery of his paintings, he also notes the importance of animal spirits in that imagery.

"In my particular community I have been accorded the right to do so as the keeper of sacred images," says Montileaux. Actively involved in the observance and preservation of traditional Lakota customs, ceremonies and beliefs, he takes every opportunity to attend community gatherings as a dancer and speaker.

Working exclusively with acrylic paints, his work displays the same use of primary colors — bright reds, blues, yellows and greens — which are seen in the traditional hide and tipi cover paintings he first studied.

"Definition is important in my work and acrylic paints achieve this effect to a higher degree than others," he says. "Oil paints, for example, tend to be too muddy and streaky for true definition."

For those wishing to contact Donald F. Montileaux, his studio address is: 615 Pluma Drive, Rapid City, SD 57702, USA; Telephone: (605)348-7758.

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By Brian Wrig  
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# Entertainment

## Movie soundtrack an eclectic mix

### REVIEW

By Brian Wright-McLeod  
Windspeaker Contributor

*Dance Me Outside*  
Movie Soundtrack

Out of nowhere comes a movie about Indians, made by a white guy and based on a book about Indians written by another white guy. The movie *Dance Me Outside* received rave reviews from many from film festivals in Canada and the U.S. Prior to its theatrical release comes the soundtrack with the film score composed by Mychael Danna.

Among the dozen groups and musicians featured are Iroquoian experimental flute player Dan Cecil Hill. His independently released cassettes *Winter Night Song* and *Waterlands of Turtle Island* caused Jonathan Elias to include Hill on a Save the Children Fund project called *Requiem For The Americas* (Enigma/EMI 1989). This included Grace Jones, Simon Le Bon and recordings of the late Jim Morrison. The explorative tendencies of Hill's free-wheeling wanderings are perfect for film score material.

The Toronto-based Anishnabe Kwe Singers are a collective of urban survivors actively working to regain and maintain their cultural and spir-

itual identity as best they can in a large metropolitan centre. On this release the Anishnabe Kwe Singers include Rose Stella, Sharon King, Rolanda Elijah and Jamaius Paquette. The *Strong Women's Song* is traditionally known as an Owl Dance song and has evolved into something else that reflects the current situation Indian women face in every aspect of their lives. The song reflects the spirit of defiance and the will to survive paternalistic foreign values that directly affect the integrity of women in general.

This traditional song came to the group from the Native Sisterhood at the Prison For Women and its transmutation reflects the reality of that struggle. The song was originally sung by the sisters behind the walls of P4W during one of the riots.

That in itself is very telling of the stories of strength, survival, sacrifices and abuse endured by women the world over. How this traditional song has been transformed reflects the reality of the psychological and physical brutality inflicted upon women.

Most of the songs are bridged with snappy little out-takes from the film which helps freshen up Redbone's classic *Come and Get Your Love* from their album *Wavoka*, (Epic, 1973). Described as the inventors of Cajun-rock, the group evolved from a self-contained collective to become sophisticated producers known from their utilization of string

and horn arrangements. They released a total of 8 albums between 1969 to 1975 and continue to perform and tour to this day.

*The Fire This Time: Basslines & Ballistics*  
(Extreme, 1995, CD-EP)

This Australian-based record label is known more for its presentations of experimental music and sound recordings from the likes of MuslimGauze and Mexican artist Jorge Reyes. Longtime independent spoken work cassette producer, Patrick Andrade, whose more than 10 releases in as many years resulted in the Juno nominated *Till the Bars Break* (Irresistible/Maya/Revolutionary, 1991) has now been added to the international roster.

The Jamaican born Rasta-anarchist initially joined together Black, Native and subversive White artists to deliver a musical message of political and historical connections between people of color in North America to inject some reality and rebellion into both alternative and mainstream worlds of music and expression.

The newest project under the collective heading *The Fire This Time*, weaves together the influences and ammunition of hip-hop, spoken word and Native music charged with potent and urgent messages that reflect a reality that most avoid. The end result is a four track sampling of a soon-to-be-released larger

work. The objective is to call upon a deeper consciousness of political, historical and social realities of a much more progressive desire to achieve a goal of unification rather than hollow opportunism and exploitation of image.

This preview as well as the upcoming full-length discs are a pre-requisite for any progressive radio station library. For more information, contact: Brent Wilcox C/O Fifth World Media, 1071 Main St. #200, Cambria, CA 93428; Fax: (805) 927-0384, Tel: (805) 927-2827 or on the internet: extreme@well.sf.ca.us.

*Life Blood*  
Silver Wave  
Joanne Shenandoah & Peter Kater, 1995

Ready to relax after a good soaking in the sensory deprivation tank? Something quite out of the ordinary for Shenandoah fans but maybe not so much for the New Age music crowd. The Boulder, Colorado-based Silver Wave label specializes in such enhancement material and more notably with the collaborative works of pianist Peter Kater and Native American flute player, R. Carlos Nakai. This venture may not be so unusual for Joanne Shenandoah, however, since part of her earlier music career involved her recordings used as a healing tool in recovery wards in the U.S.

*Life Blood* marks a new direc-

tion for Shenandoah, whose music career is to say the least, somewhat eclectic. Her first Canyon Records release in 1989 presented her now trademark and much loved traditional Iroquoian singing as well as original country and western tunes along side some Floyd Westerman covers of his famous tunes. *Life Blood* takes Shenandoah in a completely different direction in a cross-over of Skanye singing embellished with light, airy piano accompaniment provided by Peter Kater who also provides synthesized nature sounds. All traditional songs have been recorded by Shenandoah on her first recording, perhaps because it is these songs that she is allowed to carry into the music recording world.

On this recording the songs have been altered in terms of tempo and arrangement. The important element that is clear on this recording is Shenandoah's voice and is after all the most important reason to give it a listen. *Life Blood* can be transfused from Silver Wave Records, P.O. Box 7943, Boulder, Colorado 80306. Tel: (303) 443-5617.

(Brian Wright-McLeod is a Dakota/Anishnabe activist and radio programmer at CKLN 88.1 fm in Toronto where he hosts a two-hour Native issues and music program "Heart of the Earth." If you wish to send your recording for airplay and possible review write him c/o CKLN, 380 Victoria St., Toronto, Ontario M5B 1W7 (416) 595-1477.)

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## Forestry

## AlPac converts log fleet to safer B-train trailers

BOYLE, Alta.

One of the most intimidating sights a driver meets on the road is a loaded logging truck, with its high, wide load and sweepers protruding far over the end of the trailer.

In northern Alberta, there are a lot fewer long logging trucks on the road these days.

Although seven-axle trailers were considered the best configuration when Alberta-Pacific Forest Industries Inc. began hauling wood to its \$1.3-billion kraft pulp mill near Boyle early in 1993, the company is converting all of its permanently contracted logging trucks to double-trailer, eight axle "B-trains."

"The B-trains are a legal configuration which does not require special permits to operate on public highways," explains AlPac transportation manager Ed Lefebvre. "They're narrower, shorter, have a lower centre of gravity and are overall safer. They all have ABS braking systems, and with that extra axle you have eight sets of tires braking, one better than seven."

"They're more stable, economical and practical," sums up log haul co-ordinator Randy McNamara.

"It's an accepted rig throughout North America," notes fellow log haul co-ordinator John Ellison.

It's also easier to learn to pull a B-train than a traditional trailer. Keyano College, based in Fort McMurray, which works closely with AlPac to certify log truck drivers, is planning to purchase a B-train for its truck driver training program.

B-trains can legally haul 62,500 kg., year-around, whereas seven-axle trucks can haul only 56,500 kg. in the summer and 65,000 kg. in the winter. With only about 90 days of winter hauling, as opposed to 220 in the summer, the 2,500 kg. disadvantage in the winter doesn't much matter.

Another factor is that the Alberta government imposed a road-user levy for permitted log trucks. Since the B-trains don't require special permits, they saved the company more than \$600,000 last winter.

Another factor in favor of the eight-axle units is lower axle weight. Five- or seven-axle trailers, with permitted loads of up to 65,000 kg., can be grossly overloaded on tandem axles, putting extra strain on bridges and culverts not constructed for those weights.

The loads on B-trains are strapped to the trailer and the bunks (the vertical arms that hold the logs) are fixed to the trailer. On traditional logging trucks, the bunks are supported by a single pin, which allows

considerable movement, raising the potential for rolling over, and the logs are tied down with simple cables.

Currently, AlPac has 89 permanent trucks: 76 are B-trains and 11 standard pole trailers, which are being changed over.

There are advantages in AlPac's mile-long wood yard, too. The same amount of wood can be stored in a smaller space because the shorter logs — 30 feet rather than 60 — compact better and there is less breakage. However, the shorter wood has meant that the wood-room team has had to rethink the way it operates.

"Overall, the change to shorter wood has been positive," says wood-room specialist Wayne Lagroix. "We have to put through twice as many pieces to get the same volume, but this is offset by the ease with which the 30-foot logs go through the system. We've also had to rethink how we pile the logs and develop a whole new log yard layout."

Loading contractors are happy since it takes no longer to load a B-train than a conventional truck.

"It just makes a lot of sense," Lefebvre sums up. "With 65,000 loads a year, you should haul legally. To have to ask for special permits for that many loads is just not good long-term planning."

## Quiz time! Test your knowledge of Canada's forests:

1. Canada has what percentage of the world's forests?  
A) 5 per cent; B) 10 per cent; C) 25 per cent
2. How many kilograms of waste paper does each Canadian produce each day?  
A) 1/2 kg B) 1 kg C) 2 kg
3. Wood is used to make which fabric for clothing?
4. Canadian forests contain how many different species of trees?  
A) 29 B) 107 C) 131
5. Many forest fires are caused by

- lightning. How many times does lightning strike the earth's surface each second?  
A) 50 B) 100 C) 200
6. The woodland caribou prefers old growth forest, but can survive in areas cleared by logging. True or False?
7. Which of the following medicines was originally derived from the bark of willow trees?  
A) Aspirin B) Cough syrup C) Vitamins
8. What percentage of Canada's

- households in 1990 used firewood as a primary source of heat?  
A) less than 5 per cent; B) 8 per cent; C) more than 15 per cent.
9. What percentage of the world's fresh water flows out of Canada's forested watershed?  
A) 5 per cent B) 20 per cent C) 35 per cent
10. How many trees on average can a tree planter handle in a day?  
A) 100-400 B) 500-1,000 C) 1,500-2,000

Answers at bottom of next page.

## Reforestation opens up for Natives

Ian Peace  
Windspeaker Contributor

WABASCA-DESMARAIS, Alta.

Private industry and government are encouraging Alberta Natives to play a larger role in the province's reforestation industry. The Alberta Pacific Forest Industries decision to award all of this year's planting contract — two-million seedlings — to Native contractors, is an example of how private industry has taken the lead now that government funds are mostly exhausted.

Overall, reforestation programs in Alberta this year call for 75-million seedlings to be planted across approximately 500 square kilometres of logged-out forest sites. Private industry will plant about 80 per cent of the seedlings and the Alberta Forest Service will oversee the remaining contracts. Increasingly, governments and private industry are working with Alberta Native bands to boost Native participation in the province's \$65-million-a-year reforestation industry.

"The planting season is very short — a few weeks in the spring and fall are the only times seedlings will take to their new environments — and this has made it difficult for industry to maintain a reliable work force," explained Doug Schultz, silviculture forester at the forest management division of Alberta Environmental Protection. "The Forest Resource Improvement Program recognizes the need for an experienced, year to year, work force. Ideally, communities local to the cut blocks will supply the manpower."

Intense competition from established reforestation contractors is an obstacle to fledgling Native operations. To help people who live closest to the logging sites compete, government and private industry are investing in training, start-up contracts and equipment.

The biggest contribution from government was the 1992 Canada-Alberta Partnership Agreement in Forestry. Designed to promote sustainability in Alberta forests, the agreement sponsored training programs in all reforestation operations and planted 500,000 seedlings on Alberta reserves.

Driftpile, Alta., hosted several of these reforestation programs.

"Three years ago there were few skilled people to do the planting," said Peter Freeman, project co-ordinator. "We got the training and did the management planning and now there are more than 40 band members who took part in the programs. Some of these people have got jobs in the industry. We are now bidding on contracts because there is a work force."

"The government started on the right track and then pulled the rug from under us,

just as members were seeing the positive impact of regeneration and getting knowledge of the importance of maintaining forest inventories," said Freeman. The partnership agreement ended March 31, 1995, and the lack of a replacement program has frustrated him.

AlPac has increased Native participation by providing five reserves around their pulp mill in Grassland, Alta., with planting contracts and equipment to do the planting. Also, AlPac is sponsoring a two-month training course in Wabasca for up to 25 students. The course will include a two-week planting component.

"This type of training is expensive," according to Richard Ouellet, AlPac's assistant silviculturist. "But if the training is successful in Wabasca, it will be circulated to other communities in the future. About 60 people will be required to plant the two-million trees this year."

Before industry and the federal government became interested in training, the forest service looked after it by awarding small, non-competitive contracts to interested parties. The practice has not been used much in the last few years but it is still in place.

"A forester or forestry technician will go out to the planting site with the contractors and get them going by demonstrating the planting methods required to meet standards," Schultz explained.

According to Schultz the cost of this system is low because training contracts are carved out of programs that are already funded. In the past, several of these 50-hectare training contracts have gone to bands that inquired about training.

"Under the new system, the regional silviculturist has been empowered to designate training plots to interested parties," Schultz said. "If an interested party is considered to be a serious prospect for competitive bidding in the future then, subject to budget limitations, a training plot can be put aside." Schultz confirmed that bands are considered prime candidates for contracts.

Planting accounts for less than a quarter of the cost involved in reforestation. Most of the money goes to equipment costs on site preparations and approximately one quarter is spent on stand tending, the last step in reforestation. It is comprised of restricting competing plants from growing too close to saplings.

Martin Auger, owner of Muskwa Reforestation in Slave Lake, Alta., is one of many Native reforesters to bid successfully in competitions for contracts. Auger's company completed several stand tending contracts last year.

"I hire Native people," Auger said. "Twenty-five or more for this year. It is good going for a Native person. There is low responsibility and good pay if you work hard."

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# Forestry

## NAFA fulfils a need

The National Aboriginal Forestry Association was formed in 1991 as an advocacy group to focus on forestry issues for Aboriginal people. It grew out of a 1989 Vancouver conference entitled "The National Native Forestry Symposium-Ethic to Reality."

"NAFA is an organization that is in the right place at the right time," said Harry Bombay, executive director. Bombay, who has a background in business management and public administration, has been with the organization since its very beginnings. When the doors opened in the fall of 1991 the organization operated out of Bombay's Ottawa home.

Nationally, NAFA's mandate promotes forestry as a necessary condition for Aboriginal economic development, the repair and rehabilitation of degraded natural resources on reserve lands and the restoration of cultural and community spiritual health.

"We came along at the time that the Canadian government and the provincial governments, under the Canadian council of forest ministers, were developing a new forest strategy," explained Bombay. "This development spurred our momentum toward building an Aboriginal component into the strategy. The previous 1987 National Forest Strategy did not mention Aboriginal people at all."

Bombay felt that there are many factors that brought about the consensus that an Aboriginal direction should be included in the new strategy.

The move towards sustainable development and the recent prominence of Aboriginal issues, such as co-management and self-government, were two such factors. Recognition by the council that Aboriginal people are dependent on the forests in a variety of ways was also influential.

"NAFA was asked to co-ordinate the work behind the development of that strategic direction and that is what we have done," said Bombay. "We conducted workshops with Aboriginal groups across the country, got their input and then developed our findings into the Strategic Direction Number 7 of the National Forest Strategy." That work, said Bombay, enabled NAFA to gain a foothold in Canadian policy forums dealing with forestry at the national level, and allowed them to become better known across the country.

NAFA has been involved internationally through various United Nations Conference on Environmental Development activities and programs.

"UNCED was where the sustainable development agenda was first recognized as something that needed to be imple-

mented on a world-wide basis," said Bombay. "There are hundreds of these initiatives on sustainable development going on throughout the world, and indigenous peoples have to be involved in almost all of them."

NAFA has also been consulted by other countries regarding the issues of Indigenous peoples' rights, including such matters as participation in setting up sustainable model forest programs, intellectual property rights and traditional ecological knowledge, and as participants of the Canadian delegation on the establishment of sustainable development indicators and criteria.

One of NAFA's main mandates is to increase awareness of the importance that forestry plays and will play on the economy of Aboriginal communities and the high impact it has on the land base.

"We want to emphasize that increased participation in the forest sector is extremely important to Aboriginal people and it will inherently be a major cornerstone of the economic foundation of most Aboriginal communities," said Bombay.

NAFA's goals include an increased awareness in the non-Aboriginal sector of the Canadian population as well.

"We want everyone to know why forestry is so important to us and why we have to be involved, and how we view the forests differently," said Bombay.

Accessibility by Aboriginal people to appropriate educational programs at the educational institutions as well as future proposed programs is also a goal of the association.

One of the main challenges that NAFA faces is assuring Aboriginal communities that although they are a national organization they will not attempt to speak for individual First Nations on political issues.

"What we are there for is to provide support to Aboriginal communities as they gain and develop their self-government structures," said Bombay.

In terms of forestry management, Bombay feels that the appropriate role for NAFA is in capacity building and in the development of management tools. In this regard, NAFA is in the process of developing an Aboriginal forest practices code and has proposed a First Nations forest resources management act, both of which are designed to enable First Nations to exercise direct control over their forest resources.

NAFA takes the view that each Aboriginal community faces different circumstances and therefore decision making must take place at the community level with regard to finding balance between traditional resource use and contemporary forest management.

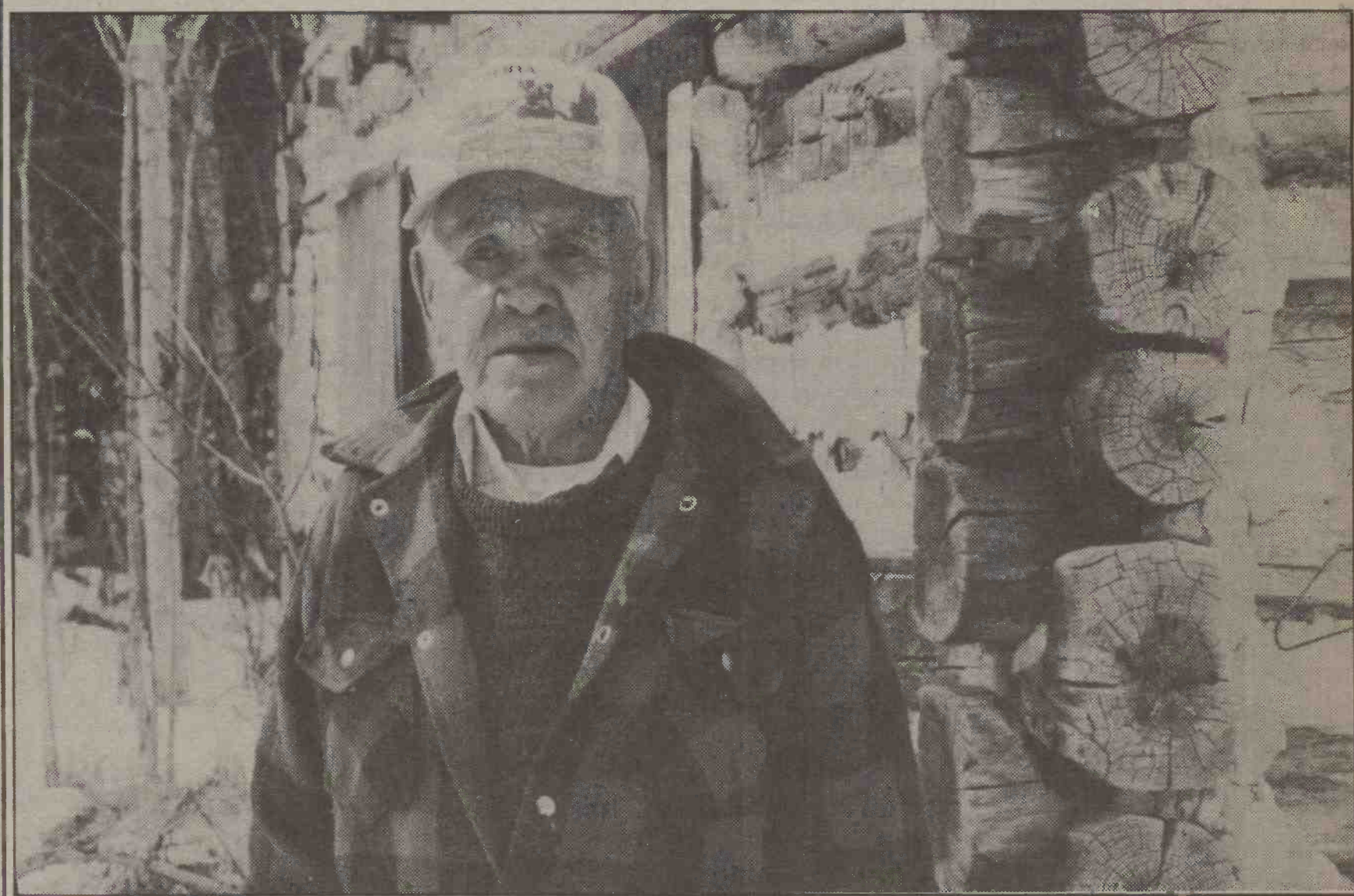
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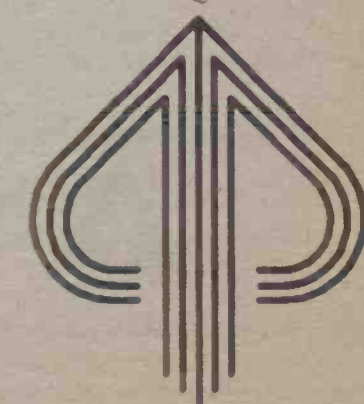


## Traditional land use and forestry

Traditional land use studies collect such information as the location of historical, spiritual, hunting, trapping, burial and other significant cultural sites. This information helps forest planners to address any concerns when planning timber harvest activities. During the month of May, Alberta-Pacific will be visiting communities in north-east Alberta to discuss harvest plans and road construction for 1996 and traditional land use.

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### Quiz answers:

1)B; 2)A; 3)Rayon; 4)C; 5)C; 6)False - they mainly eat a type of lichen which only grows on old trees; 7)A; 8)B; 9)B; 10)B, under usual conditions.

## Nuna

In Nunavik, the vast Quebec north of the 55th parallel, extreme weather conditions present designers and builders with formidable challenges.

Violent winds sweep into massive snow banks. The slightest defect in a building's insulation can make the interior icy cold. On average, the winter season in Nunavik lasts as long as in Montreal. And sensitive clay soils become unstable when warm temperatures cause loss from buildings are not. There are no local water and sewerage systems, so each home must have its own drinking water and sewage holding tanks.

Since 1980, the Société de construction du Québec has built all of the houses in the communities in Nunavik through

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# Focus on Housing

## Nunavik climate a challenge for builders

In Nunavik, the vast region of Quebec north of the 55th parallel, extreme weather conditions present designers and builders with formidable challenges.

Violent winds sweep snow into massive snow banks, and the slightest defect in a building's insulation can make it prey to the icy cold. On average, the heating season in Nunavik is twice as long as in Montreal. Permafrost and sensitive clay soils become unstable when warmed by heat loss from buildings above. There are no local water and sewer systems, so each home must have its own drinking water, tank and sewage holding tank.

Since 1980, the Societe d'habitation du Quebec has built almost all of the houses in 14 Inuit villages in Nunavik through a joint

social housing program with Canada Mortgage and Housing Corporation. The Societe's sustained research, intensive consultation with Inuit communities, detailed design and close monitoring have produced designs that give northerners safe, durable, comfortable housing.

The Societe has solved the crucial question of warmth through an oil heating system that meets the harsh local conditions, and a well-sealed and insulated "envelope". The wood-frame buildings have a plywood shell as protection against the wind. Behind this exterior cladding, an air barrier and an inner vapor barrier prevent cold outdoor air or warm, moist indoor air from passing through the walls.

Another innovation is a

subfloor inside the building that creates a pocket between the floor and the cold air outside. Air ducts in this space neutralize cold conduction through the insulation so that ground-level floors remain comfortable.

The problem of shifting permafrost, which can bend or twist the frame of a house, is partially solved by mounting the building on a steel frame with adjustable jacks. The building frame rests on compact granular backfill which acts as a pad to spread the weight of the house. Vegetation is left intact under this pad as a separation layer between the gravel and the clay soil. The vegetation's insulating effect tends to stabilize the damp soil.

Working in co-operation with industry on the issues of water

and sewage, the Societe came up with polyethylene holding tanks that minimize volume and make for easier maintenance. The Societe also introduced a system to connect delivery trucks with both types of tanks, to facilitate filling and emptying from outside. To prolong water supply, all taps are fitted with flow reducers, and toilets are installed that use the least amount of water.

The social needs of northern Native families have also been an important consideration in SHQ's housing design. Most Inuit families have many children, and often grandparents, living in one home. Because they must spend much of the long winter months indoors, they need houses that are not only warm but well-lit, well ventilated and spacious enough

for all family members.

The design therefore features larger-than-usual bedrooms and windows with panoramic views. In addition, houses have lots of cupboards and a spacious vestibule that can hold a freezer, numerous boots and coats.

By continually adapting and improving its systems, the Societe has become a leader in northern building technology. More and more of what were originally Societe innovations are now common practice in the North.

For well-considered innovations that meet the North's many particular demands, the Societe won a 1994 CMHC Housing Award in the Technology and Production category. The theme of the 1994 awards is Sharing Successes in Native Housing.

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# Focus on Housing

## 6 Nations builds quality, affordable housing

OHSWEKEN, Ont.

This is the story of how a First Nation community turned a less-than-perfect experience to its advantage.

In 1984, the Six Nations band council of Ohsweken, Ont., found itself with a housing shortage. With financial assistance from Canada Mortgage and Housing Corporation, the council built a six-unit apartment building and nine single-family homes.

However, the apartment building fell considerably short of meeting residents' needs. The stairs posed access problems for people with physical disabilities and the apartments themselves were too small for families with young children. At that point, the Six Nations council took a close, hard look at the way it had managed construction, and began a series of improvements.

Today, by virtue of commitment, flexibility and willingness to compromise, the council has evolved a construction management process that uses the community's own trades people to build housing matched to residents' needs. What's more, council has managed to ensure that rents for all community housing are affordable.

The council's first step in its revamped planning process was to focus on the best design it could afford to build, rather than the "modest" design specified in federal legislation. The council hired architects to prepare designs that reflect the actual needs of community members, including seniors and the disabled. The results? Larger, more attractive housing units, at costs well under CMHC's maximum unit price.

The new construction management process also focuses on hiring labor and using suppliers from the community. In the 1984 project, less than 25 per cent of the sub-trades were from Ohsweken. In part, this was because local trades people were not comfortable working with the construction manager, who came from outside the community.

The policy of withholding payment until work was completed was also a barrier to small contractors on the reserve, who did not have the working capital to secure a line of credit for ma-

terial or labor.

The council surmounted these problems by changing the requirements for the construction manager position so that community members with relevant experience would be encouraged to apply. The payment structure was also revised to allow for regular progress payments.

The upshot of these changes is that construction managers on the last nine projects have all come from Ohsweken, and at least 95 per cent of the work is carried out by local sub-contractors and laborers.

Another problem the Six Nations council has resolved is the question of rental rates. The rates initially specified by CMHC were considerably higher than those the community was used to. As a result, council had a hard time attracting tenants to the new units, especially the single-family homes. Council made renting more attractive by giving tenants the option to buy their homes after five years. Council would pay off the loan so that the purchase price of the house would be based on the construction cost plus the price of the land. The rent that tenants had paid over the last five years would be credited to the purchase price.

This filled the homes, but rental rates remained a problem. After much discussion and persistence on the council's part, CMHC agreed to allow the Six Nations council to set rates at a break-even level. The sole provision was that rents not be lower than any others charged in the community.

The success of the construction management plan is proved not just by the numbers — 189 units to date — but by the housing itself, which is comfortable, affordable and matched to residents' needs.

For this achievement, the Six Nations council won an Honorable Mention in the 1994 CMHC Housing Awards, Process and Management category. The theme of the 1994 awards is Sharing Successes in Native Housing.

CMHC is Canada's federal housing agency. The Housing Awards are presented every two years to groups or individuals who have helped improve access, availability and affordability of housing.

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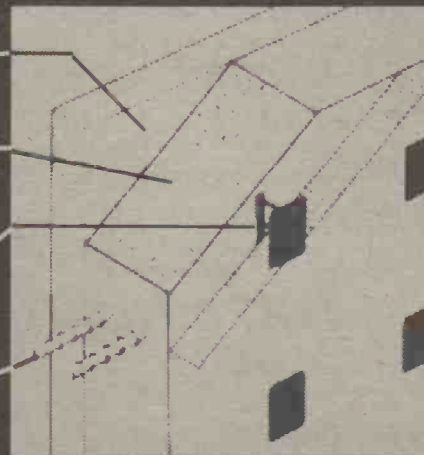
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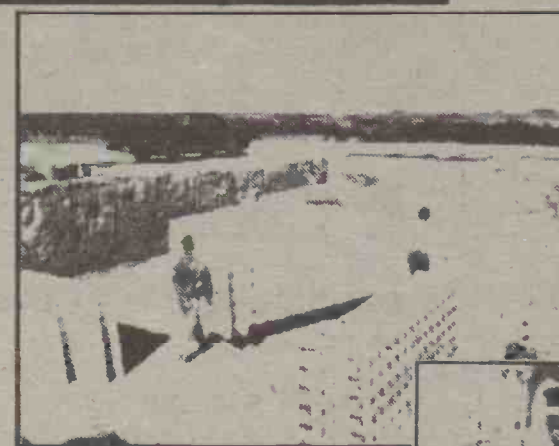
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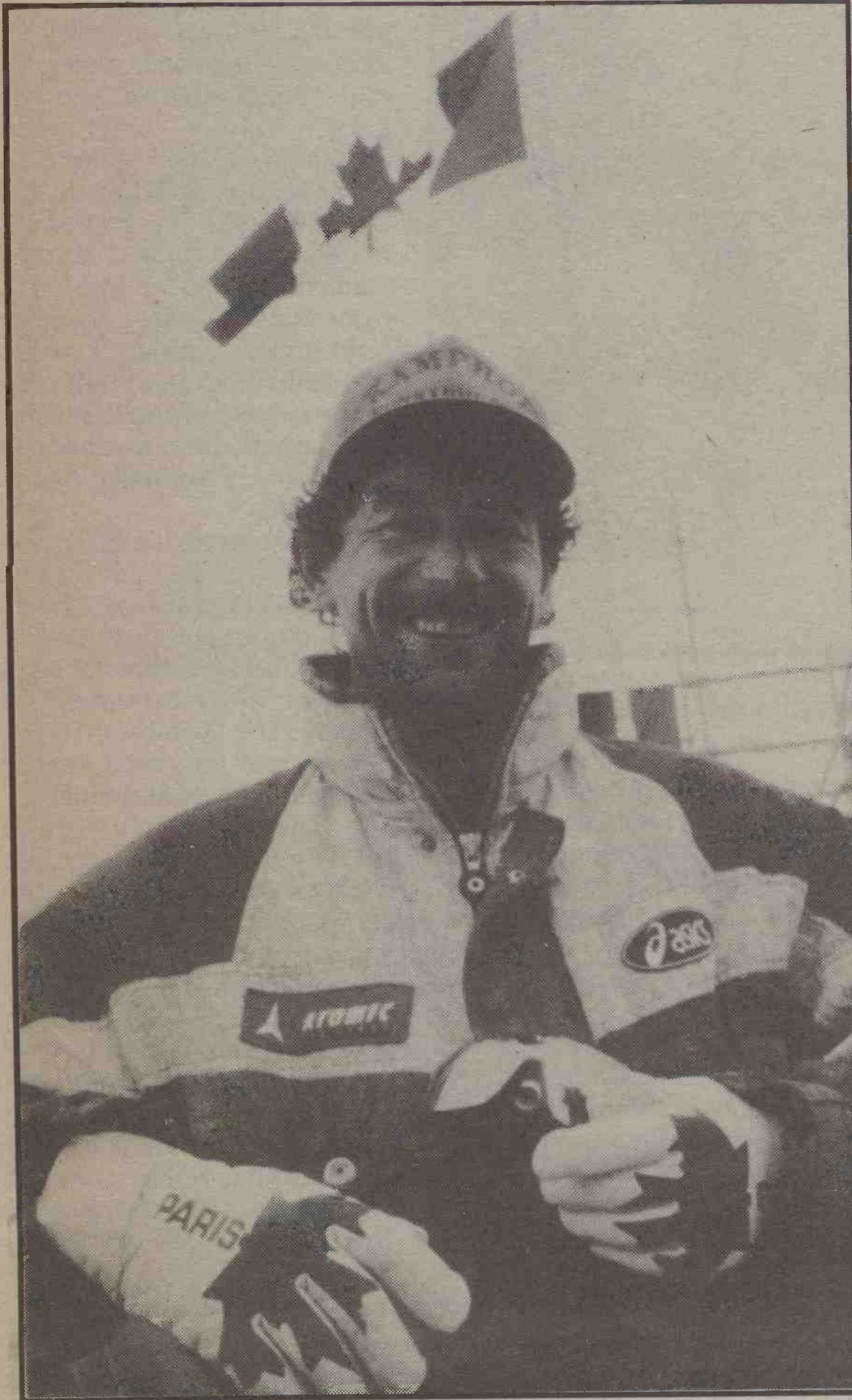


## Sports

# Ski jumper Collins airborne again

## Stylistic innovator ignites world championship flame

By Steve Newman  
Windspeaker Contributor



Sandi Krasowski

Steve Collins showed his stuff again at the 1995 World Nordic Ski Championships, not as a competitor but as an organizer. He also had the honor of lighting the ceremonial flame.

THUNDER BAY, Ont.

Fifteen years after a teenaged Steve Collins won a ski jumping world championship, the Ojibwa from Thunder Bay is a much rustier, but still capable, air traveler. He got the chance in March to once again look down, even if briefly, upon the audience of 13,000 which gathered for the opening ceremonies of the 1995 World Nordic Ski Championships.

He was not a competitor this time around, but an organizer. As Thunder Bay's native son, however, he had the honor of lighting the ceremonial flame.

His jump on the way in wasn't up to his best, even this year — he has made 87 metres. The sticky snow caught his skis on takeoff, and he only cleared 65 metres. But it doesn't matter, really. The home crowd cheered him on, among them his six-year-old son, Steven Michael.

More than a decade earlier he stood at the top of the big hills around the world and he won his first (and only) World Cup. Collins shocked the world with his unconven-

tional "delta" style and his results.

Ski jumping isn't just an event measured by distance, but has a judged component measured in style points.

Collins flew through the air with his skis tipped toward each other in the reverse "V" technique. The trouble was that the officials, being inflexible creatures, continued to dock style points.

"At that age Steve didn't know what couldn't be done," said Bill Bakke, the facilities manager at Calgary's Canada Olympic Park and the national ski-jumping coach in Collins' early days on the team.

"He wasn't inhibited that he had to work himself up the ranks. He was so full of youthful enthusiasm."

Bakke recalled the 5'3" jumper weighing 105 lbs. in his early ski jumping days and creating such an influence that recruiters returned to Europe in search of Collins clones.

"He had a pretty profound effect on what kind of build ski jumpers should have," said Bakke, acknowledging that in the late '80s the in look became taller and leaner.

Today, the wide "V" is the form used to make jumpers buoyant, as they attempt to get maximum carry. Using a narrower delta style, Collins has

jumped close to 90 meters in training this year, but only after slimming down from an out-of-shape 150 lbs. around Christmas.

He weighed 135 lbs. when he opened the Thunder Bay Worlds, the first to be held in North America since 1950. The suspicion is that Collins could come back, with a little extra work, and beat the best Canadians jumping today. He was invited back to Austria for a gathering of former greats in a late-March competition on a 40-metre hill.

It was on a much bigger hill in Lahti, Finland — on Mar. 9, 1980 — that Collins rode one of the biggest winds he's ever seen to World Cup victory.

"The wind was just rifling up the hill like you wouldn't believe," Collins recalled. "I think it's the strongest I've ever seen."

But he loved it, flying 124 metres in the first round. There was no second round, because of the wind, leaving Collins with the top prize.

That special feeling returns as Collins, in front of family and friends, once again soars through the air. His style has been vindicated, and he's still young enough to show some of what made him, for a brief time, the world's best.

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# Sports

## Cumberland Cree win 'Native Stanley Cup'

By Owen Einsiedler  
Windspeaker Contributor

NORTH BATTLEFORD, Sask.

You won't see names like Gilmour, Messier, Gretzky or Roy competing, but for Native hockey players and their fans, winning the Battlefords All-Native Hockey Tournament is the pinnacle of the season. Some have even compared it to the Stanley Cup.

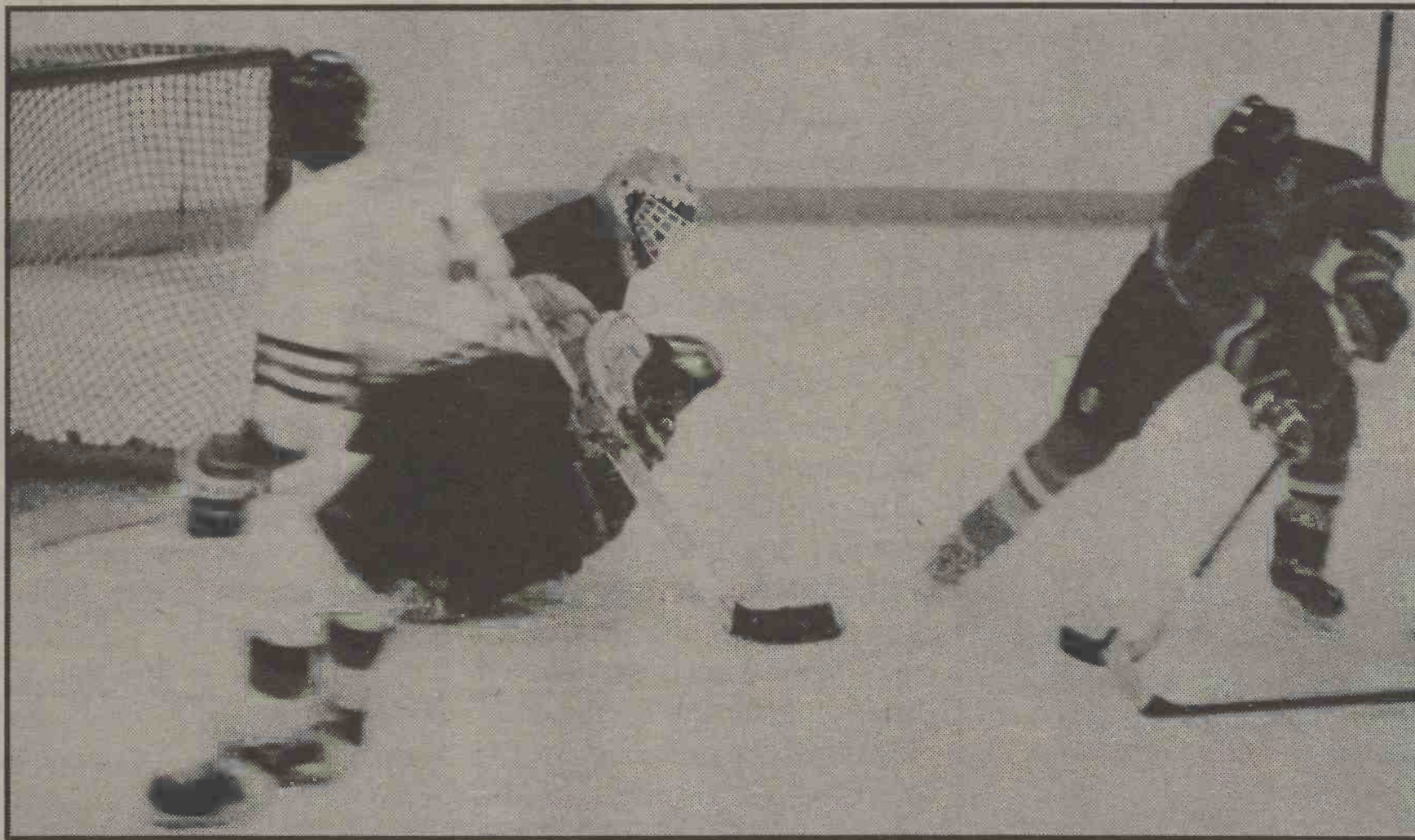
The Cumberland Cree squad defeated 15 other teams from throughout Saskatchewan and Alberta to successfully defend the title during the 30th annual tournament in North Battleford March 31 to April 2.

A tired but determined Cumberland team came from the B side to shut out the Muskeg Lake Blades 4-0 in the all-Saskatchewan final. For the Cree it was their eighth game of the tournament while the younger Blades entered the championship game with four straight victories.

In the end, experience outlasted youth — the Cree's patience and opportunistic play wore down the Blades before a crowd of more than 2,000 at the Civic Centre.

Brad Desjarlais opened the scoring in the first period on a great individual effort as he outskated a defenceman and slipped a shot under Muskeg Lake goalie Shane Watson.

It was all Cumberland would need, despite pressure by the Blades. Donaven Gauthier



Owen Einsiedler

Muskeg Lake goalie Shane Watson saw a lot of action in the Battlefords All-Native Hockey Tournament final.

was brilliant in net, particularly in the second and third periods.

Cumberland salted the game away in the third with three goals, two by Ruben Norman and one by Louis Gardiner. Norman's first goal came on a long blast from just inside the blue line. Four minutes later, Gardiner's shot beat Watson when it deflected off a defenceman in front of the net. Just before the final buzzer, Norman converted a two-on-one with a low shot past the beleaguered Blades' goalie.

With the distinction of being best also came \$6,000 in prize

money. Muskeg Lake received \$3,000 as runner-up. Opawikoscikan (Pelican Narrows) North Stars placed third and claimed \$2,000 while Poundmaker took home \$1,500.

Gauthier, the game and tournament Most Valuable Player, said that the team had to dig deep to keep their tired legs moving during the final. Posting a shutout was a tribute to the team's desire to win, he added.

Like many of the teams at the tournament, Cumberland ices a squad each season to participate in major weekend tournaments. This season, the team

of mostly senior hockey players from the Big Four League has already won \$10,000 as champions of the Buffalo Narrows competition. Gauthier said that the prestige of winning the established Battlefords tournament, however, is worth the long trip south.

"We came for the money but also to become known around here," the resident of Beauval, Sask., said. "This tournament has a long history. It is also the last major tournament of the year and we all look forward to it."

Vince Ballendine, chairman of the hockey committee for the host Battlefords Indian Metis

Friendship Centre, said that the quality of the competition is well known.

"In the past we've had teams from as far away as British Columbia, Ontario and Quebec," he said. "Some of those who have played here are Fred Sasakamoose, the first Indian to play in the NHL, and Ron Delorme," who later played with the Colorado Rockies and the Vancouver Canucks. Most of the clubs boast a variety of players from Junior A, Junior B, midget and senior hockey. But the secret to the success of the Battlefords tournament is more than just hockey and prize money, claimed Ballendine.

"The players like the money they can win," he said. "But our tournament has also become one of the largest and most popular Native hockey competitions because of off-ice activities." Besides hockey, the more than 4,000 players and fans each year are treated to dances and bingos.

"This year we initiated a Calcutta on the teams to spur interest," he said. With increasing competition during the past few years from other communities with tournaments, such as Buffalo Narrows, the Battlefords organizers continue to pursue new ways of providing family entertainment.

For players like Gauthier, the true meaning of the competition is engraved on the championship trophy. It reads "All Native Stanley Cup."

"There's no doubt," he said. "It's our Stanley Cup."

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## TAKING CARE OF BUSINESS

# Hard work, determination make dream a reality

By Heather Halpenny  
Crocker Consulting

What happens if you catch your dream? Adrienne Beaulieu talks about this.

A pebble tossed into water makes ripples that reach far from the place that the pebble went into the water. When Adrienne and Andrew's Food and Gas Services opened four months ago, the opening had a similar ripple effect in the community of Meander River, a reserve 71 kilometres north of High Level with a population of about 75 families, or 333 people.

Adrienne has wanted to open a store for a long, long time. She noticed that there was no place for her community to get cigarettes and fuel at tax-exempt prices. Prices at the closest stores were too high, service wasn't always good and they weren't always open. For example, Elders had to pay \$7 for a package of cigarettes at another place.

Adrienne thought long and hard about opening her own place. She and her husband Andrew talked the plan over many times. She spoke to people in her community and they told her to forget the idea because it would never happen. Adrienne is not someone



Adrienne Beaulieu realized her dream of owning her own store at Meander River in northern Alberta.

who forgets her dreams that easily.

She read and planned and studied and hired a consultant, Steve Crocker, to put together a business plan. It showed that a store in Meander River could work. She decided to go ahead and things began to roll.

Adrienne bought a double-wide modular unit and modified it to become her store. The unit was trucked to her site. The night when the huge backhoe came to prepare the site

for the store, Adrienne had trouble sleeping. The heavy equipment was knocking down trees and tearing up soil and she just hoped she was doing the right thing. Would the business be a success?

Four months later, Adrienne is finding that things are slowing down and slipping into a rhythm and a schedule — and the ripple effect on her community is large.

The Elders of the community call out to Adrienne when she passes. In Slavey they call

her "My boss." She's very happy that the Elders can shop in their own community now for things like cigarettes and pay a much better price.

The Beaulieus' store has created employment in the community for herself and three part-time workers. Adrienne worried that the youth in Meander River drop out of school. She herself dropped out of school just after grade 7. Later, she went back to do high school upgrading through Fairview Col-

lege. Adrienne is a role model for her own three children and for the other community youth that you must believe in yourself and keep on going.

Driving by on the highway, it's hard to see the store. People go by, read the sign and practically do brake stands. Adrienne is concerned that there will be an accident so she is negotiating to have a sign installed in an appropriate location. She's negotiating to have a second paved access to her store that isn't as sharp a turn.

Awhile ago a group of people dropped by the store and said that they'd stopped because their name was Beaulieu, too. They turned out to be part of Andrew Beaulieu's family. Another ripple that reached a far shore.

When asked for advice on going into business, Adrienne had this to offer: running a business is very hard work and stressful at times. Think very hard about what you are doing or going to do. Then take one step at a time.

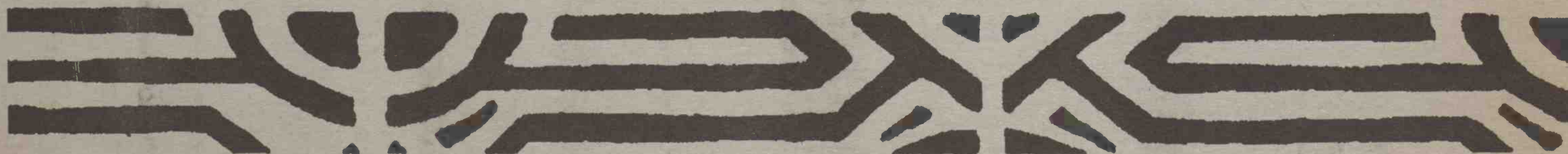
Is your community working together for a strong economic future for your children and yourself? We can help you plan for your community's future. Call us to find out how this can be done: Crocker Consulting Inc. at (403) 432-1009.

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## Mead

By Linda Caldwell  
Windspeaker Staff Writer

MEADOW LAKE, Sask

The Meadow Lake Council saw potential in a sawmill, which was worth \$1 million a year as a privately operated Crown corporation. With a \$250,000 down payment and assumption of the mill's debt, the council formed Norsask and took a 50-per-cent share. The employees formed a company, TechFor, and bought a 50 per cent.

That was in 1988.

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In May 1994, organized an international conference on material culture. The Foundation of Business and Industry is all over Canada.

Now the conference is being held from a UBC Law Review perspective. This is a cultural property issue. Nations authors with two UBC F

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# TAKING CARE OF BUSINESS

## Meadow Lake turns losing mill around

By Linda Caldwell  
Windspeaker Staff Writer

MEADOW LAKE, Sask.

The Meadow Lake Tribal Council saw potential in the failing sawmill, which was losing \$1 million a year as a provincially operated Crown corporation. With a \$250,000 grant, a down payment and the assumption of the mill's debt, they formed Norsask and bought a 50-per-cent share. The union employees formed a company, TechFor, and bought the other 50 per cent.

That was in 1988. Now, the

mill processes 300,000 cubic metres of wood a year and is the biggest supplier in Alberta for Alberta Pacific Forest Products Inc.

The tribal council, which represents five Cree and four Dene communities, also got the Forest Management Licence Agreement with the mill's purchase. In 1990, Mistik Management was formed by Norsask, which owns 40 per cent, Millar Western, which owns 20 per cent and the employees own the other 40 per cent, said Mistik president Barry Peel.

Mistik's mandate is to manage the licence agreement, protect the environment and con-

sult the people who live on and use the land.

The company contracts out the logging, which is done using methods that include both clearcutting and selective logging, depending on the land and what kind of vegetation is growing there, Peel said.

The methods used are also dictated, to a large extent, by the land users themselves, the trappers and the Elders, who are consulted for advice and involved in the actual process. Factors that have to be considered include animal calving areas, gathering areas, big game areas and remote burial sites.

"It made a world of differ-

ence in how we go about doing our business," Peel said.

Mistik tried to get area residents involved in the development of the plant and to address the socio-economic issues in the area.

"If they do get involved it's not an up-and-down thing, boom for 20 years and then bust for 40 years," Peel said.

More than 50 per cent of Mistik employees and contractors are Aboriginal — maybe as high as 75 per cent, Peel said. Metis contractors account for more than half of the one million cubic metres harvested per year. The council has received a total of \$1.5 million in grants

from the Canadian Aboriginal Economic Development program but has returned more than \$10.7 million in corporate taxes since 1988, according to an audit by Price Waterhouse.

But it has borrowed much more than that from commercial banks, said Vern Bachiu, Meadow Lake Tribal Council's director of policy and programs. This has financed the expansion of the original sawmill, the formation and operation of Mistik and the purchase of new equipment.

Together, the companies employ about 250 people, of which 60 per cent were previously on welfare.

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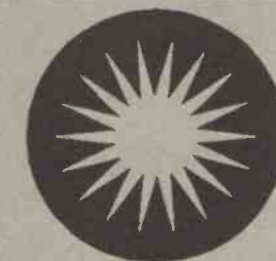
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## Material Culture in Flux

(A special issue  
of the University of British Columbia Law Review)

In May 1994, the Faculty of Law at The University of British Columbia organized an international conference on the law and policy of the repatriation of material cultural property. The 2 day conference, sponsored by the Law Foundation of B.C. and UNESCO (among others), attracted 21 speakers from all over Canada, the U.S., France, Australia, and other countries.

Now the conference proceedings are being published as a special issue of the UBC Law Review. Most speakers examined the issue from a multidisciplinary perspective. This issue will be of special interest to anyone concerned about cultural property issues - especially from a First Nations perspective. First Nations authors include Diana Henry and Gloria Cranmer Webster, together with two UBC First Nations Law Students

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# Computers

## Native Trails both educational, entertaining

### REVIEW

By Doug Bewick  
Windspeaker Contributor

When I consider value for money in software aimed at younger users, I much prefer a product that has both educational and entertainment value. Native Trails by Eagle Software definitely meets that standard.

Native Trails also caught my interest because it is targeted towards a specific audience — those who want to know more about Aboriginal history and lore. To me, this is a refreshing alternative to a lot of the 'shoot-em-up' mass-market software, where the

prime objective is pressing the fire button as many times as you can.

In Native Trails, a traveller journeys from Canada's West Coast to the East. The journey takes the traveller from village to village. At each village the traveller is presented with a brief text giving some fact about life in the village. For example, one text described living in plank houses, while another explained some different reasons for totem poles.

Then the traveller must solve a puzzle, or perform a test of skill, or answer a question related to the preceding text. Some of the tests include doing math — division or multiplication — or solving anagrams.

One puzzle was an on-screen version of that age-old

memory test, matching pairs. In Native Trails, the hidden pairs are scenes depicting totem poles, fish, wolves, trees and the like. On successfully matching a pair, the student hears an appropriate sound, such as a bird's song, or the swish of a hooked fish as it is pulled from the water. I can honestly say that I've never heard a clearer digital wolf-howl! To me, the multi-media effects are the strongest and most pleasing features of Native Trails.

In many ways, Native Trails has similar qualities as Sierra's Dr. Brain series, with a touches of Carmen San Diego thrown in. There is also obvious attention to details in Native Trails. All the villages are shown with Aboriginal names. And, if you need help

anytime, you can ask the ever-watchful Owl.

While my first impressions of Native Trails were very positive, I have to admit that after a while, I found the information to be a bit limited. If the software is aimed at a younger audience, say the grade 4-5 level, it might be right to keep the tests a little simpler. However, in that case, some of the skill tests might be a little bit hard.

On the technical side, Native Trails requires Windows 3.1. The demo took up 6 meg of hard disk; the complete software requires over 30 megs. It ran easily on my machine, a 486/33 with 8 megs of RAM and local bus video card. The graphics are excellent, and the sound clips, coming through my Ad-lib/

Soundblaster card, are terrific.

The program was easy to install. The only technical issue arising during installation is that the graphics should be set to 256 colors. The software recommends if you should change your configuration. It allows you to disable some of the graphics which are known to cause lockups. As well, it lets you run without making changes and risking a general protection fault. This is what I chose, and the demo completed just fine.

Overall, I think that Native Trails is well worth a look. The demo is available through Eagle Software Inc., 7 Cherry Dr., Dartmouth, Nova Scotia, B3A 2Z1: (902) 463-1961. Suggested retail price for the full edition is \$79.95 on floppy disks, or \$69.95 on CD-ROM.

## Ojibway founder of "Indio-techno society"

By Koralie Mooney  
Windspeaker Contributor

WINNIPEG

There is little in Mike Nadwidny's background to suggest he would be the founder of his self-described "Indio-techno society".

He was raised by his grandparents on a farm near Selkirk, Manitoba where four family members lived in a tiny two-bedroom house with no running water. The 26-year-old treaty Ojibway at Peguis First Nation established the Winnipeg-based Abnet eight months ago with partner Greg McLeod.

The multi-faceted firm sells computer hardware and accessories, develops software and offers a number of computer training programs geared towards the Aboriginal community. Because Abnet is the only fully functioning Aboriginal owned and operated computer firm in western Canada, it has also become a link between corporate Canada and the Aboriginal business community.

"One third of the land mass of Canada is going to Aboriginal jurisdictional control by the year 2000. If you were an oil company that would be really critical. Corporate Canada has no choice, they've got to negotiate with Aboriginal communities. They're doing it one of two ways that we see. Employment equity, by hiring Aboriginal people. Another is supporting Aboriginal business by buying Aboriginal business. That's where we plug in."

It's a win-win situation for both sides, says Nadwidny. Corporate Canada has Aboriginal communities hungry to learn about computer technology, and needs Abnet to lead them to the markets. Abnet needs the resources of such giants as Unisys,

which has helped make the company big overnight. Abnet sells Unisys products. Unisys trains Abnet employees, and Unisys is also involved in the two computer plants Abnet has planned.

The Winnipeg computer manufacturing plant is slated to begin production in several months, while another plant on Peguis First Nation will pump out three hundred computers a month and provide eight full-time, highly skilled jobs on the reserve.

It's the company's motto, "Gaining self-reliance through technology," that reveals their firmly held belief that self-government can not proceed without the technological instruments.

With the dismantling of Indian Affairs in Manitoba, Abnet is assisting in the process by helping the Assembly of Manitoba Chiefs prepare a proposal to the government for a wide area network. The interactive network would link all 61 bands, as well as medical services branch, Indian Affairs and other relevant departments. While the network is still on AMC's wish list, Abnet is hoping that if funding comes through for the project, they will be given the contract for implementation.

With newly opened offices in Vancouver, Ottawa and one to soon open in Calgary, Abnet is growing by leaps and bounds. But the bottom line, says Nadwidny, is not about the individual making a profit, but what Abnet's success means for the Aboriginal community.

"This is a totally Aboriginal owned and operated company, and every dollar spent really does benefit the Aboriginal community. We want to create products that will better the lives of Aboriginal people. If something happens to me, I hope Abnet continues, it has to — it's much too important."

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blaster card, are terrific. The program was easy to use. The only technical issue was during installation the graphics should be in 256 colors. The software recommends if you should change your configuration. It allows you to disable some of the graphics which are known to cause lockups. As well, it allows you to run without making changes and risking a general system fault. This is what I did, and the demo comes out just fine.

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ican Artists have lives with these community life, artifacts of the people who lived in the region prior to 1900. Images and borders are made with beadwork, quilts, and quilts as well as traditional patterns and styles. Also includes a CD-ROM with a visual index.



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# European Challenge or Threat?

The European Union claims that its Regulation no. 3254/91 will conserve endangered species and encourage more humane trapping practices. The Regulation prohibits the use of leghold traps in the European Union and bans the importation of pelts and goods of certain animal species originating in countries which catch them by means of leghold traps or other trapping methods which do not meet international humane standards.

## What does this mean to Aboriginal trappers in Canada?

For generations, we have harvested wild furs. It is a way of life which sustains many of our communities even today. Our methods have changed over many years. We have learned to preserve our livelihood, by respecting the Earth's bounty and taking only what we need. We have always found better ways to do things. Now we must do so again.

- The European Union (E.U.) is banning the import of furs from countries which do not trap humanely, but they will not define what is humane!
- Europe is our biggest market. If we let Europe stop buying our furs, our families, our communities and our traditional way of life will all suffer.
- The European ban applies even if furs are trapped on Aboriginal lands.



## What can we do about it? Call the Delegation of the European Commission in Ottawa and ask them :

Why is such a Regulation needed, when none of the 13 species on the list are endangered?

Why has the E.U. not defined "humane trapping practices"?

How is the Regulation consistent with the E.U.'s GATT obligations?

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# Alberta Pacific - developing resources and people



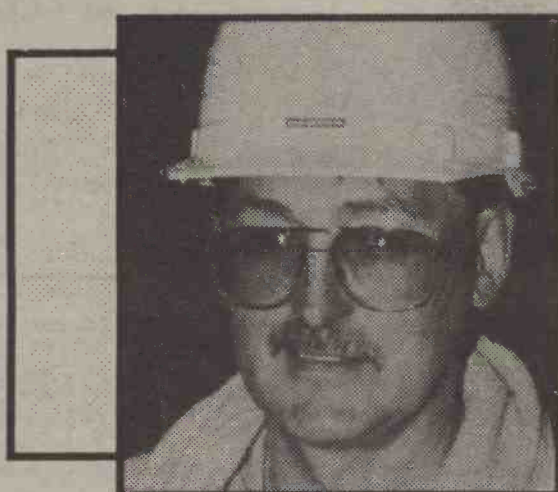
Bert Crowfoot

Morgan Villeneuve (above), Millwright with Alberta Pacific Forest Industries believes that for individuals who seek a challenge in today's workplace then work as a Millwright may be worth considering.

Morgan Villeneuve has 80 acres of land not far from the Alberta Pacific Forest Industries Plant near Athabasca, Alberta and depending on the weather, Villeneuve and his 13-year-old son take great pleasure in roaring across it on snowmobile or trike. They're good pastimes to take part in after a 12-hour shift at the plant.

Villeneuve works as a Millwright for Alberta Pacific and has done so for the past three years. It's a good job and it's been a good trade that has never seen him out of work over the last 27 years, he said.

A Millwright is an industrial mechanic who does the repairs on a variety of equipment in an industrial plant, explains Villeneuve. A Millwright would troubleshoot problems as they arise, maintain compressors, fabricate components, align rotating equipment, perform pipefitting or piping repairs, inspect and repair hydraulic systems and pumps, read schematics and blue prints as well as operate a wide variety of machine shop equipment. A



*Alberta Pacific is committed to ensuring there is a future for Aboriginal people in its operation. Alberta Pacific knows the people of the area are good, knowledgeable workers.*

**Morgan Villeneuve,  
 Millwright, Alberta Pacific Forest Industries**

Millwright sees to it that all the pieces of these industrial machines work together in order that the work of the plant is completed.

"A Millwright is a Jack-of-all-trades. I like it because you're not doing the same thing all the time. No two problems are the same - that's challenging," he said. "It's not dangerous work, if you work safe and take the necessary precautions. Knowing the processes of the many different machines makes the work interesting."

Villeneuve is a Metis born in Edmonton. He is the seventh child in a family of 17 children. When he was about 12 his father moved the family to Paddle Prairie where Villeneuve went to school. He went to a vocational school at

Grouard and completed his Grade 12 back in Edmonton.

He comes by the Millwright trade honestly. His father operated a small saw mill and Villeneuve and his older brother would help out there after school.

While Villeneuve took a short break from work in the saw mill to serve three years in the air force in communications, he gravitated back to the field on his return to civilian life.

"I moved around a lot to get the experience I needed." Most of the work he did was in Alberta, but Villeneuve did work for one year in Yellowknife where, he said, they treated him very well.

In the beginning he worked for small contractors,

and "paid his dues" so to speak. It was, and is, important to get the experience under your belt. Someone starting out in the trade today might have to do the same amount of moving around, but getting on with a large company is the best way to go, advised Villeneuve.

With Alberta Pacific I was given the opportunity of a lifetime to start on the ground floor of a large organization and be a part of its growth and expansion.

For the young person looking for a challenge in today's workplace then work as a millwright may be worth considering - regardless of the industry they wanted to work in.

What you need to be a Millwright is a Grade 12 edu-

cation and four years to apprentice, said Villeneuve.

"Take a pre-employment course in either Millwrighting, welding or machining, because if you're going to spend the next four years as an apprentice you'll want to make sure you enjoy what you're doing," he said.

If Villeneuve had to do it over again he said he would try and get into a technical school and become a Certified Engineering Technician. It's not the same as a trade but it's useful, he said.

Another option is to look for employers that have set up their own in-house apprenticeship programs where a person can do his academic work for two months and work in the plant gaining practical experience for the remainder of the year. Alberta Pacific is in the process of developing such a program, said Villeneuve.

Alberta Pacific is committed to ensuring there is a future for Aboriginal people in its operation. Alberta Pacific knows the people of the area are good, knowledgeable workers and want to capitalize on that, he said.

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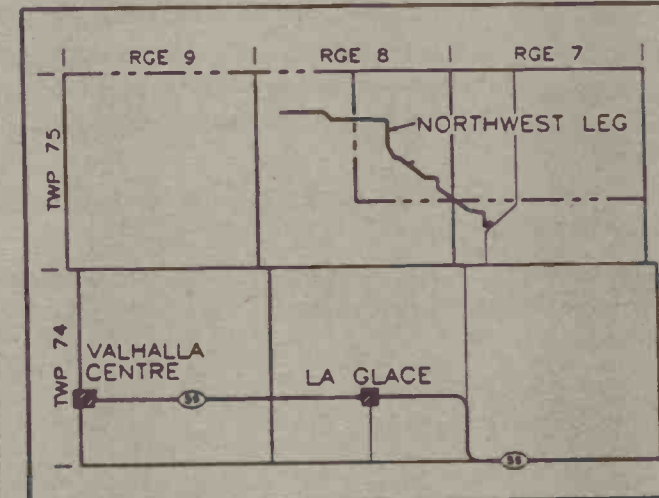
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## PUBLIC NOTICE ALBERTA ENVIRONMENTAL PROTECTION AND ENHANCEMENT ACT NOTICE OF APPLICATION

In accordance with Part 2, Division 2 of the Alberta Environmental Protection and Enhancement Act, Conwest Exploration Company Ltd. (Conwest) is applying to Alberta Environment Protection to construct a total of approximately 42.75 km of 88.9 mm O.D. and 219.1 mm O.D. pipeline within a 14.25 km right-of-way in the Grande Prairie area of northwestern Alberta. Two proposed Level 3, 219.1 mm O.D. pipelines will gather sour gas from seven (7) existing gas wells, a sour oil battery and future sour development wells to the Conwest Sexsmith Sour Gas Plant in 4-8-75-7 W6M. An 88.9 mm O.D. fuel gas pipeline will run from the Sexsmith Plant to the gas wells. All pipe will be laid within the same ditch. Pipeline construction is scheduled for the summer of 1995.



Any person directly affected and wishing to file a statement of concern with respect to conservation and reclamation activities can do so by writing to Director of Land Reclamation, Alberta Environmental Protection, Regulatory Approvals Centre, Main Floor, Oxbridge Place, 9820 - 106th Street, Edmonton, Alberta T5K 2J6. Statements of concern must be submitted within 30 days of this publication. Please quote application number 001-16309 for correspondence. Submissions related exclusively to compensation for land use are beyond the jurisdiction of Alberta Environmental Protection and will be addressed by the Surface Rights Board.

Copies of the application can be obtained from TERA Environmental Consultants (Alta.) Ltd., Suite 205, 925-7th Avenue S.W., Calgary, Alberta T2P 1A5, Attention: Mr. Piers Fothergill, Phone 262-2885 or Fax: 266-6471.

## WINDSPEAKER COMMUNITY EVENTS - PAGE 8

# TUNE US IN

89.9 FM Throughout Northern Alberta



## Working to change Canada's blood system for all Canadians

- The Canadian Hemophilia Society advocated for the public inquiry into Canada's blood system in order to uncover the truth about how 1,100 Canadians became infected with HIV-contaminated blood. Some of these were hemophiliacs; others were individuals who simply had the misfortune of needing blood transfusions during the early 1980s.
  - The Society pressured the federal government and the provincial governments to make financial assistance available to all individuals infected with HIV through blood transfusions or blood products.
  - The CHS is working to ensure that the Canadian standards for the blood system meet the most stringent standards in the world today.
  - The Society is urging medical professionals to inform patients about the benefits and risks of blood transfusions so that together the best decisions can be made. No one should be frightened to get a blood transfusion if needed.
  - Through its links with hemophilia organizations in other countries, the CHS finds and brings forth the latest issues in blood safety.
  - We need to ensure that a tragedy like HIV-contaminated blood never happens again—not to hemophiliacs or any other Canadians.
- For more information, please call 1-800-668-2686.

Canadian Hemophilia Society  
 We're all related by blood.

# WHY BE LEFT OUT?



SUBSCRIBE TO WINDSPEAKER TODAY  
 1-800-661-5469

people

Bert Crowfoot  
 y's workplace then work

n and four years to ap-  
 tice, said Villeneuve.

"Take a pre-employ-  
 t course in either  
 wrighting, welding or  
 nining, because if you're  
 g to spend the next four  
 s as an apprentice you'll  
 t to make sure you enjoy  
 t you're doing," he said.

If Villeneuve had to do  
 er again he said he would  
 and get into a technical  
 ool and become a Certi-  
 Engineering Technician.  
 ot the same as a trade  
 it's useful, he said.

Another option is to  
 k for employers that have  
 up their own in-house ap-  
 nticeship programs where  
 erson can do his academic  
 rk for two months and  
 rk in the plant gaining  
 ctical experience for the  
 remainder of the year. Alberta  
 ific is in the process of  
 veloping such a program,  
 d Villeneuve.

Alberta Pacific is com-  
 tted to ensuring there is a  
 ure for Aboriginal people  
 its operation. Alberta Pa-  
 ic knows the people of the  
 ea are good, knowledgeable  
 orkers and want to capital-  
 e on that, he said.

Industries contact:





# NRCB

Natural Resources  
Conservation Board

## PRELIMINARY NOTICE OF APPLICATION

### APPLICATION NO. 9501

#### ALBERTA CEMENT CORPORATION BASELINE MOUNTAIN LIMESTONE QUARRY PROJECT

WHEREAS the applicant for the project, Alberta Cement Corporation, has filed an application with the Natural Resources Conservation Board to obtain an approval in accordance with section 5(1) of the Natural Resources Conservation Board Act for the construction of a limestone quarry project on Baseline Mountain, approximately 50 kilometres southwest of the Town of Rocky Mountain House, Alberta, and

WHEREAS the Natural Resources Conservation Board considers it appropriate that preliminary notice of the application be given to potentially interested persons even though the application is not a completed application until the material filed has been reviewed for deficiencies.

#### THEREFORE TAKE NOTICE THAT:

1. The application is not a completed application;
2. Copies of the application including information and particulars filed in support thereof may be obtained by persons with an established interest in the matter (the Board will provide direction in the event there is question as to whether a person has an established interest in the matter) from the applicant, Alberta Cement Corporation, c/o Parlee McLaws, 1500 Manulife Place, 10180-101 Street, Edmonton, Alberta T5J 4K1 Attention: Richard C. Secord (403) 423-8500.
3. Copies of the application are available for viewing at the Natural Resources Conservation Board office in Edmonton and the Information Services Department of the Alberta Energy and Utilities Board, 640 Fifth Avenue S.W., Calgary, and at public libraries in Red Deer and Rocky Mountain House.
4. Parties who have concerns or objections concerning the project are asked to register with the Natural Resources Conservation Board.

Individuals who have an interest and wish to receive ongoing notices respecting the application are asked to register with the Board by calling 422-1977 (accessible through the Alberta Government RITE system).

Dated at Edmonton, Alberta, on 23 March 1995.

#### NATURAL RESOURCES CONSERVATION BOARD

William Y. Kennedy - Board Solicitor  
11th Floor, Pacific Plaza  
10909, Jasper Avenue  
Edmonton, Alberta T5J 3L9  
Telephone: (403) 422-1977.

## ON NATURE'S TERMS Did you know?

(NC)—In Holland, taxpayers cough up more than \$35 million a year to pay for trapping between 350,000 and 400,000 nuisance muskrat every year! These animals are considered pests by the Dutch and are destroyed because their instinct to dig tunnels can seriously damage the dikes that protect this lowland country from the onslaught of the North Sea.

In direct contrast to the Dutch, Canadian trappers harvested some 262,000 muskrats in 1992 and at no cost to the taxpayer! The fur from this prolific furbearer is a popular fashion item and muskrat stew is traditional trappers' fare!

"To my way of thinking it makes far more sense to demonstrate your respect for animals by trapping them with the best methods available and then ensuring that nothing is wasted", says Bruce Williams, Chairman of the Fur Institute of Canada and an active muskrat trapper.



The Sahtu Dene and Metis Comprehensive Land Claim Agreement was signed in Fort Norman (Tulit'a) by the Sahtu Tribal Council and the Government of Canada on September 06, 1993. The Sahtu Agreement includes the five communities of Colville Lake, Fort Good Hope, Norman Wells, Fort Norman and Déline (formerly Fort Franklin) in the Northwest Territories.

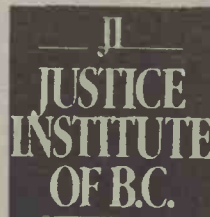
The Sahtu Enrolment Board was established as part of the Comprehensive Land Claim Agreement and its purpose is to enroll all eligible participants in the claim.

You are eligible to enroll in the Sahtu Claim if you are a Canadian citizen and a Sahtu Dene or Metis.

For further information on eligibility or for application forms, contact:  
Roy Doolittle, Enrolment Coordinator  
Sahtu Enrolment Board  
Box 124, Déline, NT X0E 0G0  
Phone: (403) 689-4519 Fax: (403) 689-4908  
Call toll free 1-800-661-0754

#### PROUD SUPPORTERS OF THE SAHTU CLAIM

Déline Dene Band  
Fort Norman Dene Band  
Colville Lake Dene Band  
Fort Good Hope Dene Band  
Fort Norman Metis Local #60  
Fort Good Hope Metis Local #54  
Norman Wells Metis Local #69 (EMLC)



## CORRECTIONS WORKER PROGRAM

### Career Opportunities!

The Corrections field provides many opportunities for employment with both youth and adult offenders.

If you are interested, the Corrections Academy, Justice Institute of B.C. is offering a Corrections Worker Employment Readiness Program.

The five (5) week training program will be offered from:

**Full-time program:** June 26 - July 28, 1995  
**Application deadline:** May 12, 1995

**Course Location:** COLLEGE OF NEW CALEDONIA  
3330 - 22nd Avenue  
Prince George, B.C.

**Full-time program:** July 4 - August 4, 1995  
**Application deadline:** May 19, 1995

**Course Location:** JUSTICE INSTITUTE OF B.C.  
715 McBride Boulevard  
New Westminster, B.C.

(this new location for the Justice Institute is effective May 8, 1995)  
(Application is through Corrections Academy, Justice Institute of B.C.)

**COST: \$500.00**

The program will be offered to 24 carefully screened, qualified and motivated applicants.

The Corrections Academy is committed to employment equity and encourages applications from qualified women and men, including aboriginal peoples and visible minorities.

FOR AN INFORMATION PACKAGE  
PLEASE CALL: (604) 222-7188



## Two-year Diploma Studies bring you MUCH MORE THAN JOB OPPORTUNITIES!

### Are you still looking for a meaningful career?

Here's education and hands-on training that prepares you for a career with young children. Our graduates are employed, working to create more choices for today's children. Enrol full-time, or for distance delivery or part-time courses!

### Early Childhood Development Call 539-2753

### Wherever people live, work and play,

you will find job opportunities as a rehabilitation practitioner. There are many career options in this changing field. Enter the work force or transfer to the Bachelor of Community Rehabilitation at the University of Calgary! The choice is yours.

### Rehabilitation Services Call 539-2042

Over 90% of our 1994 graduates are working in their field!

Limited space available in both programs

Grande Prairie Regional College 10726 - 106 Avenue, Grande Prairie AB T8V 4C4 (403) 539-2911 fax (403) 539-2832

## Employment Opportunities

### Director

The Calgary Women's Shelter Society is seeking a Director for the Calgary Native Head Start Program. The Head Start Director is directly responsible for all operations of the Calgary Native Head Start Program. Duties of the Director include: overall responsibility for the planning, directing, and administering of the Calgary Native Head Start Program, management, and fiscal management.

Qualifications should include: Level 3, qualification certificate in keeping with the Social Care Facilities Licensing Act, a degree in Education, and extensive administrative experience. Fluency in a Native language an asset.

Please submit applications by fax or mail only.  
Please submit by May 19, 1995 at 4:30 pm.



Applications may be faxed to (403) 531-1977 or mailed to:  
**Calgary Native Women's Shelter Society**  
Box 6084, Calgary South PO  
Calgary, Alberta T2H 2L3  
Phone: (403) 531-1970

Attention: Josie Oltrop, Executive Director

### Executive Director

The Calgary Women's Shelter Society is seeking an Executive Director for the Calgary Native Women's Shelter. The Executive Director's responsibilities include: full responsibility of planning, directing, and administering the shelter; plans, organizes and monitors the Shelter, educational programs, social projects, Outreach program operations, functions, activities, services, and staff. The Executive Director reports to the Board of Directors and is responsible for assisting the Program Manager with program planning, program development, and program supervision.

Qualifications should include: a degree in the Social Sciences with extensive knowledge in Native family violence amongst women and children; excellent organizational, communication, and interpersonal skills; excellent management and supervisory skills; fluency in a Native language an asset.

Attention: Personnel Committee

To  
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## SOCIAL W TSUU T'INA C

Responsible for p  
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involvement with  
**REQUIREMEN**  
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with an emphasis  
child abuse and n  
clear knowledge  
structure.  
**DEADLINE: A**  
Send Resumes to  
3700 Anderson R  
Fax (403) 251-03

## JOBS JOBS

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Toll Free: 1-800-461-94  
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## JOBS JOBS

## Yukon College

We are seeking an ec  
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Psychology, Cross Cu  
Education, Education  
Supervision of student  
Instructional Skills and  
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and interpersonal skill  
Preference will be g  
who have a knowl  
NOTE: A valid driver's  
Travel to Yukon comm

Please forward your r  
Human Resource  
Yukon College, B  
Whitehorse, Yuk  
Fax#: (403) 668-  
Telephone: (403)

Eligibility lists may be e



# Career Section

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

## SOCIAL WORKER REQUIRED FOR TSUU T'INA CHILD AND FAMILY SERVICES

*Responsible for providing supportive services to children/families in need of protective services, in addition to casework planning and occasional involvement with the court system.*

**REQUIREMENTS:** BSW, RSW preferred, knowledge of the Child Welfare Mandate and thorough understanding of the C.A.S.W. Code of Ethics, experience or training with an emphasis on counselling, child development, child abuse and neglect and family systems. Must have clear knowledge of native family traditions, values and structure.

**DEADLINE: April 28, 1995.**

Send Resumes to: Tsuu T'ina Child & Family Services,  
3700 Anderson Rd SW, Calgary, AB T2W 3C4  
Fax (403) 251-0368

## JOBS JOBS JOBS JOBS JOBS JOBS JOBS

### Looking for a Career Change? Looking for Work?

#### We Can Help!

(1) Access Native Employment and related Opportunities:

#### "OPPORTUNITIES" Newsletter

Receive new listings from across Canada and the U.S.\* every two weeks.

Produced by Obonsawin-Irwin Consulting Inc.

(2) Become Part of Our Canada Wide Data Bank:

Register for other employment opportunities by submitting a resume with three (3) employment references in confidence to O.I. Personnel Services Ltd.

☎ For more information call: ☎

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20 Carlton St., Suite 126, Toronto, ON, M5B 2H5  
Toll Free: 1-800-461-9495 Local Tel.: (416) 591-6995 Fax: (416) 591-7438

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\*expanding to include US employment opportunities in May, 1995

## JOBS JOBS JOBS JOBS JOBS JOBS JOBS

**Yukon College**

**Faculty Advisor**  
Yukon Native Teacher Education Program  
Ayamdigut Campus (Whitehorse)  
\$50,195 - 59,757 per annum  
Competition No.: 95-14

We are seeking an educator to teach University of Regina, Faculty of Education offerings in the Yukon Native Teacher Education Program. Teaching responsibilities include, in order of preference, one or more of the following methodology courses: Educational Psychology, Cross Cultural Education, Math Methods, Aesthetic Education, Educational Professional Skills, Education Administration. Supervision of student teachers and assisting with basic courses in Instructional Skills and Strategies required.

The successful candidate will have teaching experience at the elementary and post-secondary levels, the ability to provide basic student counselling in academic, personal, financial and career areas and must have graduate level education or equivalent in one of the methodology areas. Experience teaching in a cross cultural/bi-cultural setting is essential. Previous student teaching supervision would be an asset. Candidates should have excellent written, oral and interpersonal skills.

Preference will be given to First Nation's candidates and those who have a knowledge of the Yukon education system.  
NOTE: A valid driver's license is required or the ability to obtain one. Travel to Yukon communities may be required.

Please forward your résumé by May 5, 1995 to:  
Human Resources Services  
Yukon College, Box 2799  
Whitehorse, Yukon Y1A 5K4  
Fax#: (403) 668-8896  
Telephone: (403) 668-8706

Eligibility lists may be established from competitions at Yukon College.

## Metis Heritage Association of the Northwest Territories Executive Director



The Metis Heritage Association of the Northwest Territories is seeking the services of a professional individual to manage the affairs of the Association.

### Duties

The Executive Director will provide professional individual support to the Board of Directors, Chairperson of the Board, Metis Locals and individual members on all matters related to the culture and heritage of the Metis people. The Executive Director will implement, co-ordinate and manage all phases of the operation of the Metis Heritage Association including fund raising activities. The Executive Director will represent the Metis Heritage Association at meetings, conferences, symposia and conventions. He/she will maintain active communication with governments and cultural institutions at the national, regional and community level.

### Skills and Abilities

This position requires a minimum of five years experience in office management and administration. Excellent oral and written communication is necessary as well as experience and knowledge in the use of computers. The incumbent must be self-motivated and work with little supervision. Rational decision making in the areas of policy, planning and financial management is a requirement. The position requires that the incumbent have proven supervisory skills as well as knowledge and experience in public relations. Extensive knowledge and experience in financial management is necessary.

The incumbent must have good knowledge of Metis history and be committed to the culture, traditions and values of the Metis Nation.

**Remuneration based on Experience and Qualifications.**

Send Resume to: Chairperson  
Metis Heritage Association of the Northwest Territories  
P.O. Box 1375  
Yellowknife, NT X1A 2P1

## DIRECTOR, OFFICE OF FIRST NATIONS PROGRAMMES

The University of Northern British Columbia is a new Canadian university which opened in September, 1994. UNBC has a regional mandate to serve the northern two thirds of the Province, with regional offices in Prince Rupert, Fort St. John and Quesnel, and a main campus located in Prince George (population 72,000). We are currently seeking an accomplished professional to assume a key role within our academic team.

The Director of the Office of First Nations Programmes is a critical link between the University and First Nations. The Director will advise the President and university groups and committees on First Nations Studies and on services to First Nations students at UNBC, and will provide one of the major channels for First Nations to communicate with the University and meet their post-secondary educational goals. The Director is accountable to inform First Nations about initiatives and opportunities at the University and to help ensure that their perspectives are respected in all aspects of the functioning of the institution. The Director will also work to make a University environment that is conducive to the participation of First Nations people, will help increase access to the University for First Nations students, work to maximize retention rates for enrolled First Nations students and encourage First Nations scholarships at the University.

Importantly, the Director will contribute to the goals of the University by coordinating all of the efforts of the University of Northern British Columbia in relation to its First Nations mandate. The Director will report to the Vice-President, Academic, and will also cooperate with the Chair of the academic programme of First Nations Studies and other faculty involved in teaching research related to First Nations issues throughout the University.

You are an energetic, imaginative and adaptable individual with a mix of experience and expertise. You will have a university degree or will be expected to complete a graduate degree within the first four years in this position. Previous experience working in a university and/or First Nations environment, especially in an administrative role, is highly desirable. Knowledgeable of First Nations groups and issues, particularly relating to education, you are ideally familiar with one of the languages of the First Nations of northern British Columbia and have long-term knowledge of the region. You must be able to work in the full range of intercultural contexts represented by the First Nations in the region in a sensitive and appropriate manner. Extensive travel throughout northern BC will be an integral part of your role. You possess the managerial skills essential to the supervision of the staff of the Office of First Nations Programming and to administrate the First Nations Centre.

This position is currently held by Dr. Jim McDonald who will continue at UNBC in the role of Chair of the academic programme in First Nations Studies. If you wish to discuss the scope and responsibilities of the position of Director with Dr. McDonald, please feel free to contact him at (604) 960-5517.

Applications, accompanied by a curriculum vitae and the names of at least three references will be received until the position is filled. Priority will be given to applications received before **May 30, 1995**. Please forward your application to:  
**Director of Human Resources, University of Northern British Columbia,  
3333 University Way, Prince George, BC V2N 4Z9. Fax (604) 960-5695.  
email: rachel@unbc.edu**

IN ACCORDANCE WITH CANADIAN IMMIGRATION REQUIREMENTS, PRIORITY WILL BE GIVEN TO CANADIAN CITIZENS AND PERMANENT RESIDENTS OF CANADA. THE UNIVERSITY OF NORTHERN BRITISH COLUMBIA IS COMMITTED TO EMPLOYMENT EQUITY AND ENCOURAGES APPLICATIONS FROM WOMEN, ABORIGINAL PEOPLES, PERSONS WITH DISABILITIES AND MEMBERS OF VISIBLE MINORITIES.

**UNBC**  
UNIVERSITY  
OF NORTHERN  
BRITISH COLUMBIA





# Guess who joined the neighbourhood.



**GRAND OPENING, FRIDAY JUNE 2nd**  
**TD BANK, ONICHIKISKWAPOWIN**  
**SONIYAOKAMIK, Saddle Lake, Alberta**



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Join us for our Grand Opening festivities!

Friday June 2nd, 1995

FREE REFRESHMENTS



Darryl Bouvier  
Branch Manager

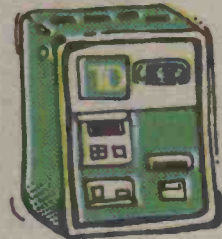
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**P.S.** For every account opened before June 30, 1995, we will be pleased to donate \$1.00 to the Saddle Lake Recreation Board.



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 \* Only 7,500 brochures were printed. Contest rules included in each brochure.  
 \*\* Offers are valid at Saddle Lake First Nation branch only, and expire June 30, 1995.  
 Complete details at branch.