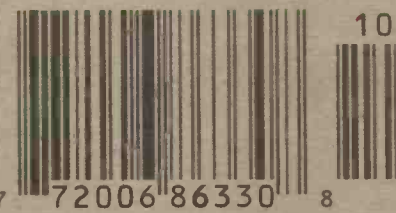


# Windspeaker

### QUOTABLE QUOTE

"I don't have to watch the news to see street gangs. I just have to look outside my window."

— Anonymous



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Canada's National Aboriginal News Source

Volume 14 No. 6

## Indian Act changes denounced by chiefs

By Michael Smith  
Windspeaker Correspondent

### WINNIPEG

After several years in the political wilderness, the Assembly of First Nations has been given the power by its members to discuss, on a nation-to-nation basis, major changes in the relationship between the federal government and First Nations.

Grand Chief Ovide Mercredi received this mandate from 800-plus delegates attending an emergency meeting on Sept. 23 and 24 in Winnipeg. The gathering was called by the AFN to review and discuss some 100 proposed amendments to the Indian Act by Indian Affairs Minister Ron Irwin.

The chiefs rejected the minister's reforms outright, stating that he had no authority to act unilaterally and to impose laws on First Nations without proper consultation and approval. They directed the national chief to meet with Prime Minister Jean Chrétien in November to discuss their concerns, including inherent Aboriginal and treaty rights.

A chief's committee will be struck to formulate a plan to stop the amendments from becoming law and to develop a position redefining the relationship between First Nations and the Crown. The committee is expected to submit a report in six weeks.

Stopping the amendments may include civil disobedience, such as marches and occupying government offices, a media and lobbying campaign and using international forums to embarrass the government abroad.

Mercredi said he was pleased the AFN was successful in receiving solidarity from the chiefs, saying it was important that First Nations are united when dealing with the Crown. If changes are to be made, we will make them on the chief's terms, not government's, he stated.

"We don't need the department to make decisions on our behalf." Irwin has avoided dealing with the AFN, choosing instead to deal with First Nations on an individual or regional basis. This has led to questions in some quarters about the effectiveness and relevance of the national organization, which seemed to be out of step with its membership.

Mercredi said he hoped the outcome of the meeting sent a clear message to the minister that real consultation has to take place when changes affecting Indian people are proposed. With this meeting we want to show he doesn't have the will of the people or the mandate to proceed.

Irwin attended the first day of the meeting and spent considerable time reviewing the changes with the delegates. The minister described the amendments as minor housekeeping which will remove many of the degrading and paternalistic sections of the act. He plans to introduce the bill for first reading this fall and have it passed into law before the House of Commons breaks for Christmas.

The minister said his department had properly consulted with First Nations, sending letters asking for input into the amendment process. He said discussion and debate could go on indefinitely but, at some point, even in a democracy, a decision to proceed has to be made.

The AFN contends that Irwin is trying to mislead the chiefs, claiming that a number of the changes would alter treaty rights and reduce the government's fiduciary responsibilities.

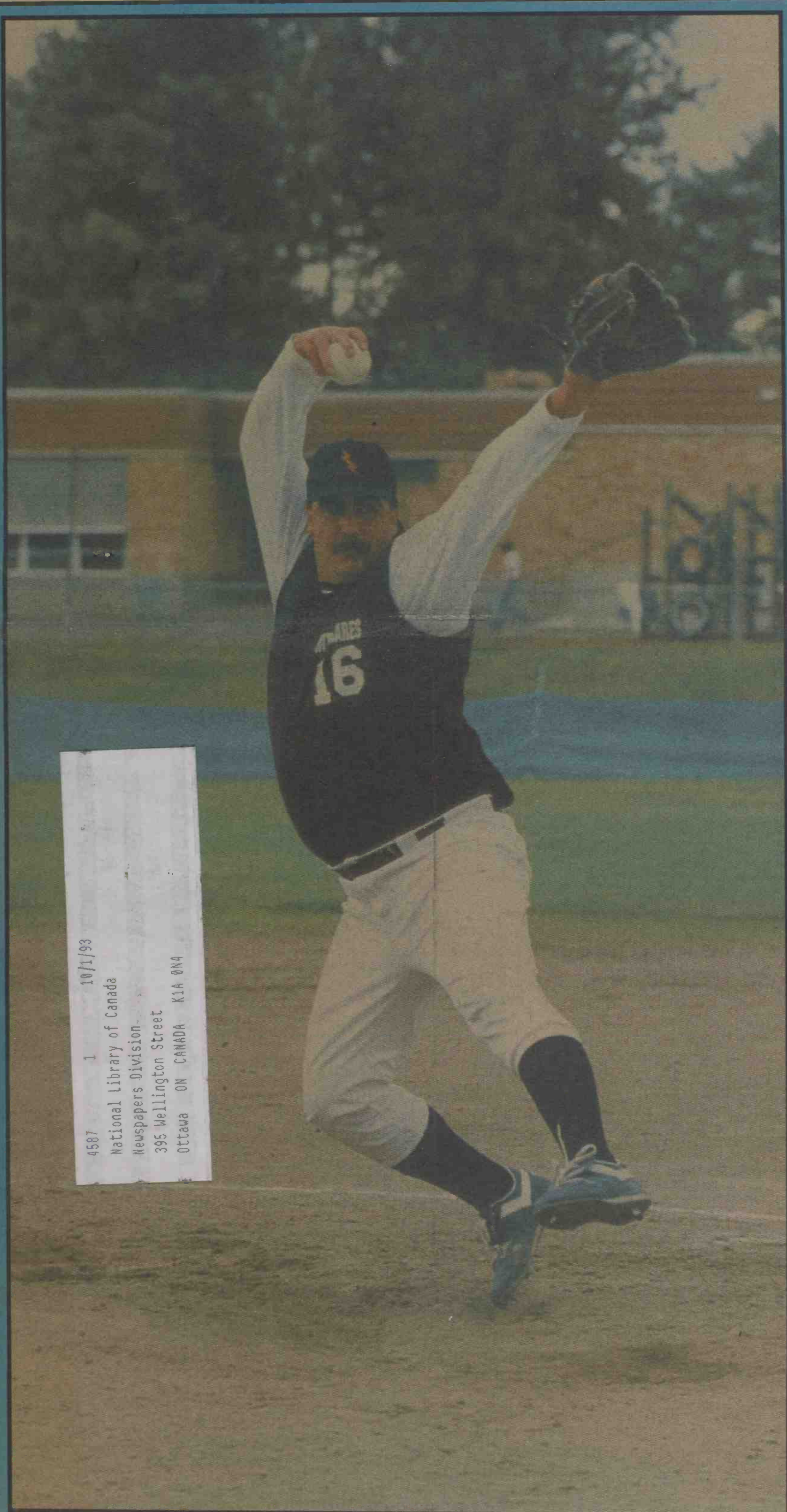
Many chiefs expressed concern about several amendments, especially those dealing with roads, housing and land tenure. Of particular concern is an amendment to define bands as corporate legal entities with the ability to sue or to be sued.

Mercredi said the amendments are intended to dump federal responsibilities onto the provinces and to further impose the white man's political and economic systems on Indian people.

The resolution passed, but it was far from unanimous. The number opposed was difficult to determine since a call for a recorded vote was rejected.

Some chiefs expressed doubts about the effectiveness of the chief's committee to prevent the changes to the Indian Act. Willie Wilson, Fort Frances Area Tribal Chief, Treaty 3, said he was disappointed with the process at the conference and was not convinced it would result in positive action and substantive results.

Other delegates from the floor also expressed concern that the conference would produce nothing more than hot air.



Bert Crowfoot

## Comin' at ya!

Darren Zach, in the uniform of the Invermere (B.C.) Nitemares, did give nightmares to opposition batters at the National Indian Athletic Association's fastpitch championships, held in Spokane, Washington. The six-foot-four hurler threw a 16-strike-out no hitter in the title game to lead his team to victory over another Invermere club, the Dream Team. (See story, Page 16.)

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## Construction of fishing lodge protested

By R John Hayes  
Windspeaker Staff Writer

CARTWRIGHT, Labrador

An ongoing conflict over the construction of a salmon fishing lodge at Eagle River, Labrador, escalated on Sept. 13, when the developers began to unload building supplies at the site. A week later, the Labrador Métis Association had declared victory in "Round 1" of the Eagle River dispute.

Unloading the supplies apparently broke an arrangement between the association; the developer, KGY Group of Corner Brook, Nfld.; and the Newfoundland provincial government, who had agreed not to proceed with construction until after full community discussion on the matter.

The Métis claim that the planned construction is on Native land and does not have Native permission to proceed.

When KGY had begun to off-load supplies from their cargo ship *Beothuk Venture* at Paradise River, local Métis prevented the operation using non-violent resistance techniques. The ship and the protest moved to Cartwright, where protesters stopped a cargo helicopter from ferrying supplies to the Eagle River site.

As the situation matured, the coast guard cutter *Sir Wilfred Grenfell* and more than 50 RCMP officers were sent into the area. The confrontation led to more than 50 arrests, most on mischief charges. By the end of the week, however, the situation had calmed and most police officers had been sent home.

The police were positive about the conduct of the Métis protesters throughout, saying that any arrests were incidental to the peaceful protest as it was carried out.

"This has been a very, very well-disciplined operation by the Métis," said the RCMP inspector in charge of Labrador, John Henderson. "We're still able to talk with the Métis leaders, and they with us. For 99 per cent of the situation, it's been about as good as it's going to get."

The *Beothuk Venture* left the area by the end of the week, and that meant the departure of the coast guard cutter and most of the remaining policemen.

"All our demonstrations and on-the-ground actions have been peaceful and civil," said Todd Russell, president of the Métis association. "We have harmed no one and we will harm no one." Russell said that his organization was disturbed that outside companies could apparently call in the police to protect their operations from

legitimate protest.

"Not a single damn outfitting licence has ever been awarded to a Labradorian, let alone a Métis, in this territory," he said. "The people just got fed up with all the insider dealing in St. John's [the provincial capital] and the blatant disregard for Native rights."

The fishing lodge has been an issue since the spring, when the Sandwich Bay Métis communities of Cartwright, Paradise River and Eagle River opposed the reallocation of 300 salmon to, as the association put it, "benefit a Newfoundland investment group with close ties to the provincial government, despite the presence of long-standing demands for protection of Métis interests on the river and the existence of Labradorian bids to operate a fish camp."

On Sept. 13, the association wrote to Newfoundland Environment and Lands Minister Ernie McLean insisting on the suspension of construction pending the establishment of a mediated discussion involving all parties, including the Labrador Métis Association. The letter also included other proposals which were intended by the association to reduce tensions in the area and give the association a stake in all development in the region. They were rejected by

the minister.

"McLean's press release suggested that the LMA's motive for its support of the community protests over the KGY camp is to somehow pull an end-run on the normal land claims process," said a press release of the association.

"Ernie McLean has it all wrong about the status of the LMA land claim," Russell said. "At the federal Indian Affairs minister's request, I offered to brief the province on our land claims over a year ago and I was told the province refused to talk about the matter with us. I tried again with [provincial premier] Brian Tobin and, after four months of waiting, I finally got a note from the premier six weeks ago saying that [Newfoundland principle secretary for Aboriginal and Labrador affairs] Harold Marshall would meet with us. I haven't seen hide nor hair of Mr. Marshall ever since."

While cautiously declaring a victory, Russell warned that his association would not see the extinguishment of Native rights prior to entering into full land claims negotiations. He cautioned the Innu Nation and Labrador Indian Association to be similarly careful.

"We won't be suckered into a beads-and-trinkets exchange over our lands and waters," he said.

## Innu question Labrador Métis status

By R John Hayes  
Windspeaker Staff Writer

HAPPY VALLEY-GOOSE BAY, Labrador

Innu Nation president Peter Penashue questioned the Aboriginal status of the members of the Labrador Métis Association in a statement released on Sept. 16. He claimed that the association's land claims activities, which have been developed since 1992 by the Métis in consultation with the Department of Indian Affairs, has hurt the interests of "legitimate Aboriginal people."

"The membership criteria of the Labrador 'Métis' Association are so loose that the door is left

wide open to non-Aboriginal people," Penashue said. "The so-called 'Métis' haven't provided any land use documents or family tree information to prove they have Innu ancestry and rights in Labrador, and yet, they are trying to muscle in on scarce funding that is allocated to people of truly Aboriginal ancestry."

Labrador Métis president Todd Russell responded with anger to the comments, saying that the two press releases (the Newfoundland Environment and Lands Minister Ernie McLean also issued a press release on a similar topic Sept. 16) appeared to be coordinated, suggesting that the Innu Nation had abandoned the principles of respect and Aboriginal solidarity by siding with the province.

"All I know for sure is that the Innu have been hugger-mugger in fast-track negotiations on land claims with provincial and federal officials over the last week in St. John's," Russell said, "and the two press releases were issued within hours of each other and played the same old and outdated tune."

"I understand that many of these people have a strong connection to this land, and I certainly recognize that many of them are descendants of the original settlers," Penashue said, "but being Aboriginal is something else entirely." Penashue pointed to an article in the constitution of the LMA that states that membership is open to "original Labradorians," people "who settled in Labrador . . .

prior to 1940, who [have] remained their since, and their descendants."

Gerald Morin, president of the Métis National Council, said that the LMA's criteria is nowhere near the criteria used to establish membership in the MNC.

"We do not recognize the existence of Métis people outside the historic homeland of Ontario, the prairies, B.C. and the North. Even though these people choose to call themselves Métis in Labrador, we do not recognize the existence of Métis people from Labrador." Morin explained, however, that the council has had informal discussions with the leadership of the Labrador Métis Association.

(see *Labrador Métis* p. 11)

## NATION IN BRIEF

### Don't do drugs

Boxing legend George Chuvalo told a group of Aboriginal teenagers at Manitoulin Secondary High School on Manitoulin Island, Ont., that he didn't know what it was like to be a junkie, but three of his sons were, and they died because of it. Chuvalo was Canada's greatest heavyweight boxer and his tragic story hit home with the students. Glen Hare, chief of the West Bay First Nation, said he hoped the boxer would have an impact on the school and the community which has a "big" drug and alcohol abuse problem.

### Big business wins Round 1

Aboriginals lost another round in their fight to preserve the old-growth forest in New Brunswick's Christmas Mountains when a provincial court refused to remove an injunction that prohibits blockades on logging roads in the area. Repap New Brunswick Inc. is the company doing most of the logging in the mountains.

### Bishop behind bars

Roman Catholic Bishop Hubert O'Connor has been sentenced to two-and-a-half years in jail for convictions

on two sexual assault charges. The charges related to O'Connor's time at a Native residential school 30 years ago in the Williams Lake area of British Columbia. The bishop plans to appeal the convictions, but will spend the time leading up to his appeal behind bars. Justice Patricia Proudfoot of the province's court of appeal denied the man bail citing concerns about how best to serve the public interest.

### Seeking compensation

A group of Native students who attended Nova Scotia's Shubenacadie Indian Residential School say they were physically, emotionally and sexually abused and are calling on Ottawa and the Roman Catholic Church for an apology and compensation. The group's lawyer did not say how much compensation they are seeking. More than 2,000 Micmac children attended the school from 1930 until it was closed in 1967. It was run by the Roman Catholic Archdiocese of Halifax and was staffed by nuns from the Sisters of Charity.

### Aboriginal participation in mining

The seventh annual report on increasing Aboriginal participation in the mining sector was released Sept. 17. In-

formation in the report takes a look at the roles of Aboriginal liaison officers who build bridges between communities and industries. One section of the report is devoted to a study of flexible work schedules as a tool to attract and keep Aboriginal employees who prefer to follow a traditional hunting, trapping and fishing lifestyle. "Mining is not only a possible source of jobs and income for Aboriginal people, but also a way for Aboriginal workers to develop skills and experience to apply in other areas such as community economic development, infrastructure, administration and transportation," said Minister of Indian Affairs Ron Irwin.

### Treaty first, then timber

Aboriginal people living next to Clayoquot Sound are threatening to turn the territory into B.C.'s next logging battleground. The Hesquiaht First Nation wants more say in deciding logging quotas. Chief Robert Dennis said the province is proposing to allow logging at what the band considers is three-times the sustainable rate for the area. The land is a part of the treaty negotiations with the Nuu-chah-nulth Tribal Council. Dennis said the community is concerned they will be left with little timber by the time the treaty is signed.

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### SPORTS

The Trail of Tears was a forced, cruel march, but today the trail offers a great way to see the south east United States.

See Page 17.

### BLUE QUILLS COLLEGE

Windspeaker celebrates the 25th anniversary of Blue Quills First Nations College located near St. Paul, Alta. Read about how the school got its beginning.

See insert.

### AIDS

Ken Ward takes us on a personal journey and shares with us his experiences of living with AIDS.

See Pages 20-23.

### AD DEADLINES

The advertising deadline for the NOVEMBER issue is Thursday, OCTOBER 17, 1996.

## Aborigine

By Michael Smith  
Windspeaker Correspondent

WINNIPEG

Before 1990, the only contact with street gangs was through news media. Today, the problem and gang violence are all too common. Gangs have been identified as a serious problem in the city.

Sandra Bunn, an administrator at a north end social agency has seen changes over the last few years.

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members, find a better...  
The goal of the one-and-a-half year old centre is to provide unity, spirituality and among individuals who may be, attracted to...  
Rupert's experience...  
him a sense of obligation

# Aboriginal street gangs linked to drug and sex trades

By Michael Smith  
Windspeaker Correspondent

## WINNIPEG

Before 1990, the only contact most Winnipeggers had with street gangs was through American movies and news media. Today, the problems associated with gangs and gang violence are all too real and Aboriginal street gangs have been identified as the largest and most dangerous in the city.

Sandra Bunn, an administrator at a north end social agency has witnessed the changes over the last few years.

"When I started working here there was hardly any kind of street gang activity around. Now a lot of people are scared to go out at night. There have been drive-by shootings and people killed. There is a place down the street where... some kid, who looks like he's 10, [and a gang member] will offer to sell you drugs."

Membership in gangs has exploded in the last three or four years with police estimates as high as 800. About two-thirds of these are Aboriginal. Law enforcement, social and government agencies are still scrambling to develop a coordinated response to this criminal and social threat.

The problem reached national attention this summer with the release of the 1996 Criminal Intelligence Service Canada report on organized crime. CISC is an Ottawa-based umbrella group that gathers intelligence and produces reports on crime. The report compared Aboriginal gangs with the Mafia, outlaw bikers and the Colombian drug cartel.

It predicted that the problem will continue to expand as "dispossessed Aboriginal youths" turn to crime and that Winnipeg will bear the brunt of the problem.

The Winnipeg Police Service is tight-lipped about the report, its finds and the comparisons that it makes.

"It is not appropriate for me to comment on it because I was not involved in doing the review or preparing the report," said Police Chief David Cassels.

The number and size of gangs varies significantly. Some are formed along ethnic lines, such as Chinese and Filipino, while others are defined primarily by geography. The city's largest and most violent gangs are largely Aboriginal. They are involved in a variety of criminal activity that includes robberies, assaults, prostitution, drug trafficking and murder. The number of Aboriginal gangs range from six to 15, depending on who you talk to and how familiar they are with the street culture.

The two largest Aboriginal gangs are the Manitoba Warriors and the Indian Posse. They are based in the north end of the city, the most impoverished area

of Winnipeg, which, not surprisingly, has the highest Native population. Here all the sociological factors are present to make gang life attractive to Aboriginal youth: poverty, unemployment, drugs, alcohol, broken families, lack of hope, education and opportunity.

Members are recruited from several sources, including jails and school grounds. Police report that initiated members can be as young as 12 years old and younger children are already deciding which gang to join once they are old enough.

The Manitoba Warriors has been particularly aggres-

sive in its recruitment efforts. The gang has expanded outside the city limits, not only into rural areas and reserves, but into Ontario as well. Earlier this year it was used as "muscle" in an armed standoff at the Waterhen First Nation in northern Manitoba.

The authorities have linked both the Warriors and Posse to major outlaw motorcycle gangs which supply narcotics for trafficking.

In response to the growing problem, the Winnipeg Police Service formed a special 15-member unit in 1995, dedicated full-time to the suppression of gang activities. It has taken a "zero tolerance-in your face" position, prosecuting gang members for even the most minor of offences.

Sgt. Al Cameron, in charge of the street gang unit, said "nothing is too minor for us to ignore. We are always out there, always spot checking, always prosecuting, where applicable, for any offence that they commit to try to keep the activity suppressed."

This has resulted, say police, in about 300 charges and 150 arrests in the last year-and-a-half. The conviction rates are reportedly high, although no statistics are available.

But the law enforcement efforts by the police have not impressed one Winnipeg resident, who is Native and requested anonymity.

"I don't have to watch the news to see street gangs. I just have to look outside my window and there it is. I really don't think that the authorities are doing their bit when they really should be looking out for the taxpayer. Ain't nobody in the neighborhood is comfortable with the situation. Everyone is somewhat tense because the gangs run this city."

Sgt. Cameron said he sympathized with the public feeling of insecurity, but laid much of the blame on the media.

"They are constantly bombarded by media reports of different gang activities, particularly the high profile ones that take place, so they see and hear that in the media all the time."

Chief Cassels said the police are well aware that tougher law enforcement will not solve the problem. A unified effort from all political, social and educational agencies is required to stop young people from joining street gangs.

To this end, he is developing a proposal to create a prevention coordinator position. The coordinator would research and assess existing prevention as well as new, innovative ideas. The coordinator would ensure that all organizers are co-operating and working together towards the common goal of discouraging street gang recruitment and membership.

"There are a number of agencies trying some new approaches, but it's a bit piecemeal," said Cassels.

The chief refused to comment on when the proposal would be ready for public release.



Photo illustration

The business of Aboriginal street gangs has been compared with that of the Mafia, outlaw bikers and the Colombian drug cartel. Street gangs are involved in a variety of criminal activity that includes robberies, assaults, prostitution, drug trafficking and murder.

## Native Alliance comes to the rescue of street kids

By Michael Smith  
Windspeaker Correspondent

### WINNIPEG

Troy Rupert knows the street. The 34-year-old Winnipeg resident has spent over half a lifetime on the wrong side of the law and has paid the price time and time again.

The founder of the Winnipeg Native Alliance has made it his mission to help Native youth, especially street gang members, find a better way. The goal of the one-and-a-half year old centre is to promote unity, spirituality and pride among individuals who are, or may be, attracted to gang life.

Rupert's experience gives him a sense of obligation and

a desire to help others who are travelling the same road. This feeling intensified three years ago with the alarming growth of Aboriginal street gangs.

"I didn't like what I was seeing. The path [these youths] are following goes nowhere."

In 1993, after 18 years of bouncing in and out of jails for numerous criminal offences, Rupert decided it was time to escape his self-destructive lifestyle. The fact he had to assume the responsibility for the care of his baby son was the incentive he needed to take the necessary steps to change. He checked into a rehabilitation centre to kick a severe drug addiction and has remained clean ever since.

The youth centre features many programs intended to de-

velop the physical, social and spiritual parts of the individual. Local recreation centres and community clubs have made their facilities available for sports such as baseball, floor hockey and martial arts. Field trips and barbecues are held and the centre is open to those people wanting to socialize, watch television or movies, or play video games.

Interest in the programs have been encouraging. The various activities attract up to 30 people at any one time.

Rupert believes the use of traditional Native ceremonies helps introduce basic human values to young people who know and appreciate little about their heritage. They participate in sharing circles, sweat lodges and powwows, as well

as listen to the teachings of invited Elders.

"These programs are important because it makes them aware of our spirituality and moral values, things they are not getting from their parents. This spiritual awakening softens the heart and gives people a conscience," Rupert said.

Preventing children from joining gangs is another priority for the Winnipeg Native Alliance. To that end, an outreach program has recently been introduced where Rupert visits four inner city high schools to talk to students about his experiences.

"I try to talk to them at their level. I understand where they are coming from and what they are feeling," Rupert hopes that the program will be effective in demonstrating that there are

other options available to students besides wearing the colors of a street gang.

The Winnipeg Native Alliance has struggled to stay in operation, relying on the support of a small core of dedicated volunteers. Last August it received, for the first time, government funding in the amount of \$30,000. With a little money and other applications for funding in the works, Rupert is optimistic that his organization will survive.

He said they are gaining credibility with other agencies and he hopes to be part of a broader community prevention approach. As a "street level" organization of first contact, the alliance can play an important role in the battle against street gangs.



Debra Lockyer

## Making history

On Sept. 3, the membership of the Métis Nation of Alberta elected Audrey Poitras as its president. She is the first woman ever to be elected to lead a provincial Métis political organization. Poitras was inaugurated on Sept. 14 in a ceremony held in St. Albert, Alta. She took the oath of office and was presented with a traditional Métis sash.

## Aboriginal soldier scholarship initiated

By Kelly Many Guns  
Windspeaker Contributor

### CALGARY

A board of war veterans has been organized to oversee a scholarship fund of \$1 million. The first in line when it comes to students receiving the scholarships are the descendants of Native war veterans. However, the scholarships will be available to all Aboriginal peoples attending school.

Canadian Senator Len Marchand said the scholarship fund was conceived by Chief Albert Saddleman of the Okanagan First Nations.

"The idea was first mentioned by Chief Saddleman," said Marchand. "He wanted to encourage the Aboriginal peoples to continue on with their education."

The Canadian Native Arts Foundation, Canadian Aboriginal Science Engineering Association and the Calgary Foundation have each submitted proposals to assist in managing the fund.

Presently, an interim board of veterans has been established, consisting of: Elsie Wuttunee of Red Pheasant First Nation who represents women; Sam Sinclair of the National Aboriginal Veterans Association who represents non-status and Bill C-31 peoples; Howard Anderson, Grand Chief of Saskatchewan First Nations Veteran Association from Gordon First Nation, who represents First Nations; and Vital Morin of Saskatchewan Métis Veterans who represents the Métis.

There are two seats on the board to be filled. One will be for Inuit representation and the other for a person from the Canadian Federation of Students.



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**Qualifications:** recognized accounting designation; proficient in spreadsheets (Excel, Quattro Pro) and AACAPAC Plus; knowledge of Aboriginal culture, and resources would be an asset; excellent communication skills is essential; considerable related experience in a senior Accounting position; must be a self starter, highly motivated, and be able to work independently and as a team member in a complex, fast paced, and changing environment; demonstrated flexibility; with an ability and willingness to perform a wide variety of tasks; well developed interpersonal skills and a willingness to work with others to define common goals and winning solutions.

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For more information

Windspe

Fo

# Gambling is a part of culture

By Michael Smith  
Windspeaker Correspondent

WINNIPEG

Gambling has always been an integral part of Ojibway culture and should not be subject to regulation by the white man's government, court was told recently.

The issue of Native run gaming is again before the courts, this time in Manitoba with the trial of Terrance Nelson. Nelson, of the Roseau River First Nation in Manitoba, is facing five charges of running a common gaming house. The charges followed raids of five reserves in 1993 by the RCMP and the Dakota-Ojibway tribal police that shut down unlicensed small scale casino operations.

Nelson, who is known as an independent, outspoken character, contends that he has a traditional right, as an Ojibway, to run a casino without government approval or regulation.

Court heard eight days of evidence before the case was suspended on Sept. 13. The case will appear before the judge again in November, wrapping up in a third session in February, 1997.

The defence is not disputing the facts of the case on which the charges were laid. Instead it hopes to establish two arguments as fact. The first is that gambling was an important part of Ojibway culture in pre-contact times. The second is that the right to pursue this traditional cultural activity survived until 1982 and is therefore protected by the constitution.

Ten defence witnesses presented evidence of the unique gambling nature of Ojibway culture and that gambling and games of chance, such as pagessan and the moccasin game, were being played before contact with Europeans.

In Pagessan, also known as the bowl game, dice-like objects are placed in a wooden bowl and bets are wagered on which sides will turn up when the bowl is struck. The moccasin game is a variation of the sideshow shell game. Teams of players hide a marked bullet or other object under one of four moccasins. They then sing and drum to distract their opponents from the task of spotting it.

Making the leap from the moccasin game to VLTs,ingos and casinos is not as far as it may seem, according to Nelson's lawyer.

"There is a doctrine of law in Aboriginal rights called the doctrine of modernization that states that the Aboriginal right is not frozen in time and modern forms of technology can be used to pursue traditional activities," said Rhys Jones.

Therefore a bone fishing hook can be replaced by modern tackle and the moccasin game can be replaced by the blackjack table.

Government-run gambling is a billion-dollar business in Manitoba that earns a profit of more than \$225-million a year. Twenty-four bands have signed deals with the province that offer limited legal gambling under the control of the Manitoba Lotteries Corporation.

Native leaders have argued that they are entitled to a larger piece of the gambling action and call the regulations too restrictive. The chiefs point to deals allowing Native-run casinos in Ontario and Saskatchewan.



## 1996 Economic Developer of the Year Awards

for  
Outstanding Achievement & Contributions to  
Aboriginal Economic Development

RADISSON HOTEL, SASKATOON, SASKATCHEWAN OCTOBER 29, 1996

### CALL FOR NOMINATIONS

NOMINEES OR CANDIDATES CAN BE:

- Aboriginal or non-Aboriginal
  - government department
  - an individual
  - corporation
  - organization
  - financial institution, or
  - community
  - post secondary institution
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This year you can nominate someone by sending a two page letter outlining why you believe your nominee should be considered for recognition. Their contributions can be big or small. Often community-based, creative and innovative solutions to local problems of development are the most important contributions

**SELECTION PROCESS:** The CANDO National Board reviews the nominations and makes the selections for Recognition Awards. There are no pre-determined categories. Once the selections are made the Recognition Award Recipients are contacted by the CANDO National Office and become nominees for Economic Developer of the Year, 1996. Then the Registered Delegates at the CANDO Annual Conference are provided with background information on each of the Recognition Award Recipients and nominees for Economic Developer of the Year. The delegates select the Economic Developer of the Year by preferential ballot. The selection is announced at the CANDO President's Dinner on Tuesday evening, October 29, 1996, at the end of the Third Annual CANDO National Economic Development Conference at the Radisson Hotel in Saskatoon, Saskatchewan, October 27 - 30, 1996.

Send your nominations by Friday, September 20 to:

CANDO Recognition Awards 1996  
Suite 240, 10036 Jasper Avenue  
Edmonton, Alberta T5J 2W2  
or fax: (403) 429-7487

RECIPIENTS IN 1995 WERE:

Meadow Lake Tribal Council,  
*Economic Developer of Year 1995*  
Albert Diamond, *Recognition Award*  
Opaskwayak Cree Nation, *Recognition Award*  
Synchrude Canada Limited, *Recognition Award*



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regional managers, bank managers, business loan officers;

#### GOVERNMENT

Federal & Provincial officials involved with Native affairs, resource management, environment, economic development, advanced education and social welfare;

#### POST-SECONDARY INSTITUTIONS

Program directors, with significant Native student enrolment;

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## We're the alternative

Robbery, assault, prostitution, drug trafficking, murder — it has all the makings of a Quentin Tarantino movie and is fodder for television's cop shows. But this isn't entertainment. It's the reality of life on the streets for our children.

If you think this is a big-city problem, think again. It is the lifestyle choice of kids on reserves and those who live in Canada's quiet rural communities. It is a scourge that is making fear a burden that young people carry. It is a cancer that will invade your home and do damage to every family member.

Because, like it or not, each and every one of us is affected by the violence, the crime, the social disorder inherent in the street gang mentality. We are the victims.

We will pay for the treatment for those hooked on the drugs that the street gangs sell, for policing services to protect the property that the street gangs want to steal from us or destroy. We will pay for the medical services of those people who get in the way of gang members or to treat the injuries of a little girl beaten up by her john or pimp. We will pay and pay and pay, but in more ways than from the pocketbook.

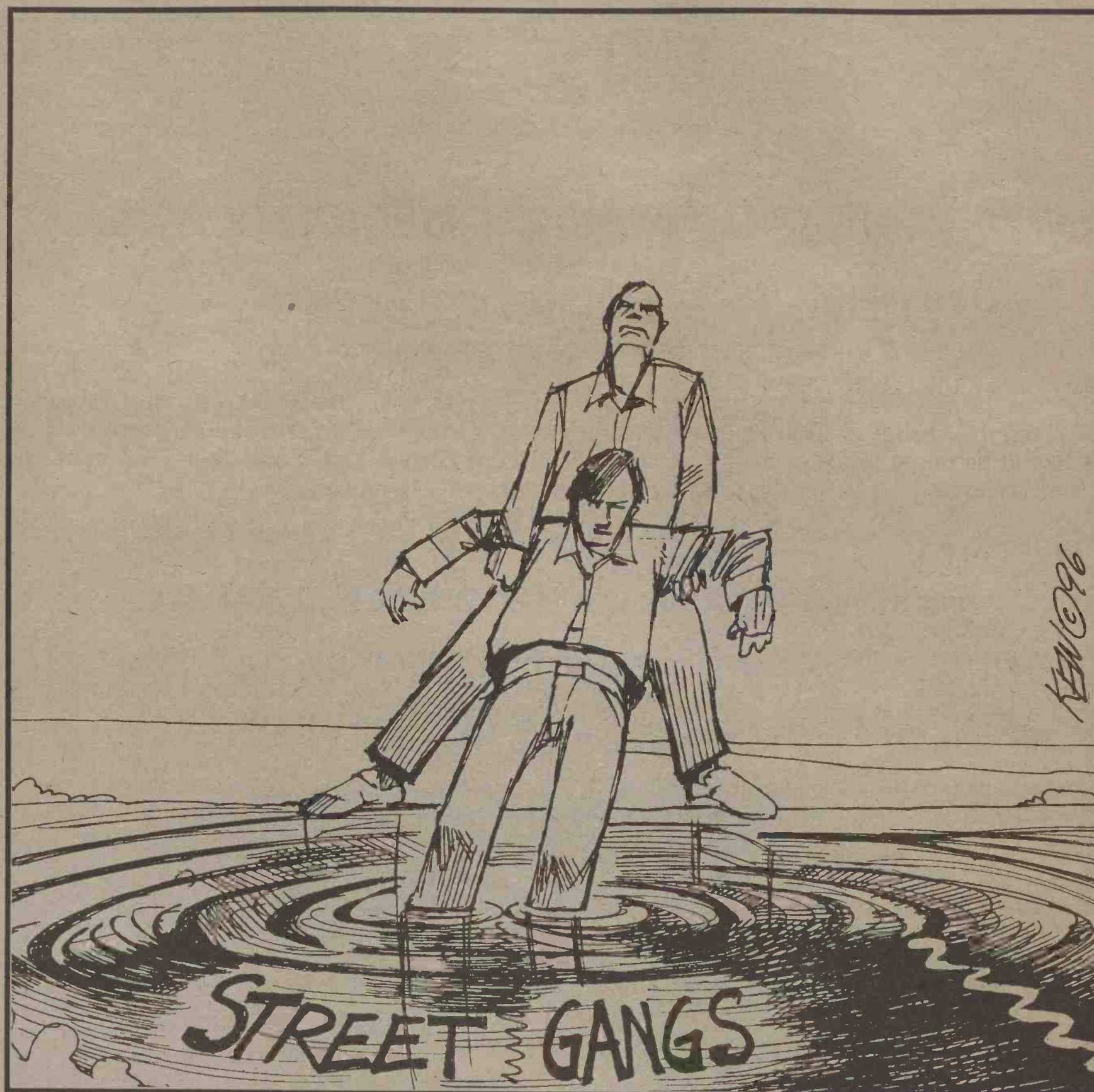
Soon we will hide behind locked doors, afraid of the dark shadows gathering in the streets, afraid of an unpleasant encounter with a gang. Our children will live in fear of being the next victim of a drive-by shooting or a stabbing. This is not the way we were meant to live.

We need to put our considerable energy into ensuring our children have good reason to reject the gangs. Everyone must do their part, from corporate Canada to the average Joe on the street.

We must lobby our leaders to protect the children with their policies; to provide for them when deciding their budgets; to make decisions with their futures in mind.

We must provide a safe and loving environment for the children. Show them they are important, that their fears and concerns will be taken seriously, that their hopes and dreams and ideas are worth pursuing.

We have to be the ones our children turn to when they are troubled, weak and lonely. We are their best alternative.



## Government-sanctioned terrorism

### GUEST COLUMN

Jack D. Forbes  
Native American Studies  
University of California, Davis

The Oklahoma City bombing led to the introduction of a so-called anti-terrorism bill which has become law. Unfortunately, the bill introduced was essentially a totalitarian one, designed to give vast power to the FBI and to the Federal bureaucracy, without dealing with the major elements of terrorism in the world today.

Most of the items in the legislation would not have prevented the Oklahoma City bombing, but they could be used to control people within the peaceful political opposition. Now new bombings have prompted Clinton to call for additional legislation.

Terrorism, in essence, is the use of terror in the pursuit of political, social, or economic goals. Terror refers to the use of violence (usually against civilians) and also to the cultivation of extreme fear ("terror") within a target population or political groups. For example, the recent attack by Israel upon Lebanese civilians, creating 400,000 or more refugees, is a classic case of terrorism. Personally, I believe that terrorism is cowardly, ethically reprehensible and never justified. Very frequently it also leads to more terrorism, as a generation of revenge-seeking enemies are created.

But Clinton's legislation has little to do with terrorism carried out by governments (the most common kind). It totally fails to deal with terrorist acts carried out by employees or of-

ficials of the United States government, including especially officers of the CIA, the Department of State and the Department of Defense. A great deal of strong evidence indicates that U.S. employees and surrogates have been intimately involved in the terrorism directed against the American Indian majority in Guatemala, against the Native rural population of El Salvador and against the mostly Indian population of Nicaragua, to mention only three countries.

Since 1979, several hundred thousand Americans have been slaughtered, tortured, or driven into exile by the vicious campaigns of the Guatemalan military, the El Salvadorean military, the CIA-organized Nicaraguan "contras" and by death squads operated by the right-wing political cliques in these three countries. The "Americans" murdered are, of course, not European-American but our own Real Americans, the original people of this continent. And in each of these cases the United States government has been providing money, military equipment, loans and trained personnel to help those terrorizing the Native people.

It should be against the law, in my opinion, for any U.S. employee or agent to aid or abet terrorism against Native Americans or other peoples in Central America, the Caribbean, or elsewhere. It should be mandatory that all government records that reveal agents or employees committing terrorist acts or acts of torture be removed from security classifications and be made available to legal counsel representing victims upon demand.

In the past, U.S. employees have aided and abetted terrorist organizations such as the Contras, known to be terrorizing and killing civilians. Such

employees or officials should be charged with aiding and abetting a felony (murder) as well as with conspiracy to commit a felony, in my opinion. Many other U.S. officials in the field, or hired U.S. agents, are said to have directly supported torture, murder and other terrorist acts against American Indians in Guatemala and elsewhere. None seem to ever be charged with a crime. Similarly, U.S. weapons and funds are directly involved in terrorist acts in other parts of the globe.

Clinton's first terrorism bill has now been passed with some modifications. It will still give great power to bureaucrats in the State Department to identify "terrorist" organizations in other countries. These will probably not be governments but will be groups seeking to overthrow governments, or to resist state oppression or acts of violence directed against them by a state. It is quite conceivable that the Native Americans of Chiapas (the Zapatistas or EZLN) and other Indigenous resistance movements will be labeled as "terrorist." If this happens, then any of us who aid such First Nations groups can be persecuted.

Unfortunately, one of the objectives of non-governmental terrorists, whether of the right or left, is to create an atmosphere of fear in which politicians will rush forward with new totalitarian laws and procedures. Those laws help to destroy democracy and the rights of the individual, pushing the government in a fascist, police-state direction. This, in turn, may confirm the propaganda of the terrorists and, in the end, helps them to recruit new followers. A police-state is not the answer to terrorism. The first step is to get governments out of the business of supporting terrorism themselves.

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## Recla

Dear Editor:

Cave Springs Camp, tucked under the trees at the foot of the Niagara escarpment, was the setting for a weekend of searching and socializing. About 25 people gathered across Ontario on Sept. 6.

Using the traditional Native circle, the group, composed of children, teenagers and adults, explored the feelings of what is like to be raised in foster adoption homes.

Most participants were adoptive, though a couple of adoptive parents and a former Children's Aid Society worker took part. Several teenagers came from foster homes to attend this gathering.

The first circle took place at sunrise Saturday morning. Harvey and Sue Anderson, Elders from Rama First Nation, were assisted in starting the circle by four youth from the Rama Fire and tobacco and sage were offered to the Creator and an eagle feather passed from person to person around the circle. Then Harvey and Sue offered prayer for the day offered by person. Then Harvey and Sue offered prayer for the day offered by person. Then Harvey and Sue offered prayer for the day offered by person.

## Where wa

Dear Editor:

I would like to state my opinion on that disturbs me.

Last week, some Native Americans (Smallboy's camp area [near Hinton, Alta.]) Their people against an open pit coal mine was operating close to an open pit coal mine. Apparently, the coal mine was operating close to an open pit coal mine.

My understanding was that he had told an Elder that he had told the Natives try to stop the mine from being desecrated. He didn't want to be desecrated. He didn't want to be desecrated. He didn't want to be desecrated.

## OTTE



I'M VULNERABLE TO  
HAVE DIFFICULTIES  
+ UNCERTAIN OF MY



# Letters to the Editor

## Reclaiming our roots

Dear Editor:

Cave Springs Camp, tucked under the trees at the foot of the Niagara escarpment, was the setting for a weekend of soul-searching and socializing for about 25 people gathered from across Ontario on Sept. 6 to 8.

Using the traditional Native circle, the group, composed of children, teenagers and adults, explored the feelings of what it is like to be raised in foster or adoption homes.

Most participants were Native, though a couple of white adoptive parents and even a former Children's Aid Society worker took part. Several teenagers came from foster homes to attend this gathering.

The first circle took place at sunrise Saturday morning. Harvey and Sue Anderson, Elders from Rama First Nation, were assisted in starting the day by four youth from the group. Fire and tobacco and sage were offered to the Creator and the eagle feather passed from hand to hand around the circle, with a prayer for the day offered by each person. Then Harvey moved around the circle with

smoldering sage and each person wafted the smoke from head to toe in the cleansing ritual.

After breakfast, the members of the circle set about the business of the weekend. To start things off, invited speakers shared their knowledge about traditional teachings and story telling and their experiences in being adopted or fostered when they were children.

A supervised craft corner, within earshot of the circle, kept younger children busy making dream catchers, key rings and tiny drums. When the invited guests had finished speaking the eagle feather was passed around and each person had a say. This openness and sharing created an atmosphere for healing to take place.

Harvey Anderson and Walter Cooke laid a brief groundwork of traditional beliefs about the position of human beings in the world and their relationship to the Creator.

Renee Hill, through the use of storytelling at the camp-fire on Friday night, illustrated the role animals play in guiding and supporting humans.

The circle is for speaking and for listening. There is no debate. No rationalizing. No projecting blame on others. In the circle the words spoken are about the human experience. The ears listening try only to understand without passing judgment or offering quick fixes.

When the speaking is done the circle breaks and each person faces each other person, one by one, and there are embraces. With a hug they acknowledge that they have been heard and that their words are accepted.

The event was organized by the Niagara Regional Native Centre, with Jackie Labonte, its program coordinator, providing leadership. This healing circle took its inspiration from the Niagara Native Children's committee, a group organized in the mid-eighties by Jim Deroy and his wife who had adopted Native children and wanted them to have ongoing contact with their rich cultural heritage.

A follow-up meeting is planned for October to provide support for any participants who want guidance.

Keith Dixon

### WINDSPEAKER'S ABORIGINALITY™

Play WINDSPEAKER'S ABORIGINALITY quiz and test your knowledge of North American Native affairs. Score one point for each correct answer in LEVEL I, two points for correct answers in LEVEL II, and three points for correct answers in LEVEL III.

Subject: Prominent First Peoples

#### LEVEL I

1. With an eagle feather in his hand, he said "No" to the Meech Lake Accord.
2. He was Captain of the Buffalo Hunt for the Métis in Saskatchewan in the 1870s and Louis Riel's Commander-in-chief for the 1885 Northwest Rebellion.
3. Her concern for North America's Native nations figures strongly in the songs of this folksinger-songwriter.

#### LEVEL II

4. He was Canada's first Native senator and gave part of his first speech in the senate in Blackfoot.
5. In 1950, he was named by 400 sportswriters as the greatest all-around male athlete of the half-century.
6. He is serving two consecutive life sentences for killing two FBI agents on the Pine Ridge Reservation in 1975.

#### LEVEL III

7. He led the Shawnee forces during Little Turtle's War and traveled widely in the southern United States promoting a pan-Indian alliance that would stop the takeover of Native lands. He set up headquarters at the former village of Tippecanoe located in present-day Indiana and which would come to be called Prophet's Town.
8. She became a candidate for sainthood in the Roman Catholic Church in 1884. In 1943 the church declared her "venerable" and in 1980 she was declared "blessed."
9. She is Canada's first Ambassador for Circumpolar Affairs.

#### ANSWERS TO WINDSPEAKER'S ABORIGINALITY QUIZ

1. Elijah Harper
2. Gabriel Dumont
3. Buffy Sainte-Marie
4. James Gladstone
5. Jim Thorpe
6. Leonard Feltner
7. Tecumseh
8. Kateri Tekakwitha
9. Mary May Simon

#### SCORING:

18 points — Have you considered a career in teaching?; 15-17 points — You must be a student of Aboriginal affairs; 10 to 14 points — A leader in the making; 4 to 9 points — Perhaps you're not reading *Windspeaker* carefully enough; 1 to 3 points — You must be a card-carrying member of the Reform Party of Canada.

Sources: *Native America*, *Portrait of the Peoples*, *Reader's Digest*, *Through Indian Eyes*

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## Where was Grand Chief Ovide Mercredi?

Dear Editor:

I would like to state my opinion on a matter that disturbs me.

Last week, some Natives went to the Robb/Smallboy's camp area [located 75 km southeast of Hinton, Alta.] Their purpose was to protest against an open pit coal mining company that was operating close to an Indian burial ground. Apparently, the coal company is one ridge away from the burial ground.

My understanding was that Ovide Mercredi had told an Elder that he would be there to help the Natives try to stop the burial ground from being desecrated. He didn't show up, despite what he had said to the Elder. Seeing that he is the Assembly of First Nations' grand chief, if Ovide had shown up, he may have had a very beneficial in-

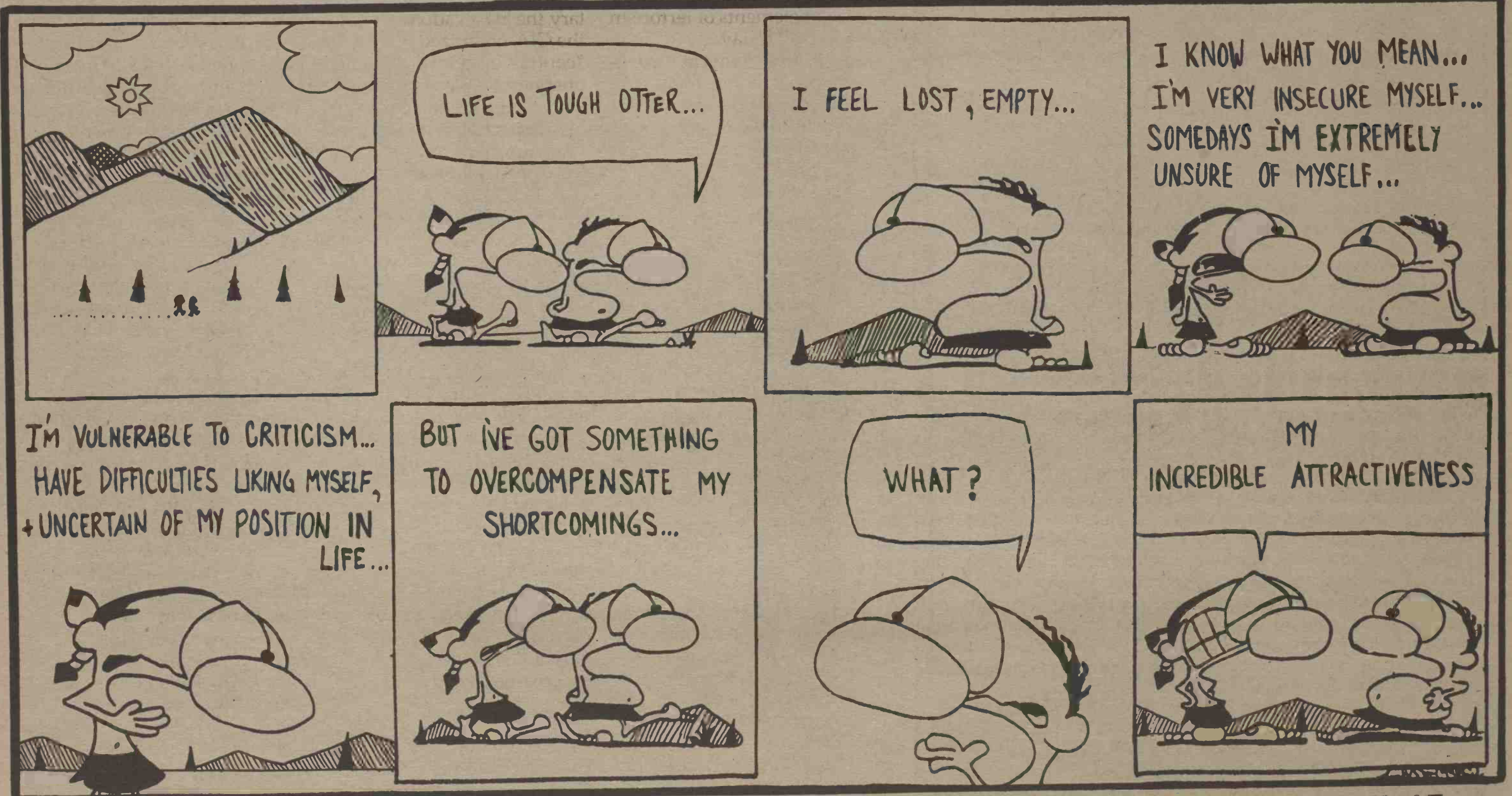
fluence on the efforts of those people. He may have even been able to help stop the looming desecration of the burial ground. Perhaps, now, there's nothing to stop the coal company when it reaches those grounds. Who knows what will happen now.

What kind of leader is Ovide? What's so important to him that he'd let down people who had been counting on his help? What was he doing when he was not at the Robb area camp? Was he hanging around politicians? Was he with those politicians who carry brief cases full of money and promises? Who voted him in as AFN grand chief — them or the Natives who'd been really counting on him to help them?

I am very disappointed in Ovide.

Edward Cazon  
Edmonton, AB

## OTTER



By Karl Terry

## Terrorism

Employees or officials should be dealt with aiding and abetting a felony (murder) as well as conspiracy to commit a crime, in my opinion. Many U.S. officials in the field, and U.S. agents, are said to have directly supported torture, and other terrorist acts against American Indians in Guatemala and elsewhere. They seem to ever be charged with a crime. Similarly, U.S. money and funds are directly involved in terrorist acts in various parts of the globe.

Canada's first terrorism bill has now been passed with some modifications. It will still give too much power to bureaucrats in the State Department to identify "terrorist" organizations in various countries. These will probably not be governments but will be groups seeking to overthrow governments, or to resist state oppression or acts of violence directed against them. It is quite conceivable that the Native Americans of Chiapas (the Zapatistas or other Indigenous resistance movements) will be labeled as "terrorist." If this happens, then any of us who aid First Nations groups can be persecuted.

Unfortunately, one of the motives of non-governmental organizations, whether of the right or left, is to create an atmosphere of fear in which politicians will rush forward with totalitarian laws and processes. Those laws help to de-legitimize democracy and the rights of the individual, pushing the government in a fascist, police-state direction. This, in turn, helps to confirm the propaganda of the terrorists and, in the end, helps them to recruit new followers. A police-state is not the answer to terrorism. The first step is to get governments out of the business of supporting terrorism themselves.

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October 6-9, 1996 Tucson, Arizona (405) 325-1790

**THE ASSEMBLY OF FIRST NATIONS - FIRST NATIONS TRADITIONS OF NON-VIOLENCE CONFERENCE**  
October 9-11, 1996 Vancouver (613) 241-6789

**BLUE QUILLS FIRST NATIONS COLLEGE - 25TH ANNIVERSARY CELEBRATION**  
October 11, 1996 St. Paul, Alta. 1-888-645-4455 see ad p. 554

**AIDS MEMORIAL QUILT - THE NAMES PROJECT**  
October 11-13, 1996 Washington, DC (415) 882-5500 1-800-926-2631

**NEXUS '96 CONFERENCE AND TRADE SHOW**  
October 15-16, 1996 Calgary 1-800-337-7743

**C.A.S.P. CONFERENCE '96 - THE CONTINUING IMPACT OF SUICIDE IN CANADA**  
October 16-19, 1996 Toronto (416) 537-7373

**CANADIAN COUNCIL FOR ABORIGINAL BUSINESS FOURTH ANNUAL FUND-RAISING GALA**  
6:00 PM, October 18, 1996, Calgary (403) 237-0755

**4TH ANNUAL DREAMCATCHER '96 YOUTH CONFERENCE**  
October 18-20, 1996 Grant MacEwan Community College, Edmonton (403) 497-5188. see ad p.4

**2ND BIENNIAL ABORIGINAL PEOPLES CONFERENCE**  
October 18-20, 1996 Lakehead Univ. Thunder Bay, Ont. (807) 343-8304

**SAMSON RECREATION BINGO - 9TH ANNIVERSARY**  
October 18-20, 1996 Hobbema, Alta. (403) 585-2802

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October 19-20, 1996 Ville St. Laurent, Que. (514) 499-1854

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October 24, 1996 Edmonton (403) 424-1919

**R.S. PHILLIPS AND ASSOCIATES - EFFECTIVE STRATEGIES 2ND ANNUAL NATIONAL ABORIGINAL CONFERENCE**  
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**SACRED LANDS CONFERENCE**  
October 24-26, 1996 Winnipeg (204) 474-9266

**EDUCATION THROUGH ART CONFERENCE**  
October 25-26, 1996 Regina 1-800-667-7732

**INDIAN NATIONAL FINALS RODEO**  
October 31-November 4, 1996 Saskatoon (306) 938-7800

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November 1-2, 1996 Saskatoon (306) 665-1215

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November 4, 1996 Winnipeg (204) 586-8441

**NATIONAL CONSULTATION OF INTERJURISDICTIONAL COORDINATION OF ABORIGINAL HIV/AIDS SERVICES**  
November 6-8, 1996 Halifax 1-800-325-3535

**4TH CANADIAN ABORIGINAL CONFERENCE ON HIV/AIDS AND RELATED ISSUES**  
November 9-12, Halifax 1-800-565-4255

**THE UNIVERSITY OF OKLAHOMA - CULTURAL CURRICULUM DEVELOPMENT WORKSHOP**  
November 11-15, 1996 Lake Tahoe, Nevada 1-800-522-0772 Ext.4127

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## People

# Native and European medicines meet in the Amazon forest

By Louise (Bastien) Delisle  
Windspeaker Contributor

QUEBEC

Ethical guidelines in the Hippocratic Oath are something this doctor takes very seriously. Aldo Lo Curto is a physician specializing in reconstructive plastic surgery. He practises in his native Italy six months out of each year. The rest of the time he is *medico volontario itinerante* — transient volunteer doctor in the Amazon forest.

What is his motivation? Lo Curto cannot be satisfied knowing that there is a concentration of doctors in developed countries while there is a shortage in developing countries. He is an independent man who acts on his own initiative. Income generated by his European practise finances his third world activities. The only international organizations he belongs to are Amnesty International and the International Physicians for the Prevention of Nuclear War.

A doctor for over 20 years, Lo Curto has practised all over the world: in Africa (Togo, Benin, Malawi, Zaire), Asia (India, Nepal, Bhutan, Hong Kong, the Philippines), Oceania (Papua New Guinea) and Latin America (Panama, Colombia, Peru, Ecuador, Brazil and Chile). He has been working in the Amazon for the last 10 years, caring for Native peoples, including the Asurini, Xavante, Karaja, Bororo, Kayapo, Tupinamba and Arawete.

Lo Curto has a particular way of contacting Aboriginal people. In cooperation with public health authorities in Brazil, he deter-



Dr. Aldo Lo Curto listens to an Arawete child's chest. Children are usually the first to approach the doctor when he visits the Native villages in the Amazon forest.

mines where his services are needed. He goes to that part of the forest with an interpreter. There he sets up camp just outside the Native village. After a few days, people start coming to him. Children come first. They are curious, wanting to know

who he is and what he is doing there. The first time this happened, they asked: "What forest are you from?"

Not sure how to answer, the doctor said: "My forest is called Europe." When they wanted to

(see Amazon forest on p. 36)

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## Living urban: Who'd of thought?

I was visiting my mother on the reserve when it hit me. My own personal epiphany. I had been out for a country walk in the quiet evening air when I noticed something I hadn't seen since last year and had forgotten. A single, tiny, mosquito. And, as is the mosquito mentality, within an incredibly short period of time, they were everywhere. And I do mean everywhere!

Feeling like I was Pearl Harbor and the mosquitoes were Japanese fighter planes, I had to do something. It was a good three-quarters of a mile to my mother's house, but I made it home faster than a promise out of Sheila Copps' mouth.

As I scooted in through the door and barricaded myself behind an iron wall consisting of window screening (one of the best damn inventions by white people since air conditioning and Instabank machines), I noticed my mother and aunts laughing quietly. Their one statement revealed a sad but true reality. "You've been in the city too long."

I have spent years denying it, ignoring the evidence, pretending it wasn't true, but I just can't do it anymore. After 16 years of living in Canada's largest city, I have finally admitted to myself that... I... am... an... urban Indian!

There—I said it. It's time I came out of the metropolitan closet and acknowledged who I am.

Not that I have anything against urban Indians. Some of my best friends are urban Indians. In fact, most of my friends are urban Indians. But I just never thought I would ever be one.

In just two more years, I'll have spent exactly half of my life in the big city, drinking cafe au lait, eating in Thai restaurants (it's hard to find good lemon-grass soup on the reserve), riding the subways (also notoriously difficult to locate on the reserve), and having pizza delivered to my door. I've grown soft.

A long time ago I heard an Elder wisely say to a group of young people: "We must go from



**Drew Hayden Taylor**

being hunters in the forest to being hunters in the city." I now hunt for a good dry cleaner.

By trade, I am a writer (though some might argue). I write plays, scripts, and short stories. Oddly enough, all take place on an Indian reserve. In the past I used this simple fact to tell myself that though my body lived in an apartment near Bathurst and St. Clair in Toronto, my spirit somehow was fishing in a unspoiled, unpolluted lake, nestled in the bosom of Mother Earth, somewhere up near Peterborough, Ont.

Work and education were the reasons I originally came to Toronto those many years and fewer pounds ago. I sought to explore the world outside the reserve boundaries and taste what the world had to offer. As with all things in life, there is a give and take involved in exploration. Instead of the easy 'I'll get there when I get there' saunter so many of my Rez brothers and sisters have, I now have my own "I have to get there in the next five minutes or life as I know it will end" hustle.

I've traded roving the back roads in pickup trucks, for weaving in and out of traffic on my bicycle. Instead of blockading roads to defy authority, I refuse to wear a safety helmet. Where once I camped on deserted islands, I now get a thrill out of ordering room service in a hotel. Somehow it loses something in the translation.

Unfortunately, there are many people who live on reserves that feel you aren't a proper Native person unless you're born, live and die on the little piece of land put aside by the government to contain Indi-

ans. How quickly they forget that most Aboriginal Nations were nomadic in nature. So when I tell these people "take a hike", I mean it in the most Aboriginal of contexts.

I don't have to explain that I've spent 18 years growing up in a rural community. It shaped who and what I was and if psychologists are correct, barring any serious religious conversion, I should roughly remain the same. The reserve is still deep within me. Given a few seconds of preparation, I can still remember the lyrics to most of Charley Pride's greatest hits. I can put away a good quart or two of tea. I can remember the names of the original six hockey teams of the National Hockey League. And I know that, contrary to popular belief, fried foods are actually good for you.

There is always the option, of course, that someday, if the gods permit, I could return to the community that spawned me and reintergrate myself into the heart and soul of the reserve. That is most definitely an option. One that weighs heavily on my mind, and on the minds of other Urban Dwellers of Aboriginal Descent (UDAD's).

As my mother says, I know home will always be there. So will the mosquitoes and the gossip and relatives who still treat you like you were 12 years old.

Until then, if there is a then, I shall be content to acknowledge my current civic status. To celebrate, I think I shall go out this morning unto this urban landscape, partake of some brunch and perhaps peruse a newspaper or two.

I may be an urban Indian, but I'm also an urbane Indian.

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# Feds walk away from treaty table

By R John Hayes  
Windspeaker Staff Writer

SMITHERS, B.C.

The federal government pulled out of trilateral treaty talks with the Wet'suwet'en and the Government of British Columbia here last week. In this case, federal officials were unwilling to waive a policy that doesn't allow negotiation to go on at the same time as litigation.

Dan George, the chief negotiator for the office of the Wet'suwet'en hereditary chiefs, said that the Wet'suwet'en were forced into court by the other two governments.

"We are caught in a situation not of our making," George said.

"We don't want to run the risk of having our neighbors represent Wet'suwet'en interests on our behalf," he said. "They were forced back into court when the province, citing 'irreconcilable differences,' suspended treaty talks with our neighbors the Gitksan."

"The court case had been adjourned, and then that adjournment ended, and there were some procedural aspects of the appeal to the Supreme Court of Canada which were to recommence on Sept. 16," said provincial negotiator Mark Stevenson. "The prov-

ince was of the view that the negotiations were quite productive, and we had agreed with the Wet'suwet'en to continue substantive negotiation on human and social service issues and allow the negotiations to proceed on the question of land ownership."

"Canada has had a long-standing policy of not negotiating while litigation is being pursued by the parties at the table," said Tom Molloy, chief federal negotiator for the Wet'suwet'en.

Molloy confirmed that the federal government had discontinued the treaty negotiations, but said that the province had refused to allow an 18-month abeyance, or suspension, of the Delgamuukw land claims appeal to the Supreme Court of Canada to continue, and had thus forced their hand.

Stevenson, who has been widely quoted as calling the federal government "chicken hearted" for its decision, claimed that there were exceptions made in other cases, but that the federal government had refused to make one for the Wet'suwet'en.

"I know what Mark has in mind: the fishing cases," Molloy said. "The government [of Canada] does make a distinction between a defence, where a person uses Aboriginal rights as a defence, as op-

posed to asserting Aboriginal rights or claims as a litigator."

He cited many reasons for adherence to the rule, including the possibility that the parties would prejudice their cases before the courts because of negotiation, that there would be a real possibility of federal money being spent twice on the same case, that the results of the court case might force substantive renegotiation on points already agreed upon, and that it is unlikely that either party would make real compromise while pursuing positions before the court, making real negotiated progress nearly impossible.

"Formally, [the federal government] gave two reasons: that there was little progress at the table and that the Wet'suwet'en had chosen to litigate," Stevenson said. "We don't agree that there was little progress at the table. We had reached a framework agreement and substantive agreement on eligibility, enrollment and ratification; policing; child welfare, and we were beginning to move into other areas of social services."

"[The federal government] has its own policies," he continued. "We disagree with their policies and we don't think that their national policies are flexible enough to apply in B.C."

"We believe that the policy

is open to interpretation," George agreed, "that flexibility is built into the policy and that they have been inflexible."

"Talks were going well in terms of making progress on procedural issues," said Molloy, "but the Wet'suwet'en would not deal with any matter dealing with authority, ownership or jurisdiction until the court had ruled. There isn't a point that will come up that is, therefore, not open to alteration after the court ruling."

"Even if they chose to come back to the table, the Wet'suwet'en are litigating," George said. "The only way to halt our participation in the court case is for the province to return to the table with the Gitksan, allowing them to halt their court proceedings." George said that the Wet'suwet'en have asked both federal and provincial ministers to intervene on behalf of the treaty negotiations, and that they've asked the B.C. Treaty Commission to bring the parties back together.

"We view this as a real test for the B.C. Treaty Commission in their role as keeper of the treaty process," he said.

"The Wet'suwet'en are adamantly opposed to the province's land-selection model," Molloy said, "and it's Canada's, too." Both non-Aboriginal governments propose a structure similar to the one

agreed to by the Nisga'a — involving fee-simple ownership of territory within a delineated boundary, crown ownership outside, with certain specified rights and responsibilities going to the band within the specified area.

The Delgamuukw case was a claim brought by the hereditary chiefs of the Gitksan and Wet'suwet'en in 1987. The controversial trial judgment of March, 1991, dismissed the claims to ownership and jurisdiction. Chief Justice Allan McEachern held that Aboriginal jurisdiction, or self-government, was extinguished throughout B.C. by the exercise of British sovereignty over the colony in 1858, and through subsequent colonial enactments that asserted Crown title to all lands in the province.

The importance of the appeal to Aboriginal claims in Canada cannot be overstated. The case may result in a ruling as to whether Aboriginal title is an existing Aboriginal right protected by Section 35 of the Constitution Act of 1982 in those parts of the country where Aboriginal lands have not been ceded by treaty. It may also lead to a ruling on whether Aboriginal rights entail the right of self-government and, if so, whether that right was extinguished prior to 1982.

## Task fo

By R John Hayes  
Windspeaker Staff Writer

TORONTO

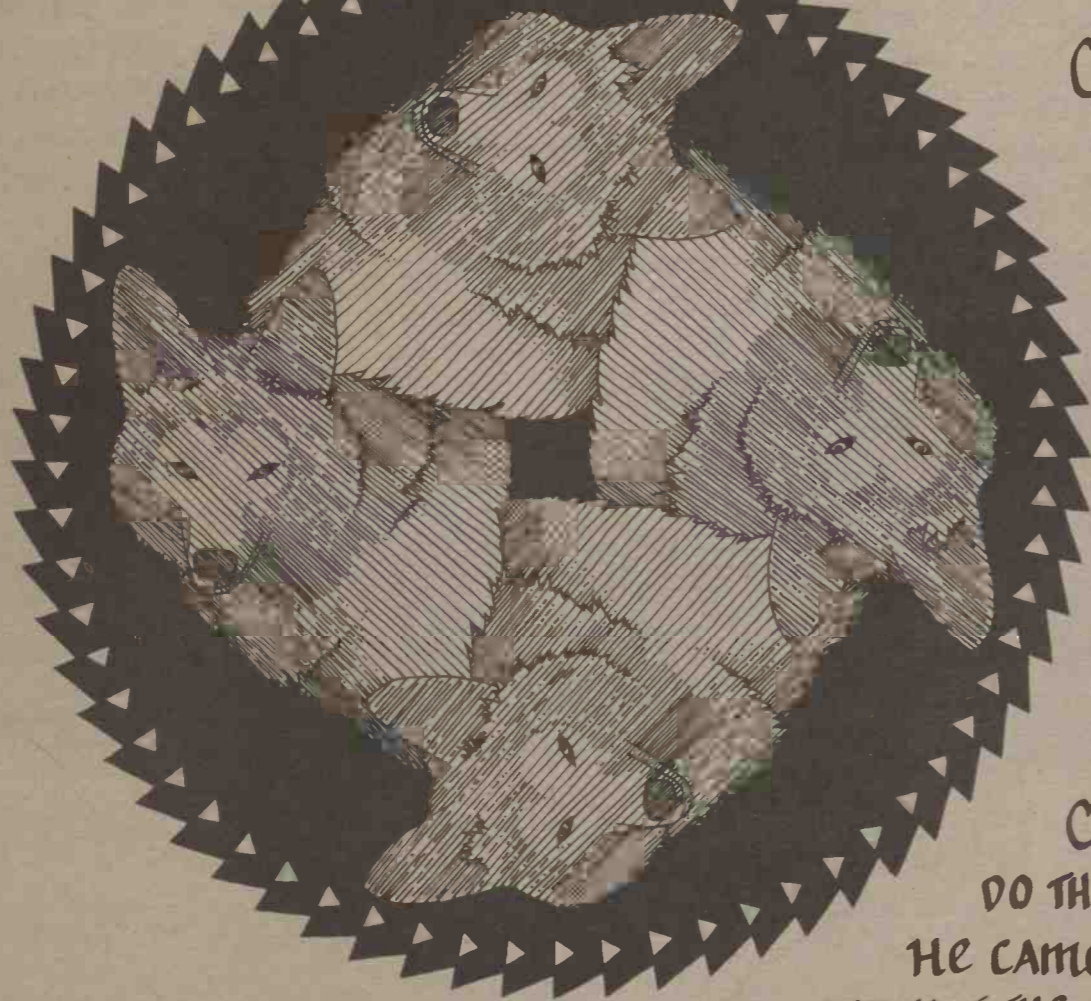
The National Aboriginal Financing Task Force is seeking feedback on its interim report, released in April of this year. The paper awaits finalization in December, 1996, after which the measures to get financial capital into the hands of Aboriginal people will be introduced.

"Many Canadians do not realize Aboriginal Canada is the midst of an explosion of business and other commercial activity," said task force chair Chief Larry Sault of Mississaugas of the New First Nation in Ontario. "The hope is that the work of the task force will help raise awareness of Aboriginal peoples' willingness to work with non-Aboriginal businesses, lenders and government in commercial initiatives."

The task force was established in May of 1995 following a national symposium in January. The mission of the task force was to "provide creative solutions towards empowering Aboriginal people to a capital." The symposium participants chose "access to capital" as the focal point for Aboriginal businesses, communities, the lack of capital and the ability to access it has always been a major and ongoing obstacle to overcoming

## One day Coyote had a message to take to the people. Coyote's Journey Began....

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Coming to the road he saw cars speeding by with loud music blaring. His fur became sooty & his eyes burned - no one saw him. no one heard him...

Coyote went to the homes of the people. The whole family was glued to the T.V. set. no one saw him. no one heard him. Coyote thought, "where do the people gather?"

He came to a place called a mall, and saw the young people at the video arcade. no one saw him. no one heard him.

Frustrated, Coyote wondered "who makes the decisions?" He went to the politicians - they were "on line" and only puppets anyway. He went to the corporations, but, Coyote had no money and was told his message was not "profitable." They asked if he'd like to make some money & take nuclear & toxic waste. Coyote shook his head no. Thunderbird had been watching Coyote's journey & became concerned. Thunderbird took pity & hurled lightning bolts at the things that ran the T.V. & video arcades, to restore the balance and remind the people what is real energy - what is real power. Coyote was happy! Now people could see Coyote. Now people could hear Coyote.

GIVE MOTHER EARTH A REST DAY

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October 13, 1996

The "Unplug America - Give Mother Earth a Rest Day" campaign was introduced in 1992 by Indigenous Peoples, to invite all people, to show our love and respect for our Mother Earth and all the sacred Life Circles by challenging unhealthy patterns of consumption and the continued production of poisons that destroy our environment.

October 13 is a day to "UNPLUG," turn off the T.V. and radio, shut off the tapes, take a walk and leave the fossil-fuel burning vehicle at home. It's only one day but it's the first step towards restoring our land and resources - to reflect on how much we actually consume - individually, nationally and globally - a starting to act for future generations.

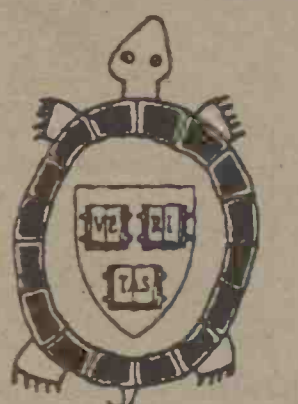
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## Task force seeks feedback

By R John Hayes  
Windspeaker Staff Writer

TORONTO

The National Aboriginal Financing Task Force is actively seeking feedback on its initial report, released in April of this year. The paper awaits finalization in December, 1996, after which time the measures to get financial capital into the hands of Aboriginal people will be introduced.

"Many Canadians do not yet realize Aboriginal Canada is in the midst of an explosion of business and other commercial activity," said task force chairman Chief Larry Sault of the Mississaugas of the New Credit First Nation in Ontario. "We hope the work of the task force will help raise awareness of Aboriginal peoples' willingness to work with non-Aboriginal businesses, lenders and governments in commercial initiatives."

The task force was established in May of 1995 following a national symposium in February. The mission of the task force was to "provide creative solutions towards empowering Aboriginal people to access capital." The symposium participants chose "access to capital" as the focal point because, for Aboriginal businesses and communities, the lack of capital and the ability to access it has always been a major and ongoing obstacle to overcome, ac-

ording to the "pre-final report" of the task force.

The report, as it stands right now, is "pre-final" because the task force team and the five sub-committees of Aboriginal volunteers are considering and reflecting upon new information, some of which will be incorporated into the final report in December. Sub-committee membership was drawn from leaders of Aboriginal communities, business and organizations, non-Aboriginal banking, government and finance sector organizations. Together, they were not only able to identify concerns, but to provide workable solutions.

The final recommendation in the pre-final report was to govern the implementation of the other 20 recommendations: "The federal government should establish an Aboriginal-controlled implementation team with a core secretariat and an Aboriginal board of directors to coordinate, follow up on and ensure the implementation of all of the recommendations in this report, and on any initiatives relating to these recommendations."

Modeled on the Indian Taxation Advisory Board, the implementation team was to work as a special operating agency, according to the pre-final report. This, however, would have created another quasi-governmental agency which would have duplicated the functions of other governmental agencies, already a problem in government.

"The task force has rethought this [recommendation] in light of the 'harmonization study' by Indian Affairs, and it will be reviewed and revisited," said Gary Berssenbrugge of the National Aboriginal Financing Task Force secretariat. "The Department of Indian Affairs and Northern Development, in cooperation with Industry Canada and Human Resources Development Canada, have engaged Consulting and Audit Canada to study assessing the Aboriginal economic, business and human resources development program and identify alternative administrative structures to enhance harmonization and collaboration among federal programs.

"The final report may be revised to outline the responsibilities and who is responsible for the creative solutions listed," he continued. "This will be decided at another meeting based on feedback from Aboriginal Canada." The secretariat has sent out more than 900 copies of the pre-final report to Aboriginal leaders across the country.

The task force hopes to improve business, housing, economic and infrastructure conditions for Aboriginal peoples, and seeks input from Aboriginal leaders and communities.

Copies of the pre-final report and information on the task force can be obtained from the secretariat at 22 College Street, 2nd Floor, Toronto, Ont. M5G 1K2 or by phone at (416) 972-0212.

## Labrador Métis

(continued from p. 2)

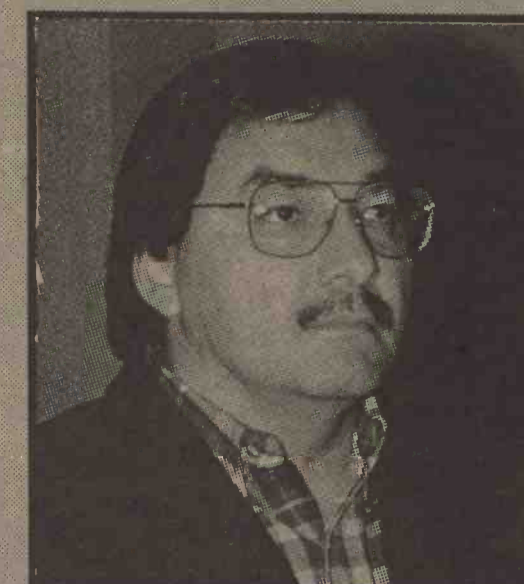
Morin explained that a person's Métis membership is a slightly different thing in different places, generally subject to three conditions: proven Aboriginal ancestry, a self-declaration to be Métis and acceptance by the Métis community.

Indian Affairs would not speak on the record about the LMA's status, but did confirm that, while status Indians are defined under the Indian Act, other Aboriginal people are not. Their status must be decided by agreement within the community or, ultimately, by the courts. The LMA has, however, been working with Indian Affairs on a comprehensive land claim since 1992.

"The Labrador Métis Association has submitted a claim to Indian Affairs," confirmed Helen Lynn, acting chief of claims research and assessment for Indian Affairs. "It has undergone extensive historical review and the claim has now been forwarded to the Department of Justice for an opinion as to the legitimacy of the claim."

Russell was blunt in his condemnation of Penashue and the Innu Nation.

"The last thing we needed in this action was for some Aboriginal fifth-columnist to lend a hand to the powers that be in St. John's or Corner Brook," he said. "Who would have



Deborah Lockyer

Gerald Morin

thought any Native leader would have stooped to that point." He also suggested that Penashue keep his nose in his own business.

"First of all, no Métis has to go cap in hand to Peter Penashue to get his permission or his approval on land claims," Russell stormed. "Secondly, somebody must be really misinformed in the Innu Nation, and in St. John's, about the land claims process. The LMA filed its claim in 1991 — long before active negotiations started for the Innu.

"All indications are that our claim will be accepted," he continued, "and that is as it should be, all according to procedure." Russell said that the province had refused to have the claim process outlined to them, but were now complaining that the LMA hadn't kept them informed.

## AMERICA

with a Rest Day  
3, 1996

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# Entertainment

## Artists join forces to promote the environment

### REVIEW

By Brian Wright-McLeod  
Windspeaker Contributor

Honor  
Various  
Daemen, 1996

In an effort to bolster political and financial support, as well as bring awareness to the critical issues facing Native people engaged in the environmental struggle, the Indigo Girls and key Native organizations developed the Honor the Earth campaign.

From this three year effort emerged the new CD compilation of works by 20 artists. The double CD collection features rare tracks donated by some well-known Native and non-Native performers. They include John Trudell, Indigenous, Joy Harjo, Keith Secola, Sherman Alexie, Ulali, Bruce Cockburn, Jane Siberry and others. The exceptional performances, recording and production quality all make owning this compilation a must.

Daemen Records, P.O. Box 1207, Decatur, GA 30031-1207. Phone 1-800-EARTH-07.

*The Blood of the Land*  
By Burning Sky  
Canyon Records, 1996

With the sound of Native music continuing to change and

grow, it takes something unique to really get people's attention. Burning Sky has just such an individual sound.

The group's first release was a moody foray into the world of traditional music. The three musicians, Michael Bannister on drums and back up vocals; Kelvin Bizaloni with flutes and didjeridu; and Aaron White with guitar, vocals and rattles, conjured up a mix that employed the Spanish gypsy guitar, cedar flutes and percussion. Their second release, *The Blood of the Land*, is equally alluring.

Canyon Records Productions, 4143 N 16th St., Phoenix, AZ 85016. Phone (602) 279-5941 or fax (602) 279-9233.

*Quiltman & Tewahnee*  
By Quiltman Sahme  
Independent

Finally, John Trudell's traditional singer, Quiltman Sahme, has released a terrific cassette of traditional honor and social songs that is without comparison. Accompanied by his son, Tewahnee, the songs that supported Trudell's poetry are sung and recorded with flawless clarity. There are very few, if any, recordings that feature honor songs for Leonard Peltier or the American Indian Movement. Even if you don't support the struggle, hearing these songs performed the way they were meant to be sung, makes you wish you had.

For copies and information,

write to Quiltman at P.O. Box 855, Warm Springs, OR. 97761 or phone (541) 553-5434.

*The Cowboy Code*  
By Errol Ranville  
Independent: 1996

In a discussion with a Lakota brother of mine, the topic of rodeo riding came up. Out came the stories, photos and trophies. Indian cowboys are nothing new and the music that comes with the territory continues to evolve.

Errol Ranville's latest release *The Cowboy Code* is sure to keep the tape deck in the truck busy with his selection of original songs. It's been many moons since Ranville, otherwise known as C-Weed, released an album and he makes it up to his fans with his latest boot-shiner.

*Letter From the End of the 20th Century*  
By Joy Harjo  
Red Horses, 1996

The poetry of sister Harjo has been in print for more than a decade. She has made one excursion into the studio and produced a cassette called *Furious Light*. But her first true recording, in which she has combined the reading of her work with the rhythms of reggae and jazz, makes *Letter From the End of the 20th Century* an album not to be missed. Harjo plays saxophone and is accompanied by her band Poetic Justice. The poetry selec-



Ulali is featured on the *Honor* album, along with such artists as Soul Asylum, John Trudell and Toad the Wet Sprocket.

tions featured on the album are some of her most evocative and moving works.

Red Horses Records, P.O. Box 4999, Albuquerque, NM 87196.

*Rezervation Line*  
By Chief Jeff  
Independent, 1996.

The former chief of the Beausoliel First Nation at Christian Island, Ont., has devoted his spare time to the pursuit of making music. Jeff Monague's first release takes on the issues of political turmoil with songs like "Red Revolution," "Hands Off My Destiny" and "Indian Nation." His material involves perspectives on prophecy and the love of family, nation and

life. While this is not a top-notch production, it is an effort that deserves a listen — (705) 725-6271.

*Live, Vol. 2*  
By the Billy Joe Green Band  
Independent.

Without question, the Rough & Ready Billy Joe Green Band is one of the most impressive acts that the Native blues genre has to offer. Not only that, the band is still together and Billy Joe is still kickin' hard. *Live, Vol. 2* was recorded at C-Weed's Cabaret in beautiful downtown Winnipeg. The performance's raw energy is as dangerous as a grizzly in heat. If you like your blues hot, rough, and ready, check it out. Call (204) 786-1992 or fax (204) 786-5816.

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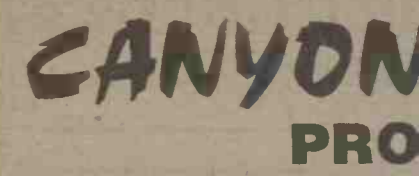

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# Exhibit shines in big city

By Eva Weidman  
Windspeaker Contributor

WINNIPEG

A collective gasp was the initial sound as artist Colleen Cutschall opened her exhibition at the Winnipeg Art Gallery on Sept. 8, 1996. As the audience of art lovers, friends and students entered Gallery Five, the next sound was a delighted exclamation: "It's pink" from someone in the crowd.

"House Made of Stars" is a personal, spiritual and cosmic exhibit of Cutschall's work. She dedicated the opening of the exhibit to her 19-year-old daughter Starlight. Cutschall's interest in educating young people like her daughter is part of her life as an artist and as an associate professor and coordinator of visual arts at Brandon University.

"House Made of Stars" is part of that education process where Cutschall explores the

unique relationship between Aboriginal people and the stars — the heavens.

"What has been left to us now is so small compared to what has been lost that these small bits of knowledge have become great treasures. I have painted about these places and made places so that you will not forget again."

What Cutschall doesn't want forgotten is the connection Aboriginal people had to the sky and the earth. The central piece of her exhibit is entitled "Catching the Sun's Tail." It is comprised of a base of stones and earth representing ancient medicine wheels which were used for ritual and observation. Fluttering down to the wheel are strings of white feathers attached to a "pink" cloud made of fabric and light attached to the ceiling. In the centre of the wheel, suspended in mid-air, is a painted buffalo skull. The entire piece was created in 1993 for Brandon University and was installed rock by rock

in the Winnipeg Art Gallery this summer.

Cutschall's other works in the exhibit include paintings, pillars, and star-like shapes floating around the entrance. Overall, the exhibit gives the feeling of a sacred room within the gallery, similar to that of a chapel inside an institution. A place to reflect, pray or simply enjoy Cutschall's work.

Each piece in the exhibit is accompanied by an explanation of the legend it represents. The legends are culled from the Lakota and Pawnee nations. Cutschall said she is trying to make those legends part of today's reality.

"The struggle to maintain the important and essential aspects of Plains world view is essential in a world that has become increasingly despiritualized and alienated from the land, and indeed to whom the gods have also become alien."

"House Made of Stars" will be at the Winnipeg Art Gallery until Dec. 9.

# T.V. fund increases

(continued from p. 13)

Accessing funding for film and television production in Canada has always been a problem for Canadian producers. In the United States, the majority of shows we see are produced by studios. Film projects can take several years from conception to release. And these films are expensive.

In Canada, however, films tend to be produced by smaller, independent production companies. Canadian producers try to raise production money by pre-selling release and broadcast rights. They then approach a public funding agency, such as Telefilm Canada, for the rest of the production money.

The funding agencies have very strict guidelines concerning how they allocate funds. Aboriginal producers are often shut out of this money, because they either don't fit the genre criteria, don't have high enough budgets, or can't get a broadcaster's fee.

"It's great that there's another resource [for funds]," said Greg Coyes, an Edmonton independent film and video producer. "But what part of the [production] process can it be applied to?"

Jerry Giberson, director of operations for Television Northern Canada (TVNC), shares Coyes' concerns.

"I think we have to see the way the fund is going to operate," he said. "But I'm not encouraged by the fact that the existing rules still apply."

"In terms of Aboriginal producers, they're free to apply to the cable fund," said Laura Battiston, senior business analyst for the CTCPT, "but it's very difficult for [them] to meet the guidelines."

"We're working with [Canadian Heritage], with how we're going to assist Aboriginal producers," she continued.

TVNC is also talking to Canadian Heritage to ensure that Aboriginal productions will be acknowledged under this new fund.

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# The Blue The ear

By Rob Desjardins  
Windspeaker Contributor

It's about noon in the oldest and largest building located near St. Paul, Alberta.

Some things about these humming lights, haven't chime through here — those professors and administrators feel they did when their children returned from a morning.

Built in 1931 to house a site where, 40 years later, govern the school themselves. Nations, including Saddle Lake, formed a board and took the full of twists and turns.

Today, colorful posters of people dressed for business and administrators passing of them were students he Blue Quills into one of Alberta's colleges.

Still a work in progress that is one of the most Alberta.

As institutions go, few of its roots stretch back to the ships, hard feelings and the First Nations people. delibely, on the history of the

Its first incarnation was Nuns opened a small school mission, which expanded. Enrolment grew, then suggest the parents dislike children — prompting mission.

For the next two decades in their mission conveyed the European and Indigenous the district was in a state of forced to spend the winter Biche.

In 1892, Catholic mission school for the district dowed with an industrial the federal government.

The school welcomed mission — including Saddle Lake. "There were two religious tant and Catholic," Elder St



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# BLUE QUILLS FIRST NATIONS COLLEGE 25TH ANNIVERSARY SPECIAL FOCUS

## The Blue Quills story The early years

By Rob Desjardins  
Windspeaker Contributor

It's about noon in the hallways of Blue Quills school, the oldest and largest building on the Blue Quills College campus located near St. Paul, Alberta.

Some things about these corridors, with their tile floors and humming lights, haven't changed in 65 years. Different voices echo through here — those of university and college students, professors and administrators — but the halls still have the stern feel they did when nuns patrolled them and Indian children returned from a morning of hard work in nearby fields.

Built in 1931 to house a Catholic residential school, it was the site where, 40 years later, Native people won the right to govern the school themselves. Representatives of 11 area First Nations, including Saddle Lake, Goodfish Lake and Frog Lake, formed a board and took the first steps in a journey that would be full of twists and turns — and interesting developments.

Today, colorful posters hang on the walls, showing Native people dressed for business and the professions. The teachers and administrators passing by are just as well-dressed. Many of them were students here and have since helped to mold Blue Quills into one of Alberta's most unique and progressive colleges.

Still a work in progress, Blue Quills boasts a textured history that is one of the most interesting stories in northeast Alberta.

### Beginnings

As institutions go, few in the region are as old as Blue Quills. Its roots stretch back to the mid-19th century — a time of hardships, hard feelings and misunderstandings between settlers and First Nations people. These attitudes left their mark, indelibly, on the history of the school.

Its first incarnation was in Lac La Biche, Alta. In 1863, Grey Nuns opened a small school for day students at the Catholic mission, which expanded in 1865 to include six boarders.

Enrolment grew, then declined after 1870. Church records suggest the parents disliked the school, so they withdrew their children — prompting missionaries to close it.

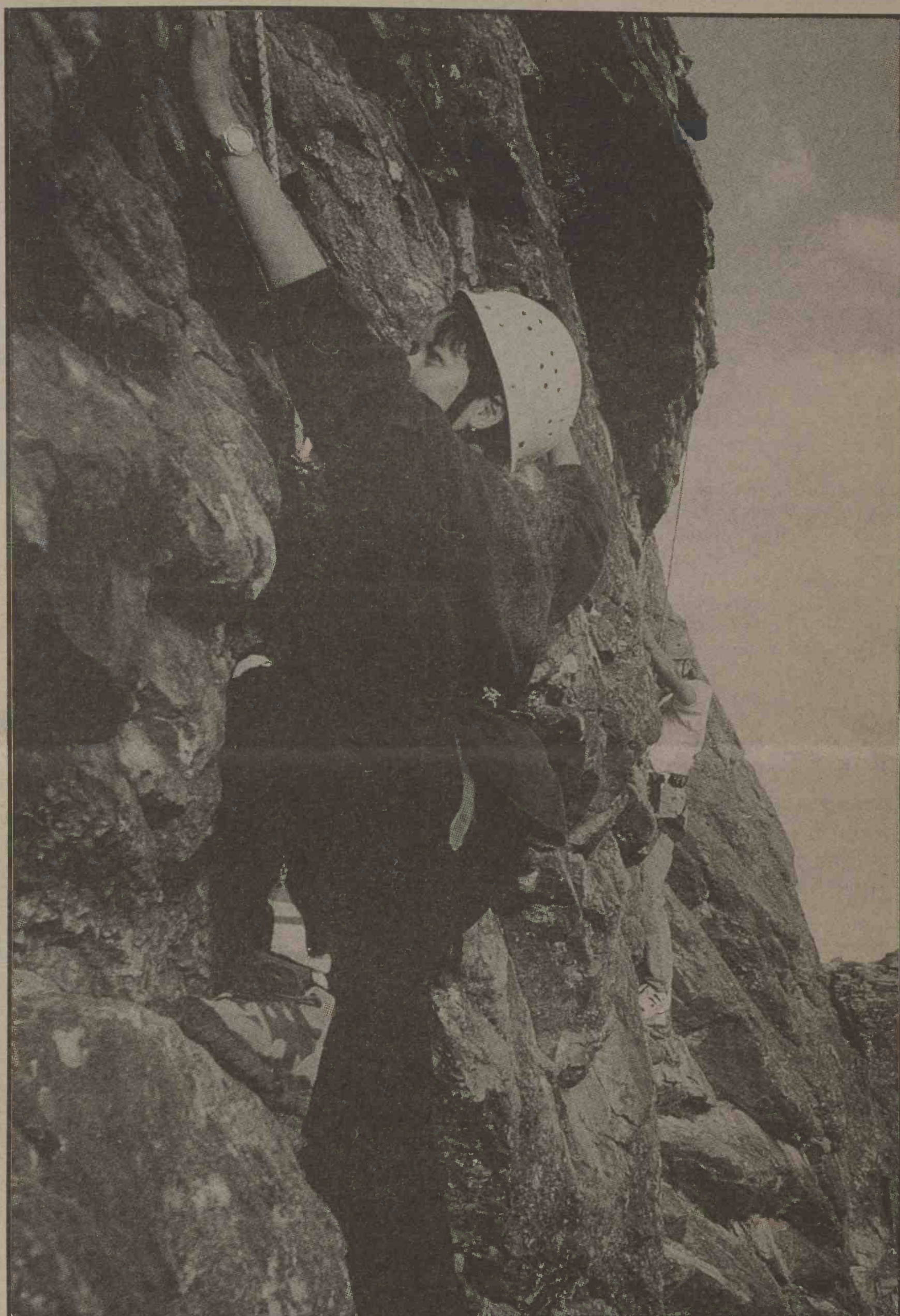
For the next two decades, the nuns housed only girl boarders in their mission convent. Around them, relations between the European and Indigenous cultures worsened. By 1885, when the district was in a state of rebellion, nuns at the mission were forced to spend the winter taking refuge on an island in Lac La Biche.

In 1892, Catholic missionaries tried again to establish an Indian school for the district. One year later, the mission was endowed with an industrial (or vocational) school, supplied by the federal government.

The school welcomed Native students from around the region — including Saddle Lake, Alta.

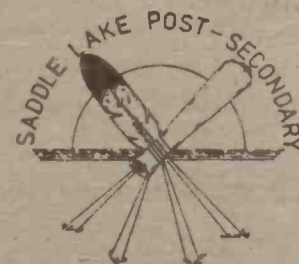
"There were two religions at that time — Protestant and Catholic," Elder Stanley Redcrow recalls.

(see *The early years...* continued on p. S52)



### Reach for the top

Sheila Quinney, a member of the Blue Quills First Nations College staff, puts all her effort into achieving her best, whether it's during a rock climbing expedition or in the school helping students achieve their goals.



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## Blue Quills First Nations College

### The early years...

(continued from p. 551)

"The Catholics went to school at Lac La Biche, and my father was one of those guys. When they went there, they never came back until they were 16 years old. At that time, the road was very bad; all they could use were dog teams. In the winter time, especially, it was cold, and they weren't able to see their families. So the people in Saddle Lake started to say they wanted to have a school at home."

#### The Move South

It happened quickly. The federal Indian department studied the school, and in 1898, moved it to the more populous Saddle Lake. Within a year, a pair of Oblate brothers had built and dedicated a church and school at Saddle Lake. They called it Blue Quills, and the reasons, as Redcrow notes, are interesting.

"The government said they could build the school at a site, but when the Protestants saw those piles of lumber, they asked what we were doing. We said, 'We're going to build a school here.' They said, 'No, you're not. After you pile the lumber we'll put a match and burn it up.'

"So what were the Catholics going to do? They didn't know exactly. They went to see the chief of Blue Quills (one of a few small reserves which made up Saddle Lake), whose name was Blue Quill, and told him they wanted to build a school.

"He said, 'All right, you can build it on my reserve. I'm not a Catholic. I have my own religion, but I'll let you build a school here.'"

The Oblates' wooden structure was impressive for the day. Until 1931, it was home to up to 140 young boys and girls, who boarded there, away from their families, for 10 months each year.

Blue Quills' teachers worked to assimilate these students. They were as rigorous and, at times, as harsh as teachers in other residential schools. Some Saddle Lake Elders still remember their lean school days — and a hint of sadness softens their eyes.

"I'll always remember three things about being a student there," Joe P. Cardinal said.

"We were always hungry. We were called pagans. And we always had to speak English, even though the nuns couldn't speak it very well themselves."

#### Long Days

Students' days were organized so they spent most of their time working in the field. It was "a tough life," McGilvery said. "They made us work six days a week. We had to milk 32 cows every morning before breakfast. And we never ate the eggs, cream or chickens."

In those early days, Elders estimate, an average of one afternoon a week was spent on school work. And the "number one thing," McGilvery said, was prayer.

It was a strict, exhausting work ethic that endured through the first half of this century, defining the school regimen of two generations of Native residents. All agree, though, that the move from the old wooden building to the new brick complex in 1931 was one of the biggest events of the decade.

"We were like kings and queens when we moved to the new school," McGilvery said. "Running water. One toilet for 32 boys. It was unlike anything we had before."

Reprinted courtesy of the St. Paul Journal

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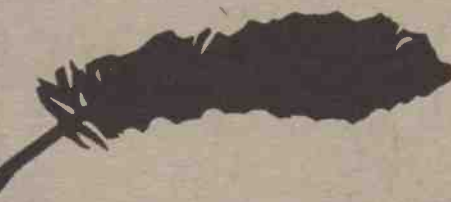
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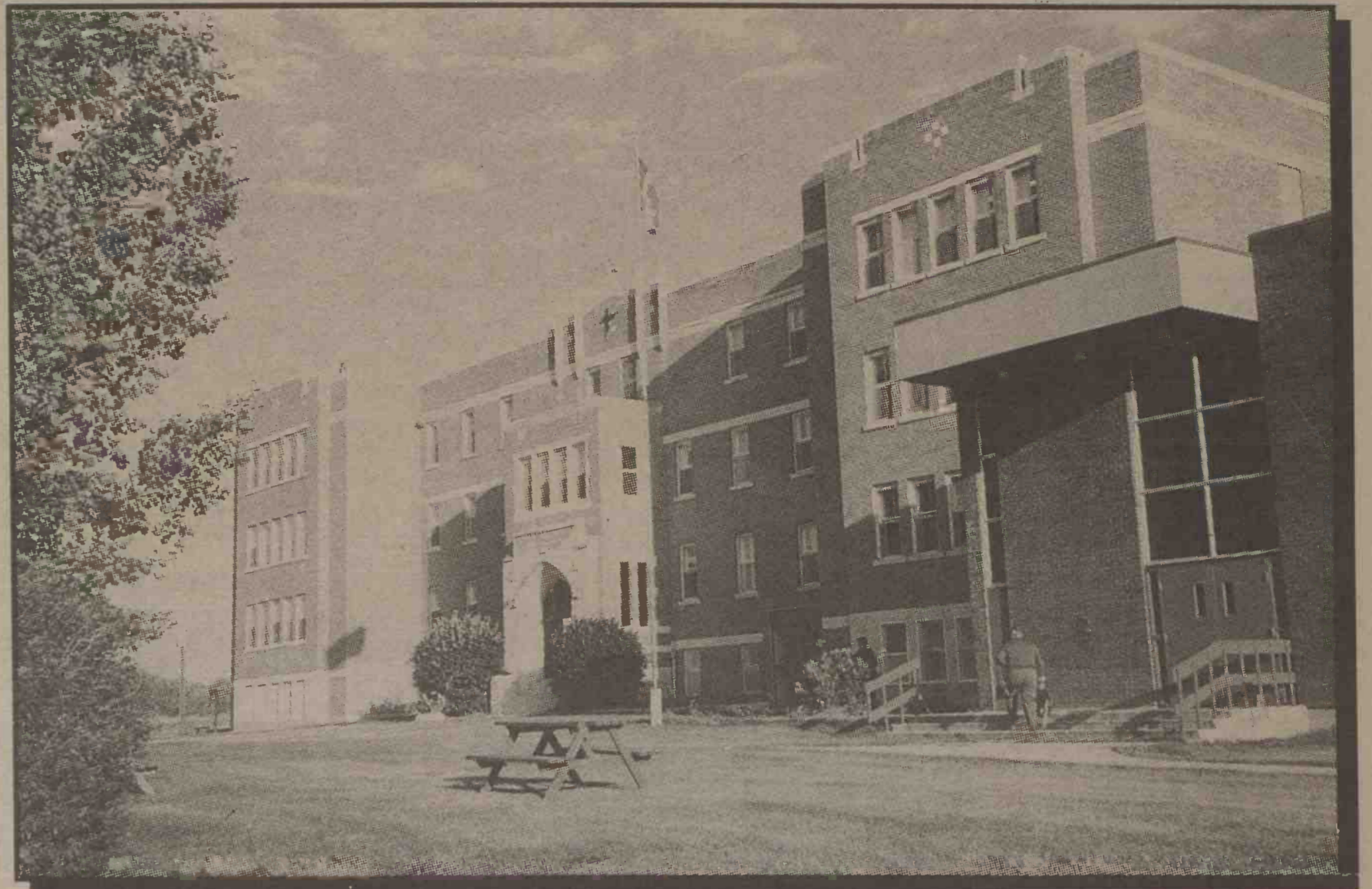
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## Life in the brick building

By Rob Desjardins  
*Windspeaker Contributor*

Some 23 years after a wooden residential school was built on Chief Blue Quill's land in northeastern Alberta, Indian Affairs officials began to think of moving it.

The idea was first proposed by an early Blue Quills principal who said erecting a school with a 200-student capacity would "allow more young students into the system." The result, he said, would be a longer, more rigorous education for Native youths.

Two generations later, it's not clear who made the final decision

to build the brick building five miles west of St. Paul. But their reasons for moving it were clear, wrote University of Alberta student Alan McInnes in 1987.

"A [location] closer to the railway station was considered to be more convenient for transportation of food, fuel and merchandise," McInnes wrote in a thesis on Blue Quills.

"As well, proximity to St. Paul would allow access to the hospital and conveniences such as electricity. In addition, Chipewyan students and students from Cold Lake, Alta. would also be able to attend the school."

Some Saddle Lake, Alta. Elders, such as Mike Steinhauer, who studied at both the wooden

and brick schools, said the French Catholic establishment in St. Paul also played a part in the decision.

"It could have been located in Vilna, [Alta.]" he said, "but they wanted it to be close to the church. So they just built it near St. Paul."

The green light came in 1926, during Arthur Meighen's reign as prime minister — the era, as McInnes wrote, in which "most of the Indian residential schools in Alberta were built." Indian Affairs bought the land and began work in 1928.

### Tall walls

Elder Joe P. Cardinal remembers the moment he and other (see Tall walls continued on p. SS7)

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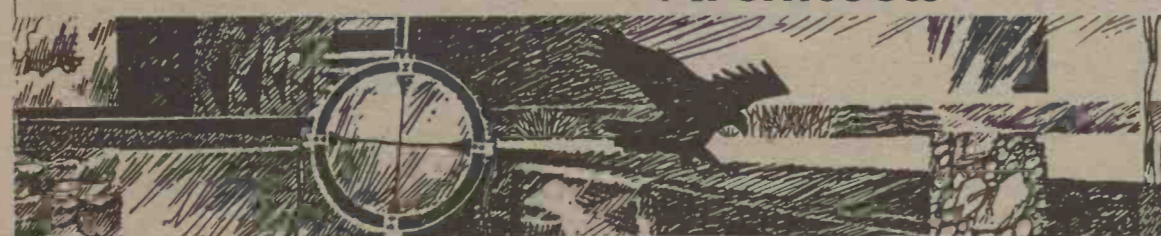
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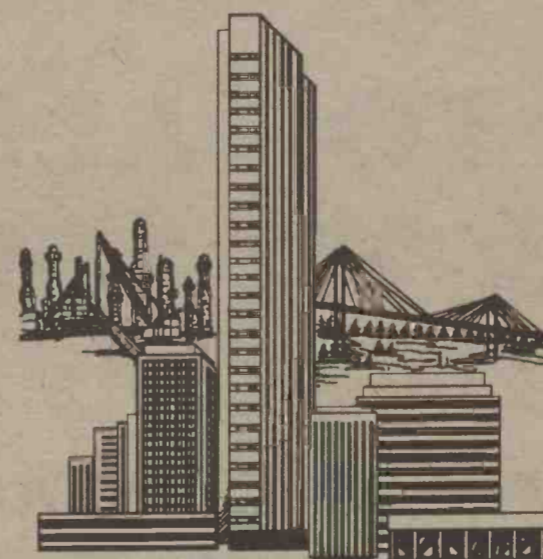
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## Blue Quills First Nations College

## First Nations take a stand by sitting down

By Rob Desjardins  
Windspeaker Contributor

The news first travelled through St. Paul, Alta. on the morning of July 15, 1970, carried by *Edmonton Journal* delivery boys.

"Indians stage sit-in over school transfer proposal," announced the headline on page 36 of the newspaper.

"A group of Alberta Indians started a sit-in at a school near St. Paul, and do not intend to end it until certain educational questions are resolved."

Native residents knew those "educational questions" well: anger and frustration over a lack of input into the schooling of Native children, indignation at rumors Blue Quills was being closed without the knowledge or contribution of parents or band councillors. Now, after decades of silence, Natives had found a voice — and were determined to take control of their own school.

"Before (the sit-in) began, Indian delegates said they wanted to meet with Indian Affairs officials who could give them positive answers," the story went on.

"The meeting broke up when Indian delegates asked the Indian Affairs representatives to leave. They agreed to start their sit-in — and

wouldn't end it until they met with then-Indian Affairs Minister Jean Chrétien.

A spokesman for the Indians said the representatives were not able to give them the answers they wanted."

Bitter as it was, the impasse turned out to be short-lived. Just weeks later, protesters received the answers they sought — from Chrétien himself. The struggle for control of Blue Quills was quickly over, an unqualified victory for the activists.

Blue Quills administrators still remember the sit-in fondly. They're full of praise for the determined leaders of the sit-in, whose strength, they say, carried the day for Aboriginals across the region.

### The visionaries

Current college president Leona Makokis is the daughter and protégée of one school pioneer. She speaks reverently of her mother Alice, who played one of the key roles in the Blue Quills revolution.

"She saw the effects that both the residential school system and the provincial school system had had on her children — the isolation, the fights, the racism," Makokis said.

"In the sixties, she was hired on as a student counselor for the Department of Indian Affairs, and she began to realize that our students were

dropping out of the school system and coming back home with no jobs, no education."

Those observations put Alice in step with some of the province's top academics and social critics. Like them, she developed "a new philosophy of education, and began building up confidence in her people. She started to recognize that we could do things for ourselves that weren't being done for our students."

Alice, who passed away in 1988, shared her convictions with the other core organizers of the Blue Quills project. Another pioneer, Stanley Redcrow, remembers the intensity of those feelings.

"In 1970, a few of us had a meeting. I said, 'This is our school. We can take it, we can run it ourselves. We won't need the sisters and we won't need the priests for education.'"

The group then called a meeting of representatives from all of the 11 reserves whose children were studying at Blue Quills. The gathering, held at the school, drew a storm of support from all the bands and paved the way for the July encounter with Chrétien's men.

Once the sit-in was announced, the protesters poured all their energy into arranging it. Elder Edith Memnook, another key organ-

izer, remembers the intensity of the experience.

"We called people in, made the sit-in, and held the place until the government agreed that Blue Quills would be turned over to the Native people," she said.

"We were there 24 hours a day, with people taking shifts. The men hunted for deer and moose, and the women picked berries. We did it all on our own, and we kept on negotiating with the government."

### Moving mountains

Chrétien himself stayed away from the school grounds, despite the protesters' demands for a personal meeting. But behind the silence, government resolve was weakening. By the end of July, Ottawa was reportedly warming up to the Native administration proposal, and deputy Indian Affairs minister H.B. Robinson travelled to Alberta with a counter-offer: a handful of Blue Quills activists would be flown to Ottawa to meet personally with the minister.

"He told us the minister is not able to come, he is having a session," Redcrow recalled. "He said, 'You come.' I said, 'Yes, I will go.' He said, 'You come with five people.' I said, 'No, I won't go there with five people. I will go there with 25 people.'"

(see *Sit-in* on p. 556)



The Blue Quills staff.

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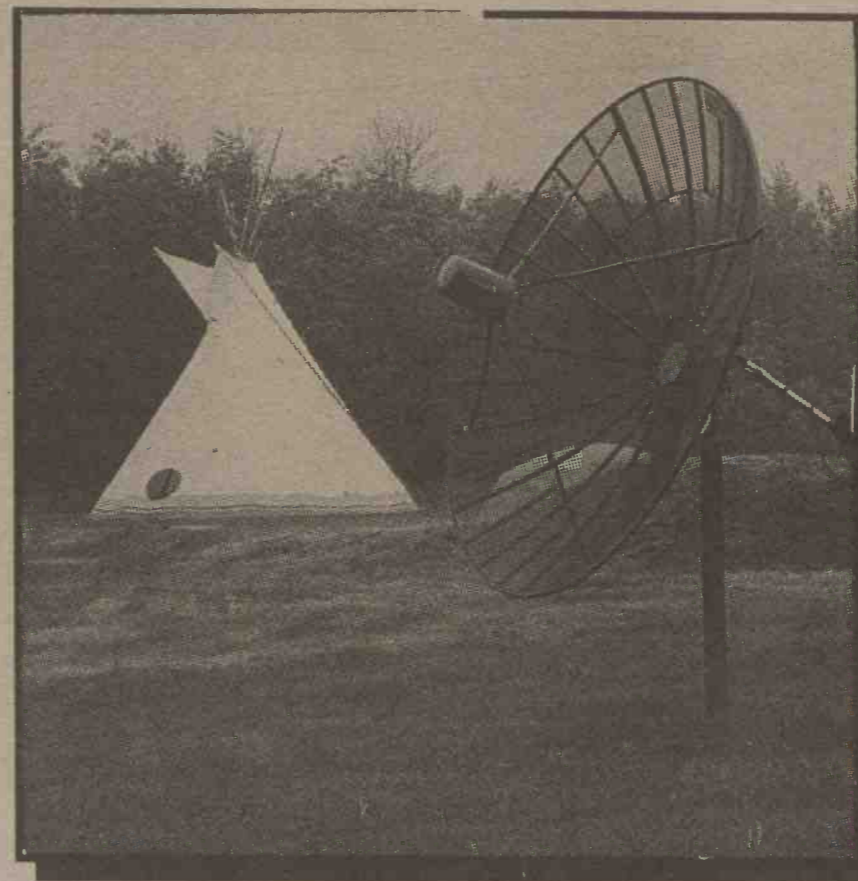
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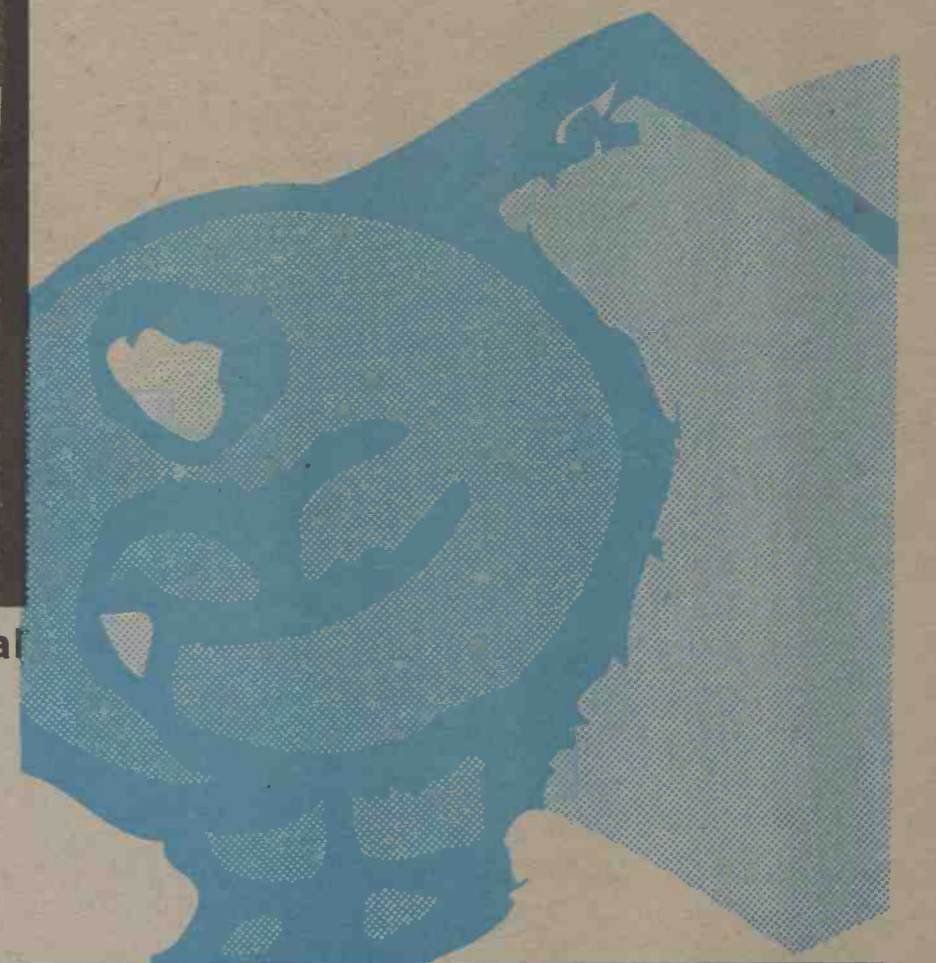
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## Blue Quills First Nations College

# Sit-in

(continued from p. SS4)

So he said, 'That will cost a lot. Give us a little bit of time. We'll discuss it.'

In the end, the Trudeau government bowed to Redcrow's demand. Twenty-five representatives — including a lawyer, two MPs, the president of the Indian Association, and a collection of tired protesters — boarded a plane in Edmonton and flew to the capital. They stayed for three days and met repeatedly with Chrétien.

"Finally, after all this, I said to him: 'Mr. minister, what will it be? Is it going to be yes or is it going to be no?' The answer was a qualified yes. Government officials made an offer for partial Native administration, but the Albertans quickly rejected it.

"We didn't like it," Redcrow said. "They were still holding us back from the freedom to run the school as we wanted it."

After two more attempts, Chrétien officials produced an agreement that sent smiles across the Ottawa hotel room.

"The last offer was different — the way we wanted it. We wanted to hire teachers, fire teachers if they're not good enough, and own the school ourselves. We didn't want any sisters or priests. That's how our people wanted it, and that's how it went."

### Legacies

Despite the concessions from Ottawa, some protesters left with lingering hard feelings. One of them was Edith Memnook, who will "never forgive" Chrétien for the question he asked her: "How can you run a school with no education yourself?"

I told him I'll do it, and we'll do it, and we'll start by hiring our own educated people," Memnook said. "And we did just that."

Now an Elder at Poundmakers Adolescent Treatment Centre in St. Paul, Memnook said she is looking forward to a meeting with Chrétien in Edmonton next month.

"I'll be presenting him with a list of over 1,000 Blue Quills graduates," she said.

"I'm going to say 'I told you we could do it. Look what we have achieved, through our hard struggle.'"

That struggle began soon after the delegates got off the plane to greet their jubilant families and friends. There was little time to celebrate, as the new Blue Quills Education Council had to complete negotiations, hire teachers, and organize for the upcoming school year. Trustees were whisked off to a seminar sponsored by the Alberta School Trustees Association.

Within a few weeks, the *St. Paul Journal* greeted readers with a new, but equally impressive, headline: "First Indian-run school has opened in Alberta." One hundred students had streamed into the building for the 1971 school year — and the first moments of the Blue Quills experiment.

Reprinted courtesy of the *St. Paul Journal*

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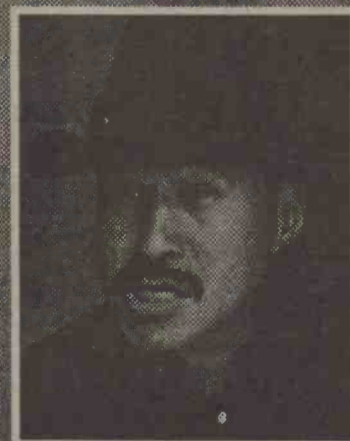
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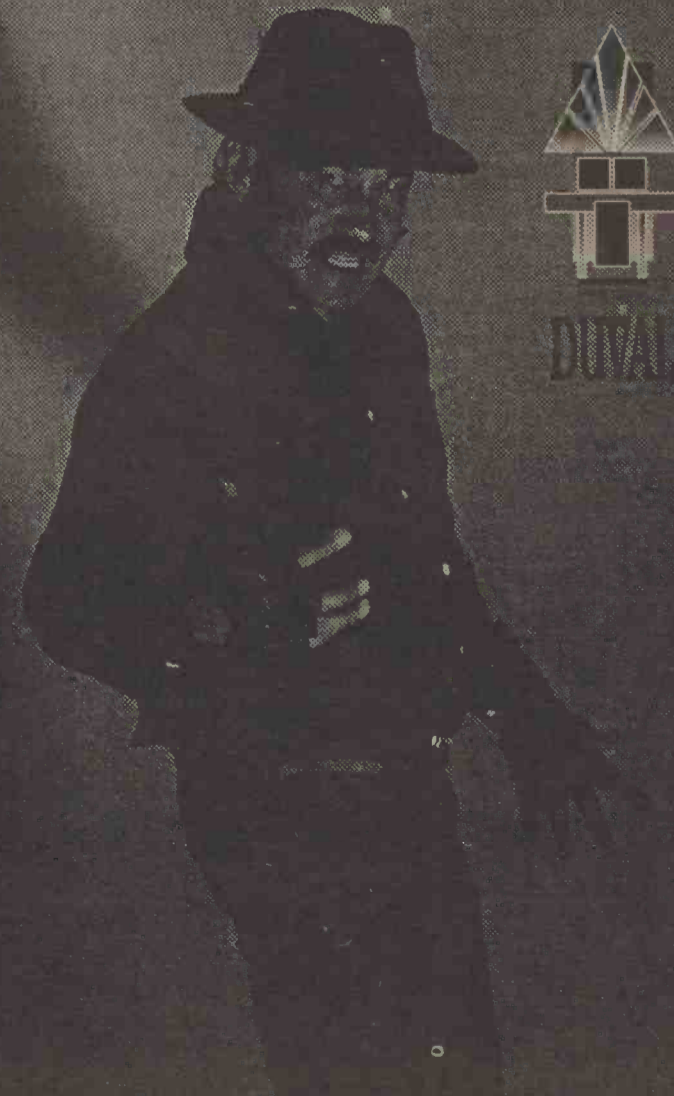
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## Tall walls

(continued from p. SS3)

students first moved to the school — a cold day in 1931.

"It was Dec. 8, the Blessed Virgin Mary's Day," he said. "I remember how I ran up and down those stairs. It was the biggest building I had ever seen."

It was also imposing. To many young Natives, the tall walls became symbolic of the harsh, unyielding discipline within them. It was excessive, many argue now, as was the teachers' desire to assimilate them into the European way of life.

"It was pretty wicked," Cardinal said. "One teacher used to get up on a table and tell us, 'I'm here to take the savage out of you guys.' They put fear into us, all about heaven and hell and purgatory. We were told purgatory was a place for white men to stay before they go into heaven."

"There were murals on the walls in the classrooms," adds Steinhauer. "They showed all our ceremonial things leading the Indian people down into hell. They were supposed to be evil. And the white people were riding golden chariots into heaven."

As they did at the old school, teachers focused much of their class time on religion. And once again, a strict work ethic was drilled into students, who spent most of their time working in the fields.

"We spent so many hours milking cows, separating cream, feeding the chickens, feeding the hogs," Elder Louis McGilvery said.

"And it's unbelievable, but sometimes we thought the hogs were better fed than we were."

Through the days, students were kept obedient with strict discipline, steeped in high-Catholic morality.

"Of lashes and straps, I can still take down my pants and show you what I got," said McGilvery.

"Everybody got lashed, even in the chapel. If we happened to just look over at the girls' side, the teacher would hit us right in the head."

### New philosophies

The 20th century saw turbulent changes in educational theory, and Indian residential schools weren't exempt from their effects. After expanding the building and grounds twice in the 1930s and 1940s, administrators were faced with a bigger reconstruction job. Indian Affairs had changed the ground rules for residential schools and, as of 1950, students were required to spend the full day in class — just as their counterparts in "white" schools did.

The 1950s saw another generation of students enter the school; they encountered a handful of unique challenges. Current Blue Quills president Leona Makokis took her elementary school in those years, and remembers the clash between new ideas and old.

"We were brought to residential school just as our parents had been," she said. "My first memory of education is being trucked into the school. We were all lifted into a big truck box, where we lay looking up at the sky. There were kids screaming and hollering around us, and we were driven away from our families."

A few years later, Makokis and her classmates were bused even further from the world they knew. "An integration process was implemented in 1957-58, and we were bused into St. Paul as day students."

This brought the young students into an "even more hostile environment," she said.

"The community of St. Paul was not yet ready to receive us. We were a separate community and we encountered a lot of racism. Many of our students opted out of the education system in those days."

### Resistance

Despite the painful losses, an excitement was building during the 1950s that carried forward into the turbulent '60s. Change had proven that change was possible — and 34 years after the school was founded, residents of area reserves launched the first of many protests that would reshape the residential school into something fundamentally new.

It was 1965, and Blue Quills parents were meeting with Conservative Member of Parliament Frank Fane of Vegreville.

"Indians deplored the condition of the gymnasium at the school," the *St. Paul Journal* reported that week. "They voiced their discontent in the presence of (the MP)."

Fane agreed with their concerns, and pushed Indian Affairs to rebuild the gymnasium. A year later, as funding for the new gym was approved, a new development hit the pages of the *Edmonton Journal*. Blue Quills, the paper reported, was to phase down into a residence for high school students. Grades one to seven only were to be offered at the school.

It was a unilateral decision, in an era when top-down decision making was suddenly under siege. Aboriginal residents began voicing their complaints at a panel discussion in St. Paul in March, 1966. When rumors surfaced in 1969 that the school was being phased out completely and sold to the Town of St. Paul, parents and band councillors had had enough. The events that resulted were some of the most dramatic and revolutionary in the history of Alberta education.

Reprinted courtesy of the *St. Paul Journal*



Blue Quills President Leona Makokis.

## Blue Quills First Nations College

# The dream becomes a reality for Native students

Their vision was clear even if their job was a little overwhelming. On one September day in 1971, when one hundred students scampered through the front doors of Blue Quills, the new Blue Quills, the school's administrators were already tired.

But they were doggedly optimistic. Under Native administration, they said, the school would test a new and experimental philosophy of teaching: one that embraced Native cultural values.

Creating a curriculum to deliver these and other lessons was a tough challenge for the people at Blue Quills. But in that first year of operation, Blue Quills pioneers made great strides toward this goal. One of the reasons for their success was effective teamwork.

### Reinventing Education

The Blue Quills Education Council was an offshoot of the Saddle Lake Athabasca District Council, the group which had initiated the sit-in in 1970. It was composed of representatives from each of the seven bands who sent students to the school, including some of the key sit-in organizers.

The list of jobs facing the

council was immense. In addition to planning for maintenance, transportation and curriculum development, they had to recruit 16-person teaching force.

This was one of the protesters' hardest-won concessions, and councillors were determined to do a good job. Elder Stanley Redcrow remembers their careful deliberations after receiving 70 applications for the positions.

"We finally chose all of the teachers that we wanted. When we hired them, they were happy and glad. After a few months, there were two who were not qualified. So we had to hire two new ones. And at the same time, some of our people went to school to become teachers themselves."

"One of the main ideas from our cultural background was there need not be winners and losers," Leona Makokis said. "Based on our value system, everybody's born with a gift. It may be the gift of art, of leadership, of craft. The goal was for the system to accommodate that, rather than just addressing the academic intelligence of the child."

Planners also recognized the importance of involving Elders in education — a tradition which generations of former Blue Quills

students had never known.

### Following the Morning Star

Hard work helped the years pass quickly. By 1975, the school was ready for another challenge. Band and council members said they wanted a high school at Blue Quills — and post-secondary training to complement it.

They got both wishes. A university transfer program, called Project Morning Star, opened in the fall of 1975 — doing much for Blue Quills' reputation.

Morning Star set an exciting precedent. It was the first time Blue Quills would team up with a major university [Alberta]. It offered a fast-track route to the classroom: two years of instruction at Blue Quills, followed by an interim teaching certificate. Graduates could teach in Alberta for up to five years, after which they had to finish their programs at the University of Alberta.

The program boasted a high success rate: 23 of the 33 original applicants graduated. Good feedback encouraged the council to press ahead with other post-secondary programs. Courses in secretarial work, social work and business administration were set up and others

quickly followed.

By the mid-1980s, Blue Quills had seen a wide cross-section of courses that were picked up and dropped according to student interest and demand. Early childhood development, nursing preparation, high school upgrading and social services worker programs were all popular choices.

The school even trained students in the trades and offered a four-year Bachelor of Arts degree with Athabasca University. As the demand for programs increased, administrators saw an exciting new possibility: a Blue Quills that was dedicated to post-secondary studies. A full-fledged First Nations college.

### New Traditions

Admittedly, Blue Quills was also nudged down this path by a belligerent Indian Affairs department.

"They told the (Native) communities that as long as Blue Quills ran a high school program, they wouldn't fund schools on the reserves," Leona Makokis said.

"By that time, they wanted to be out of funding residential schools entirely."

School administrators agreed,

abandoning the residential high school in 1988. This change "really clarified the mission of the college," Makokis said.

"Our focus is centered on adult post-secondary education. And as we build our programs, we identify the needs of our communities."

If they say they need janitors, we'll train them. If they need a social work program, we'll do that at every level — and that means offering students upgrading and personal development if they need it."

The communities have come to appreciate Blue Quills. Students from all seven reserves have said the college is a life raft, supporting them through the tough adjustment from rural to campus life.

"We understand why students often can't cope with a sudden move to Edmonton or Calgary," Makokis said.

"It's tough to be away from home, to have no support system, to have financial problems, to feel like you're just a number or a seat in a big institution. That's why we attend to each student personally, and support them as they work through our system. That's why we're here for each and every one of them."

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Greetings to

Blue Quills First Nations College

on the 25th Anniversary of its founding, and, congratulations to the College on the exemplary leadership it has displayed in meeting the distinctive needs in the education of Aboriginal people in Northern Alberta.

The University of Alberta has a long and valued association with Blue Quills First Nations College. Through the Off-Campus Credit Program, the University of Alberta Special Sessions Office is proud to be associated with the College's progressive enterprise.

"It's a wonderful experience for me to work with the students and staff at Blue Quills First Nations College. One of the goals of Special Sessions' Off-Campus Credit Program (OCCP) is to meet the education needs of students beyond our main campus in Edmonton and remain accessible to those who, because of geographical distance, might be excluded from degree programs. Through a cooperative venture, Special Sessions and Blue Quills have created a path enabling students to complete the first two years of study at Blue Quills. Blue Quills deserves recognition for their continued success at enhancing and maintaining quality education within the community."

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What I want to advocate is not to make education shorter, but to make it much longer — indeed to make it last as long as life itself

— Stephen Leacock



Canada's National Aboriginal Ne

# CHOOSING THE RIGHT ABORIGINAL PUBLICATION.

Due to the increasing demand for specific information regarding Aboriginal media, Aboriginal Media Services (AMS) in cooperation with the Aboriginal Multi-Media Society of Alberta (AMMSA) has compiled relevant information to assist those now using or planning to use Aboriginal/Native publications for their promotions.

This information is intended to assist clients to make the most informed choice regarding Aboriginal media selection and placement.

## ABORIGINAL MEDIA IS UNIQUE

The Aboriginal market is unique in that it is significantly segregated from the mainstream market in that it targets reserves and settlements. It would be an error to assume that the mainstream media can reach the Aboriginal market.

Aboriginal media reaches this market at two levels: community distribution and exclusive paid subscriptions.

## AVOID FALSE ASSUMPTIONS

A significant error made by clients accessing the Aboriginal market is the belief that all Aboriginal publications will have the same effectiveness based on distribution. This is false!

Aboriginal media differs significantly from mainstream media. At present there are NO Aboriginal publications which are audited on a regular basis for the purposes of circulation verification. Circulation figures provided by publications often cannot be verified by independent means. Publisher statements are often exaggerated. Without knowledge of the demographics of the Aboriginal market, these claims often go unchallenged.

Some publications will use "distribution points" and readership claims to cloud the actual circulation numbers. Ensure that the numbers you ask for and receive are the actual number of copies in circulation.

## SEEK VERIFICATION

Knowing that exaggeration in Aboriginal publishing is common, how do you confidently determine the effectiveness of publications you are in contact with?

1. If claims seem too good to be true, they probably are. To establish the validity of publisher circulation claims ask for proof of circulation. The most effective method of distribution to Aboriginal communities is through Canada Post. Every publication should provide you with a copy of a recent Canada Post distribution

statement which is the invoice from Canada Post for the distribution of each issue published. On this statement a total distribution number will appear for a specific issue. This must coincide with the circulation claim by the publication.

2. Always ask for several copies of any publication for evaluation. Never advertise without seeing some back issues. Here are some points worthy of consideration.

- i) Is the editorial relevant. Are the articles original and are they written with a specific readership in mind? Some publications print news releases and corporate/industry documents without critical editing. Think about why it is you enjoy reading your favourite publication. The same holds true for Aboriginal publications.
- ii) Does the advertising offer the reader something? Effective advertisements offer the reader useful information and services. Congratulatory and supporting ads offer little value to readers which means that legitimate products and services will be overlooked by readers.
- iii) Is the layout of the publication professional and easy to read? Quality shows. If the publication demonstrates poor quality - is it the best choice to showcase your promotion?

3. Finally, contact individuals in communities who you are familiar with and ask which Aboriginal publications they read, respect and recommend. If you are new to this market, contact the nearest Aboriginal organization, government or administrative office.

## THE FINAL WORD

We strongly advise organizations to put every publication through these tests to determine, with confidence, which publications are best suited to promote your product or service. Of all documentation, the Canada Post invoice/statement is the most telling. Each and every publisher must be able to provide this information within minutes. If a publication makes excuses about not providing this statement, this is immediate indication that their claims may be questionable.

This message is presented in the interest of fairness.

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Photos by Bert Crowfoot

Tiger Martin (number 14) of the Nitemares scores on a throwing error against the D.A.C. Blackhawks. The Nitemares dropped the Nevada club 3-1 to send them into the 'B' side of the competition, and went on to take the NIAA fastpitch championship in Spokane, Washington.

## Invermere Nitemares ride Zach's arm to championship

By R. John Hayes  
Windspeaker Staff Writer

SPOKANE, Washington

Big pitcher Darren Zach led the Nitemares from Invermere, B.C., to the National Indian Athletic Association men's fastpitch championship last weekend in Spokane, Washington. His no-hitter in the final game over the Dream Team, also from Invermere, gave the Nitemares the game 5-0 and the title. It was the third meeting of the weekend between the two Invermere teams; they had split the two previous games.

On the women's side, it was an all-California final, as the Chilcats of Santa Rosa snatched victory from the jaws of defeat against the Los Angeles Reds.

The 'Cats had been dumped from the "A" to the "B" side of the draw when they lost 3-1 to the Reds on Saturday afternoon. Coming from the "B" side, they had to knock off the Reds twice to take the title.

In the "first" final, they were tied at four after the seventh and final inning. The Reds scored twice in the top of the eighth, but the Chilcats managed three in the bottom of the inning to edge L.A. 7-6.

A few minutes later, the clubs met again in the sudden-death

final. The Reds drew blood with one in the first, but the 'Cats matched it, then scored twice in the second. That held up for a final score of 3-2 as women's most valuable player Dena Pitts held the Reds to just one run over six innings.

In the men's competition, the Dream Team had lost in the "A"-side semi-final to the Nitemares 3-0, dropping into the "B" semi-final against Westbank, B.C. Led by pitcher Joey Basaraba, the Dream Team thumped the Westbank club 7-3 to make it an all-Invermere final.

In the first game, the Dream Team bats awoke against Zach, who hails from Sault Ste. Marie,

Ont., but has played for the Nitemares for eight years. After racking up three runs early, the Dream Team watched as the Nitemares were unable to scratch more than one run out of Basaraba, who had his best outing of the weekend.

In the final, however, Zach was unbeatable, and as the Nitemares built up a five-run lead, there was little doubt about who would win the game. One run was all the Nitemares would need.

Nitemares' John Nicholas was named most valuable player of the men's competition. Zach was named MVP pitcher and Priscilla Jay of the Reds was best

pitcher on the women's side. John Lyle of Westbank led all hitters with a .529 average.

"The weather was a little cool," Nitemares' coach and general manager Dean Martin said, when asked about the tournament. "We expected a little warmer weather, but it got pretty good to play in the afternoon Saturday and Sunday."

"Overall, [the tournament] went real smooth," he continued. "Spokane did a real good job — on the fields, the umpires, scheduling — the tournament was done up right."

Next year's competition will be held a few weeks earlier, in either Nevada or Oklahoma.

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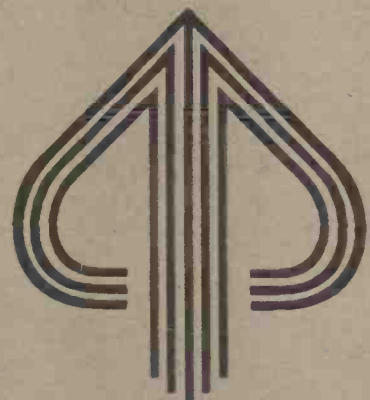
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The information contained in each Classroom Edition can play an instrumental role in breaking down barriers and increase understanding between individuals, communities, and cultures.

The Classroom Edition explores key issues impacting Aboriginal people and their communities like no other publication can. A variety of views on a single issue will be presented. Each topic will also include thought provoking questions to encourage dialogue. Editorial cartoons and photos will be utilized to further stimulate thought and dialogue.

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## National

By R. John Hayes  
Windspeaker Staff Writer

LITTLE ROCK, Arkansas

One of the darkest events in American history is commemorated in the Trail of Tears, one of two national historic trails to mark Native American history. One of 19 national trails developed or being developed for recreational and sporting uses, the trail follows two of the paths taken by the Cherokees when they were forcibly removed from their eastern lands and resettled in Oklahoma.

Totaling 3,304 km in length, the trail is made up of two different paths, a northern overland route, which was used by the Cherokees who were moved by wagon, and a water route, which was followed by the first group to make the journey — by barge and steamboat — Chattanooga, Tennessee. The two routes — 1,320 km by land and 1,960 km by water — are combined into the Trail of Tears National Historic Trail.

"The [Cherokees] did follow roads that are now designated as part of the trail," Paul Austin, executive secretary of the Trail of Tears Association, promotes grassroots support efforts to commemorate, interpret and preserve the trail in conjunction with the National Park Service. "The roads are an accurate route. They're paved now, and

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# Sports

## National historic trails celebrate Native American heritage

By R John Hayes  
Windspeaker Staff Writer

LITTLE ROCK, Arkansas

One of the darkest events in American history is commemorated in the Trail of Tears, one of two national historic trails which mark Native American history. One of 19 national trails developed or being developed for recreational and sporting uses, the trail follows two of the paths taken by the Cherokees when they were forcibly removed from their eastern lands and resettled in Oklahoma.

Totaling 3,304 km in length, the trail is made up of two different paths, a northern overland route, which was used by most of the Cherokees who were moved by wagon, and a water route, which was followed by the first group to make the journey — by barge and steamboat from Chattanooga, Tennessee. Today, the two routes — 1,320 km by land and 1,960 km by water — are combined into the Trail of Tears National Historic Trail.

"The [Cherokees] did follow the roads that are now designated and marked as part of the trail," said Paul Austin, executive secretary of the Trail of Tears Association, which promotes grassroots support for efforts to commemorate, interpret and preserve the trail in conjunction with the National Parks Service. "The roads are an accurate route. They're paved now, and the

routes deviate in a very few places, but it is essentially correct."

The route follows small high-ways and rural roads through Tennessee, Kentucky, Illinois, Missouri and Arkansas, and Austin explained that the roads are attractive for walking, and generally safe.

"Those are relatively rural roads, certainly the sections in Arkansas that I'm most familiar with, so they're two-lane highways," he said. "It can be driven, cycled or walked. The road route is completely marked. There are two other overland routes that are part of the trail that were not named in the [federal] legislation," Austin said. "We hope that they will be declared state trails over the next few years."

The water route offers sportsmen a different way of following the trail. Although the route has not yet been fully marked by the U.S. Corps of Engineers, the water route can be canoed or boated for its full length. Indeed, there are Corps of Engineers campsites along all of the rivers involved, and these provide paddlers with select overnight spots en route.

"I know from the Mississippi to Tahlequah, Oklahoma, there are locks, so the river is completely passable," Austin said. "Along the other sections, there are dams that would make it less easy to boat," but canoeists could portage around them.

The historical background of the trails is a grim one. The forced transplanting of the Cherokee

Nation was the last step in a program to remove the eastern tribes to free up their land for white settlers. The Cherokees had treaties with the U.S. government which made it an autonomous nation with its own land, laws and customs.

Years of resentment built up in the areas around the Native lands, but the discovery of gold in northern Georgia in 1828 was the last straw. In 1830, the federal government passed the Indian Removal Act, under which Native people could be given "alternative homelands" west of the Mississippi, if they agreed. Un-

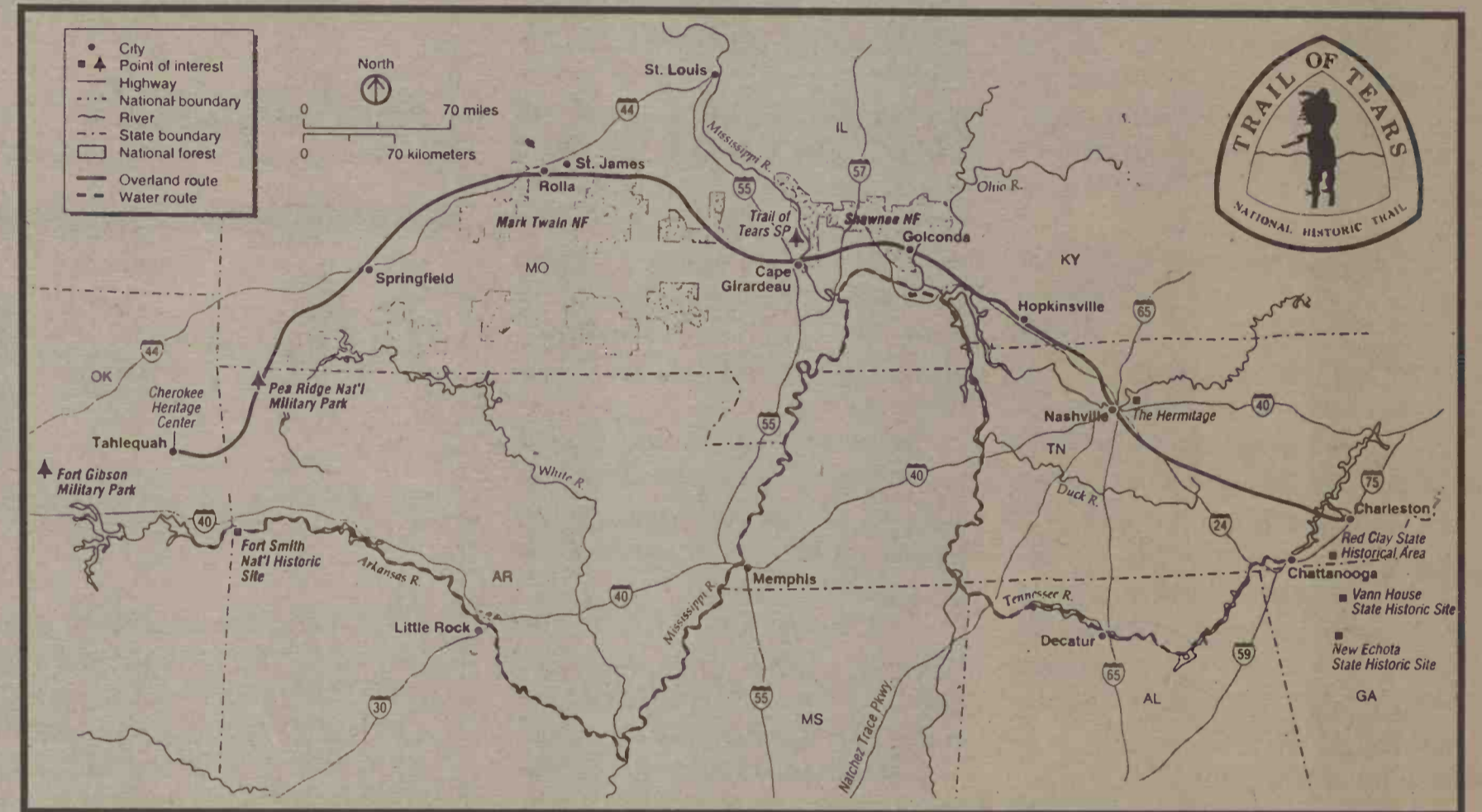
der pressure, the Choctaws in 1831, the Creeks in 1836 and the Chickasaws in 1837 were removed. The State of Georgia later unilaterally passed laws taking possession of Cherokee lands and suspending the tribal legislature, but they were declared unconstitutional by the courts. President Andrew Jackson ignored the legal ruling and sent in the U.S. Army to remove the Cherokees, anyway.

A few Cherokees hid in the Great Smoky Mountains and were eventually given title to some of the eastern lands, near Cherokee, North Carolina. Some

15,000 others, however, were unceremoniously rounded up, mistreated and moved with only a few of their belongings. Thirteen of the 16 groups into which they were divided made their way west over the northern land route that is now the Trail of Tears.

The history of the trail is one of a forced, cruel march. The trail, though, offers today's walkers, cyclists and recreational boaters fine routes through expanses of beautiful open countryside.

For information on the trail, contact the Trail of Tears Association, 1100 N. University, Suite 133, Little Rock, AR 72207-6344, U. S. A.



Reprinted (with permission) from *Trails Across America*, (Fulcrum Publishing, Golden, Colorado; 1-800-992-2908).

The Trail of Tears National Historic Trail begins in eastern Tennessee and runs by road and water to the 'new' Cherokee capital at Tahlequah, Oklahoma.

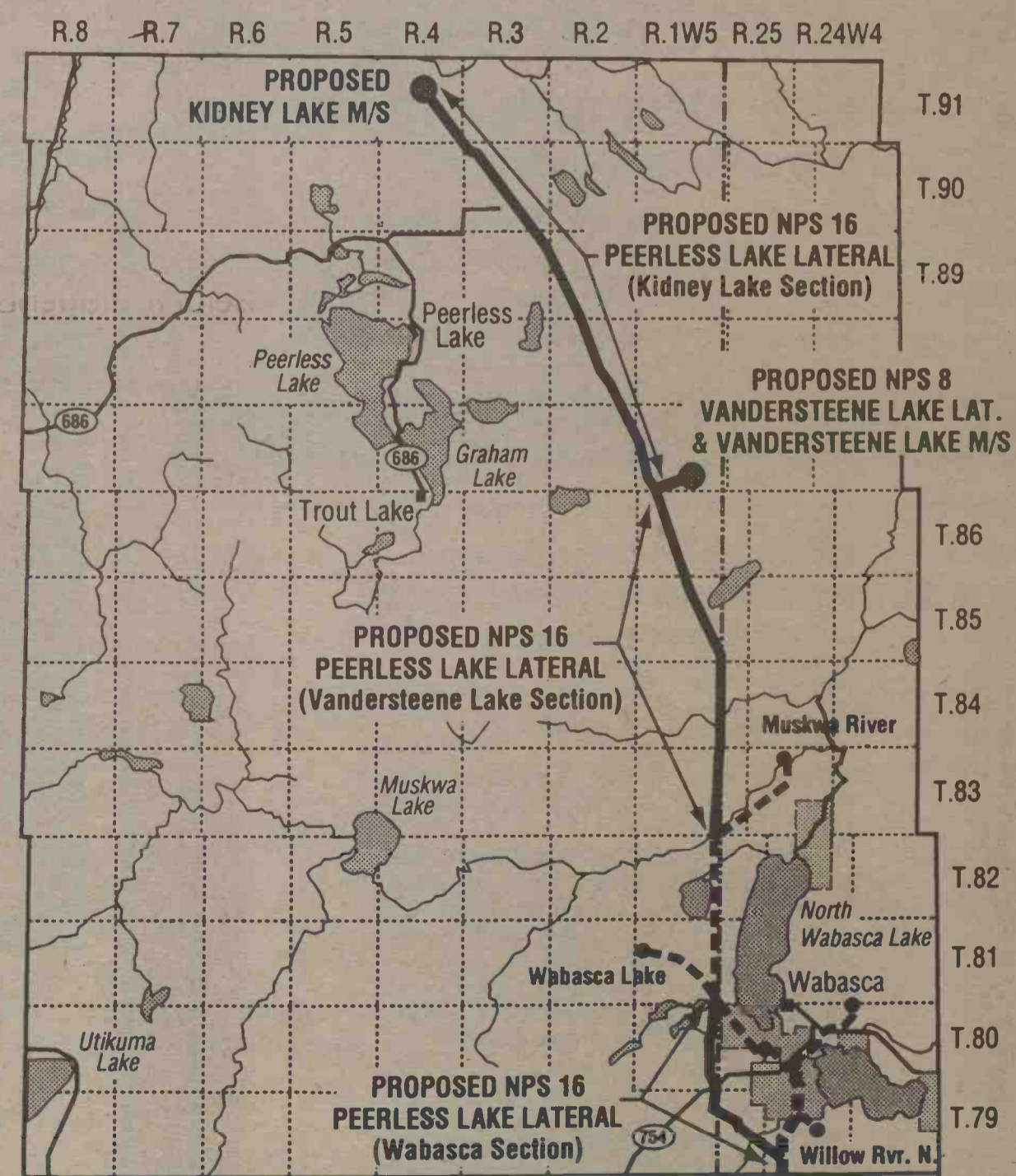
## Proposed Pipeline Route

NOVA Gas Transmission Ltd. (NGTL) is proposing to construct 91 kilometres of 16-inch pipeline and related facilities from Kidney Lake M/S, located in SW 14-91-4 W5M to a block valve to be located in SW 36-82-01 W5M. In conjunction with this proposed pipeline NGTL is proposing to construct 4.5 kms of 8-inch lateral and related facilities from Vandersteene Lake M/S, located in SW 10-87-1 W5M to a side valve to be located in NW 32-86-1 W5M. NGTL is also proposing to construct 22 kms of 16-inch pipeline and related facilities from block valve assembly MWA 11-0-BV, located in NE 1-81-1 W5M to a tie-in point located in SW 8-79-25 W5M. All of these pipeline facilities will be used to transport sweet natural gas. The proposed pipelines are currently scheduled to be constructed beginning about December 1, 1996.

It is NOVA Gas Transmission's intention to apply to the Alberta Energy and Utilities Board and Alberta Environmental Protection for permission to construct the above facilities in accordance with existing legislation. To assist in developing project plans, NOVA Gas Transmission invites public input with respect to these proposed pipeline facilities.

Any person having a bona fide interest in the proposed project is invited to forward their concerns in writing, on or before November 15, 1996 to: NOVA Gas Transmission Ltd., (Attention: Doug Brunning), P.O. Box 2535, Station M, Calgary, Alberta T2P 2N6.

Additional Information related to this project may be obtained by calling collect to Doug Brunning at (403) 290-6874.



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# Chiefs take Mann Cup

By Sam Laskaris  
Windspeaker Contributor

BRANTFORD, Ont.

Having swept the Victoria Shamrocks 4-0 in this year's Mann Cup championship, their third-straight, the Six Nations Chiefs can now look forward to attempting to tie a prestigious record next year. All games in the best-of-seven series for the Canadian senior men's lacrosse title, which wrapped up Sept. 8, were held in Brantford, Ont.

The series wasn't as lopsided as it would appear. The opening two games were close, as Six Nations eked out 11-9 and 8-7 victories. The Chiefs then registered a pair of wins, both by five-goal margins — 12-7 and 10-5 — to wrap up the series.

"This is all because of a whole team effort," said Six Nations' captain Randy Mearns. "Sometimes we lose our heads but we always seem to get the job done."

While the victory celebration was in full swing following the fourth contest, talk of next year already starting popping up. The Chiefs will be looking to equal a long-standing mark of most consecutive Mann Cup triumphs. The Peterborough Quakers hold the record of four, having won national titles from 1951 to '54.

"I should quit now," said one of the Chiefs' defensive stars, 35-year-old Brian Shanahan, whose younger brother Brendan is a sniper with the National Hockey League's Hartford Whalers. "But there's already a bit of talk about [tying that record], so I'll have to wait until the spring to see if I'm coming back."

Shanahan was actually one of

the half dozen Six Nations players who won their fifth-straight Mann cup title. The others were Mearns, John Tavares, Neil Doddridge, Bill Gerrie and Darris Kilgour. All six, as well as coach Les Wakeling, have been with the Chiefs the past three years and were members of the Brampton Excelsiors when they copped back-to-back championships in 1992 and '93.

"The first one is always the most memorable," he said. "But the others are still pretty sweet. It's such an honor to play in this event. You never lose that."

Wakeling, who brought along about 10 of his players when he left Brampton and arrived in Six Nations, said he never envisioned having the success the Chiefs have enjoyed in recent years. He inherited a club that had won only one game in 1993.

"Our main goal that first season was to build a contending team," he said. "We were fortunate to win a Mann Cup in our first year."

Some skeptics thought good team chemistry wouldn't be possible as about one-third of the squad's players are Native while the others aren't.

"We found out early in the first year there were no problems," Wakeling said. "Everybody is just here to play lacrosse."

Shanahan echoed this thinking. "There is no difference at all," he said. "We're all lacrosse players. They've welcomed us with open arms."

The Chiefs qualified by defeating Brampton 4-1 in the Ontario Lacrosse Association final. Victoria had advanced by sweeping the North Shore Indians 4-0 in the Western Lacrosse Association final.

# Sports

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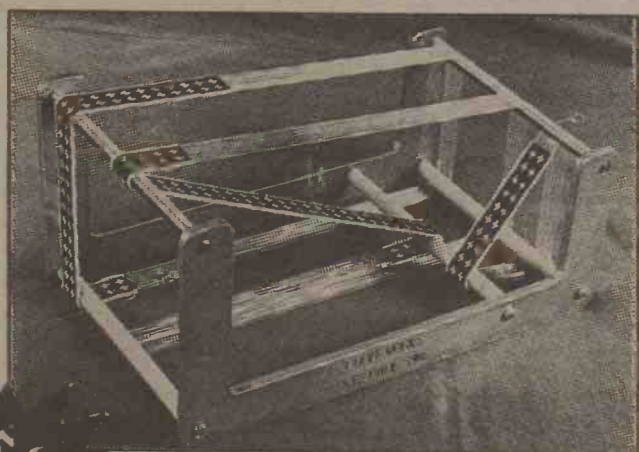
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# Sports

## Métis curler lives rags to riches story

By R John Hayes  
Windspeaker Staff Writer

### WINNIPEG

Spend any time in a Canadian curling rink, and you're likely to see the work of Arnold Asham, owner of Asham Curling Supplies. In less than 20 years, he's turned a basement manufacturing operation into the independent company that dominates the curling business.

"We've definitely changed the market," he said. "We do dominate it. We've even had rules changed because of our equipment."

But it hasn't always been that way for the 46-year-old entrepreneur. He grew up in poverty, and had little to call his own as a child.

"I grew up on welfare," Asham said. "I started curling when I was 13, and somehow took to the game. After I moved to Winnipeg in 1970, I ran across the red brick slider, and began to supply them out of my basement."

Asham was working full-time for the Manitoba Department of Mines and Resources as a lab technologist when he started attaching sliders to shoes in his basement. (Sliders are worn on the curler's support foot, especially during delivery, to give fluidity of motion on the ice.) The red brick slider is made of PVC and lasts longer than the older Teflon varieties because it doesn't get as easily pitted or "slow down" with use. Asham's sliders usually outlasted the shoes to which they were attached.

"I started the business out of my basement but, after a while, I was working down there till 5:00 a.m., then going to work all day," Asham said. "I realized that if I was ever

going to do a lot of business, I knew I had to have a shoe."

About 1977, he contracted to have 500 pairs of shoes made, and sold 300 of them. He sold 800 pairs in 1978, 2,800 in 1979 and 8,000 in 1980. For four or five years after that, he sold 15,000 pairs a year, before sales settled down — to about 12,000 pairs every year since.

"Our business is basically footwear," he said, "although we have developed a fuller line of curling accessories." His company now sells gloves, clothing and all manner of curling gear.

In 1984, Asham bought all the equipment he needed to make the product in his own plant, rather than contracting it out. He explained that bringing the manufacture in-house is what allowed him to begin to dominate the industry.

"Number one: I'm an avid curler — I talk to the top curlers, every weekend," Asham explained. "And number two: I have a hands-on relationship with all the machinery. I can take a design in the morning, try it out at noon, redesign and package it in the afternoon, have it on the market in three or four days. Other manufacturers import, so to do the same thing with a manufacturer in Korea takes them, say, two to three years. We've been copied by everybody in the game."

Most shoe manufacturers piggy-back their curling shoes on designs for tennis shoes. Asham stressed that his company had spent the extra money required for special lasts and dies, so his shoes are wider and have a differently shaped edge, specially designed for curling.

As well, Asham designed the

first curling pants, which have evolved into what you see in rinks today. Before that, top curlers generally wore golf pants.

And he continues to innovate. "We've got a new glove out — sort of like a motocross glove — but it'll be really comfortable for curling," he said. "And we're bringing out a new shoe, the Apollo." It has a steel slider on the bottom of the shoe, as well as other innovations. "That's definitely our next big item on the market."

There have been setbacks, however, as curling technology has changed. Asham used to sell brooms, but with the change to adjustable brushes, the market's almost gone. A top curler used to buy three or four brooms a year, and two or three pairs of gloves to go with them. Now, they may buy a brush every two or three years, and many curlers don't wear special gloves at all.

That has meant a change to the areas of emphasis in curling equipment sales. Asham's emphasis on footwear has served him well.

"Asham Curling Supplies has done very well for me," said the married father of three. "I've managed to spend the last 20 years of my life working at something that doesn't seem like a job."

And at something that allows Asham to curl, which he has done for years at a very high level. He will compete in 12 cash bonspiels this year, as well as in the various playdowns.

His successes on the ice and off truly make him one of curling's most successful individuals. And even in the smallest rink, if you look close — say at a pair of shoes — you're likely to see Arnold Asham's name.

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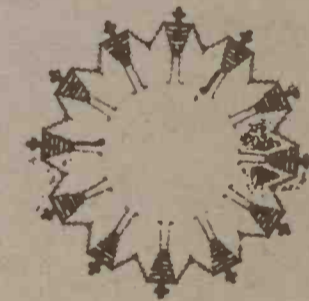
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# AIDS

## Community support makes a difference to people with AIDS

I thank the blessed Creator for this day of good health. I sit munching on neck bones, allowing my mind to wander. I begin to think about the many communities I've visited. They've certainly put a smile on my face and joy in this moccasin heart. We laughed and, yes, there were tears. You know... it is a part of breaking down the barriers and realizing that we are simple human beings trying to survive.



**Ken Ward**

HIV and AIDS are also barrier breakers. Why? People who live with HIV and AIDS are faced with cleaning house. These problems and hurts we must face are a part of the process of letting go, and when we let go, we become teachers for others to learn from us.

When a person who has this virus is offered a few dollars to live away from their people, then it becomes a tragic moment. Why must we push away those people and deny their communities an opportunity from the Creator to care for them. The resources are at home.

I thought of those people who offered bribes and I wonder what it is they are afraid to face. Denial is a strong barrier in any reserve or village. This is perhaps why the wellness programs are not as effective as some would hope. It is important that some-

one out there begin to face those challenges brought to the community by HIV and AIDS. Sincerity and commitment is a gift anyone can give themselves and their people.

By accepting the realities that are found in our communities, and by working towards the goals of the people, we strengthen the binds that tie our people for the future. If we accept that alcohol, drugs, abuse, and health problems exist in our communities. We have to accept that something must be done about them. It takes the will of the people — not politicians, not leaders, not the band manager. Individually we are limited as to what we can do, but collectively "as the people" we can find the answers.

Don't get caught up in finding new and innovative ways to approach problems. This tends to steer communities away from the

old ways that have always been helpful. Have you noticed that there is so much confusion and loss of identity with our people? I was lost, did not know who I was before I was diagnosed. I got caught up in a society telling me who I should be. Sadly, it took an illness to rattle me into discovering that I was a simple human being. I am just facing the challenges — no weekend warrior here.

Since choosing to go public with my illness, I certainly must have stirred up some talk back at home at Enoch, Alta. Our community is no different than any other reserve. We face the same issues. I wonder if it was difficult for the band members to face me when I came home from a workshop in June, 1990. The chief present for my return and that demonstrated the community's courage and strength. I was grateful. Yes, it put Enoch un-

der the microscope in regards to the health field, but it was a challenge the community met — facing AIDS.

I am darned proud to hear from band members who continue to support me to this day.

"Kenny is Kenny to us," they say. "AIDS becomes secondary." They had a chance to know who I was before and see beyond the issue of AIDS. It is a human thing, and this is where acceptance becomes the role model. Don't tell me it can't happen. It took this acceptance to vote me in as band councillor at Enoch. Why must we allow ourselves to surrender because of a handicap. Why should we dwell on being so hurtful to ourselves, our family, and our community. Believe in yourself, it works.

An example of kindness and hope was demonstrated to me at a recent workshop. A chief from a band in British Columbia spoke to me about two band members who wanted to come home, but were fearful of how the community would accept them. The clans performed a special ceremony and welcomed them home. They didn't turn them away. Imagine how these two, and the village, must have felt.

Two resource people accompanied me to Lubicon country in Alberta where we did a work-

shop. We were welcomed by Chief Bernard Ominayak, and there he sat at the end of the day to bid us farewell. The three of us acknowledged that this was the first time a chief had made the time to learn of this illness. This is good leadership. I respect his qualities.

I've met many people whose good-natured stubbornness in achieving awareness about HIV and AIDS has given me reason to hope. I have accepted others into my extended family. My blood family needed time to understand this illness. This was why they were afraid of me. So I gave them their time. Don't be angry at yourself or them. Understand that there are others who will want to reach out to you.

There is reason for hope. I have seen it, felt it. No reserve or village is different when it comes to barriers to HIV and AIDS. Any community will be affected. Break down those barriers, I encourage you to. You dream of the land you seek for peace. It has always been there.

Your community has always been your "Moccasin miles for freedom".

"Good neck bones, good thoughts"

In memory of Joe Wapach.

Ken Ward

## Support worker uses song to tell the story of AIDS

By Debora Lockyer  
Windspeaker Staff Writer

TIMMINS, Ont.

*She's puttin' on her makeup  
Staring in the mirror  
While her young mind is wondering  
Where do I go from here?*

*He steps into his blue jeans  
A new European style  
Some girl or guy he'll score tonight  
With his seducing smile*

*They'll greet each other for the first time  
In a dim lit disco bar  
How do you do, a drink or two  
If they need to go that far*

*She does her final stroke of lipstick  
While he polishes his lie  
He's dressed to kill  
She's all dressed up to die*

Virginia Forsythe is the HIV/AIDS community support worker for the Ontario Métis Aboriginal Association. Her brother, Jesse Biedermann, is a musician. Together they are getting the message about AIDS out to the Abo-

original community with the release of a new tape entitled *Some Bodies Dressed to Die*.

Forsythe is using the song in her AIDS awareness program across Ontario. The song focuses on the little things people do to ready themselves for what are often brief sexual encounters. What is forgotten is the most important detail, however — planning for protected sex.

The tape is part of a package designed by Forsythe and includes a brochure outlining the basic facts about the disease, a red lapel ribbon and a condom.

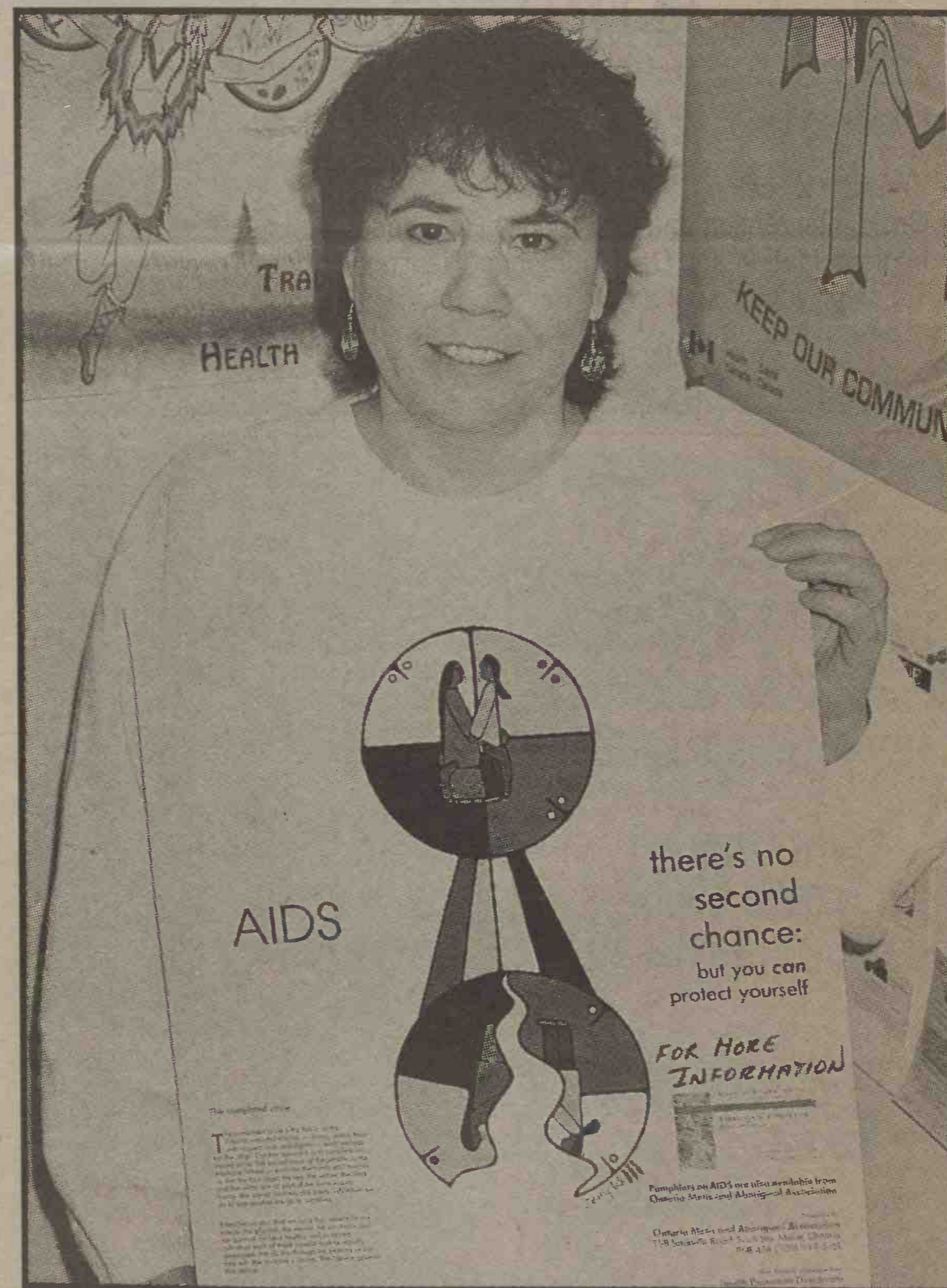
"Because of the territory I cover as an HIV/AIDS support worker, I thought, what better way to reach them than in a song," said Forsythe in an interview with the *Northland Post* of Cochrane, Ont. "There's a lot of AIDS phobia out there. My main focus is on education and awareness," she said.

Forsythe provides support to families affected by HIV and AIDS and uses a culture-sensitive approach to promote healing.

She said openness is a key factor in AIDS education and she strives to be sensitive to people's needs in her outreach work.

"We need to create more awareness because there are so many myths out there. We want to get rid of the stereotyping. It's not a gay man's disease. It can be anyone's," she said.

The tape sells for \$3 and can be obtained by calling Forsythe at (705) 272-2562 or the Ontario Métis Association office at (705) 946-5900.



Virginia Forsythe is an HIV/AIDS community support worker for northern Ontario.

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## With AIDS

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I met many people whose natured stubbornness in gaining awareness about HIV/AIDS has given me reason. I have accepted others by my extended family. My family needed time to understand this illness. This was when they were afraid of me. So I gave them their time. Don't be afraid of yourself or them. Understand that there are others who want to reach out to you.

There is reason for hope. I have seen it, felt it. No reserve or fear is different when it comes to HIV and AIDS. Any barrier will be affected. I have taken down those barriers, I encourage you to. You dream of the peace you seek for peace. It has been there.

Our community has always been your "Moccasin miles from home".

Good neck bones, good thoughts" memory of Joe Wapach.

Ken Ward



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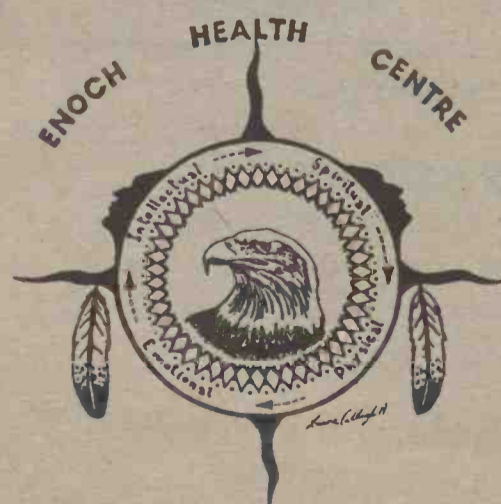


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## AIDS

# Explaining the HIV outbreak among injection drug users

VANCOUVER

There has been a dramatic increase in the number of injection drug users who have tested positive for HIV in British Columbia since January, 1994.

Statistics from the British Columbia Centre for Disease Control reveal that in 1995, 333 injection drug users tested positive for HIV. About 75 per cent of the newly infected originated in Vancouver, most of whom came from the downtown east side.

The Point Project was created to find out why.

As a collaboration between the British Columbia Centre for Excellence in HIV/AIDS, the BC Centre for Disease Control and the Laboratory Centre for Disease Control, the study was carried out to identify the reasons for this rapid rise in the number of HIV-positive injection drug users.

In addition to the above organizations, the Point Project was made possible by the study staff and Community Advisory Committee as well as referrals from local physicians and street nurses.

### The starting point

A qualitative study was conducted to develop the questionnaire for the main investigation. Following this, a case-control study then compared injection drug users who had recently tested positive for HIV after previously receiving negative results to those who tested negative on two occasions.

Because the study depended

on lifestyle details before their last HIV test, only people who had tested positive for HIV since 1994 were included in the study. Trained interviewers asked participants detailed questions about their sexual behaviour, injection and non-injection drug use, needle-sharing, history of incarceration and sexual abuse, access to clean needles, barriers to clean needle use and attendance of the needle exchange.

### HIV Infection

Factors found to be associated with risk of becoming infected with HIV are:

- sharing needles made subjects three times more likely to be infected with HIV;
- persons who injected cocaine more than four times a day were more than twice as likely to contract HIV than non-users;
- those with unstable housing were twice as likely to contract HIV;
- injection drug users who also used non-injection drugs were five times less likely to contract HIV;
- female sex-trade workers who were HIV-positive reported more clients a week than HIV-negative women; and
- HIV-positive persons were more likely to have endocarditis and Hepatitis A and B, and were more likely to have been hospitalized than HIV-negative persons.

### Needle-Sharing

The case factors found to contribute to the high-risk behavior of borrowing used needles included:

- users injecting more than one

drug (e.g. speedballs) and those injecting more than four times a day were three times more likely to use a borrowed needle; -males who reported having sex with other males were three times more likely to use a borrowed needle; -females who lived with a partner were three times more likely to borrow a used needle and were much more likely to report borrowing needles from a regular sexual partner; -the likelihood of borrowing needles was not related to access to clean needles; and -although 90 per cent of people who reported borrowing needles also reported cleaning them before injection, only 20 per cent reported always cleaning them with full-strength bleach.

### Sharing our recommendations

After examining the findings of the Point Project, researchers made recommendations about how risk of HIV infection could be reduced among injection drug users, including: -make safe and stable housing available to everyone, especially injection drug users who are already at high risk of HIV and other health risks; -increase monitoring of health standards and living conditions of downtown hotels; -emphasize among health care providers and other service providers the importance of risk reduction education for injection drug users, including the risks of needle-sharing with sexual partners;

(see HIV outbreak on p. 22)

## CANADIAN ABORIGINAL AIDS NETWORK/CANADIAN AIDS SOCIETY JOINT PROJECT

### National Consultation on Interjurisdictional Coordination of Aboriginal HIV/AIDS Services

When: November 6-8, 1996

Where: Sheraton Halifax - 1919 Upper Water Street  
Halifax, Nova Scotia B3J 3J5

Tel: 1-800-325-3535 Fax: 1-902-421-1700

Host: Manitoba Aboriginal AIDS Task Force

Project Leader: Albert McLeod

For more information contact:

Tel: 1-800-681-8776 or 1-204-942-1104 Fax: 1-204-942-6308

Funding provided by Health Canada - AIDS Community Action Program under Phase II of the National AIDS Strategy

### 4th Canadian Aboriginal Conference on HIV/AIDS and Related Issues

When: November 9-12, 1996

Where: Sheraton Halifax - 1919 Upper Water Street  
Halifax, Nova Scotia B3J 3J5

Tel: 1-800-325-3535 Fax: 1-902-421-1700

Host: Atlantic First Nations AIDS Task Force

Registration Fee: \$225.00

For more information contact:

Tel: 1-800-565-4255 Fax: 1-902-492-0500

Funding provided by Health Canada - Medical Services Branch under Phase II of the National AIDS Strategy

## Quick notes on HIV and AIDS

From information provided by the Centers for Disease Control National AIDS Clearinghouse

- In many HIV-infected individuals, diseases of the skin or mucous membranes are the first signs of disease progression. More than 90 per cent of HIV-positive patients develop such conditions — which can include Kaposi's sarcoma, viral and bacterial infections, and other disorders — at some point during their disease.
- Vaginal foams and creams to protect against pregnancy and sexually transmitted diseases, including HIV, may be developed using natural substances from animals. The Centers for Disease Control and Prevention reports that there were 14,000 new cases of AIDS among women in 1994, up from 3,700 five years earlier. Health organizations have made the development of microbicides a leading priority as the AIDS rate in Women continues to rise. Vaginal microbicides are targeted because they would give women greater control over their own protection.
- British researchers reported this week that a protein called lectin, isolated from the roots of bluebells and daffodils, could be used in an AIDS drug. Lectin could be used to block HIV from attacking cells because the proteins in the flower bulbs are drawn and bind to a sugar called mannose, which is found in the protein envelope that holds HIV together and helps it destroy human cells.

## HIV outbreak

(continued from p. 21)

- educate injection drug users and service agencies about lower-risk alternatives such as non-injection drug use;
- develop education strategies for hard-to-reach injection drug users, such as those who engage in bisexual or homosexual activities;
- enhance safer sex education for sex trade workers and continue to ensure widespread availability of condoms, lubricants and female controlled barrier methods as they become available;
- develop and incorporate mandatory training and orientation programs of all police personnel who may be in contact with injection drug users;
- investigate the effectiveness of methadone programs in Vancouver's injection drug user population;
- increase awareness of the role of sexual abuse and depression in high-risk behaviors among injection drug users. Encourage early identification of sexual abuse, developing coping skills and prevention programs;
- since more than 66 per cent of study participants were not born in Vancouver, there must be enhanced HIV/AIDS education in other communities, as well as effective prevention strategies for smaller communities and reserves;
- continue to extend needle exchange and other services to hotels, rooming houses and other places occupied by transients;
- make mental health outreach services and counselling available to injection drug users to reduce the high prevalence of depression, mental health issues, sexual abuse, suicide attempts and health outreach;
- improve peer alcohol and drug education services, including risk education and harm reduction regarding needle use;
- enhance culturally specific HIV/AIDS services to First Nations people;
- prioritize biomedical research of cocaine addiction; and
- enhance drug use prevention by bolstering community-based programs and improve outreach to people at a high risk of becoming an injection user.

Reprinted courtesy of Forecast: the Journal of the B.C. Centre for Excellence in HIV/AIDS, June, 1996.

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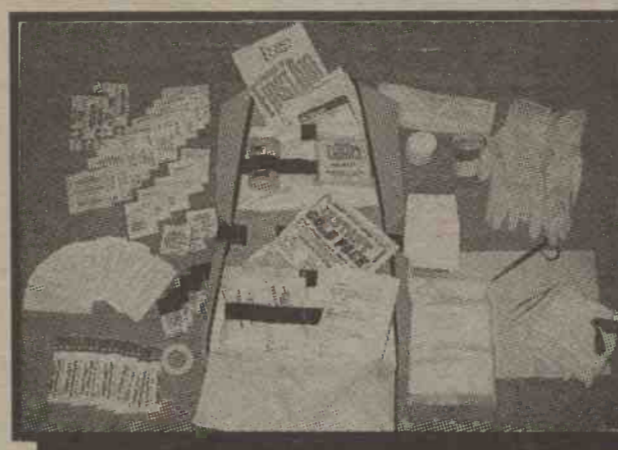
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Pressure bandage, Sm	1
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Gauze sponges (3" x 3")	10
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Non-adherent dressing	6
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## AIDS

## AIDS and Aboriginals

Acquired immune deficiency syndrome — AIDS — affects all sectors of Canadian society. Although the total number of AIDS cases among Canadian Aboriginal people is comparatively small, certain behavior places this group at risk of becoming infected with the human immunodeficiency virus — HIV — that causes AIDS.

Activities such as injection drug use and unprotected sexual activity are high-risk behaviors which render Aboriginal people vulnerable to HIV infection.

## What is HIV/AIDS

- AIDS is caused by a virus — HIV — that attacks the body's immune system. This means that people with AIDS can get infections or diseases which people not infected with HIV can easily fight off. For a person with HIV/AIDS, these infections or diseases can be fatal.
- HIV, which causes AIDS, is found in the blood, semen, vaginal fluids and breast milk of infected people.
- Transmission of HIV can occur during unprotected sexual intercourse, the sharing of contaminated needles and blood transfusions. It may also be passed from mother to child during pregnancy, childbirth and through breast-feeding. It usually requires a substantial amount of infected blood or other body fluid to enter the host's body.

## Current situation in Canada

- It is estimated that 43,500 Canadians were HIV infected by the end of 1993.
- As of January 1996, 12,670 cases of AIDS had been reported in Canada.

## AIDS and Aboriginal people

- About 40 per cent of total AIDS cases reported to Health Canada's Laboratory Centre for Disease Control do not include the ethnic origin of the individual. Therefore, the number of Aboriginal people who have AIDS is likely to be underestimated.
- As of January 1996, 176 AIDS cases were reported among Aboriginal people in Canada. This figure represents 1.4 per cent of the total number of reported AIDS cases in Canada.
- Seventy-seven per cent of reported cases of Aboriginal people with AIDS are between the ages of 20 and 39 years.
- The proportion of adult female Aboriginal AIDS cases is more than that in the total adult (female and male) general population with AIDS (13.3% vs 5.8%).
- The resistance of HIV-positive individuals to infections like tuberculosis is lowered. It has been found that where the incidence of AIDS is increasing there is also an increase in the number of TB cases.
- Although Aboriginal people are considered a high-risk group for contracting TB, there are no data on how many HIV-positive Aboriginal people have tested positive for TB and vice versa.
- Injection drug use accounts for 36 per cent of reported AIDS cases among Aboriginal women and 7.9 per cent of reported AIDS cases for Aboriginal men.

*This information was reprinted courtesy of the Medical Services Branch, Health Canada. Copies are available in English and French from the National AIDS Clearinghouse, Canadian Public Health Association, 1565 Carling Avenue, Suite 400, Ottawa, Ont. K1Z 8R1. Call (613) 725-3769 or fax (613) 725-9826.*



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The Calgary Regional Aboriginal Health Advisory Committee is presently conducting the third phase of its Calgary Urban Aboriginal Health Needs Survey Project.

The purpose of the Survey is to identify the problems which Aboriginal people may be experiencing in the areas of personal health and the provisions of health care services.

If you have been a client of the Calgary CHR, a Community Health representative who worked out of the Calgary Native Friendship Centre this past year, your participation in a confidential interview is urgently required, even if you have an out of town address. You may call collect to Linda at the number listed below.

All other participants must be treaty, non-status, metis, bill C-31 or Inuit, must be 15 years of age or older and must be a resident of Calgary.

Individual interviews are approximately 1/2 hour in length. Names of participants will not be attached to their answers to ensure confidentiality. All interview participants are eligible for our cash prize draw of \$250 to be held in late November, 1996.

We would like to hear from you because you have first hand experience and knowledge of your health care needs. To participate in the survey project, please call Linda Little Chief at (403) 286-4002 in Calgary. Calls are expected anytime.

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## Controlling the future

SASKATOON

What's in store for the Indigenous economy heading into the 21st century? You can find out, plus learn how the new economy can benefit you, by planning to attend the Council for the Advancement of Native Development Officers' third national conference on Native economic development.

The conference will be held in Saskatoon from Oct. 27 to 30 at the Radisson Hotel. Topics for discussion and workshops include control of land and resources; control of funding, education and training; international trade and development; business development for Aboriginal women; and Indian gaming development.

Whether you are a Native economic development officer, band councillor, tourism employee, entrepreneur, banker, investor or a member of the corporate world, the forum will have much to offer.

Leaders in their various fields will be in attendance to discuss the current economic issues that affect Indigenous peoples. Included in the slate of speakers set to address the body of participants is Chief Manny Jules, founding member of the Shuswap Nation Tribal Council and chair of the Kamloops First Nations Indian Taxation Advisory Board.

Chief Blaine Favel is also on the roster. Favel is from the Poundmaker Cree Nation and is chief of the Federation of Saskatchewan Indian Nations. He possesses both a Bachelor of Education and Bachelor of Law degree. His current focus in office is in the areas of taxation, economic development and justice.

Another speaker is Roy Bird, the newly-appointed Chairman of the First Nations Bank of Canada which will be located in Saskatoon. Bird is also the chair of the Saskatchewan Indian Equity Foundation. Other speakers include Prof. Joseph Kalt, Simon Brascoupe, Vice-chief Dan Bellegarde, Manley Begay, David Newhouse, and Chief Joseph Gosnell, Sr.

The forum promises not only to be informative, where learning and networking are of paramount concern, but also a celebration. The Indian Government of Saskatchewan in celebrating its 50th anniversary, the Saskatchewan Indian Federated College celebrates its 20th, and CANDO celebrates its fifth.

This conference will assist key resource people in Native communities to network with each other, make valuable contacts, build relationships with outside organizations and institutions, and get an insight into emerging economic trends. For more information about this important forum, contact 1-888-294-4447.

The Aboriginal Resource and Research Centre at Lakehead University presents its Second Biennial:

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FRIDAY, SATURDAY & SUNDAY  
OCTOBER 18, 19 & 20, 1996

Conference sessions include presentations on the following subject areas:

- Economic Development • Health Issues • Treaties/Land Issues • Gaming •
- First Nations Languages • History • Anthropology • Archaeology •
- Political Issues and Strategies for Renewal of First Nations Governance •
- Literature • Education • Cultural and Spiritual Traditions •

- Selected papers and abstracts of all presentations will be published in a conference proceedings -

### FOR FURTHER INFORMATION CONTACT:

Dr. Douglas West,  
Dept. of Political Science  
955 Oliver Road  
Thunder Bay, Ontario  
P7B 5K7  
Phone: (807) 343-8304;  
Fax (807) 340-7831

or  
Lori Deschamps  
Admin. Assistant,  
Native Nurses Entry Program  
Lakehead University  
Thunder Bay, Ontario  
P7B 5K7  
Phone: (807) 343-8446;  
Fax: (807) 343-8246

# EFFECTIVE STRATEGIES

Aboriginal Youth: Healing and Counseling Strategies  
2nd National Aboriginal Conference Sheraton Winnipeg, Winnipeg, Manitoba  
October 24 & 25, 1996

### WORKSHOPS

#1 Dealing With Suicide: A Surviving Parent's Story  
Mr. Fred Jacobs, We-Chee-Way-Win & Ms. Daisy Wabasse, Parent

#2 Reaching Out to Friends in Grief  
Ms. Hedie Epp - Beyond Grief Consulting Services

#3 Suicide Prevention: An Holistic Approach  
Mr. Art Shofley - Spiritual Care-Giver - Aboriginal Consulting Services

#4 Helping the Helpers: Non-Directional Counselling Strategies  
Dr. Pier De Paola - O'Chiese Education

#5 Two Native Concepts of Death and Honouring of Both  
Angaangaq - Inuit (Greenland) Drum Dance Performer and Counsellor

#6 Optimizing Family, Community and Cultural Ties  
Mr. Dennis Whitford - MSW

#7 Coming Full Circle  
Ms. Roberta Graham - Independent Counselling Consultants

#8 O-Kan-Way-Ni-Moway (The Guardian)  
Mr. Roy Mason - Counselor - Brandon School Division

#9 Recreation & Community Leadership: Healthy Alternatives for Aboriginal Youth  
Mr. Scott MacKenzie - Keewatin Community College

#10 Strategic Aboriginal Community Planning  
Franklin Freeland, Ph.D. - Navajo Nation

#11 Symbolic Healing  
Mr. Campbell Papequash - Seventh Generation Healers

#12 Transitions - The Changing World of the Child  
Ms. Bev Malazdrewicz - Independent Counseling Consultants

#13 Healing the Hurts  
Ms. Doreen Spence - Canadian Indigenous Women's Resources Institute

#14 "I Think I Can, I Think I Can ..."  
Ms. Val Monk - Val Monk & Associates

**AIR CANADA** has been appointed the Official Airline of the "EFFECTIVE STRATEGIES" conference in Winnipeg. **SAVE MONEY**, you do not have to stay over Saturday night to get savings. Take advantage of the savings. Call your Travel Agent or AIR CANADA 1-800-361-7585. When purchasing your Ticket, please ask that your EVENT NUMBER CV960291 be entered in the Tour Code box.

### Effective Strategies • 2nd National Aboriginal Conference Pre-Registration Form

Name: \_\_\_\_\_  
Mailing Address: \_\_\_\_\_  
Town/City/Prov.: \_\_\_\_\_  
Postal Code: \_\_\_\_\_ Phone: (\_\_\_\_) \_\_\_\_\_

\* All pre-registrants will be notified by mail, phone or fax.

SAVE TIME AND MONEY BY PRE-REGISTERING BY OCTOBER 11, 1996. Pre-registrations post-marked after October 11, 1996 will not be accepted. On-site registration will be available on a space available basis beginning at 7:00 a.m. on Thursday, October 24 in the registration area of the Sheraton Winnipeg.

FOR ADDITIONAL INFORMATION AND BROCHURES, CONTACT:

Dr. Ron Phillips, R.S. Phillips & Associates, 517 Bower Blvd., Winnipeg, MB R3P 0L7

Conference/Workshop Fees (GST included):

	Pre-registration	On-site
A. Two Days	\$150.00	\$200.00
B. One Day	\$100.00	\$150.00

Spaces for each workshop will be limited. Each workshop is repeated on Friday.

If required additional workshops may be added. Please indicate your choices of workshops.

Note: Workshops are all day (5-6 hrs). You may only attend one per day. They begin at 9:00 am. You will be placed in your choices.

Thursday: 1st \_\_\_\_\_ 2nd \_\_\_\_\_ 3rd \_\_\_\_\_  
Friday: 1st \_\_\_\_\_ 2nd \_\_\_\_\_ 3rd \_\_\_\_\_

TOTAL ENCLOSED: \$ \_\_\_\_\_

To pre-register, mail this completed form along with your cheque, money order or purchase order, payable to:

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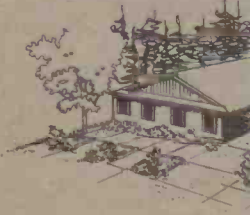
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# Business

## Understand the agent of record appointment

Article Courtesy of IMI Brokerage Company Ltd. IMI is 100 per cent Aboriginally-owned by Ahtahkakoop Cree Nation, Beardy & Okemasis First Nations, Frog Lake First Nations, Muskowekwan First Nation, Pasqua First Nation, Peepeekisis First Nation, Standing Buffalo Dakota Nation, Wahpeton Dakota Nation, and Joan Barmby-Halcro, licensed insurance broker.



### INVESTMENT INSIGHTS Joan Barmby-Halcro

It is extremely important that employers understand the role of agents and brokers. The following will specify the roles of all parties concerned when employee benefits plans are being offered.

The relationship between the client and the insurer is crucial to the success of the plan. The client (policyholder) is the organization that the insurance company takes direction from and in so doing, attempts to please and satisfy the business relationship with the employer.

With respect to the broker, agent or consultant, the insurer views these people and organizations as important individuals delivering their expertise and knowledge between the insurer and the policyholder. A very good individual or firm who fulfills this function is very valuable to both parties.

The policyholder is always in control of the person or organization which represents them to the insurance company. Usually this function is filled by the person or organization who initially brings the policyholder and in-

surer together, however, there is the opportunity at anytime for the policyholder to appoint a different representative if they feel their interests will be better served by doing so.

The appointment of an agent, broker or consultant by the policyholder can be done at any time by advising the insurance company in writing. The letter must be current dated, on the policyholders letterhead and clearly stating the name of the person or firm representing them. It must state that any future commissions are to be paid to this new representative. The effective date of the change is decided by the policyholder and may or may not be in conjunction with an anniversary date of the group insurance or pension policy. This is the date the new representative will begin to be compensated on the business. Some companies may allow the previous agent or broker some time to preserve their business.

The appointment or change in representative should be done after careful consideration of all the issues involved. All insurance companies prefer that a policyholder not take the appointment of a new representative lightly or send out more than one "agent of record" letter, as this can make the insurer's position quite volatile. The insurance company would have to ask the policyholder to rescind all appointments other than that for the person or organization they wish to retain on their account.

At all times, the policyholder controls who is appointed to represent them with respect to their group insurance and pension benefits. Most insurers handle these appointments in a similar manner.

Anyone requiring clarification should contact their respective insurance company or IMI Brokerage Company Ltd. at (306) 467-4949 or fax (306) 467-4543.

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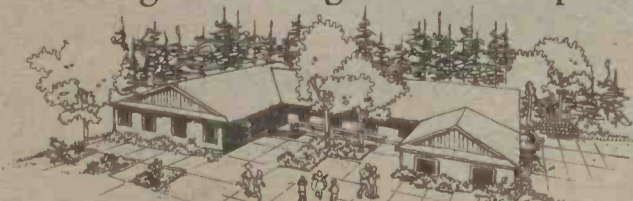
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### B.C. TREATY COMMISSION

The B.C. Treaty Commission is an independent and impartial body appointed by Canada, the Province of British Columbia and the First Nations' Summit to facilitate the negotiation of fair and durable treaties with British Columbia First Nations.

#### MANAGER, SUPPORT FUNDING PROGRAM

Reporting to the Executive Director, the Manager, Support Funding Program is the senior officer responsible for assisting the Commission in managing the support funding program. Funding is provided by Canada and British Columbia and is allocated by the Treaty Commission to First Nations negotiating treaties. Key responsibilities include: establishing and maintaining program policies; designing allocation formulas; recommending allocations for decisions; preparing funding agreements; monitoring compliance with program criteria; conducting regular reviews; undertaking cost analyses; preparing budgets; liaising with First Nation administrations and leading negotiations on program policies with the Commission's Principals.

Successful candidates will possess a university degree in administrative studies, commerce or economics OR equivalent qualifications. Basic requirements include, an appreciation of accounting systems, government funding programs and First Nation issues in B.C. Demonstrated abilities and skills acquired through 10 years of relevant work experience with progressively increasing responsibilities are required, in program administration, analysis, problem solving, applied research and staff supervision. As well as excellent communications skills, successful candidates must be able to work in teams, be sensitive to cross cultural contexts and be able to exercise sound judgement and diplomacy under stress.

The salary range is \$55,000 - \$65,000 per annum, with placement on the scale dependent upon relevant experience and qualifications. The Treaty Commission thanks all applicants but regrettably will not be able to reply to those who are not shortlisted for an interview. The Commission encourages applications from qualified Aboriginal candidates. Resumes should be sent to the address below on or before October 11, 1996.

Attention: Executive Director  
B.C. Treaty Commission  
#203 - 1155 West Pender Street  
Vancouver, B.C. V6E 2P4  
Fax: 604-775-2092 • Fax: 604-482-9222 (after September 27, 1996)

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Saskatoon Tribal Council



- CANDO Economic Developer of the Year Award and President Dinner •
- CANDO Conference and AGM •

**October 27 - 30, 1996**

Radisson Hotel, Saskatoon, Saskatchewan

Find out all of the Who's, What's, Where's, When's and Why's of the Indigenous Economics heading into the 21st century and how it can benefit you.

### featured guest speakers:

(other speakers to attend)

- Chief Joseph Gosnell, Sr.:** President, Nisga'a Tribal Council
- Chief Manny Jules:** Chairman of the Kamloops First Nation Indian Taxation Advisory Board
- Chief Blaine Favel:** Chief of the Federation of Saskatchewan Indian Nations
- Professor Joseph Kalt:** Dean of Research, John F. Kennedy School of Government, Harvard University
- Simon Brascoupé:** President of Apikan Indigenous Network
- Manley Begay:** Executive Director of Harvard Project on American Indian Economic Development
- David Neuhouse:** Coordinator of the Native Management and Economic Development Program
- Vice-Chief Dan Bellegarde:** Commissioner for Saskatchewan Indian Gaming Authority
- Roy Bird:** Chairman of the First Nations Bank of Canada
- David Tuccaro:** President of the Northeastern Alberta Aboriginal Business Association

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When you book through the official host agency of the Forum, INTRA ALL WORLD TRAVEL, you not only take advantage of savings through our convention rates, you also have a chance to win one of two \$500 travel vouchers towards future travel on AIR CANADA. Take advantage of this special offer. Booking through our host agency helps subsidize forum costs.

### schedule

#### DAY 1: Sunday, October 27

- Delegate Registration
- CANDO Annual General Meeting
- Welcome Reception

#### DAY 2: Monday, October 28

- Opening Ceremonies
- Economic Forum
  - Controlling Our Future
  - Control of Our Land and Resources
- Various Workshops
- Networking Reception (hosted by Saskatoon Tribal Council)

#### DAY 3: Tuesday, October 29

- Opening Prayer/Remarks
- Economic Forum
  - Control of Our Funding
  - International Trade and Development
- Various Workshops
- CANDO President's Dinner and 1996 Recognition Awards with Economic Developer of the Year Award

#### DAY 4: Wednesday, October 30

- Planned Delegate Tours
- FSIN 50th Anniversary Kickoff Barbecue. All Economic Forum delegates are invited as special guests.

### who should attend?

#### Native Government:

Elected Leaders, Band Administrators, Economic Development Officers, Contract Managers and Procurement Managers

#### Corporations:

Community Liaison Workers, Human Resource Managers, Contract Managers and Procurement Managers

#### Financial Institutions:

Regional Managers, Bank Managers, Business Loans Officers

#### Government:

Federal and Provincial Officials involved with Native Affairs, Resource Management, Environment, Economic Development, Advanced Education and Social Welfare

#### Post-Secondary Institutions:

Program Directors with Native Enrolment

#### Professionals:

Accountants, Lawyers, Venture Capitalists, Investment Firms, Business Consultants

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Host Drums:  
Whitefish Juniors and

Masters of Ceremonies  
Gordon Tootosis and

Arena Directors  
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Drumkeeper:  
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Limit: 20 Drums

Grand Entry: 1:00

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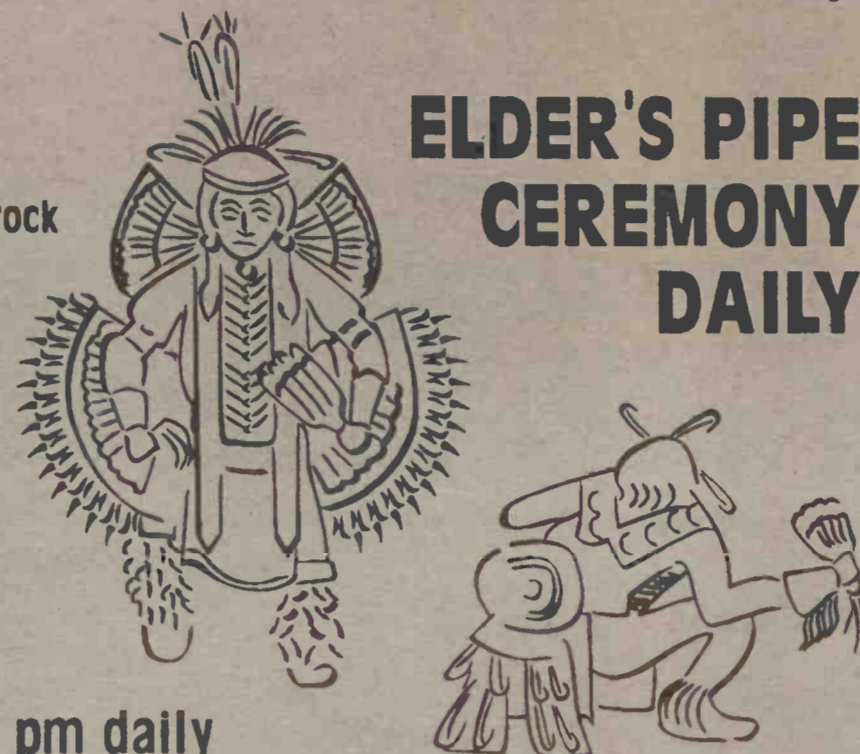
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**Grand Entry:** 1:00 pm and 7:00 pm daily



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Women's: Fancy, Jingle and Traditional

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Third Place: \$200.00

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Third Place: \$100.00

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Second Place: \$1200.00	Seventh Place: \$500.00
Third Place: \$1000.00	Eighth Place: \$400.00
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Fifth Place: \$800.00	Tenth Place: \$200.00

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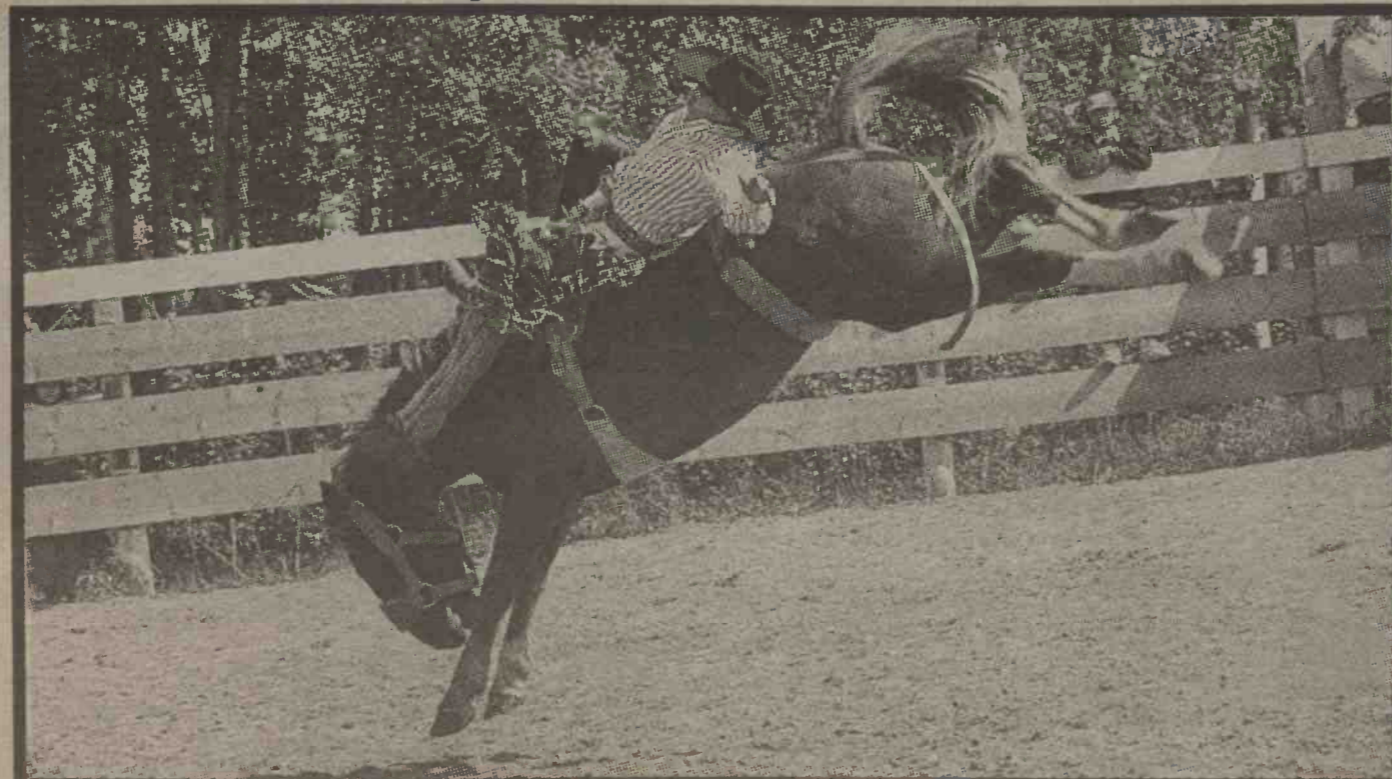
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A Kobenkokre man acts as interpreter for Dr. Aldo Lo Curto as he tends to patients in the Amazon forest.

## Amazon forest

(continued from p. 8)  
know what tribe he was from, he replied: "Italy."

After the children, people with various ailments begin to show up. They ask: "Do you have this kind of disease in your forest?" At that point, he suggests going to the local shaman with the patient. Together they discuss the problem. Lo Curto offers to assist the shaman in his efforts to cure the patient.

The European doctor then performs any medical treatment warranted by the particular case during whatever ceremony the shaman deems appropriate. In this way, the local culture remains the essential driving force in the social rite of healing.

Medical problems that Lo Curto deals with range from the flu and chickenpox (resulting from contacts with white people), to skin infections, conjunctivitis, ear infections and intestinal parasitic diseases. Appendicitis, tetanus, pneumonia, tuberculosis, meningitis, yellow fever and complications of malaria are also part of the problems the doctor treats.

Lo Curto is constantly looking for new ways to reach his patients. He won an international award for a healthcare manual he designed especially for Native people in the Amazon. The text is reduced to a minimum, with much of the information conveyed by culturally relevant illustrations. Over the last few years, he has undertaken puppetry to teach hygiene and other related subjects.

Lo Curto was recently in Canada to open an exhibition entitled "Secrets of Amazonia" that runs until May 11, 1997 at Quebec City's Musée de la civilisation. Presented in cooperation with CIDA, the Canadian International Development Agency, the exhibition features a variety of everyday and ceremonial objects from the various nations the doctor has visited. His patients often offer him such artifacts as tokens of their appreciation for his professional services.

While in Quebec, Lo Curto met with Native people, including people representing the Inuit, Cree, Algonquin, Montagnais and Huron Wendat people. Lo Curto is interested in drawing parallels between traditional healing by Native peoples in North and South America. *Windspeaker* readers who wish to get in touch with the doctor to discuss this subject may reach him at the following address: Aldo Lo Curto, Via Paradiso n. 11, 22035 CANZO (Co)-ITALIA.



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