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Wind speaker

QUOTABLE QUOTE

"Once you damage grey cells in your head, you don't ever get those back."

— Dr. Amy Borkent on solvent sniffing
See Page 12

November 21 - December 4, 1994

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Bert Crowfoot

Setting the record straight

Sylvester Youngchief hands copies of documents relating to treaty rights to Staff Sgt. Jim Fell of the St. Paul RCMP detachment. Fell was there to inform Youngchief, one of about 150 protesters at Long Lake Cree Nation in northern Alberta, that they were breaking an injunction forbidding them from blockading the band office and school. Protesters are upset with Chief Gordon Gadwa's leadership and what they call a lack of financial accountability.

See story, Page R1.

Nanoose wins bid to save burial sites

By Dina O'Meara
Windspeaker Staff Writer

VICTORIA

A B.C. Supreme Court judge quashed a bid to excavate a Native burial site, saying to have granted the digging permits in the first place was "dirty pool" on behalf of the provincial government.

In a case brought to court by the Nanoose First Nation, Judge R. Hutchison ruled against Intrawest Development Corp. excavating a seven-hectare area 125 kilometres north of Victoria, quashing every digging permit issued to the company for that site. That the British Columbia government issued the archeological digging permits without first designating the site, in direct violation of the provincial Heritage Conservation Act, was indeed dirty pool, said Hutchison.

And just another reminder of discriminatory practises, suggested the Nanoose band chief.

"When non-Aboriginal burial grounds are full to capacity, they don't sell the land and build condos on them," Chief Wayne Edwards said in a radio interview with CFWE Radio. "It's a step forward, but by all means not a total victory."

Intrawest is building condominiums around the grounds to form a waterfront village centre in the middle of a larger housing development. On June 29, workers unearthed the first of more than 500 skeletons known to be interred there. On Aug. 12, Nanoose Elders requested the company stop. But another 22 graves were removed after the province issued a stop order on the digging, said Linda Vanden Berg, archeologist and land claim co-ordinator for the Nanoose band.

Since June, 110 skeletons have been unearthed, 37 bodies have been partially dug up, with another 300 or more known to be in the ground.

The band argued the seven-hectare site at Craig Bay should be

treated with the same respect as a city cemetery, and used the Charter of Rights, under freedom of religion, for their legal argument. They also cited the provincial Heritage Conservation Act to defend the seven-hectare site from development. Although the province introduced an amended act, removing the designation clause, during the Nanoose court case, Judge Hutchison ruled in accordance to the original act.

"The province was complicit, they knew the site had to be designated yet they still issued the permits," she said. "That means someone removed the bones illegally. Who broke the law, then?"

The province used eight pieces of charcoal, carbon-dated to be approximately 500 years old, as evidence the burial grounds are an archeological site. But the evidence could not represent 400 skeletons and was ruled inaccurate information, she said.

Elders' testimony added the site had been used as a summer

camp continuously until the 1940s, and that during the 1930s at least two people had been buried there.

The excavations and court battle only serve to reinforce the fact Aboriginal burial grounds are not protected under treaty agreements or when outlining reserve lands.

"The village site should have been respected and they were not. The feds have an obligation to protect our burial sites."

Almost two-fifths of the 84-hectare Nanoose Band village site is taken up by railroad and highway right-of-ways, leaving approximately 60 usable hectares, Edwards said.

"We lose on the equality thing and we win on the quashing of the permits, and a chance to be heard by the federal government."

The Nanoose Band is mounting a nation-wide campaign to increase awareness among First Nations about burial sites and to pressure the federal government to accord such grounds protection under the Charter of Rights.

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News

Jesuits compensate abuse victims

By Dina O'Meara
Windspeaker Staff Writer

CAPE CROKER, Ont.

Four years after stories of sexual and physical abuse by a trusted Jesuit priest rocked this community, 15 victims have signed a compensation package with the Jesuit Fathers of Canada.

The package includes \$500,000 over three years to be spent on coun-

selling services, \$25,000 compensation per claimant and up to \$4,000 each for educational or vocational upgrading.

But there are more victims in the Cape Croker and Saugeen First Nations who chose not to sign the Reconciliation Agreement, raising concerns they will be left out of any future compensation. Members of the First Nations also feel left out of a process which purports to promote healing within the community.

"It's a very difficult thing to deal

with. In my own estimation, the problem is far from being solved," said Chief Ralph Akewenzi.

Initially chief and council were consulted by the Jesuit Fathers on compensation and healing programs, said Akewenzi. But the process was then taken to an individual level with 15 community members signing the agreement. Other members who had been abused by the priest did not take part, and the lack of community involvement in establishing programs aimed at helping

its members heal left at least Akawenzi dissatisfied.

"We, ourselves, have to deal with the impact of the abuse on a community level, as a community," said Akewenzi. "We can't go on with the other things in life, we've been so involved in this process. Until this is resolved, you can't discuss finer points, like self-government."

Father George Epoch was a parish priest at St. Mary's Church in Cape Croker from 1972 to 1983.

See Abuse, Page 15.

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SOLVENTS SCARY

Sniffing solvents can destroy brain tissue, eventually paralyzing abusers and even destroying one or more of the five senses. Dr. Amy Borkent at Edmonton's Boyle-McCauley Health Centre says some of the damage is reversible — except for the damage done to the brain.

See Page 12.

WHERE THE BUFFALO RANGE

The Canadian Finals Rodeo was home to a diminutive cowboy from Hobbema, Grade 7 Todd Junior Buffalo, who rode to three straight wins in the Boys Steer Riding this month.

For more on the national finals see Page R1 and R5.

AD DEADLINES

The advertising deadline for the December 5 issue is Thursday, November 24, 1994

Co-operation needed to save B.C. fisheries

By Debora Lockyer
Windspeaker Staff Writer

British Columbia's commercial fishing industry is in a state of anxiety, uncertainty and strain, reveals a report from the province's Fish Processing Strategic Task Force.

Unless co-operative problem-solving replaces self-interest and competition for short-term advantage, the B.C. commercial fishery could be faced with "stock extinction, business failure and internal strife," concludes the report.

The provincial task force was established in October 1993 to develop a strategy that would guide the industry to a healthy future. Rose Davison, a councillor from Ucluelet, represented the coastal communities.

"I'm satisfied with the report. I don't mind my name being on it," said Davison, who added her only disappointment was with the lack of input from B.C.'s Native groups. "It they're not involved in the process, how do they learn and/or take advantage of opportunities?"

In the report, First Nations communities were determined to have the same fishery-related problems as other coastal communities

including infrastructure, power, supply services, trained labor and operating costs. But added to the mix was the remoteness of these communities. The task force concluded these settlements suffered some of the most "intense pressure" from global competition.

Recommendations from the task force will alleviate those pressures, said Davison. It's important these communities start to move away from the salmon, cod and herring fishery and start taking advantage of the niche markets that favor delicacies like octopus and sea urchin that have opened up in the Pacific Rim. Products such as smoked salmon and smoked canned salmon, that come in packaging decorated with Native art, are already being sold in this market. The task force sees Native culture and art as a strong marketing tool.

"An important market opportunity exists if innovative processing techniques are married to the powerful marketing tool that First Nations art represents."

Pressures from outside the industry have taken their toll and reshaped the market over the last 20 years, the report reads. From falling salmon market prices, and changes in international trade law due to increased foreign competition, the

commercial industry has taken its lumps.

However, it is the internal battles, those between such groups as the United Fishermen or Allied Union Workers and B.C.'s main processors, or First Nations and other communities, that have added significantly to the strain, the task force reports.

The province can either "continue on a course of dealing with the industry using ad hoc crisis management, satisfying stakeholders who wield the greatest political clout," or it can work to develop a business strategy that will make the industry competitive while protecting the resource and creating economic opportunity.

The road to such a business environment begins with the development of a regulatory system that provides equivalent rights and obligations to all stakeholders in the commercial fishery.

The task force also suggests transferring management and enforcement responsibility to the communities in the cases of new and non-migratory fish species.

The industry has to make some important changes in the near future or more than the processing sector will suffer, said Davison. There is a ripple effect. Everybody gets hurt.

RCMP may help police Davis Inlet

By Dina O'Meara
Windspeaker Staff Writer

DAVIS INLET, Nfld.

Beleagued tribal police may be getting much-needed support from provincial RCMP following a series of meeting between Davis Inlet leaders and Department of Justice officials.

"The meetings have turned out all right, (the RCMP) have quite agreed to have police in place in the community," said councillor George Rich about the initial discussions.

Currently, the closest RCMP are stationed 80 kilometres away, at Hopedale, a four-hour

snowmobile ride during winter months.

Tribal police are handicapped when attempting to be a presence in the community, said Rich.

"Now our police are not able to charge people, and they aren't respected, people don't pay attention to them," Rich admitted.

The problems plaguing the small community of Davis Inlet continue unabated, despite flying out troubled members to treatment centres across the country. Rich is concerned gas-sniffing episodes will increase this season.

"It will be very dangerous this winter. Our tribal police are exhausted, the patrols go out every evening looking for gas sniffers, in cold, wet weather, to at least get the

sniffers indoors," said Rich.

Rich would like the RCMP to give the group recognition, but most of all, the police need a base to work from.

"We need a building. The only time we need RCMP would be when we have a crisis we can't handle, like this summer, when a group of teenagers went on a rampage."

RCMP in Saint John's, Nfld., agree a solid presence in the community would make a change, and foresee a future of shared duties, despite a tense summer of political standoffs.

In September the province was poised to fly in an RCMP security squad to force the return of a circuit court on the community. The court was told to leave last year

when Innu leaders declared the justice system did not serve their community interests.

"We're attempting to come to terms with the community to provide... culturally sensitive police service to them," said Inspector Gord Button, from his St. John's office. "All justice measures will be explored."

Button is optimistic talks with Davis Inlet representatives will be fruitful in reaching a policing agreement both parties can live with.

"If both of us work in the same vein, I'm sure we're going to resolve this in the not-too-distant future," he said.

Further meetings between Davis Inlet and the province are scheduled for December.

NATION IN BRIEF

Oka inquiry draws blanks

After two years, a federal inquiry still has no answers in the death of Quebec provincial police officer Corporal Marcel Lemay, who was killed at the start of the Oka crisis during a raid on a Mohawk roadblock. It is not known if he was killed by Mohawk warriors or by one of his fellow officers. Serge Menard, Quebec's new justice minister, has suggested some Mohawks are withholding answers. Mohawk lawyer Richard Corriveau accused Menard of reprising propaganda. The inquiry has heard from 120 witnesses in 125 days of hearings, and has cost \$1 million dollars.

Man charged with abusing students

A 24-year-old woman has testified she was sexually abused regularly by the husband of a supervisor at an Indian student residence. George Albert Zimmerman, 57, faces 22 counts of sex-related offences involving 13 girls under the age of 14. The incidents are alleged to have taken place between 1977 and 1989 at the students' residence of the Prince Albert Indian Student Education Centre. Zimmerman lived in the residence with his former wife, Gladys, who was a supervisor for about a

dozen girls attending the centre. The woman testified Zimmerman began molesting her in 1978 and continued until 1982. She had no memory of the incidents until 1989 when she began having flashback memories. She reported the incidents to police three years later.

Fisheries officers stage walk-out

Fisheries officers walked off the job on the lower Fraser River Nov. 12 and 13, protesting the leadership of the Sto:lo fisheries management committee. The Sto:lo Fishing Authority has promised an independent review of the concerns raised by the officers. Steven Point, the chief's representative, said Native fisheries officers will be consulted in selecting a person to conduct the review.

Big Cove residents protest

The controversy is growing on New Brunswick's Big Cove reserve as some Native protesters say they want their own reserve. Led by Millie Augustine, protesters say they're not being treated fairly by band council, and aren't being given proper access to housing funding. Augustine has asked the federal government for information on how to establish a new reserve. The Canadian branch of Habitat for Humanity, an organization that builds homes for the needy, is con-

sidering coming to Big Cove to determine if it qualifies for help. Chief Roger Augustine has written a letter to Prime Minister Jean Chretien, outlining his concerns that the federal government has failed to address problems plaguing his reserve.

Justice system insensitive

Saskatchewan Deputy Justice Minister Brent Cotter said the justice system must become more sensitive to racially motivated crime if it is to learn from the death of Cree trapper Leo LaChance. LaChance was shot by Carney Nerland, Saskatchewan head of the white supremacist Church of Jesus Christ Christian Aryan Nations, as LaChance left Nerland's gun shop in January 1991. Nerland served two-thirds of his four-year sentence for manslaughter and has been relocated. His new identity and location are being protected by the Crown. Some 60 of Saskatchewan's Crown prosecutors met Nov. 4 in Prince Albert to complete a two-day training session on racism and cultural awareness. A 1992 public inquiry in Prince Albert was critical of how police handled the case. The inquiry recommended the criminal justice system be more sensitive to Aboriginal culture.

News

Senate committee hears of vets' mistreatment

By R. John Hayes
Windspeaker Correspondent

EDMONTON

Remembrance Day comes each Nov. 11 for Aboriginal veterans of the First and Second World Wars and the Korean War, just like it comes for their comrades in arms. But for First Nations and Metis men who fought for Canada, the fighting didn't end with their tour of duty overseas. Today they are finally closing in on their goals: recompense for decades of second-class veteranship.

Last winter, the Senate moved to have its standing committees on Aboriginal peoples "examine and report upon treatment of Aboriginal veterans following the First and Second World Wars and the Korean War." Specifically, Indian and Metis servicemen vets denied benefits given to other returning soldiers.

Some reportedly were stripped of their Treaty status by Indian Affairs bureaucrats when they enlisted; when they returned home, they fell inconveniently between the two societies. Inconveniently, that is, for the societies; oftentimes tragically for the soldiers involved. Many of the inequities are only now, half a century after the Second World War ended, being addressed.

After hearing from Native and veterans' organizations last spring, the Senate committee sent out an appeal to Aboriginal veterans to come before a sub-committee and tell their stories. That sub-committee, chaired by first-year senator Raynell Andreychuk of Saskatchewan, has heard eastern and Manitoba witnesses in Ottawa. Last week, it heard from their western counterparts in one-day sessions in Vancouver, Edmonton and Saskatoon.

Speaker after speaker told of how they returned home only to be left uninformed by Indian agents and Metis area supervisors about how to get loans to re-establish themselves, veterans allowances, vocational training, educational support and low-cost insurance.

"I signed up to fight for my country in 1940. They didn't say 'You're only going to get a little compensation, so you don't have to go where the fighting is toughest. Stay back here where you'll be safer.' When I got back home, I discovered that I'd lost what I had left here and couldn't get it back."

— Edward "Ted" Brave Rock

The handful of old men left alive are only now able to find an audience that will listen to their tales of denial and exclusion. The Senate committee is also investigating the purchase by the then-government of reserve lands for returning non-Aboriginal vets, something also denied the Native soldiers.

Stephen Mistaken Chief, from the Blood reserve in southern Alberta, repeatedly said in Edmonton that he didn't want "some hand-out. I want my land," he said, gesturing at the senators. "I fought for that land."

He explained what he was willing to do to get it: "Give me a loan over seven years, then I'll pay taxes and support the state. I don't want people to say 'there's another handout to a lazy Indian.' I want to be able to own something, to have title, to be able to leave it to my heirs."

He echoed the thoughts and feeling of many other speakers. "Indian veterans had no say in any aspects of life; how were we supposed to succeed? But now we want a say in whatever life is left to us. I'm tired of being run by Indian Affairs: I'm tired of being run by councils. Why should these people be running you?"

Almost to a man, veterans asked that their affairs be centralized and localized through Veterans' Affairs. Edward Bellrose of Calahoo, Alta., pleaded to be treated like other veterans: "We want to be able to go into an office around here and get our concerns looked after. Now we have to apply through an office in Winnipeg," he said. "It hasn't much changed from earlier days, except that the service isn't as good."

He remembered: "Even if the Indian

agent was a good one, because of the Indian Act there was nothing the Indian could gain." Treaty Indians couldn't hold title to land off the reserves; nobody could hold title to land on them. Pensions were withheld. Returning members couldn't even join the Royal Canadian Legion because of the liquor laws (Natives were only allowed to buy liquor in Alberta stores when the laws were changed in the mid-60s.)

Sitting on the committee, senator Len Marchand of B.C., who described himself as a "pretty qualified Indian," was denied employment in the Department of Indian Affairs in the 1950s. He used the question period following the submissions to make a point of his own: "The whole system was an apartheid and racist system, it was nothing more than that."

Richard Joseph Poitras of Paddle Prairie, Alta., was one of the founders of the Metis organizations in Alberta. Ken Noskey, president of the Metis Settlements General Council, said: "This man pulled the eight settlements together in one voice." He was the first president of the organization and is as responsible for the status of Metis people in Alberta as anybody. He is also a veteran. He expressed many of the same concerns.

"We were a lost people. If anything, the system was even worse for us. But, in terms of our concerns about veterans' rights, we want them handled through Veterans' Affairs." He also expressed concerns about the levels of service.

Poitras explained what happened to him after the war: "They gave me \$2,300 to buy livestock, farm equipment, a tractor." He laughed.

"I couldn't even buy a good tractor, so I went in to buy some home equipment from the settlement supervisor. He said: 'You can't have those. They're better than mine.' I said: 'So who are you? It's my money. I want them.' He smiled. 'And I got them, but only because I insisted.'"

Poitras and William Erasmus of Kikino, Alta., explained that the real problem of the system was the inherent paternalism or colonialism embodied in the Indian agents and the Metis area supervisors.

"They controlled everything, and some of them were good and some of them weren't."

Senator Andreychuk asked each witness to tell the sub-committee what, specifically, they thought could be done, after all this time, as some kind of compensation.

"If the Canadian Japanese victims of the war can be compensated," said Steve Mistaken-Chief, "then surely we can be, too."

Edward Bellrose insisted: "We don't want special status. We want what we deserve and have always deserved. We want equal status."

The really galling thing for many of the vets is that they didn't have to fight; instead, they went out and signed up. Edward "Ted" Brave Rock of Standoff, Alberta, said: "I signed up to fight for my country in 1940. They didn't say 'You're only going to get a little compensation, so you don't have to go where the fighting is toughest. Stay back here where you'll be safer.' When I got back home, I discovered that I'd lost what I had left here and couldn't get it back."

Bellrose agreed and added: "But I'm proud to be a veteran, proud to be a Canadian."

The sub-committee will report back to the whole Senate committee in Ottawa and then they will put together all their facts and recommendations to be tabled in the Upper House by Dec. 15. Forty-nine years after the Second World War's end, the last remaining Aboriginal veterans may finally be given their just desserts.

Penticton band blocks access to construction site

By Dina O'Meara
Windspeaker Staff Writer

PENTICTON, B.C.

The expansion of a British Columbia ski hill masks plans for a huge real estate development which could irrevocably damage the region's watershed, charge members of the Penticton Indian Band.

On Nov. 2 the band set up check points along access roads transversing their reserve to stop construction supply traffic from reaching the hill after becoming frustrated with both the provincial government's and Apex Alpine's response. The Upper and Lower Similkameen Indian bands also lent their support.

"This is a large-scale, high-density real estate development rather than just an expansion of the ski resort," said Penticton band councillor Stewart Phillip.

The band has been protesting the \$20 million expansion of the Apex Alpine ski resort for two years, citing concerns about increased traffic and the lack of an independent environmental assessment of the project.

Since 1992, the council has requested a full environmental impact assessment of the project

from the company and the government, said Phillip. Key concerns relate to the impact increased residential density will have on the area's watershed, sewage disposal and traffic volume.

"One of the bottom lines in this matter is that it didn't need to get to this," said Phillip, adding the band had been waiting since August for a response from the provincial government to the notice of the check points.

While the blockade did not affect local residents or tourists, Apex Alpine had to helicopter workers and supplies onto the mountain to continue the development. General manager Brian Rhodes said the combined delay in construction and loss of revenue because of the blockade is hitting the company in the pocket.

"We're trying to proceed with business as usual, but it's costing the company about \$150,000 a day," he said.

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

He added the company is concerned with the issue of heavy traffic, noting Apex would like to see a permanent resolution of the problem, perhaps by building another access road to divert motorists.

"We're willing to co-operate with the government and the Penticton Indian Band to carry out a review of issues they've raised with respect to water," said Rhodes.

Apex had "mountain planners" review the master development plans to determine if the area could support the expansion, he said.

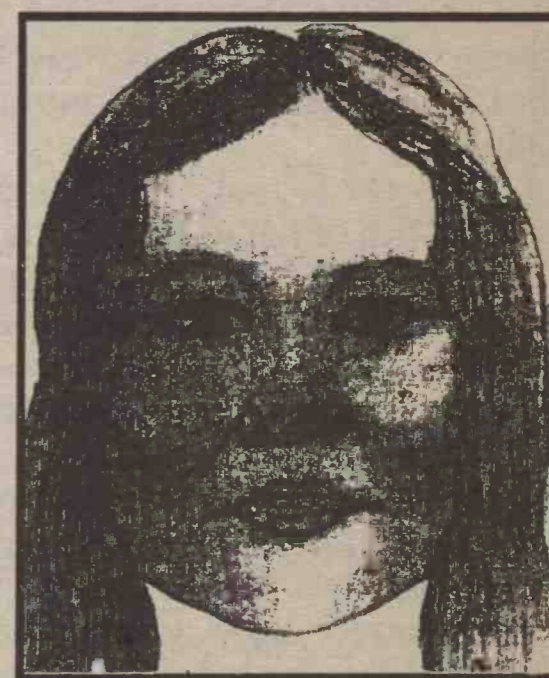
But without a baseline from which to establish conservation guidelines, there is no way the planners could be accurate, said Linda Vanden Berg, a consultant for the band.

"There has been no environmental assessment of the sub-alpine area in the Okanagan," Vanden Berg explained. Without that information, impact reviews can't be undertaken.

At press time the Penticton, Upper and Lower Similkameen Indian Bands were meeting with representatives of the Indian affairs and environment ministries about initiating an independent environmental review of the Apex expansion.



Female, age 19-20, probably 5'5"-5'6" tall, buck teeth.



Female, age 20-21, 5'3"-5'5" tall.

RCMP seeking help to identify victims

SASKATOON, Sask.

The skeletal remains of three young Native women have been found 16 kilometres south of Saskatoon, near the South Saskatchewan River.

Eva Taysup, 30, a former resident of Rose Valley, Sask., has been identified through a tip and by dental charts, said Corp. Jerry Wilde of the Saskatoon RCMP.

Wilde said the women have been missing between one-and-a-half and three years. Ernie Walker, an anthropologist with the University of Saskatchewan, has been able to

determine ancestry, approximate ages and heights of the victims.

RCMP have combed more than 500 missing persons files and have found four that might match the victims, who are believed to have been murdered. Dental charts are needed to make a positive identification.

"We don't have any idea who they are so we're asking the public if they have any relatives they haven't seen for one-and-a-half to three years to please contact Saskatoon RCMP," said Wilde.

The number to call is (306)975-5153.

Our Opinion

Cheers to Nanoose for standing ground

Windspeaker is honored to present the following Cheers and Jeers to the people and organizations who have made either outstanding contributions to Native-Business relations these past few weeks or have shown absolute and utter disdain for the efforts of Native groups in the protection of their people, past and present.

Cheers to B.C. Supreme Court Judge R. Hutchison who ruled against housing developer Intrawest this week and quashed permits to build condominium houses on a Native burial site 125 kilometers north of Victoria. The judge accused the province of playing dirty pool in issuing the permits because they were in direct violation of the province's own Heritage Conservation Act. Hutchison wasn't about to let the province bulldoze over the rights of the Nanoose First Nation who brought the action against the corporation.

Jeers to the province for proving, once again, that when it comes to respecting the rights of others, there is one set of rules for dealing with Native concerns and another for dealing with anyone else.

Cheers to the Nanoose First Nation for putting up the fight and for not letting the campaign to increase the awareness about burial sites end with the win. Aboriginal burial grounds are not protected under treaty agreements. The federal government should move to ensure such protection.

Carpetbagger: "Any person, especially a politician, who takes up residence in a place in order to seek special advantages for himself." At least that's how the Random House College Dictionary describes the word, and by all accounts it could fit the description of almost anyone who wants to make a quick buck.

In the case of the Penticton Indian Band, it's a word used to describe the principal owners of Apex Resort Corporation who propose an expansion of the Apex Ski Resort. It's just one of the nasty things one side in a dispute says against the other when an impasse has been met, and negotiation seems a lifetime away. Apex Resort has responded by calling the Penticton Indian Band's blockade of the road leading to the resort an act of "terrorism" and a "hostage situation". So the name calling isn't limited to one side. It never is.

Jeers turn into reserved Cheers for Apex for finally seeing the value in negotiating a settlement in the dispute. After all, the Penticton Band's wish to have an environmental assessment study conducted on the project is not an unreasonable one.

While Apex hopes to carve some profit out of the mountainside, the band would be acting irresponsibly if it did not insist on knowing what impact the project will have on those who live in its shadow. Making money isn't a bad thing, but how much will that money cost the people over the long haul?

If Apex is truly interested in the long-term development and health of the resort, this would be a consideration for them as well. If the corporation plans to be a permanent member of the community it would endeavor to alleviate the fears of the neighbors in a true spirit of co-operation and corporate responsibility. Is Apex a carpetbagger or a community partner? Only time will tell.

In this same story, a final cheer goes out to manager Gregory Lang of Nickel Plate Mines who saw fit to stick his neck out and his nose into Apex/Penticton Band business. Lang urged Apex to get back to the negotiation table. He pointed out the band understands only too well its obligation to protect the environment in which the people live, and takes its responsibility very seriously.

SEE, I TOLD YOU IF WE WAITED LONG ENOUGH, THERE WOULDN'T BE SO MANY AROUND TO COLLECT BENEFITS



Illustration by Don Kew

Vets memories full of pain

By Keith Matthew
Windspeaker Contributor

Remembrance Day is a day of pain and confusion for many veterans but especially so for many of the Native Canadians who fought in the World Wars.

The First World War saw a minimum of 4,000 Native veterans fighting with the allies and during the Second World War there were more than 3,000 Native veterans. For the men and women who saw duty, it was an experience that they will remember all of their lives.

In those days Native people were considered wards of the government and were never considered real Canadians. Passes were needed to venture off reserve and Indian agents controlled every aspect of reserve life.

Why did so many Native people volunteer for service in a war that they had no part of? Because as of then and even now, Native people understand that this land is worth fighting for and even sacrificing your life for.

For many of the veterans their Native languages were their first languages and many had a maximum grade six education because of residential school programs which only taught up to that level and no higher.

For some Native veterans the pain of war was compounded by the unfair treatment after they returned home from the war. A Native veteran from a northern Alberta reserve called Driftpile who served in the Second World War was surprised to learn that because of his joining the service he lost his Indian status.

He also returned disabled by the loss of one of his legs during his tour of duty in France. The Indian agent of the day arrived with the local RCMP and kicked him off reserve. The Native veteran had a ranch that he had built up for himself and livestock that he had no legal recourse to claim.

In those days Native people couldn't vote in federal elections and so they had no one to voice their concerns in the House of Parliament. Native people received their right to vote in 1960 long after the damage had been done.

Native people have always felt that the laws of Canada are not our laws and that only confirmed those feelings.

A Native veteran from the interior of B.C. felt that he never got the same treatment as other veterans returning from the Second World War in regards to the Veteran's Land Act. The act for the most part set aside land for veterans that they could purchase at a reduced cost and receive assorted

grants for farm equipment.

In his words, "... I gave my heart and soul and my body to fight for this country. Today I don't even own a piece of land. I can't even find the records, the records of the VLA, Veterans Land Act."

There was a sunset clause with the VLA and it expired in 1975 so most Native veterans who wished to take part in the program had to have their applications in prior to that date. However, most Native veterans weren't aware of the program and officials from Veterans Affairs say that a lot of veterans didn't know about the program.

The same veteran says he was insulted and treated as a second class citizen upon returning to Canada. He still has anxiety attacks from his experiences during the war.

"... my wife won't even sleep with me because I still have nightmares from this, what I went through. Now what do I have to do to get out of this? Today I am talking about it, tonight I will probably get one of the worst I have ever had. It seems every time I talk about what I went through I get these awful nightmares. I will tell you guys it wasn't ever easy to eat, to sleep with dead people and the odors that were there. ... I often wondered why did I go?"

Windspeaker

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15001 - 112 Avenue, Edmonton, Alberta T5M 2V6
Ph: (403) 455-2700 or 1-800-661-5469
Fax: (403) 455-7639

PUBLISHER: BERT CROWFOOT

STAFF
Linda Caldwell • EDITOR
Dina O'Meara • REGIONAL EDITOR
Michelle Huley • EDITORIAL ASSISTANT
Ethel Winnipeg • PRODUCTION COORDINATOR
Joanne Gallien • ACCOUNTS
Paul Macedo • DIRECTOR OF MARKETING
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Your Opinion

Public confused about Apex issue

Dear Editor,

Words cannot describe my feeling of frustration right now. Listening to the radio, and people saying we (The Penticton Band) are blocking the road to get attention, how petty and sneaky people get when they don't get their way. How this corporation is swaying the public, and the public falling for it, by using the media to sway the focus from the multi-million dollar residential expansion to a road issue.

How could it be a road issue, when we know we own the road?

How dare they say we are continually breaking the law, when this whole country has a long history of abusing its Aboriginal peoples. How do you expect anything with such a horrible start to have a

happy ending?

When are the Penticton people going to wake up and smell the sewer? This development will hurt you, too; they surely are not going to leave their "dollars" in your town, only their sewage. And why should they? They will have their own town up there, if you don't stop them.

People leave Europe every day to get away from that sort of thing, and forget as soon as they reach "our" shores.

As has been stated time and time again, we had nothing against Apex the recreation area but we do have concerns about Apex the corporation.

*All my relations,
Sophie Alec
Okanagan Nation*

Clean water main concern

Dear Editor,

I am a youth of the Penticton Indian Band and I would like to express my points of view on the Apex situation. I am a 17-year-old Native youth, but like many other members of my band I am concerned about what is happening with Apex.

The main problem in this situation is that people seem to be overlooking the main issue.

Why do people think that we only care about the money or the road?

I have actually heard people say that the Penticton Indian Band is only using Apex as pawns to "get back" at the government.

The problem here is the WATER. We as Native people are only taking care of our future generations.

We do not want our children drinking bad water. Apex had been warned since the very beginning of their develop-

ment.

I understand that the construction workers are frustrated because they can't go to work and earn their money and I understand that Apex is upset because we are giving their resort a bad reputation, which could be bad for their business.

But what about us?

Why do we have to be the bad guys?

We are a people that care for our land and what will happen to it if this development is carried out.

I am also afraid of what effect this will have on my younger peers who are attending schools off-reserve.

How can there be so much hatred directed towards us? If the parents hate what we are doing so much, then their kids see that.

Kids pick up on what their parents say and do. And most of these kids go to school misinformed of the real situation.

They think we are being

hateful to all white people because we won't let a couple of people go up to Apex. Some even believe it is because we just don't want them to go skiing this winter.

How could that be? Are their parents misinformed also?

I know how it feels to go to school when your school peers are misinformed of a certain situation because I was in school when Oka was going on.

So please, understand that we are only turning back the construction workers. Not because we have a personal grudge against the workers but because they are getting paid to do construction that may eventually harm our people.

Thank you for your time and letting me express my concerns and feelings towards a situation that is undoubtedly affecting all of us.

*All my relations,
Elaine Mackenzie Alec
Penticton Indian Band*

Time past for peace; action is needed now

Dear Editor,

On Saturday Nov. 5, two people had letters to the editor printed by the Winnipeg Free Press, both of which condemned the peaceful demonstration by Natives when the G7 nations were in Winnipeg. M. Campbell wrote "they showed a wanton disregard for law and order" and J.L. Hebert writes "worse still were the pompous but Native declarations of Aboriginal leader Louis Stevenson".

Hebert goes on to write "Canadians will continue to treat these tantrums like parents react to immature children."

"First Nations seem perplexed whenever handouts and freebies are not directed their way in ever growing amounts."

Axworthy is quoted as saying that Natives in Manitoba get \$500 million from Canada every year.

I agree with Mr. Hebert when he says that the time for such demonstrations are over. The big problem with Natives is that they are too peaceful.

Mr. Hebert and Campbell should be grateful that Natives don't use the same tactics employed by the Irish Republican Army and by the Serbs in Bosnia.

I wonder how long it will be before we do see Natives bomb planes, kill Canadian children for political causes, send rockets against the parliament buildings, kidnap and kill politicians they disagree with, and make human bombs out of those Natives who collaborate with the oppressors.

The United Nations Development Program did a survey of nations and the result was that Canada was declared the best in the world to live in, but the United Nations also qualified that statement by stating that this did not apply if you happen to be an Indigenous person.

What happened to the economy in the Ukraine, East Germany, Poland, and all of the former Soviet Union was the same thing that happened to Indian reservations in Canada. The same huge bureaucracy, state ownership of land, price and profile controls, state factories, cradle to grave dictatorships and lack of individual business development occurred in both situations. It is the Canadian government who through the Indian Act put those conditions in place on Indian reservations.

I'm in court because we tried to bring in our own revenue through gaming and sales of tobacco. Everything we did was legal in accordance with our rights as a nation, and in accordance with legally binding treaty rights.

We tried to bring down the 80 per cent unemployment in our community, without the help of Great White Father.

The RCMP came in with fully automatic assault rifles, ready to kill our people if we showed any resistance to the enforcement of white laws that we never agreed to.

Great White Father is always displeased with his little brown children when they try to show some initiative. We are not lazy drunken Indians as you so want to believe. Roseau River gets about 20 per cent of the money designated for us; 80 per cent goes to whites who control every aspect of our lives. We lost 99.6 per cent of our land to white people.

If Mr. Axworthy says Natives get \$500 million a year "FREE" federal funding, then he is quite simply lying to the general public.

We don't live on good graces of the Canadian taxpayer, we are owed the money from the lease of our lands.

Each and every day in Canada three Natives die in unnecessary deaths. In the last 25 years nearly 30,000 Natives have died in unnecessary deaths. But who cares?

Where do you think you get your wealth but from the resources of land you stole from us? You ask us to be grateful for your many "blessings".

I have predicted many times that violence is inevitable because Canadians can't or won't understand what they're doing to Natives. The peace mongering chiefs like Louis Stevenson are past their time.

It is time for stronger leaders to listen to the young people who are angry, and ready to take serious action. Peace-loving chiefs like Louis Stevenson who try to hold back those young people should be pushed out of the way.

I agree with Hebert, the time for demonstrations is over.

At least Louis Stevenson can sleep at night knowing he did everything he could to keep Canadians in peace.

Maybe Hebert and Campbell should go to Eastern Europe and see for themselves how their cousins live in the old country. They probably will come back a little more tolerant of demonstrations and with more respect for the Native peoples' peaceful methods of protest.

All you have to do is turn off the TV or radio and throw away the newspaper. Just think about how lucky you are that Natives are peaceful people, next time you get ready to board a plane in Canada.

*Terrance Nelson
Roseau River Anishinabe First Nation*

Elders best interpreters

Dear Editor,

Legends and oral traditions are inherited from our forefathers and preserved through countless recitations. We are not homogeneous people; we speak a number of languages, practise many diverse customs and hold many distinctive beliefs.

Our mythology is varied and vast. From the beginning of the 17th century, when early missionaries first recorded a number of Huron and Algonquin tales, Native stories have been gathered piecemeal by interested laymen including traders, explorers, travellers, clergymen and Native people, up until the end of the 19th century.

The doomed culture theory — the belief that we the Natives would soon be extinct — prompted a more systematic effort to preserve our oral heritage.

Expeditions of anthropologists, ethnologists, folklorists and, much later, sociologists went to live with our tribes. These trained specialists recorded the tales of our people verbatim, transcribing them into literal translations in simple English, with little or no attempt at literary style, in order to preserve their integrity. In many instances their publications offered the narratives in the original, with a literal English translation, thus adhering as closely as possible to the forms in which the tales were

told from our people.

In their concern for scientific accuracy, these specialists invariably commented on their methods of obtaining text and translations, often even citing the names and backgrounds of our Native Elders and leaders. At that time, with interpreters interpreting and evaluating their materials from the point of view of their academic disciplines, they produced numerous valuable scholarly studies.

In an effort to systematize Indian lore, they applied a European system of categories and classifications. To prove their pet hypotheses they exaggerated similarities to Scandinavian and Greek mythology and found Jewish and Christian analogies. They also studied similarities among the tales themselves.

Individual actions of our history as literature were written as epics of a human drama, with politicians and administrators showing how their personalities acted together with economic and social pressures to produce those actions. Traditionalists would have recognized our history coherently and in context, and at the birth of a white buffalo, they would have expressed the significance of the event to our Native culture.

*Dave "Tiny" Giroux
Hobbema, AB
Sovereignty Group
Box 662
T0C 1N0*

Letters Welcome

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

All letters are subject to editing.

Please send letters to Linda Caldwell, Editor, Windspeaker, 15001 112 Ave., Edmonton, AB T5M 2V6.

Indian Country

Community Events

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

NATIVE ELDERS SOUP & BANNOCK

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

NATIVE SPIRITUAL WORKSHOP

November 24, 1994,
Lloydminster, Alberta

SOCIAL INITIATIVE FAMILY CONFERENCE

November 24 & 25, 1994,
Porcupine Plains Saskatchewan

FIRST NATIONS REGISTERED NURSES WORKSHOP

November 24 & 25, 1994,
North Battleford, Saskatchewan

NATIVE AMERICAN MONTH POWWOW

November 25 - 27, 1994,
South Tucson, Arizona

JASON CROWSHOE MEMORIAL POWWOW

November 25 & 26, 1994,
Pincher Creek, Alberta

LOGAN ALEXIS MEMORIAL ROUNDDANCE

November 26, 1994,
Alexis, Alberta

KAMLOOPS ANISHAWBEK FALCONS ALL-NATIVE SENIOR MEN'S HOCKEY TOURNAMENT

November 25 - 27, 1994,
Kamloops, British Columbia

NEXUS 94 (see ad)

November 28 & 29, 1994,
Vancouver, British Columbia

ALL-NATIVE ART SHOW & SALE

December 1 - 3, 1994,
Lloydminster, Alberta

BLUE QUILLS COLLEGE ROUNDDANCE

December 3, 1994,
St. Paul, Alberta

CMHC HOUSING AWARDS SYMPOSIUM (see ad)

December 4 - 6, 1994,
Kelowna, British Columbia

THIRD CANADIAN CONFERENCE ON HIV/AIDS IN ABORIGINAL COMMUNITIES

December 5 - 7, 1994,
Toronto, Ontario

NATIVE SENIORS POTLUCK CHRISTMAS DINNER & VOLUNTEER APPRECIATION NIGHT

December 9, 1994,
Edmonton, Alberta

OKI NAPI EAGLE CLAW SOCIETY POWWOW

December 10 & 11, 1994,
Edmonton, Alberta

NORTH AMERICAN NATIVE ARTS & CRAFTS FAIR (see ad)

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

PRACTITIONERS WORKING WITH CHILDREN OR ADULTS WHO HAVE BEEN SEXUALLY ABUSED

December 15 - 17, 1994,
Vancouver, British Columbia

CHRISTMAS RODEO

December 24 - 26, 1994,
Hobbema, Alberta

CHRISTMAS POWWOW

December 24 & 25, 1994,
Hobbema, Alberta

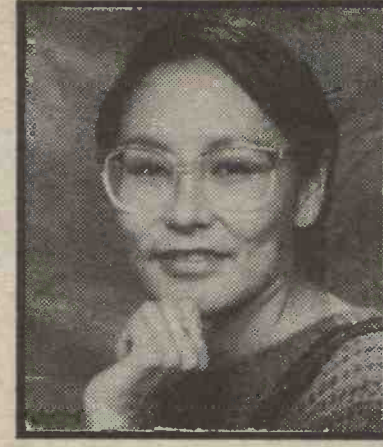
SADDLE LAKE CULTURAL EDUCATION ROUNDDANCE

December 28, 1994,
Saddle Lake, Alberta

Oki. I went down to the Native Arts & Crafts Show and Sale here in Edmonton this past weekend. Wouldn't you know this person (me) who never wins anything, won something. I just walked in the door, then someone called my name. I was thinking, yeah I'll sneak in and look around before I start to talk with people. But as soon as I walked in, someone called my name on the speakers. So much for being secretive! Thanks for the moccasins.

Taking what is giving

Saskatoon, Sask. - Sometimes, I think about the dreaded disease called AIDS. For many of you, you think it's a disease that will not affect you or anyone you know. I have thought at one time it would be that way. But it will affect you at some point in your life. The best way to understand is go and get info or even better yet, go and get yourself checked out for HIV/AIDS. Believe me I'm not trying to tell you what to do with your life. But for the future of our people, this disease is real. Oh no, my mouth is shooting off again. The only reason why I started to talk was the Prince Albert Tribal Council held their fourth annual First Nations/Aboriginal HIV/AIDS conference. There were 450 in attendance, representing most of the First Nations communities in Saskatchewan. Also in attendance were six brave people who are living with AIDS and one mother whose son died from AIDS. They were there to tell their stories. There were also facilitators who gave workshops and information on prevention, treatment and community support for people living with AIDS. As said by one of the participants, "I'm looking forward to returning to my community to share what I've



PEOPLE & PLACES

by Ethel Winnipeg

learned."

A powwow for the kids

I know this is short notice but the cousins down south are putting up a powwow. The powwow is on Nov. 25-27 and is held at Tucson, Arizona. It is held for the Native American Indian Heritage Month. The main objective is to collect toys and whatnots for the Indian kids. Great way to raise funds!

Germany bound

Thompson, Man. - Sometimes when you think you have no talent you find that life is just full of luck and being there at the right time. Well for this man named Murray McKenzie, 67, his talent has landed him an offer to put his photography in one of the most prestigious museums in Germany. His luck and talent all remain in the eyes of the beholder. The Cree man originally from Saskatchewan is one of the two Canadian artists who have been asked to show their works. Let me just tell you a few things about him I found very fascinating. When he was only 17, he was given a little box camera while he was in the hospital with tuberculosis. So, this began his love for photographs and he did make money on taking pics of people who were in the hospital with him. As time went on he started to shoot pictures of things that noone else seemed to see. He did portraits of Aboriginal people going from toddlers to elderly people. The works that will be shown are

about the Aboriginal people of Canada, their lives, their homes and every aspect of living with Aboriginals. Well done and good luck!

Putting out the fire

An oil drilling company in Oklahoma had a big well fire. They tried everything to put it out. They even called in the famous oil-well fire fighter Red Adair, and he couldn't put it out. In desperation the straw boss phoned a nearby Indian reservation, where his grandfather lived, and asked to have the old man brought out to the well site. His grandfather was more than a hundred years old, and was considered a very wise man. He was known far and wide for his wisdom and knowledge. A short while later about 30 Indians in a half-ton truck come roaring up the highway. They turned off into the oil field and drove right into the fire. The Indians jumped out of their truck and began dancing and jumping and yelling and rolling around in the fire. And almost miraculously the fire was put out. The oil field workers were totally amazed. The superintendent led the old man into the company office where he made out a cheque for \$50,000. "Congratulations, chief," he said. "I have never seen anything like that in my life. Now, tell me what do you think you'll do with this money?" "Well," the old man said. "The first thing we're going to do is get those damn brakes fixed on that stinkin' truck!"

If you're male,
have more than one
sexual partner
and don't use condoms,
we suggest you
attach this to the
front of your pants.

WARNING

SEX WITH INDIVIDUALS LIKE MYSELF WILL
BE THE LEADING CAUSE OF PREMATURE
DEATH DUE TO AIDS FOR OVER FOUR
MILLION WOMEN BY THE YEAR 2000

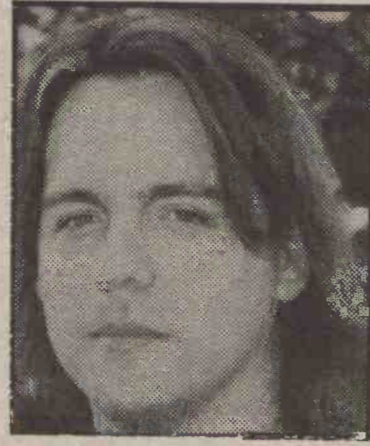
Taylor vs. Kinsella the showdown that wasn't

It was the showdown that never happened. The case of the missing confrontation. Though it seemed, at least to me, like the media was building it up to be something potentially and politically volatile, I must confess it died with a whimper, not a bang.

I am, of course, talking about my appearance at Toronto's International Festival of Authors, with the most notable of alleged Aboriginal cultural appropriators, W. P. Kinsella.

Speaking as an Ojibway playwright and Artistic Director of Native Earth Performing Arts Inc., Toronto's only professional Native theatre company, it seemed it was expected of me to face the man from the West, armed with only baseball bats (his advantage) or lacrosse sticks (my advantage). But showdown at the W.P. Corral it wasn't.

The day I saw my name on the brochure of invited writers, a dozen or so authors after Kinsella, I knew this festival wasn't going to be as much fun as I had anticipated. I could feel the potential cultural storm beginning to blow in. Already many of my Native friends were attempting



**DREW
HAYDEN TAYLOR**

to generate within me a murderous literary froth; an Indigenous intellectual rage; urging an Aboriginal jihad for lack of a better term. I was getting the impression this festival wasn't big enough for the two of us.

The media were no help. I did three interviews concerning the festival. First question - "So Drew, excited about the Festival?" Second Question - "Tell me about Native theatre/literature in Canada." Third question - "Cultural appropriation. Kinsella's gonna be there. Comments?"

When asked a question, I always try to be polite and answer it. Yes I do have opinions on the whole Kinsella thing. Yes I have read his stories and while I do consider him a gifted storyteller, he obviously doesn't write his Native stories with the same kind of

love he puts into his baseball tales. Anybody who's read both and compared them can tell. And if there's no love involved in the stories you tell, why tell them? But I repeat, I am NOT gunning for Kinsella.

So there I am, being polite and answering these searing journalistic questions (must have been a slow day at the O.J. trial) and this stuff starts popping up in print, on radio and television.

MuchMusic even did some sort of head-to-head debate between me and Kinsella by interviewing us at different times and asking us the same questions and intercutting between the two of us. I haven't seen it but I'm told it looked like an interesting debate.

It all came to a non-spectacular head one night at one of the social functions for the

festival. I arrived somewhat late for the festivities and I had no sooner walked in the door when two of the publicists within a dozen seconds of each other came racing for me and quickly but quietly whispered in my ears "Kinsella's here!" My first reaction was "So what?"

I looked across the crowded room at where they were pointing and saw him. A tall thin chap with long blondish hair, mustache and beard, a cowboy hat wearing a striped shirt with a western bolo tie. He looked vaguely familiar but I couldn't place the memory; something about it seemed tinged with irony.

If by some chance we were placed in a conversational position, I had no idea what I would say to him. One Native writer friend had suggested I tell him that he can't write. Not only would that have been rude, but in my opinion, inaccurate. The man can write, but it's his choice and treatment of subject matter that I would question.

Another person, urging I remain neutral and unfrontational, suggested I talk to him about baseball. However, there is no baseball

to talk about and the game is about as important to me as Native self-government probably is to him. But these are now moot points.

To this day, even with all the press, I have absolutely no idea if he knows who I am. But during the entire festival — and I'm sure it was completely by accident — we never ended up sitting at the same table for dinner, or perchance talking together. My entire contact with him consisted of squeezing by him in a crowded room on my way to the bathroom. Our conversation involved a grand total of two scintillating words. "Excuse me."

Instead, the week passed and the man has long since left. I'm sure he's a nice man. And I'm sure he's as sick and tired of this whole damn thing as I am.

So contrary to rumors you may have heard, I have not put a contract out on him, I have not placed an ancient Ojibway curse on him.

I figure anybody who looks and dresses like George Armstrong Custer (I remembered) is a marked man anyways.

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Business

Co-operation essential in tax implementation

This is the final part of a three-part series looking at taxation as a means of creating a revenue base for self-government. In the last installment in the Oct. 10, 1994 issue, we looked at how the 36 B.C. First Nations currently using taxation went about implementing their strategies.

By Robert L. Bish
Native Issues Monthly

A second problem that remains in taxation implementation is timing. In a few cases in B.C., taxation bylaws have been approved by the Minister after local and provincial governments had already sent tax bills to leaseholders. The assessment authority then had to redo tax rolls and people no longer liable for provincial or municipal taxes had to be notified and, in some cases, taxes paid refunded.

There is no reason for such costs to be generated on the assessment authority, provincial and local governments by such late approvals from the Minister.

Assuming jurisdiction over property taxation is a serious responsibility. Any band desiring to do so should have its bylaw submitted early in the previous fall with approval in time for the B.C. Assessment Authority to create a proper tax roll and for the band government to introduce appropriate bylaws for appeals of the assessments prior to creating the taxation roll.

If taxation bylaws are approved to fit into the taxation cycle, they will also have been approved in time for local governments and bands to enter into service negotiations prior to the beginning of the fiscal year and in time to conclude at least an interim agreement prior to finalization of municipal budgets and the setting of final tax rates in May.

Once submitted, timing for approval should allow for proper evaluation and potential revisions. Knowing the process is under way and will most likely be successfully concluded if the band government has done its preparation properly will also create the certainty necessary to encourage local governments to bargain in good faith rather than ask for delays in Ministerial approval due to lateness.

Upon final approval it would also be appropriate for the Minister, the Indian Taxation Secretariat and the Indian Taxation Advisory Board to formally notify the provincial minister of Aboriginal affairs so that he can be sure affected local governments are in turn notified.

Co-operation a catalyst

An important catalyst for First Nations moving toward setting up their own tax systems is the involvement and co-operation of provincial governments. In B.C., there has been considerable support for band jurisdiction over property taxation from the province.

Not only did the provincial government enact Bill 64 — which allowed bands to unilaterally exclude taxation by other governments without court challenges over jurisdiction — but provincial ministries have been very supportive, especially the B.C. Assessment Authority, the Surveyor of Taxes and the ministries of Finance, Aboriginal Affairs and Municipal Affairs.

The B.C. Assessment Authority has been especially helpful in its willingness to prepare band tax rolls and modify provincial and local rolls even after property tax bills

have been mailed to citizens. The Ministry of Municipal Affairs has provided advice and assisted with mediation where local governments and band governments have had difficulty coming to service agreements. The Ministry of Finance has allowed homeowners grants to leasehold residents to be applied to band taxation if the amount of the grant was larger than the school tax portion of the tax bill.

Provincial officials in these organizations have gone out of their way to support bands wishing to implement property taxation.

Where the provincial government has been less responsive is in relation to First Nation taxation of Crown corporations and utilities. Some Crown corporations require changes in their own legislation in order to pay taxes and some utilities are being billed for taxes by both First Nations and the provincial government.

The issues involved can be complicated as it is not common for governments to tax each other in federal systems and some of the disputes are over jurisdiction rather than being straight taxation mat-

ters. These disputes, at present, await resolution in the courts or through new legislation.

Involving local governments

Nearly all local governments within which a First Nation has assumed jurisdiction over property taxation have also co-operated with the First Nation government. Those which were providing services to leasehold taxpayers have had the least difficulty with the transition, as in virtually all cases the band has simply contracted with the local government to continue its service provision.

Some bands have been reluctant to contribute to "soft service" costs such as libraries, recreation centres and other local services not directly delivered to the reserve. As band governments have learned about the value of such services to both First Nation citizens and to leaseholders, however, contributions toward the costs of these services are also included in the servicing contracts.

Where properties are primarily residential, the contract usually provides that the First Nation pay

to the local government the amount of taxes that the local government would have collected, minus a credit equal to the percentage of those taxes equal to the percentage of local government expenditures made for services not provided or available to reserve residents.

Where significant non-residential properties are involved, payments to the local government are reduced in recognition that property taxes on non-residential properties produce significant revenue surpluses over the costs of providing services.

Thus far the visible conflicts have emerged where municipalities obtained significant revenue surpluses from reserve lands precisely because they did not provide services or where a First Nation had some specific historical inequity they wanted to correct. In contrast to the publicity generated by a small number of conflicts most relationships are working well.

Building institutions

The Indian Taxation Advisory Board has facilitated annual conferences and other meetings to pro-


mote interaction among First Nations involved in taxation.

Most of the focus has been on important jurisdictional and political issues. The knowledge gained will be useful for future land claims negotiations and increased self-government responsibility. Some First Nations in B. C. have formed a Taxation Association chaired by Sophie Pierre of St. Mary's Band to assist with political and legal matters and to represent taxing First Nations in government dealings.

A second area of emerging importance in taxation is tax administration. Jurisdiction over taxation requires assuming responsibility for property assessments, appeals processes, decisions on property classifications, exemptions and rates, the actual billing and collection of taxes and tax collection.

Tax administrators also must often know the level of expenditures to be made from revenues and become familiar with the costs and methods through which services to taxpayers are provided.

(*Native Issues Monthly* is a Vancouver-based research report on Native affairs and issues.)



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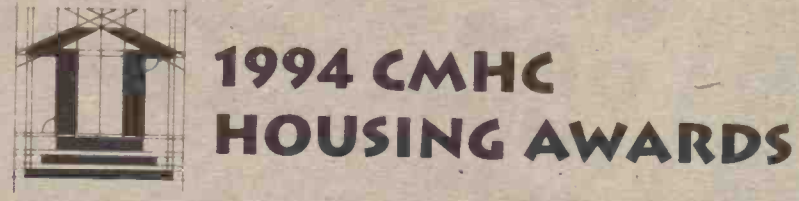
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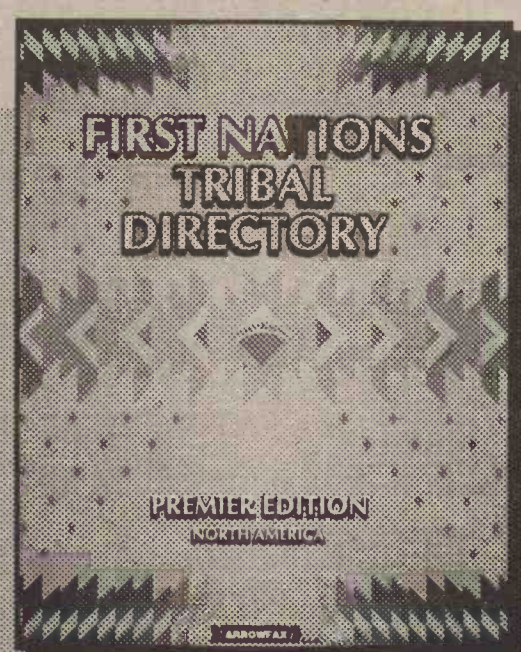
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Wind speaker

November 21 - December 4, 1994

Regional Section

Volume 12 No. 18

More sports,
more photos,
more news,
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Richard Palanuk

Forgotten soldiers remembered

Aboriginal veterans marched in Winnipeg Nov. 8, a day they declared as Aboriginal Veterans Day. The City of Winnipeg declared the day for the veterans, who followed the 11 a.m. parade with the 6th annual Veterans Day Powwow.

Chief calls RCMP to remove protesters

By Linda Caldwell
and Dina O'Meara
Windspeaker Staff Writers

LONG LAKE CREE RESERVE,
Alta.

Protesters continued to blockade the band school and administration offices on the Long Lake Cree Reserve, ignoring an injunction issued to end the blockade.

Six councillors — John Gladue, John Herman Kehewin, Marc Gadwa, James Dion, George Dion and Glen Youngchief — are opposing Chief Gordon Gadwa and two councillors loyal to him.

The councillors, along with about 150 supporters, say they don't recognize Gadwa's reelection in early November. They refused to vote or mount a campaign because the election wasn't conducted in the traditional way.

"None of us even ran in

that election, we thought we were safe, we thought we were OK. That's what Indian Affairs told us to do," said John Gladue.

In addition to the election dispute, charges of corruption are also being thrown at Gadwa in connection with his privately-owned construction company and band funds.

"Sawmill profits went directly from the sawmill to administration to his construction company, all in one day. Our question is where are the invoices for these payments?"

One check was for \$61,000 Gladue added. His group wants a forensic audit including reserve businesses, not just an audit of the money Indian Affairs puts into the band.

Gadwa defended the one-day transfer of funds to his company, saying he was owed the money for work completed transporting logs to the mill a year ago. He was willing to present the appropriate in-

voices at a band meeting tentatively scheduled for the end of November.

"It's not what I did wrong; it's what those guys want - they want power," said Gadwa, who has been chief for 14 years.

The councillors scheduled their own election for Nov. 17, but Brian Scully, with Indian and Northern Affairs, said the government recognizes Gadwa as chief.

The blockade began about Nov. 8 and Gladue and his followers say everyone is prepared to go to jail if necessary. Bonnyville RCMP have been on the reserve every day since Nov. 13, and responded to the injunction filed by Gadwa in provincial court to have the protesters removed.

The police attempted to negotiate with protesters but by press time local sources indicated the RCMP were preparing to enforce the injunction.

"Our instruction are to go after the ringleaders and en-

force the court order. We're getting a lot of pressure from the parents to get the barricades down so their kids can go to school," said Gadwa. "We're not targeting Elders at all, but we don't agree with their actions. As far as we are concerned, Elders aren't supposed to take sides."

Gadwa was elected to a three-year term in March of 1993. Gadwa was later convicted of assaulting Gladue and fined \$250, which Gadwa appealed. His sentence was changed to a conditional discharge and he was put on three months probation.

The councillors removed Gadwa's signing authority on Aug. 30 in an attempt to force him out. Gadwa called this month's election to show he had support in the community, but Gladue claims the dispute has split the community in half.

"We're fighting a dictator and that's all there is to it," said Gladue.

Bad news in store for CFR

By R. John Hayes
Windspeaker Correspondent

EDMONTON

The most successful edition of the Canadian Finals Rodeo ever held at the Northlands Coliseum in Edmonton may also be the last. The lack of NHL hockey and the continuing baseball strike left a sports void which the rodeo was able to fill. CFR garnered more media attention than ever before. And attendance in the building was up by 7,947 over six rounds, in spite of a lower capacity due to renovations. But it is those very renovations, and the change in building management, which has cowboys, fans and administrators alike worried.

After protracted negotiations, Peter Pocklington, owner of Northlands Coliseum's major tenants, the NHL Edmonton Oilers, wrestled control of the building, parking and many other services around the building away from the Northland board this summer. Pocklington's claim that the team would have to be moved from the building built for them, after 22 years in the Alberta capital, was backed up by similar noise from major league sports franchises all over North America. After committing one public relations gaffe after another, Northlands finally caved into the pressure and agreed to give up the building (in return for some lease money) except for the week in November devoted to CFR.

Pocklington immediately gutted the building and rebuilt it in the image sports owners believe will allow them to make more money so as to pay the incredible salaries earned by even mediocre athletes, while making, ahem, small profit, of course.

The new luxury boxes cut into the number of seats Northlands could sell for its one event, the CFR. So the gate went down, the concession money goes to Pocklington under the new arena management structure, as does parking and some other moneys. Yet the rodeo purses go up, and the profit margin on the rodeo, never that large, narrows or, indeed disappears.

See New Building, page R4.

Distance education gains new life with electronic mail

By Gary Armstrong
Windspeaker Contributor

With the use of computers in Native schools and communities, many Native children and adults are using the Internet to receive an education.

On a chilly Tuesday morning, a Lakota woman sends her two children off to school. It's a busy day for her; she is working on her masters degree thesis in business administration. She is attending a university over 2000 kilometres away via e-mail and discussion groups on the Internet.

No, she does not compute off the reserve to this university. In fact, she has never been to the University of Phoenix. Her dream is to live with her people and build a successful business.

On a Navajo Nation in southwest United States, a Grade 8 social studies class has just finished sending their e-mail about aspects of their

language, customs, traditions and current events to a Metis settlement school in northern Alberta. Both Native peoples are swapping ideas and learning from one another via the Internet.

These Native peoples are examples of using distance education. This is not such a new term. If we look back, less than 30 years ago some people in North America used distance education to finish high school courses and receive diplomas.

This distance education was called correspondence studies. The person would read chapters, do the questions or writing assignments, and after so many chapters, would mail chapter assignments to the central correspondence officer.

The problem with this type of education was that students were separated from the educator. Communication between both parties was very slow in response. If a student asked a question about an assignment, getting a reply from

an educator would be weeks later.

One of the major improvements in distance education is that students are not isolated from the educator any more. With e-mail, students are able to keep in touch with their instructors quickly and efficiently because Internet e-mail usually takes just minutes to send and/or receive anywhere in North America.

As more Native communities link to the Internet, Native schools are using three major e-mail networks on the Internet for distance education.

They are NativeNet which is based in Boston, the Canadian SchoolNet, main office being in Ottawa, and EducationNet - ednet, from Vancouver, British Columbia.

Basically, the NativeNet education group works as an electronic discussion group for Native educators and Native students across North America and also for other Indigenous peoples around the world.

The Canadian SchoolNet works mainly like an e-mail discussion group, with education news specifically for Canadian schools linked to the Internet. The education discussion group that has the highest population is ednet. In this group students from kindergarten to Grade 12, post-secondary, teachers and university professors discuss all different aspects of distance education.

From these electronic discussion groups Native educators ask other educators for an interested school-to-school distance education project. In fact, in some instances there are more than 50 different schools throughout the world that link together via e-mail on a class project.

Indeed, schools and universities are slowly becoming very important aspects in Native communities throughout North America, thanks to electronics and what are becoming more common in reserves and settlements - computers and modems.


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NOTICE OF RE-SCHEDULING OF HEARING

PINCHER CREEK AREA, APPLICATIONS NO. 941438 AND 941439 SHELL CANADA LIMITED

WHEREAS the Energy Resources Conservation Board scheduled a public hearing to be held on Tuesday, 8 November 1994, for the purpose of hearing representations respecting an application by Shell Canada Limited; and

WHEREAS the Board received a request for an adjournment of the hearing and the Board has directed the hearing be re-scheduled to 6 December 1994.

THEREFORE TAKE NOTICE that the Energy Resources Conservation Board will hold a public hearing at the Heritage Inn, Pincher Creek, Alberta, commencing on Tuesday, 6 December 1994, at the hour of 9:00 a.m., for the purpose of hearing representations respecting applications by Shell Canada Limited. The applicant has applied for permits to construct an approximately 30 kilometre, level 3 pipeline, as defined in ERCB ID 81-3, with a maximum outside diameter of 219.1-millimetre and the associated fuel gas system from Legal Subdivision 7, Section 20, Township 6, Range 3, West of the 5th Meridian, to an existing pipeline at Lsd 2-10-5-2 W5M.

Copies of the application and information and particulars filed in support thereof may be obtained by interested persons from the applicant, Shell Canada Limited, (Attention: R. Gorby), 400 - 4 Avenue SW, P.O. Box 100, Station M, Calgary, Alberta, T2P 2H5. Copies of the application are available for viewing at the Calgary offices of the Board.

Any person intending to make a submission with respect to this matter shall file, on or before 29 November 1994, ten copies of the submission with the undersigned at the address set out below and one copy with the applicant at the above address.

AND FURTHER TAKE NOTICE that any submission filed shall contain a concise statement of:

- (i) the desired disposition of the application, if any,
- (ii) the facts substantiating the position of the submitter, and
- (iii) the reasons why the submitter believes the Board should decide in the manner he/she advocates.

AND FURTHER TAKE NOTICE that submissions relating exclusively to matters of compensation for land usage are beyond the jurisdiction of the Energy Resources Conservation Board, but may be referred to the Alberta Surface Rights Board.

DATED at Calgary, Alberta on 1 November 1994.

Energy Resources Conservation Board
Michael J. Bruni, General Counsel
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British Columbia

Healthy attitudes best defence against HIV and AIDS - speaker

By Susan Lazaruk
Windspeaker Correspondent

VANCOUVER

To prevent AIDS from becoming the next big killer of Canadian Aboriginals, Natives have to go beyond education and prevention, an AIDS worker says.

"It's true that safer sex will stop the spread of HIV," Linda Day of the B.C. First Nations AIDS Society told the B.C. HIV-AIDS conference in Vancouver this month.

"But the unhealthy and destructive behaviors that lead to unprotected sex and careless needle use must also be addressed," she told the plenary on Aboriginal and AIDS.

Day said those behaviors in the Native community stem from generations of alcohol abuse, lack of parenting skills, cycles of sexual abuse, low self-esteem and poverty, which are rooted in forced attendance at residential schools.

"We must acknowledge that we have developed unhealthy coping mechanisms for our pain, and only then will we be addressing the real issues of why we are at such risk for contracting HIV," she said.

According to the statistics presented by Dr. Dave Martin of the Alcohol and Drug Treatment Centre in BC., the incidence of HIV is no higher among Natives than for the general population.

In a voluntary survey at the centre between January 1992 and October 1994, 728 Natives were tested for HIV and hepatitis B.

Three Natives, one male and two females, tested positive for HIV, for a rate of 0.4 per cent.

"The rate is reasonably low," said Martin, adding that the incidence of hepatitis B for Natives is about double that of non-Natives.

Two delegates challenged the results as too low and Martin explained testing was voluntary, with a co-operation rate of 80 per cent, and done mostly with Natives on reserves.

Testing done in prisons by B.C. Corrections found five HIV-positive Natives, all men, of 622 or 0.8 per cent, he said. But the participation was low.

Martin also told delegates a survey this year of Native youth showed young Native are more than twice as likely as non-Natives to report having injected drugs, at 7.8 per cent to 3.5 per cent, he said. And in testing done at a clinic on Vancouver's east side, where again it was voluntary and ethnic origins were only guessed at, seven Natives out of 107 tested, tested positive for HIV, for a rate of 6.54 per cent, while 30 of 631 non-Natives (4.75 per cent) tested were affected, he said.

Martin admitted the data is spotty. "There's room for more investigation and data collection." But B.C. is ahead of other provinces, said plenary moderator Jay Wortman.

"This is the only part of the country where this testing is being done."

The province is also further ahead of other provinces in educating Natives about HIV and AIDS, through the B.C. AIDS Society, also called Healing Our

Spirit.

Executive director Day told the conference why it's so important Natives have their own programs for prevention and treatment of AIDS, a question she's asked often by non-Natives.

"Our cultures as Aboriginal people are complex and unique. Therefore, the development of solutions to effectively deal with social, political and health issues facing our people must also be unique," she said.

The society arranges educational sessions on reserves throughout the province, and they're booked through March.

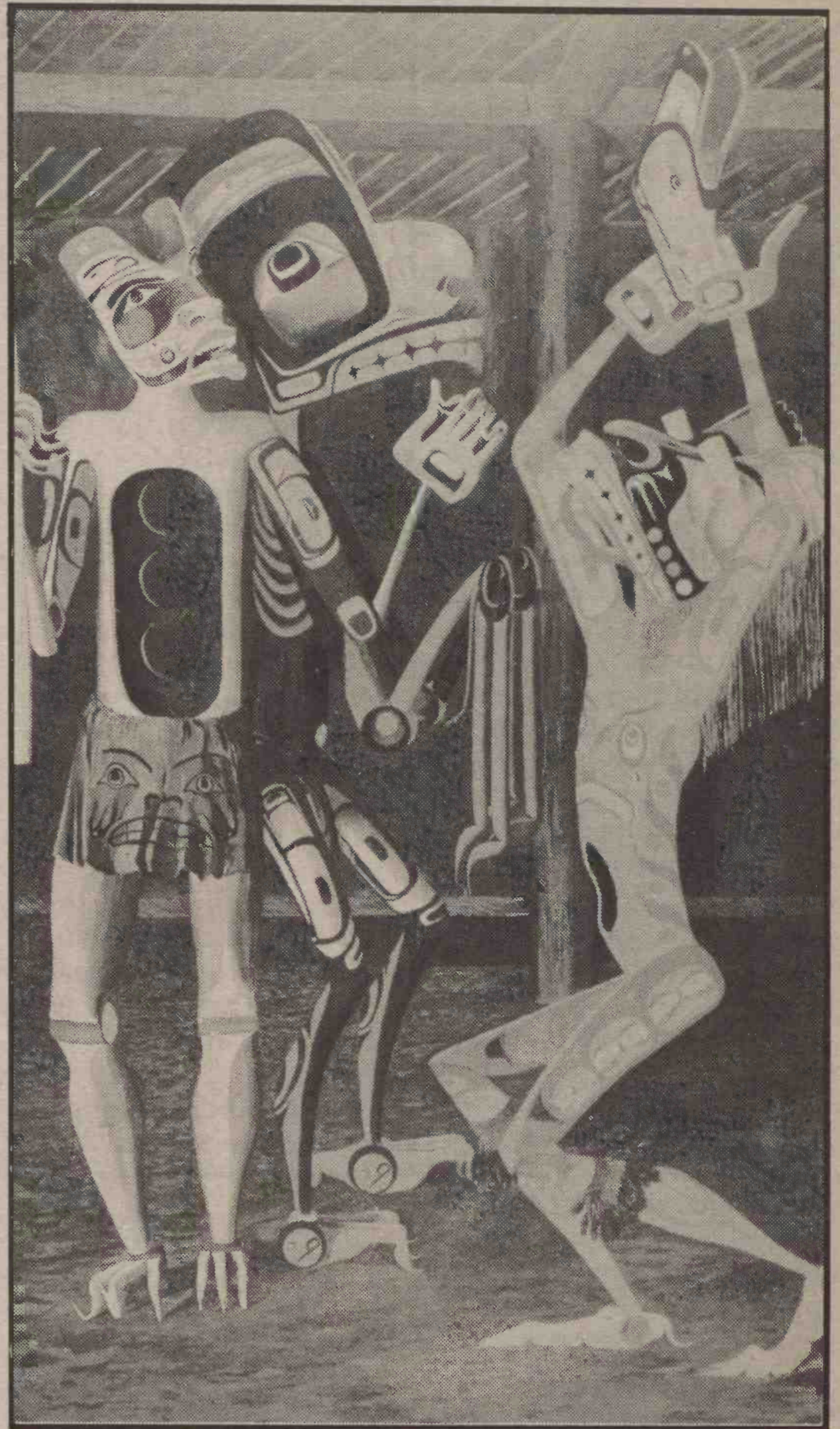
Most bands are receptive to the AIDS society's offer for sessions and take advantage of the \$270,000 the federal government has made available for the society's costs, Day said.

"But in the physically isolated areas, a lot of communities are in denial about the dangers of AIDS," said Day. "And they are the ones that need the education the most. But it's not a priority for them to seek the money."

Bands in the interior of B.C. are slow to apply for help, she said.

"First Nations people know that AIDS exists, but they refuse to accept that it exists," Alex Archie, a gay — or "two-spirited" — 28-year-old from the Canim Lake reserve in B.C.'s Interior, said in an interview at the conference.

"The understanding isn't there as much as it is in mainstream society," said Archie, who lives in Penticton while attending a creative writing course at the En'Owkin International Centre.



Spirit World

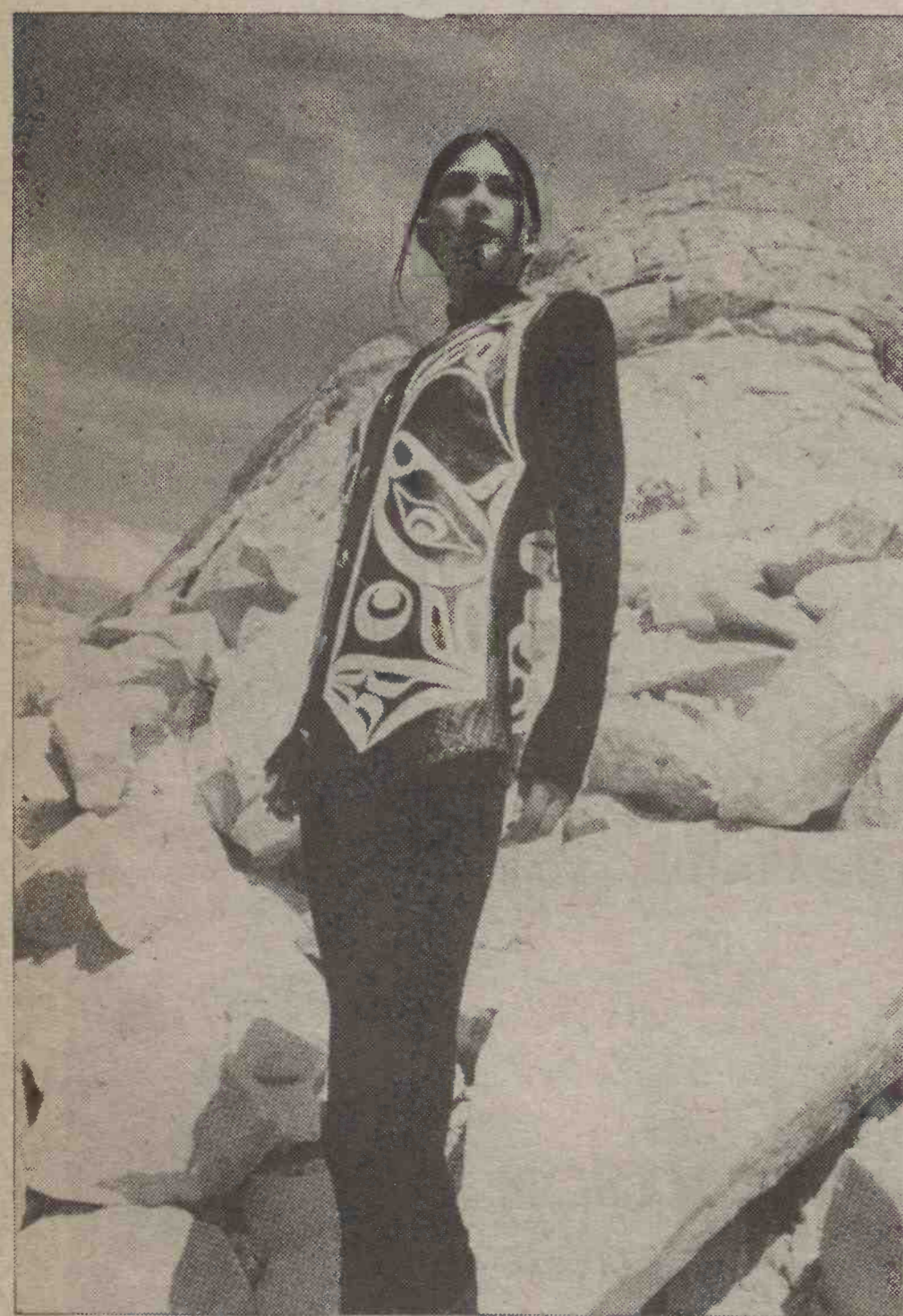
Salish artist Yuxweluptun, alias Lawrence Paul, transforms prayer to vision in *Night in the Salish Longhouse*, exhibited in a collection of contemporary Native art entitled *Canada's First People*. "I've painted it to show what it's like to be in a longhouse or in a space where you can pray as a human being," said Paul.

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Sports

New building threatens rodeo

Continued from page R1.

All this worries the Canadian Professional Rodeo Association, who lease the CFR, their championship, to Northlands. As does the question of how new split management of the building will effect the one event still brought in by and original operators. While the CFR contract is up for review in a year or two, and neither Calgary nor Vancouver seems interested, the cowboys are looking around a bit more than the incredible success of the event in Edmonton would indicate.

Which is sad, according to observers. Rodeo has always been a sport of the working people of the West. Even today, the top athletes gross somewhere around \$50,000 and have to pay large travel expenses out of that. And those are the top athletes. Others who ride or rope on the circuit pay for the privilege.

Yet the talk at the rodeo wasn't only about what was happening on the arena floor. It was also about how pampered multimillionaire hockey players may not only be ruining their league they may be endangering the brightest spot in the Canadian Rodeo world, as well.

Final CFR Placing and Scores - 1994

(* indicates defending 1993 champion)

Bareback riding: Bill Boyd, Olds, Alta	140 points
Calf Roping: Larry Robinson, Innisfail, Alta.	120 points
Novice bareback: Doug Tkach, Coronation, Alta	220 points
Novice saddle bronc: *Christopher Bews, Longview, Alta	340 points
Boys' steer riding: Todd Jr. Buffalo, Hobbema, Alta.	140 points
Saddle Bronc: *Rod Hay, Wildwood, Alta	150 points
Steer wrestling: *Blaine Pederson, Amisk, Alta	135 points
Ladies barrel race: Dawn Rude, LaGlace, Alta	180 points
Bull riding: *Wade Joyal, Calgary, Alta.	50 points
All-around champion: Rod Warren, Valleyview, Alta	105 points
Canadian high point award: *Blain Pederson	135 points

CFR six-event attendance at Northlands Coliseum in Edmonton: 86,314.

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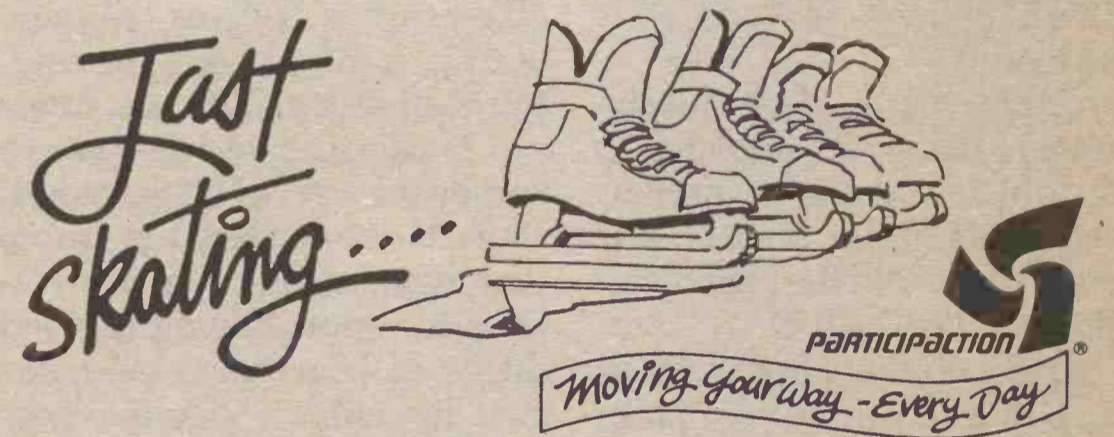
We're open on subject matter, but it should be something people of all First Nations can relate to. It can be anything from self-government and the dismantling of DIAND to parenting or the state of Aboriginal music in Canada.

Keep the length under 500 words — that's about two pages typewritten, double-spaced.

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Linda Caldwell, Editor, Windspeaker, 15001-112 Ave., Edmonton, AB T5M 2V6 or fax it to (403)455-7639.

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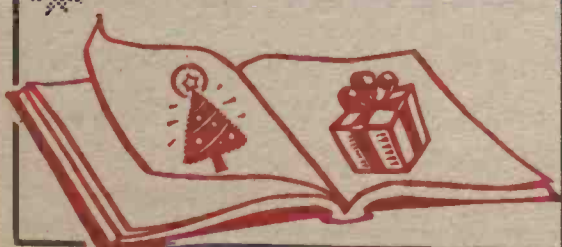
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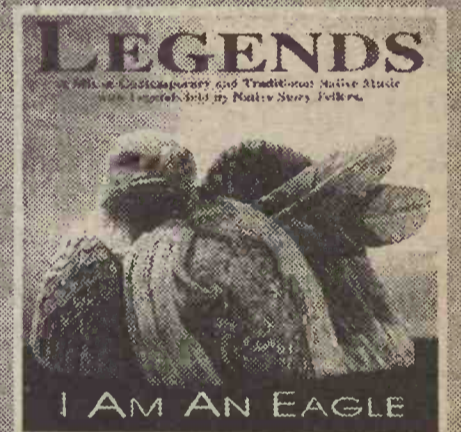


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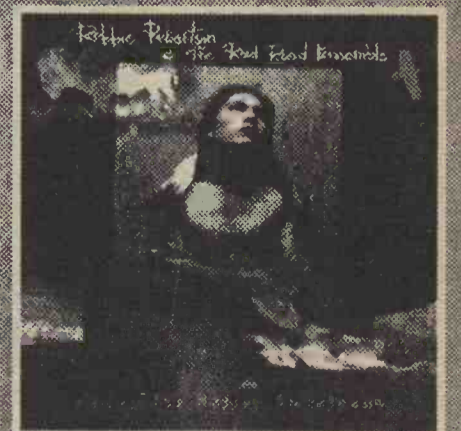
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Sports

Buffalo roams into first at CFR

By John Hayes
Windspeaker Correspondent

EDMONTON

Although called "vertically challenged" by the ring-side announcer at the Northlands Coliseum, Todd Junior Buffalo stood tall when the dust had settled at the Canadian Finals Rodeo XXI in Edmonton Nov. 13.

Buffalo rode to three straight wins in the Boys Steer Riding to open the five-day national championship, then coasted to victory and winnings of \$2,061.40.

"I drew good stock the first three days," said the newly crowned champion after the sixth go-round Sunday afternoon. "Then some of the other guys got better steers than I did."

But nobody else could match the Hobbema cowboy's ride on Friday night, when he scored the best ride of the week with an 93. Buffalo had ridden to a 77 Wednesday and 76 Thursday for his earlier wins. He finished with a total of 140 points for six rounds, and easily led runner-up Dustin Thompson of Brooks, Alberta, by 35.

"I'm excited to win and excited to be at the CFR," said the soft-spoken first-time contestant.

Buffalo, a Grade 7 student at Samson school in Hobbema, is eligible for two more years in the CFR, then plans to become a saddle bronc rider.

"He's got great potential," said Slim Wetland, a long-time pro rodeo watcher. "He could do real well in saddle bronc, or even bull riding if he wants to."

But he doesn't want to do that.

"I think I'll try saddle bronc because I won't be afraid

of the horses," he said.

When asked about bull riding, he just smiled and shrugged.

The Canadian championship concludes his third year of rodeo, which began with a steer riding school and tutorship by his uncle Benjy Buffalo. While Todd Junior didn't enter the weekend leading the pack in earnings (by which cowboys qualify for all of the events), he had the best average, having entered fewer events than any of the other contestants.

Joseph Fox of Morley, Alberta, finished with a credible 64 points in the events, in his last year of eligibility for the CFR.

"I came into the CFR with more experience," said the two-time competitor and Grade 9 student. "But I drew poor steers and never did get a chance to really put on a good show."

Fox will return to steer riding on another circuit next year, then plans to follow in his grandfather's footsteps as a saddle bronc rider. "But I might try bull riding," said Fox, with a twinkle in his eye. "Or maybe not."

In the Bull Riding, Daryl Mills of Pink Mountain, B.C. remained the hard luck fan favorite, finishing third this year. Glen Keeley, of Nanton, Alberta, riding for himself and his brother Jayson, who had been almost fatally injured this summer, charged into second. But the championship was successfully defended by Calgary's consistent Wayde Joyal.

Joyal had won the second go-round Thursday with a hot 87 on Magic, and the Saturday evening with a sizzling 90 on Kodiak Copenhagen, on his way to a 150 score. Keeley won on Friday with a suspiciously low 86.5 on Fool Proof, and



Rob Dailly

Hobbema's Todd Junior Buffalo rode to three straight wins in Boys Steer Riding at the Canadian Finals Rodeo in Edmonton, along with winning best ride of the week.

shared first three ways at 84 at the Saturday matinee on Fatal Attraction. Mills also won twice: on Wednesday on Big Ben with an 84 and on Sunday with an electrifying 90 of Skoal's Silkscreen.

It was tough week for the marquee performers at the CFR — Friday and Saturday evenings and Sunday, in front of the three biggest crowds of the week, the score was Bulls 22, Cowboys 8.

The Bareback champion was Bill Boyd, of Olds, Alberta, who scored 140 and appeared in the winners' circle three times in the five days. Rod Hay of Wildwood, Alberta, ran away with the Sad-

dle Bronc, winning three time outright on the way to 150 points.

In Calf Roping, Larry Robinson of Innisfail, Alberta, rounded to 120 points and the championship, while Marty Becker of Manyberries, Alberta, took the average crown. Blaine Pederson of Amisk, Alberta, both won the event and had the high average, scoring 135 points to win the Steer Wrestling. He also took the award for the Hi Point over eight other eligible competitors. An Dawn Rude of La Glace, Alberta, ran away with the Ladies Barrel Racing, winning three times, finishing second twice, and taking only

14.81 seconds to complete the course on Friday night on the way to 180 points and the championship. Monica Wilson of Cardston, Alberta, managed to be consistent enough over six go-rounds to win the average in the event.

The Novice Bareback events crown went to Doug Tkach, of Coronation, Alberta, in a close finish, while Christopher Sews of Longview, Alberta, lapped the competition scoring 340 points from five wins in the Novice Saddle Bronc.

Canadian All Around Cowboy champion was Rod Warren, of Innisfail, Alberta, who scored 105 point to Duane Daines" (of Innisfail) 70.



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Peers pick nominees for national program

By Michelle Huley
Windspeaker Staff Writer

The National Native Role Model Program has a new way of selecting their representatives - by the nominee's peers.

"Role models are now nominated by youth in their communities," said Arlene Skye, program director of the National Native Role Model Program.

The role models are all First Nation and Inuit people who are committed to living healthy lifestyles based on the sacred traditions of wisdom, respect, honesty, and truth, the same qualities the program hopes to encourage in youth, said Skye.

The program is designed to reach First Nations and Inuit youth across Canada. It was initiated and is administered by the Kahnawake Shakoliia'takehnhas Community Services Board in Quebec, and funded by Addictions and Community Funded Programs and Medical Services Branch, Health Canada.

The program's mission is to encourage youths to get involved in their communities. Native Role Models began in 1984 when Alwin Morris won gold and bronze medals in kayaking at the Summer Olympics in Los Angeles, California.

Morris became a source of inspiration for Aboriginal peo-

ple and was requested by many communities to visit and speak to youths about setting and achieving goals. The interest in bringing role models to communities grew, and the Kahnawake Shakoliia'takehnhas Community Services Board created the role model program.

In 1992, program administrators decided the selection process needed to undergo some changes, based on community feedback.

Role models are now nominated by youth, rather than chosen by a board, and are chosen based on different criteria, Skye explained. The program currently puts less emphasis on material achievement, and more on practicing traditions as a way of life. The current role models have more of a community base, she said.

"These are people who work in the community, are good providers for their families, have careers that are considered attainable to kids, and want to get involved in the community."

The nine role models began their term in December 1993, and will complete a two-year term.

Noah Tayara, is an Inuit from Salluit, Nunavik, and the role model for the region of Quebec. Tayara is also a member of the board of councillors for Salute, and director of the Ikusil School for the Kativik School Board.

He said he felt very lucky to have been chosen for the program.

"I was scared," he said. "Can I do this?" and "Can I help?" were some of the questions Tayara asked himself.

"I like when people ask me to visit," he said, pointing out the northern community of Salluit is fairly remote, and not many Inuit communities have the budget to pay for

transportation.

"I like when students come to me for help. It doesn't always have to be good (issues) for them to come talk to me," he said.

Some of the problems they bring to him include family problems, but the youth of Nunavik also have their share of problems with drugs alcohol, and suicide.

"When you are alone," he

said, "you think about your problems. When you're alone there's nobody to talk to."

Keeping active with sports is one way to connect to others and keep happily busy, Tayara said.

"Kids need role models, they need somebody to look up to," said Skye. "Each and every one of us can be a role model. The potential for a role model is in every community."

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Prairies

Artist pulls all-nighter to finish mural

By Jane Brown
Windspeaker Contributor

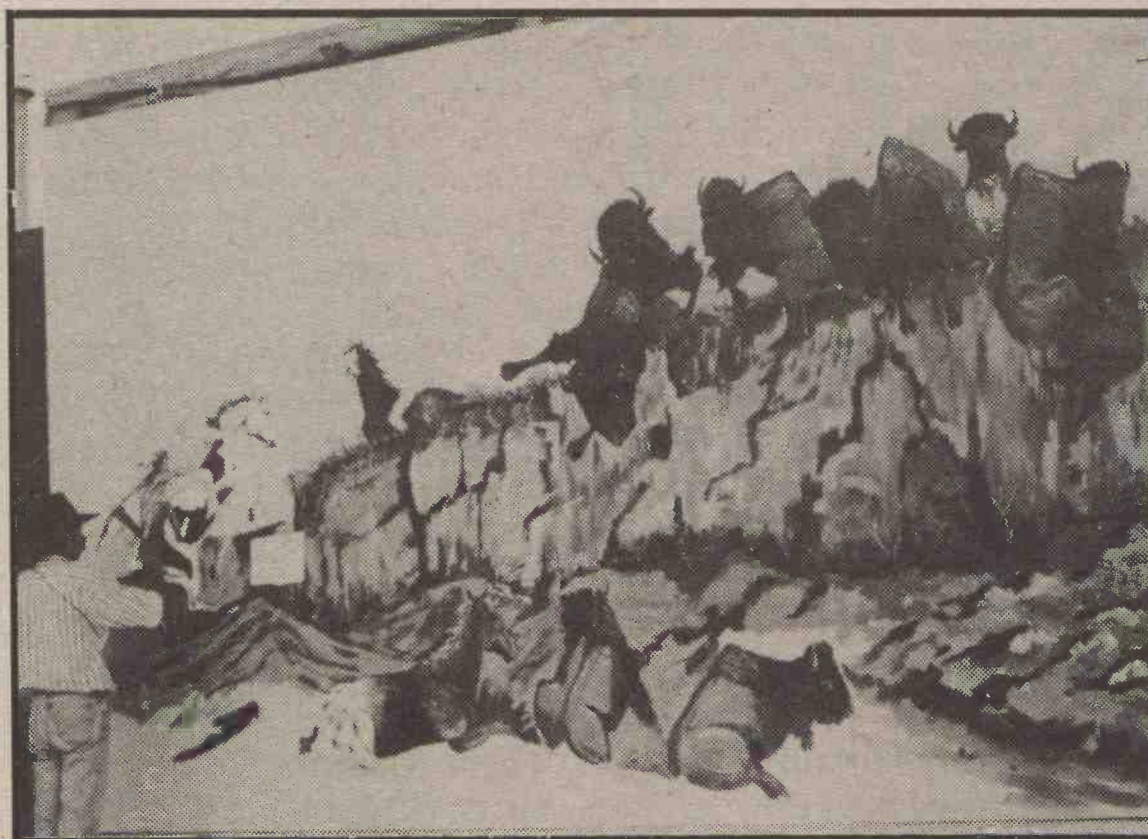
DUCK LAKE, Sask.

Brian Seesequasis has been thinking about doing a mural for quite some time. That's only natural considering the Beady Okemasis band member lives down the road from a town full of murals.

Duck Lake, Sask. is becoming famous for murals depicting the history of the West. Murals, collectively entitled Faces of Honour, depict the pride and passion of a young nation, telling the story of Indians, Metis and pioneers who settled the land.

Seesequasis has painted since he was 15 and has two huge paintings on the walls of the Duck Lake Regional Interpretive Centre. When not painting, he raises buffalo and has a custom grazing operation.

He decided to paint a mural after meeting Vern and Glenda Huard, who lease Trapper's Roadhouse and Gas Bar from the band, at a hockey game in Saskatoon. They believe local work, especially that of their new friend's calibre, should be available for everyone to enjoy. The couple urged Seesequasis to contribute to the town's outdoor art and he agreed, vowing to do it in a day, having people watch him start and complete his work.



Tension, heat and excitement slowly come to life under the brush of Brian Seesequasis as he finishes a mural depicting a buffalo jump hunt.

"You'll know Brian is finished when he signs his name," Glenda warned. "And he won't sign his name until he's completely satisfied with every detail."

The artist's theme came to him only two weeks before the big day. One day, when his buffalo were particularly skittish, Seesequasis brought a sheet of paper to the pen to design a new gate. Suddenly he had a clear image of a wild-eyed buffalo and began sketching. This was to become the central buffalo in the mural. Soon, other animals appeared on the paper around the first. He had the

basis for his mural depicting a buffalo jump and the gate design was forgotten.

"Driving buffalo into a pit was not something that was taken lightly," he said. Jumps were only used as a necessity when the people needed food."

The mural is called Saving a Comrade. There are nine buffalo, three riders and three horses.

"I have an opportunity to work with buffalo and when they are cornered or confined, it becomes mass confusion," he said, recreating the scene from the past. "Sometimes riders got caught in the herd and came

over the pit with the buffalo. That's what happened here. A rider went over and his comrade risked his life to save him."

While Seesequasis sketches came from sitting with the buffalo, the riders were another matter.

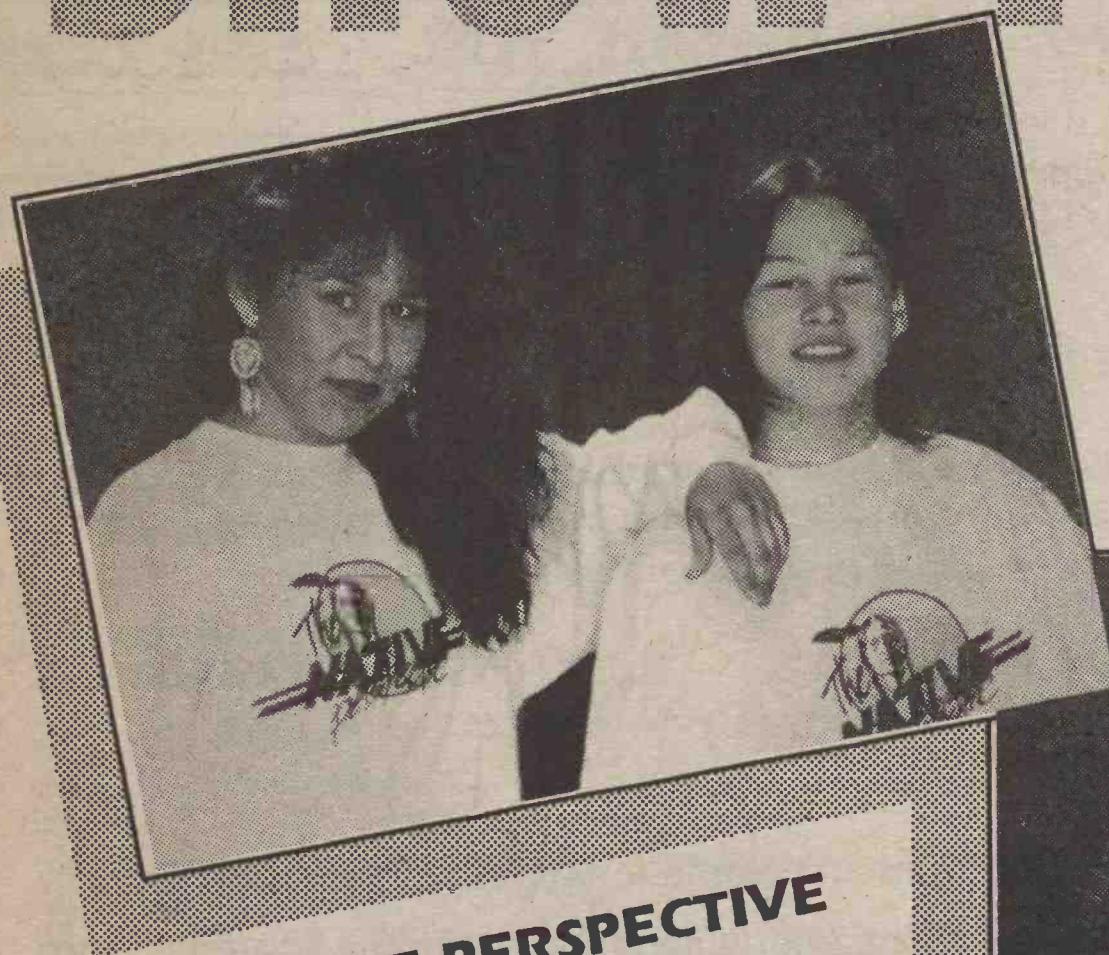
"I was lucky to be born with the ability to visualize things," he said. "The riders just came to me. When I did the mural, I used the sketch of the riders to work from, but no others. I wanted it to come naturally."

Dense fog covered Duck Lake the day of the painting. Instead of 7 a.m. as planned, the first brush strokes were delayed until 9 a.m. because the 10 by 16 foot (15 square metre) wooden base was wet.

A tiny telescope helped the artist with perspective. By looking through the wrong end, he could see a miniature view of the entire work from a few feet away. At home, a mirror behind him serves the same purpose.

The crucial part came just as the sun was going down. He began to paint the riders. The crowd, talking and moving around all day, fell silent. There was hardly a sound as the first rider came to life. Then the sun was gone and it was time to set up lights. Seesequasis worked into the night and only laid down his paint brush after signing his name, at 2:15 a.m..

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Central Canada

Health care series targets Aboriginal patients

By Joseph Foure
Windspeaker Contributor

OPASKWAYAK, Man.

Tackling fear of 20th century medicine and its practitioners is the goal of a unique series of videos on health care.

Narrated in Aboriginal languages, the six 10-to-15-minute productions deal with issues ranging from registering in a hospital to medical testing and women's health. The producers, Paskwayak Productions in a joint venture with the Opaskwayak Cree Nation, believe the videos will help people deal with fears and mistrust they may have when dealing with the health care system.

Bill Kadachuk said the intention of the series is to intro-

duce patients to the technology they may experience during their hospital stay in the larger centres.

"This way they know what to expect and the technology is not thrown at them when they arrive at the centre," he said.

Kadachuk is with the Paskwayak Business Development Corporation and is the liaison for Paskwayak Productions.

The first video in the series is directed at adults. This video explains the functions and activities of large urban hospitals. It takes the patient through the process of being admitted along with explaining some of the rules of operation.

The second video is geared especially toward children. In simple, non-threatening language the roles of staff mem-

bers and their jobs are described, to help children understand who is who in hospitals. This video will come with instructional aids for health care staff, parents and teachers, said Kadachuk.

The third video will be directed at Aboriginal women dealing with obstetrical-gynecological surgery, from pre-operative preparation to post-operative convalescence.

The fourth video explains many of the most common hospital and medical tests. These include, but are not restricted to, blood test, X-rays, CAT scans, dialysis and many others.

The fifth video addresses diabetes and its development in relation to diet and lifestyle, right through to effective methods of treatment and

management.

The last is a cross cultural awareness video directed at health care and community workers. This video will deal with understanding the cultural and ethnic differences that create fear and suspicion in many Aboriginal patients.

Kadachuk says these videos will help even the most timid of patients, including the ones that speak only their mother tongue.

"Each of these videos will be introduced by an Elder from their respective culture, in that person's language, showing that there is nothing to fear there and that the patient does have rights when they are going to the hospital.

"There is a lot of emphasis placed on, by Aboriginal people, nature and the natural way

of healing. Now, if we had health care professionals sensitive to that concept then I think there would be better communication between both parties," Kadachuk said.

The first video to be released will be a marketing video, which will introduce the series to prospective customers.

"Our main target will be Health and Welfare Canada and Medical Services and through them, we hope to be able to sell a series of tapes to every hospital in Canada," Kadachuk said.

The video balances images of traditional Aboriginal healing practices and modern medicine. The video includes interviews with politicians, doctors, Elders, community workers and, of course, the patients themselves.

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IANE Career Profile

Interprovincial Association on Native Employment

A career with NOVA Gas Transmission Ltd. Computer knowledge a must in the office and in the field



Robert Cardinal, Operating Technician, NOVA Gas Transmission Ltd., Athabasca, Alberta. Computers play an important role in his work - even out in the field the lap top isn't far behind.

JOB REQUIREMENTS

SKILLS REQUIRED

- a valid drivers license;
- minimum Grade 12;
- willing to work and contribute within a team environment.

BASIC DUTIES

Working in a team environment, the position provides the maintenance level of support at several meter stations and facilities, contributing to the availability and reliability of the NOVA Gas Transmission pipeline system.

- monitor gas quality;
- verify data and ensure information is sent to gas measurement;
- maintain valves;
- liaise between producers and NOVA;
- ensure gas co-ops receive an uninterrupted, regulated supply of natural gas;
- provide support to operational, safety and training projects and committees.

Native people are entering into professional and technical occupations in large numbers, and many of them are getting support from corporations.

Robert Cardinal, 39, is an Operating Technician with NOVA Gas Transmission Ltd. The Cree man has been working for NOVA in the Calling Lake and Westlock region for 15 years.

Cardinal explained he had been working for an oil company when he heard about NOVA's position.

NOVA was looking for somebody in the community, he said, and although at the time his experience was limited to the oil industry, the equipment was similar, and his general knowledge of pipelines was sufficient to land the job.

"Not like today. I should have had post-secondary training," he said. "I wish I had more training. It's hard now - everything involves computers. Computers are very important."

He is responsible for monitoring 14 meter stations.

"The gas comes from the plant and enters our system. I monitor it, make sure there's not too much water in it," he explained.

Cardinal used to see charts lining the walls when he walked into the stations, and he visited each one three times a week. Now, he goes once a week,

and the walls are lined with computers.

"I travel with my lap-top constantly," he said. "The charts have been replaced with computers. Probably 90 per cent of the stations are computerized now. I just plug in the lap-top and download."

"Native young people need to be aware of how important education is. Get as much education as you can."

Cardinal often goes to training courses sponsored by the company, or NOVA will send somebody out to train either individuals or groups.

"NOVA's really good for training employees," he commented. "They have training courses all the time."

NOVA has a Native Affairs Department, which helps Aboriginal people within the company with any difficulties they may experience, Cardinal explained.

"NOVA has counsellors on staff to work out any misunderstandings employees may have."

"I don't know of any other company in Alberta that does as much for Native peoples as NOVA. They reach their hand

out to the Native community."

Oil and gas exploration is reaching further north all the time, Cardinal added. NOVA Gas Transmission is dealing with Native people because they want to deal with the people who know and may own the land.

"There have been good benefits for Native people. Native contractors get the brushing contracts."

Brushing is the process of clearing the land where the pipeline will go.

Cardinal thinks NOVA Native Affairs is also there to help increase awareness of Native culture among employees.

"Natives have a different culture. Their priorities are not the same. They have different values."

Although culture and traditions may be different, Cardinal stressed the importance of education to Native youth.

"Native young people need to be aware of how important education is. Get as much education as you can. You're starting out as a minority to begin with. It's tough. Tough to compete, and you have to compete."

"NOVA won't hire you just because you're Native."

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Addictions Awareness

Working with fellow addicts aids recovery

By Michelle Huley
Windspeaker Staff Writer

EDMONTON

The last day Jill used drugs, she was sick, tired and staying in an Edmonton inner-city hotel infested with cockroaches. Her possessions consisted of the clothes on her back.

She had hit bottom.

The Metis woman from Saskatoon said she had been on the streets for nine years, since she was 17. She came to Edmonton in 1986 to escape an abusive spouse.

Although she also worked as a waitress at times, she eventually began working the streets.

"The drug use got so bad, I had to work on the streets to support my habit. I couldn't get enough of it."

Her drugs of choice included cocaine, Talwin and Ritalin, and most other narcotics available on the street.

"When I had hit bottom, I didn't have any will to live anymore. I felt beaten, desperate, hopeless."

The Alberta Alcohol and Drug Abuse Commission introduced Jill to Narcotics Anonymous, an organization that began in California in 1953. It's been in Edmonton for 10 years.

Although Narcotics Anonymous follows the 12 steps and 12 traditions of Alcoholics Anonymous, the two

"I didn't have anywhere else to go. Narcotics Anonymous was the last house on the block. If that didn't work, I would be dead today."

— Jill, recovering drug addict

groups are separate. There are more than 12,000 Narcotics Anonymous meetings held every year in some 43 countries. The organization has been growing at the rate of 50 per cent annually.

"I didn't have anywhere else to go. Narcotics Anonymous was the last house on the block," Jill said. "If that didn't work, I would be dead today."

"When I went to the group, and I heard the people there talking about their pain, the hurt, the anger, when these people spoke, I knew they understood," Jill said.

The program works by one addict helping another.

"They helped me recover. They accepted me for who I was, and nobody had ever done that before."

When she was in school, other children ridiculed her because she was Metis. She learned to feel ashamed of the fact and to hide it, and never felt accepted by her peers.

"I have found friends who really care, who wanted to help and support me. Now, I have few friends, but

they're sincere. I never had that before."

NA philosophy is that an addict — any addict — can stop using, lose the desire to use, and find a new way of life through the program of Narcotics Anonymous.

NA also deals with dual addiction, or being addicted to more than one drug. According to NA, there is one disease regardless of drugs used (the disease of addiction).

The group has taught Jill a lot of things, she said, including how to feel good about herself.

"I was never taught life skills," she said. "I was taught women don't get angry, they don't feel. My family told me how to think, feel, and act. They didn't know how to express their feelings, or how to express their anger in a positive way."

Jill said she was sexually abused by a babysitter when she was four, and by her grandfather, uncle and cousins until she was a teenager.

"I learned I wasn't worth anything," she said, attributing the drug

addiction and prostitution in part to her lack of self-esteem.

"To me, selling my body for sex didn't mean anything. I never had any respect for myself. As long as I was high, as long as I was loaded, I didn't feel anything anyway."

"A lot of people who are addicts feel they don't belong, they're not loved. A lot of us use drugs to hide from our feelings."

"If I didn't go through what I went through, I wouldn't be where I am now. It has a lot to do with desire, ambition, willingness. I have the will to stay clean. It has given me the strength and the courage to say 'I can get an education and give back to society'."

Jill has been clean for more than five years. She has taken upgrading to finish high school, and is taking post secondary training to work in a health profession.

"There's not many Aboriginals in this profession. I will be able to show Aboriginal people you can have a good life."

"I am proud of who I am, proud of my heritage. I feel honored to be me. There is no shame in being Metis or Native."

The Narcotics Anonymous 24-hour help line in Edmonton is (403)421-4429. Elsewhere in Canada, Narcotics Anonymous is listed in your local telephone directory.

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Addictions Awareness

Metis Addictions Council nets national award

By Michelle Huley
Windspeaker Staff Writer

PRINCE ALBERT, Sask.

Twenty-five years of addictions awareness and counselling services have resulted in a national award for the Metis Addictions Council of Saskatchewan.

The Canadian Centre of Substance Abuse Medallion of Distinction for Saskatchewan was presented to the council in Prince Albert on Nov. 16.

"The Metis Addictions

Council of Saskatchewan has made important contributions to the alcohol and drug abuse field in Saskatchewan," said Leila Campbell, chairwoman of the selection committee.

"We've touched the lives of many, many people over the years," said Joyce Racette, executive director of the council. "I think our award is very big, we're just so happy. It's very nice to win this award, especially this year during our silver anniversary celebrations."

The council was established in 1969 to provide rehabilitation, education and pre-

vention services.

Currently, there are three inpatient centres, including a youth centre and a detox centre, that provide addictions counselling and community education services. Also available are outpatient services which include assessments and referrals.

The council recently received a grant from Saskatchewan Health to open a new outpatient centre in North Battleford to treat gambling addictions.

The council celebrated the anniversary Oct. 7 with an awards tea and reception. Special awards and certificates were

given out to founding members, past executive and board members, and long-term employees.

The programs they offer differ from others in Saskatchewan, said Racette. All of the council staff is Native or Metis, and traditional healing is heavily stressed.

"We use Elders. The Elders come in and help with the clients just by talking and being there."

"We burn sweetgrass and have pipe ceremonies. It's very important to have the traditional healing. In our Regina centre, using traditional healing practises,

our successes have doubled."

Traditional healing is successful, said Racette, because a lot of the people who come to them don't have any pride in their Metis or Aboriginal heritage.

"When they leave, they have a different understanding of what it is to be Metis or Native. They feel better about themselves. We really work on building their self-esteem."

The council celebrated its award Nov. 17 at the Prince Albert Native Friendship Centre with a feast and pipe ceremony.

There's a positive feeling sweeping our nation. You might have felt it... it's SOBRIETY. More and more we are becoming a healthy and strong nation as we free ourselves of the bondage of alcohol and drug addiction.

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Addictions Awareness

Brain damage from solvents a permanent affliction

By Linda Caldwell
Windspeaker Staff Writer

EDMONTON

Solvent sniffing really does melt your brain, says a physician in Edmonton's inner city.

"All of those substances that can be sniffed — they can dissolve organic material, and our bodies are made up of organic tissue," said Dr. Amy Borkent, a family physician at Edmonton's Boyle-McCauley Health Centre.

"The place that most of that happens is in the brain."

The brain is surrounded and supported by fatty material, which is most easily dissolved by solvent abuse. The symptoms of damage can resemble those of the disease multiple sclerosis, Borkent said. It can affect sight, hearing, speech or movement.

"The worst case I've seen is a person who was unable to walk or move their arms because the tissue around the spinal cord had been dissolved," she said.

Sniffers and solvent abusers can also suffer from sores resembling chemical burns around the mouth, nose, lips and down into the lungs. The effects can be even more devastating on children because their immature systems are less able to deal with the poison solvents, Borkent added.

The extent of the damage depends on the amount of solvents a person uses, the doctor said, and on the person's metabolism and how the substance is ingested.

In Edmonton, the most commonly abused substance is paint and lacquer thinner because it can be bought cheaply anywhere with no questions asked. A few people use glue but gasoline is not popular in the city, Borkent said, probably because it is more expensive than paint thinner and hard to buy in small quantities.

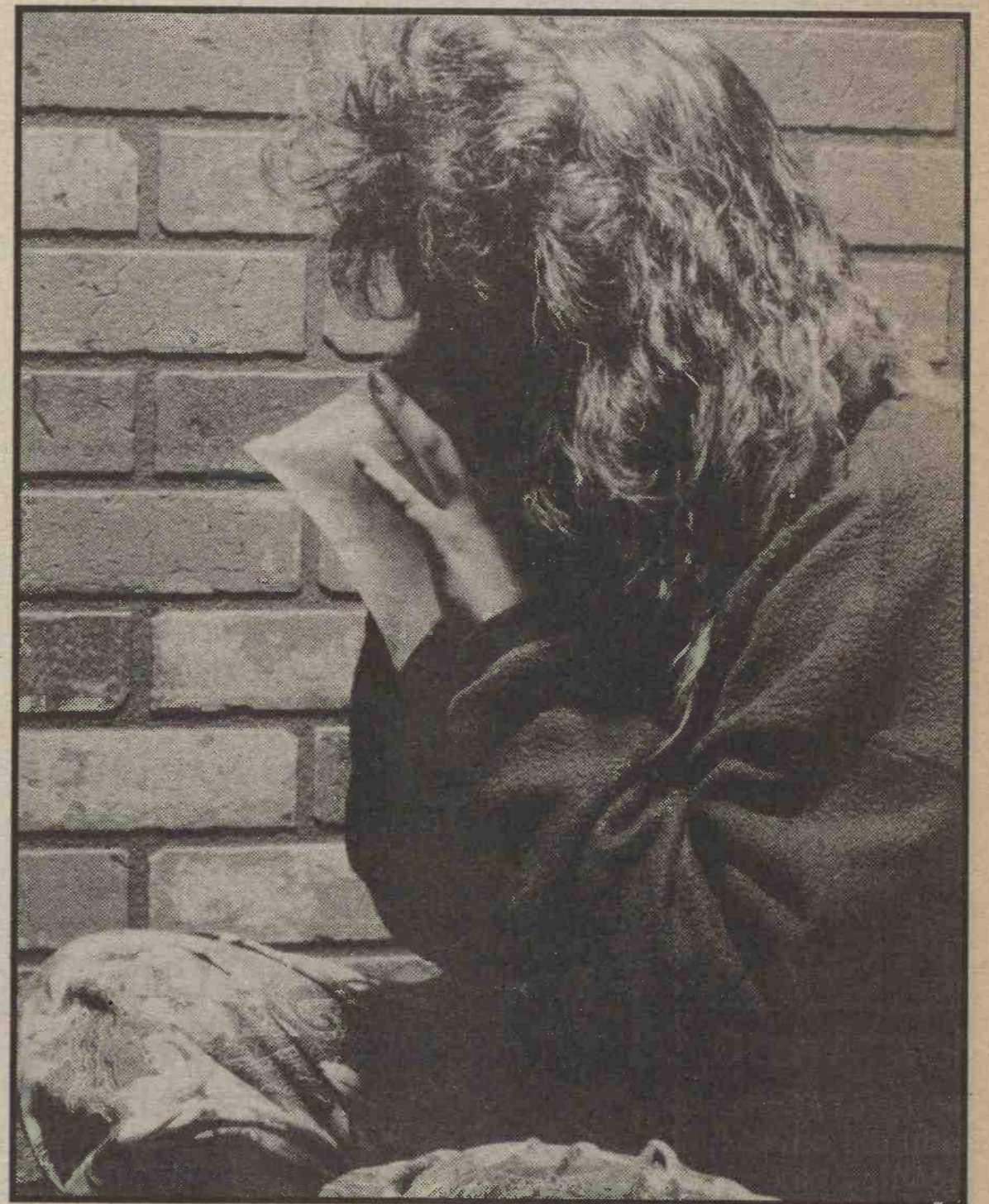


Photo illustration by Bert Crowfoot

Sniffing solvents, whether it's paint thinner, glue or gasoline, melts organic tissue — including brain tissue.

The fact solvents are more available also means more children and teens use them, Borkent added. Alcohol and other drugs can be harder for youngsters to get, although many teens trade their solvent abuse for alcohol and street drugs as they mature.

But no matter what the substance used, the effects are the same.

The first symptoms of damage caused by solvent abuse are normal functions are impaired. This could include forgetfulness, a hard time understanding things, and paralysis and numbness of

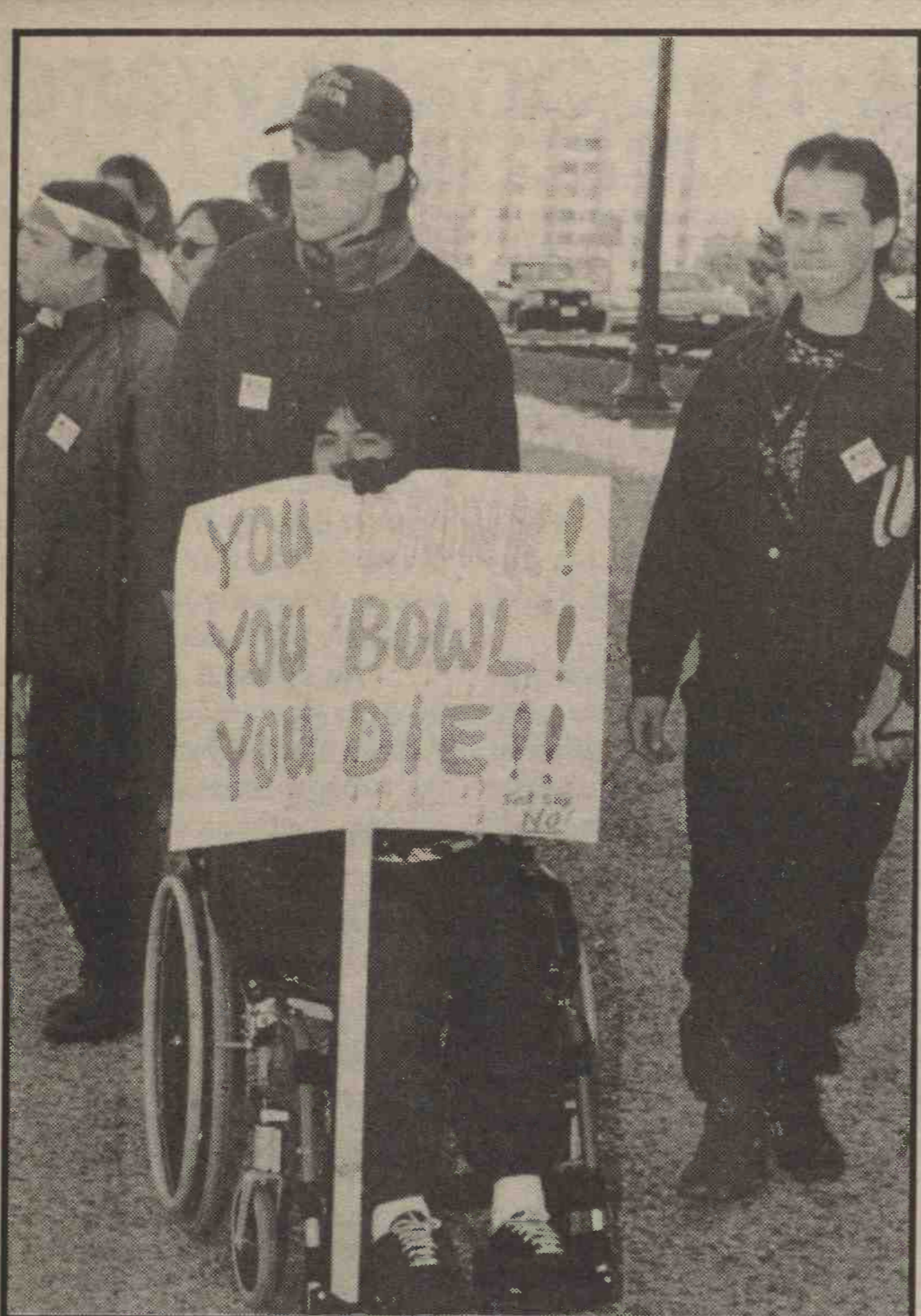
arms, hands, feet or legs. If it continues, it can leave the person in a vegetable-like state.

While the effects are devastating, people can recover the function of their limbs, almost fully, from the damage if they give up the solvent abuse.

"It is a reversible thing — that's the good news," she said. It can take months or years, but most of the movement can return.

Brain function, however, never returns to normal.

"Once you damage grey cells in your head, you don't ever get those back."



Bert Crowfoot

Staying sober

Leonard Mufkokowien (in wheelchair) had a message for those who attended Edmonton's Sober Walk on Nov. 14: You drink! You bowl! You die! Just say no! The walk was one of the activities organized as communities across Canada celebrated National Addictions Awareness Week.

Effects of inhalants, alcohol differ

Inhalants, like alcohol, are central nervous system depressants. However, the inebriating effects and the way one becomes intoxicated are quite different.

Feelings of euphoria, self-importance and recklessness are more striking with inhalants. There is also a greater loss of control. Hallucinations and behavior resembling psychosis are common.

With inhalants a high occurs more quickly than with alcohol, because inhaled vapors are ab-

sorbed through the lungs and mucus membranes and are transported immediately to the brain.

In contrast, alcohol is absorbed slowly through the digestive system. The vapors affect the permeability of membranes within the body and the way that messages are transmitted through the nervous system, thus depressing the central nervous system.

The body disposes of solvents in three ways: They are metabolized by the liver, excreted in the urine and exhaled.

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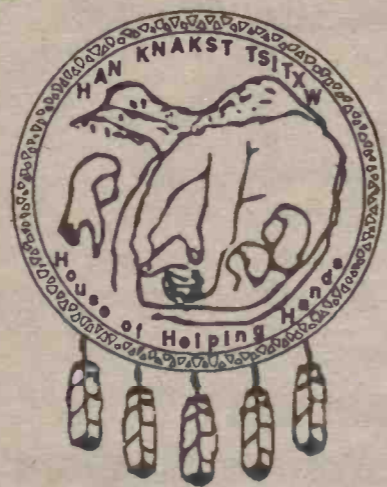
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Arts & Entertainment

NFB film a peek into Mi'kmaq family life

By Stephanie O'Hanley
Windspeaker Contributor

When the National Film Board invited Catherine Anne Martin to do a documentary about traditional parenting in Native communities across Canada, she wasn't sure where to start.

"I thought this is a big topic," says Martin. "I'll be working on this till I die. The appropriate way to do that kind of film would be to live in those (Native) communities."

Instead, inspiration came from her own community.

"I came back to the film board to say I have no choice but to make a film about my own com-

munity," says Martin. "As a Mi'kmaq I could only hope to do justice to my own community."

The result, *Mi'kmaq Family* or *Migmaoei Otjiosog*, does just that, giving outsiders a slice of what life in the Mi'kmaq community is like.

The film opening shows a baby entering the world (the birth is tastefully filmed), an appropri-

ate image for a documentary on parenting.

The baby is film-maker Martin's second child, Thomas. Throughout the film, in interviews with parents, grandparents and Elders, Martin finds out how to raise Thomas the traditional Mi'kmaq way.

Her journey takes her to the Saint Anne's Day gathering at the Chapel Island reserve in Cape Breton, and to Malagawatch, an area of Cape Breton where her great-grandfather was born.

Saint Anne, the patron saint of the Mi'kmaq people, is seen as an Elder. On Saint Anne's Day Mi'kmaq turn to the women of their community for direction and guidance.

The Elders Martin consults on child-raising give plenty of advice:

Children are a gift from the Creator. They're not owned by their parents, simply "on loan".

A child is watched over and cherished. There's even a celebration to mark a baby's first tooth.

And each child benefits from a "built-in block parent system". Growing up the Mi'kmaq way means inheriting an extended family of Mi'kmaq people who look out for you.

At Malagawatch, a summer gathering place, Martin asks parents and grandparents to tell her their experiences of life — and parenting.

A mother tells of the challenge disciplining children — women are the disciplinarians in

the Mi'kmaq community.

A grandmother sings a child to sleep in Mi'kmaq. A grandfather takes his grandchildren through a breathtakingly beautiful forest, explaining Mi'kmaq traditions in the process.

There are some poignant moments.

One couple describes the pain of losing their son, a young man with a promising future, in a sudden accident. A man explains how traditional drumming helped him heal and recover from alcoholism.

Martin says making the film was a struggle. The NFB cut it from one hour to 30 minutes and she had to follow NFB guidelines in making the film.

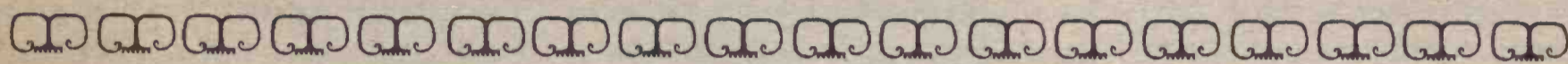
"You really have to fight for your positions in making films. I have found it difficult to present my perspective as a Mi'kmaq film-maker without having to compromise something."

So far Martin is the only Aboriginal film-maker in Atlantic Canada. But Martin, a veteran of four films, says she's glad to pave the way for other Aboriginal film-makers in the region.

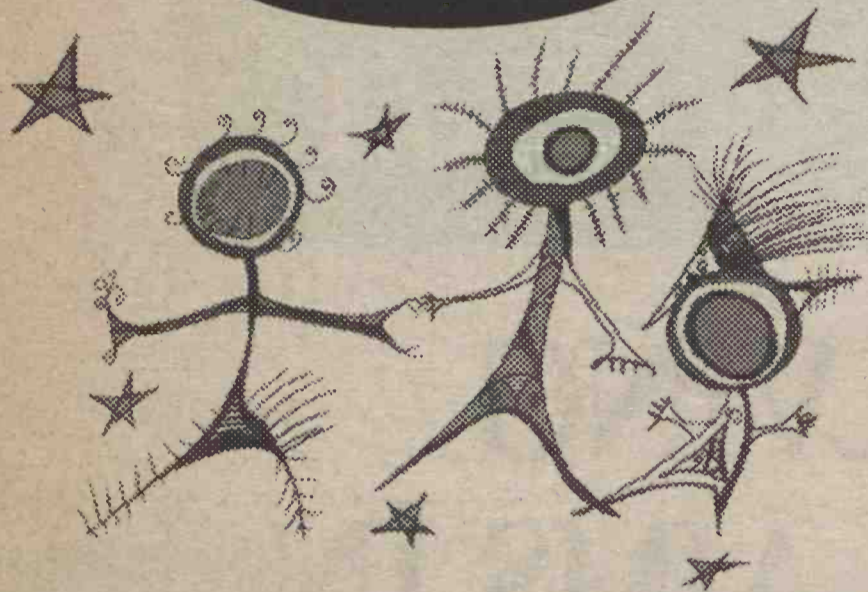
And she's proud to help others understand Mi'kmaq people.

"In the Mi'kmaq community we're all a family. We're all connected. It's not something we say for the hell of it."

Mi'kmaq Family is available for rental at NFB locations. You can order a copy of the video (\$26.95) by phoning 1-800-267-7710.



Mi'kmaq Family
Migmaoei Otjiosog



her community share their stories about the recovery of First Nations values, particularly through the teachings of elders. The wisdom of experience, and the collective responsibilities of the Mi'kmaq community play a major role in the way their children are raised. An enlightening and inspiring video for both First Nations and non-Native viewers.



Nova Scotian Mi'kmaq society. Members of

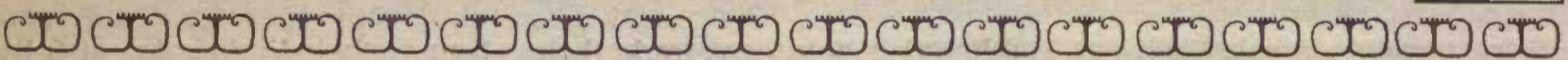
Mi'kmaq filmmaker and mother, Catherine Anne Martin's latest film is an engaging and reflective journey into the extended family of

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Saugeen, Nawash seek land, \$90 billion

By Roger Tottman
Windspeaker Contributor

SAUGEEN AND NAWASH FIRST NATIONS, Ont.

In what is perhaps the most unusual land claim to date, two Ontario First Nations are seeking 22,000 hectares and \$90 billion in compensation.

On May 27 of this year, the Saugeen and Nawash Ojibway filed a statement of claim against Ontario and Canada for a breach of their fiduciary obligations (trusteeship to the First Nations in the negotiation and signing of the Treaty of 1854.)

The Saugeen and Nawash Ojibway are also asserting ownership of road allowances currently vested in nine municipal defendants in Gray and Bruce Counties.

The part of the claim that is likely to have the most far-reaching effect is the return of unsold road allowance, particularly shore road allowance.

For readers unfamiliar with this term, it was the practise of the original surveyors in Ontario to leave a 20-metre strip of land around all coastlines of major lakes. This strip is known as a "shore road allowance." Over the years, as roads were built they tended to follow the easiest terrain rather than the shore, consequently the owners of the land inside the allowance began to view the 20-metre strip as their property although they held no patent to it.

Many have built expensive homes on it. Recently some municipalities, who received the shore road allowance from the province, have begun to sell the land for \$1 plus legal fees, or in some cases trade the shore for another 20-metre strip.

In October 1993 the Ontario Federation of Anglers and Hunters, acting on behalf of The Keppel Township Shore Line Owners Association, tried to prevent a court from hearing the claim to this allowance.

Their lawyer, Don Greenfield, suggested that if the First Nation is successful at trial, they will bar all access to the water.

Chief Ralph Akiwenzie of the Nawash Nation said "this was a flagrant attempt to inflame public opinion against the First Nation. The idea of the Saugeen Ojibway barring access to the water to anyone, including sport fishermen, is ludicrous."

Greenfield was unsuccessful and Justice Robert Zelinski granted the First Nation the right to litigate their claim.

Darlene Johnston, land claims co-ordinator for the Nawash and Saugeen Ojibway, says "the Royal Proclamation of 1763 guaranteed First Nations territories and that the surrender of land could only take place at meetings specifically called for that purpose."

"The meeting on Manitoulin at which the Saugeen and Nawash Ojibway signed the 1836 Treaty was not called for the purpose of land surrender," said Johnston, an Ojibway professor on leave of absence from the Faculty of Law at the University of Ottawa.

"This Treaty resulted in the loss of one-and-a-half-million acres of their traditional territory just south of what is now the Bruce Peninsula. In return for all that land, the First Nations got a promise that Canada

would protect their fishery as well as their new home, the Bruce Peninsula.

"However by 1847 the chiefs and councils of the Saugeen Ojibway were nervous enough about the intentions of the government in Canada to ask for a confirmation of their lands from Queen Victoria," Johnston said.

In her Royal Declaration of 1847, Queen Victoria confirmed the Saugeen Ojibway lands consisted of the entire Saugeen Peninsula (Bruce Peninsula,) north from a line joining Southampton and Owen Sound. The Saugeen Ojibway territories also included an 11-kilometre limit out into the waters around the peninsula.

In an 1851 treaty, the Saugeen Ojibway surrendered a one-kilometre-wide strip stretching between their two largest settlements at Owen Sound and Southampton in the belief that the government would build a road and improve communications between the two communities. The road was not built until many years later. The Rev. C. Vandusen, a historian of the times, states that the road was not built because the Indian Department sold the land to speculators.

"By 1854 the Saugeen Ojibway were under pressure to cede the Bruce peninsula. By Treaty No. 72, signed in 1854, the Saugeen Ojibway cede the Saugeen (Bruce) Peninsula (200,000 hectares) except for specific reservations. However, in negotiations, the government violates both the Royal Proclamation of 1763 and the Indian Protection Act of 1851," said Johnston.

"The evidence of the Crown's breach of its obligations to the Saugeen Ojibway is the following: The Crown agrees to sell the surrendered land, invest the proceeds (minus surveying and auction costs), and distribute the interest to the Saugeen Ojibway."

"The 1855 Order in Council, by which the Government accepted the terms of the surrender, states clearly the Crown received the lands 'in trust.' In other words, the Crown accepts responsibility to sell the lands for the benefit of the Saugeen Ojibway."

"However, certain lands are left unsold although the government promised to sell all the lands for the benefit of the Saugeen Ojibway. These lands, lake and river beds, shore road allowances, other road allowances and certain lots throughout the Peninsula are the basis of the claim."

From 1979 to 1993, the Saugeen Ojibway began a long series of negotiations with the Crown to resolve issues from the 1836 and 1854 Treaties. These negotiations stalled in 1993.

In May 1994 the two First Nations filed a claim for breach of fiduciary obligations. The claim states that the Crown (i.e. both Ontario and Canada) has obligations to First Nations much as any trustee has toward those on whose behalf it acts. The Saugeen Ojibway charge that in the signing of the 1854 Treaty, the Crown breached its fiduciary obligation to them.

The Crown said it was unable or unwilling to protect the Saugeen Ojibway from encroachments by whites.

The Saugeen Ojibway are not saying the treaty is legally invalid, but they are saying the situation deserves remedy, and that remedy should include the return of the unsold lands as well as compensation for surrendered lands.

Darlene Johnston used the example of listing your farm with a real estate agent. You have no reason to suspect this person is not honest because there are laws governing his actions that are designed to protect your interests.

But instead of selling it, he lives on it for years. In fact, he never does get around to selling all of it, and the parts he does sell, he sells to

relatives for less than market value and you receive none of the proceeds.

"That doesn't mean we are going after land already patented, so people in the Bruce needn't fear for the homes and land they bought in good faith. It does mean, however, that if we are successful at trial, we will be asking the court to compensate us for losses resulting from the bad faith of the Crown," Johnston said.

"The goal is to return the First Nation to the position we would have been in if the treaty had never been signed, at least as much as is legally possible."

The fiduciary obligations of the federal government to First Nations were established in a 1984 Supreme Court of Canada ruling in favor of the Musqueam Nation of British Columbia. The Musqueam claimed that the Department of Indian Affairs in 1944, had leased part of their reserve, for peppercorn rent, to a white group for the creation of a golf course.

The Supreme Court awarded the First Nation \$6 million. In this case the claim is for "loss of use" of 200,000 hectares for 140 years. As of Oct. 28, 1994, one defendant, the Township of Amabel, has filed a defence. The remaining 12 have filed notice of intent to file.

Backgrounder No.1

RESOLVING LAND CLAIMS IN BRITISH COLUMBIA

Q What are land claims, and why are we negotiating them now?

Land claims are formal requests made by Aboriginal people, asking the federal and provincial governments to negotiate issues about land and resources that have remained unresolved for more than 100 years.

Unlike most of Canada, the first European settlers in B.C. negotiated very few treaties with First Nations regarding the use of land and resources.

Treaties are being negotiated now to end land-use uncertainty in B.C., and because the courts have said that treaty negotiations – not costly court battles – are the best way to reach fair and lasting solutions.

Q Who's representing my interests?

It is the job of your provincial government to make sure your interests are both represented and protected through open and inclusive treaty negotiations.

The B.C. government has asked the federal government and First Nations to join us in opening negotiations to the public and ensuring that information is shared as widely as possible.

When land claims negotiations are about to begin in your area, we will organize community meetings where you'll have the chance to speak directly with negotiators. At the same time, we will establish regional committees – with representatives from business, environmental, fish and wildlife, labour and social welfare groups – to directly advise negotiators.

And following the provincial government's recent agreement with municipalities, local governments will be appointing an individual from each region to work with negotiators to ensure that community interests are fully represented.

Ministry of Aboriginal Affairs
908 Pandora Ave.
Victoria, B.C. V8V 1X4



Government of British Columbia

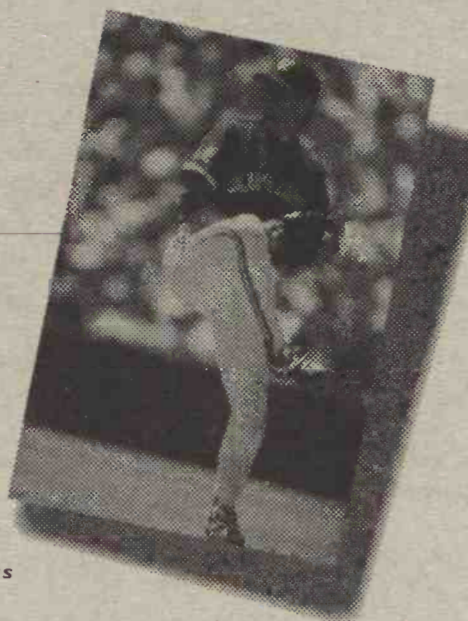
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Abuse surfaced in 1990

Continued from Page 1.

In 1990 the first account of abuse by Epoch surfaced, almost four years after the priest's death by heart attack. In August 1992, Jesuit Provincial Superior Father Eric Maclean publicly apologized for the abusive acts of Epoch at a meeting in Cape Croker, and started consultations on a reconciliation package.

"I come to you in sorrow, in regret and in humility, acknowledging the wrong that the late Father Epoch did to you, expressing my sorrow and apologizing on my own behalf and that of all Canadian Jesuits for his actions and for the devastating consequences those actions have had in your lives and in the lives of your family and your community," read part of Maclean's statement.

The Jesuit Fathers initiated community meetings and established several healing centres in Cape Croker, as well as providing funds for counselling and

education, for a total of approximately \$1.9 million. But a lack of consensus on how to proceed with compensation prompted the Catholic organization to seek individual agreements, said a Jesuit spokesperson.

"The meetings broke down because there was no coming together of what people felt needed to be addressed," said Father Jack Costello. "We were spending a lot of money with no sense of where it was going, no sense of completion."

Costello argues the individual agreements were the quickest vehicles for compensation and healing. The primary victims of Epoch's abuse could not wait for a consensus resolution, which seemed to be slipping further away.

The agreement has provision to compensate up to 40 claimants, who are required to waive the right to enter civil suit against the Jesuits on signing the document. To date 15 claimants have signed the reconciliation agreement, out of an esti-

mated 25 people who have spoken out about being abused.

There may be more members of Cape Croker who suffered physical and sexual abuse at the hands of Epoch who do not want to go public, Costello acknowledged.

The rift created between the church and the community will take a long time to heal, said Costello.

"We have a long way to go to achieve trust, let alone affection in the community. I'm not sure how that will happen," said Costello.

The position the Jesuits are assuming now is to allow the community to approach them on how and if that breach can be repaired.

"I don't think it's easy to know whether it's appropriate for the Jesuits to take the initiative beyond what we've done," he said. "We're not clear on what further action is appropriate because it is not clear that people in the community want us to take any direction now."

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Help Wanted: Tourism Coordinator

Affiliated Tribes recently received confirmation from the Administration for Native Americans for the development of a new staff position. The title of the new position will be Tourism Coordinator and will report to the Regional Economic Development Coordinator. Duties include the overall management and administration of tourism related activities determined by the ATNI Economic Development Committee. The person filling this position will be responsible for developing and implementing project work plans, as well as managing staff and project consultants. In addition, the Tourism Coordinator will be actively involved in the financial management and long-term budget forecasting for the development of an Indian Country Tourism Network.

This is a full-time position, located at the ATNI regional office in Portland. Candidates should have a four-year college degree, with work experience in the travel-Tourism industry. A strong background in oral and written communications, with marketing and promotion experience a plus. The ideal candidates will have experience coordinating public and private sector agencies, and will have knowledge of various funding sources. This position will serve as a liaison between public agencies and ATNI member tribes.

Send resume, cover letter and salary requirements to:
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There is a strong demand for employment of native persons in all aspects of Canada's Criminal Justice System. This two-year Certificate program prepares graduates to work in either Corrections or Law Enforcement.

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

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



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



First Nations Summit



Province of British Columbia
Ministry of Aboriginal Affairs



Indian and Northern
Affairs Canada

CHIEF COMMISSIONER

BRITISH COLUMBIA TREATY COMMISSION

The British Columbia Treaty Commission was appointed in April 1993 under terms of an agreement among the Governments of Canada and British Columbia and the First Nations Summit (the Principals). Its role is to facilitate the negotiation of treaty settlements in British Columbia. The Treaty Commission has played a pivotal role in coordinating the treaty-making process and assisting the Principals in keeping the process moving forward.

The Chief Commissioner, appointed jointly by the Principals, is the full-time chief executive officer of the Commission. As such, the incumbent provides strategic leadership and responsible stewardship in executing the mandate of the Commission. In collaboration with four other Commissioners, the Chief Commissioner provides informed and proactive advice on current and emerging issues which may affect the process of treaty negotiations. As CEO, the incumbent oversees the managerial and administrative infrastructures that support the Principals in their historic treaty negotiations. The Chief Commissioner plays an essential role in informing British Columbians about the treaty process and its progress.

This appointment requires a dynamic leader capable of dealing with the complex and sensitive issues involved in the Treaty Commission. The ideal candidate will bring solid general management experience, outstanding organizational ability and strong leadership skills. The role demands an open and consultative style, effective listening skills and balanced judgement. The Chief Commissioner must be familiar with aboriginal issues, ideally within a B.C. context. While the Treaty Commission is not a party to the treaty negotiations, this appointment requires an individual with a sound background in consensus decision-making and dispute resolution techniques. Above all, the successful candidate must display integrity in all personal and professional endeavours.

This is a unique opportunity to lead the British Columbia Treaty Commission into the next chapter of its history. Qualified individuals are invited to submit their credentials to the Principals in care of: Federal Treaty Negotiation Office, Indian and Northern Affairs Canada, P.O. Box 11576, Suite 2700 - 650 West Georgia Street, Vancouver, B.C. V6B 4N8.

PROJECT CIVIL ENGINEER THE CHI-GAAMING GROUP

THE COMPANY:

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

THE POSITION:

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

QUALIFICATIONS:

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

REMUNERATION:

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

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

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

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



Burns Lake Native
Development
Corporation

P.O. Box 1030, Burns Lake, B.C. V0J 1E0
Phone: (604) 692-3188 Fax: (604) 692-7483

SPIRIT OF OUR FUTURE
1974 - 1994
20 YEARS
BUILDING FIRST NATIONS

CONTROLLER

Burns Lake Native Development Corporation (BLNDC) is a major non-profit organization serving central and northern BC for more than 20 years of successful economic development. The company creates and manages profitable business ventures by participating in both debt and equity opportunities in conjunction with both local and multinational participants.

As Controller you will be responsible for the supervision and management of 2 - 3 accounting staff and all related duties such as preparing, monitoring and reporting of monthly financial statements, year end audit, budgets and payroll for BLNDC and its subsidiaries. Scope of operations also includes a growing loan portfolio, real estate, contract delivery of government services and the management of a significant market securities portfolio. You will also contribute to the financial and business analysis and assessment of new project development.

You are a seasoned professional with completed accreditation in accounting and have a diverse business background. You'll also be well versed in business computer applications. You possess good communication skills, oral and written; strong organizational and supervisory abilities and are a demonstrated team player. Experience working in the forest industry and/or Aboriginal environment or an intimate understanding of Native culture will be a valued asset.

To explore this opportunity please forward resume with salary expectations by Dec. 15, 1994 to:

General Manager, BLNDC, Box 1030, Burns Lake, BC V0J 1E0
or call Gary Kijowski at (604) 692-3188 for a confidential discussion.

Training Opportunity

LIFE SKILLS FACILITATOR TRAINING

The purpose of this program is to provide trained facilitators with the background, activities and structure to administer effective life skills to Aboriginal adults in a variety of life skills related situations from workshops to complete life skills training programs. Applications are now being accepted according to the following criteria.

TIME FRAME

The next Full-Time Life Skills Facilitator Training Program is being offered with a time frame of January 9, 1995 to April 21, 1995.

BASIC INFORMATION:

1. The Life Skills Facilitator Training Program is 15 weeks in length including a 3 week practicum.
2. There will be an initial intake of 16 students, however there will be a waiting list so interested individuals should make early application.
3. There is a tuition fee of \$3500 (includes all course materials).
4. An application form and course outline will be sent upon request.

ENTRANCE CRITERIA:

1. Applicants must be of Aboriginal ancestry.
2. Completion of Grade 12 or equivalent.
3. Two years work experience and/or volunteer work in a human service field.

PROCESS FOR APPLICATIONS:

Due to the start date, application forms and essay should be faxed to: (604) 828-9877
Support document can be sent later.

APPLICATIONS MUST BE SENT TO:

Life Skills Facilitator Program, Aboriginal Life Skills Institute, Room 345 - 354 Yellowhead Highway, Kamloops, B.C. V2H 1H1.

If you have any questions about the program, please call Rita Jack at (604) 828-9878.

If you can't find Windspeaker
at your band office, ask why.