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QUOTABLE QUOTES

"It all boils down to this: we have had our share of pain. We are now reaching out for equality, fairness, quality of life and, most important, justice. The time has arrived to start a new direction, a new hope for our people."

- Mary Guilbeault to the Royal Commission

See Pages 8 & 9.

October 26, 1992

North America's Leading Native Newspaper

Volume 10 No. 15

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Eagle, Condor unite indigenous peoples

Leah Pagett

A crowd of about 120 people gathered in Edmonton's Hawrelak Park to witness a symbolic meeting of the eagle and the condor. The birds represent the wisdom, strength and honor of North and South American aboriginals. The occasion was a gathering to celebrate 500 years of survival on the eve of Columbus Day.

Chiefs refuse to ratify accord

SQAMISH, B.C.

Ovide Mercredi's September prediction that the nation's chiefs would embrace the Charlottetown accord drained away into a tepid call for clarification of the deal's Native provision.

The more than 450 chiefs who attended a three-day meeting on the Squamish reserve in North Vancouver were so divided they couldn't even agree to a ratification vote on the deal.

But while the chiefs could only muster a weak consensus statement calling for more information, Mercredi insisted the accord still has a chance in the Native community.

"This is not a total rejection," he said after it became clear that

the national meeting would not hold a widely anticipated ratification vote. "Of course I'm disappointed. I'd be a liar if I said I wasn't."

But other influential leaders said the failure to reach a unified position plays into the hands of the "No" campaign, which has been playing up exaggerated accounts of Native powers in the unity package.

"Look, the Natives can't even make a decision," said B.C. chief Bill Wilson, summarizing the No forces likely reaction.

"It has to be perceived as a blow. I'm damn disgusted," said Federation of Saskatchewan Indian Nations president Roland Crowe, one of the accord's strongest supporters.

Mercredi blamed the confer-

ence's failure on Ottawa and the provinces for not listening when he said methods for financing self-government should be written into the constitution.

Support for the unity package, which sets out a framework for the development of self-government, is divided across the country.

It's getting its biggest boost in Saskatchewan and the Maritimes as well as from off-reserve organizations and the Metis Nation.

But chiefs in Alberta have denounced the package as an infringement of treaty rights. Quebec leaders fear requirements to conform with provincial law will ruin their chances of building truly self-governing communities.

Ontario chiefs have voted in favor of a six-month moratorium on constitutional decision-making to give them some time to review the accord.

"The new great Canadian fallacy is that one can expect a homogeneous response from aboriginal people," said assembly lawyer Jack London. "(Communities) have a pluralistic response dependent on historical factors, current affluence and future ambitions that in many ways mirrors the communities that surround them."

Some observers said the failure to achieve consensus in Squamish will be a blow to Mercredi's leadership. But Mercredi dismissed the suggestions saying: "I have a great future as national chief."

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AUTUMN CONTEST • SEE PAGE 10

Gambling dispute simmering

REGINA

Saskatchewan's drive to create an Indian gaming commission to license on-reserve gambling has bogged down in a dispute over whether bands will be allowed to operate casinos.

Negotiations turned angry earlier this month with Federation of Saskatchewan Indian Nations chief Roland Crowe accusing the government of bargaining in bad faith.

Ned Shillington, then head of the provincial gaming commission, countered by claiming the federation was in a conflict

of interest because its gambling consultant was closely tied to a U.S. company that sells gaming machines.

Tempers have cooled since a recent provincial cabinet shuffle that led to the appointment of a new gaming commissioner named Janice MacKinnon.

But while quieter talks have resumed, the situation is still tense.

At least one chief claims he will open a casino on his reserve despite threats of criminal prosecution.

White Bear chief Brian Standingready said a casino

would be a major source of revenue for his reserve, which is in the southeast corner of the province.

While admitting plans for a fall opening have been delayed due to legal problems, Standingready said the province has no jurisdiction to regulate gaming on first nations land.

Meanwhile, Lac La Ronge chief Harry Cook has appealed for calm as negotiations get back on track.

"I simply don't see the urgency," said the chief of the northern community.

"Casinos are not simple busi-

nesses and we should examine as many of the social and economic implications as possible before proceeding."

In a series of letters to MacKinnon and Crowe, Cook called for the creation of a five-member independent public commission to investigate the issues surrounding gaming.

MacKinnon at first said she should consider the suggestion but has since returned to private negotiations with the federation. Cook has criticized MacKinnon for choosing to study the problem by a route he says is not publicly accountable.

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MAKING HISTORY - TWICE!

Fort McMurray's Danny Stonewalker is the first Canadian to win both the light heavyweight and heavyweight titles. He's also the first Native to ever become heavyweight champ. He put his trademark jab and lightning-foot speed to work and wore out his opponent by round five.

See Page 14.

CULTURAL COLLISION

Two diverse world views and ways of life are the focus of North of 60, a television series which begins in December. The Dene band members and their white neighbors struggle to co-exist in the town of Lynx River. Although it's set in the Northwest Territories, it's being filmed near Bragg Creek, Alta.

See Page 12.

AD DEADLINES

The advertising deadline for the November 9th issue is Thursday, October 29th at 2:00 p.m.

Metis win control over development

EDMONTON

A two-year-old moratorium on oil and gas development on northern Alberta's eight Metis settlements has come to an end with the offer of six new leases.

And under a new agreement with the provincial government, the communities will have an unprecedented right to impose their own royalties and dictate how companies will work the land.

"No other land owner in Alberta will be in our position of being able to draft up terms and conditions," said Randall Hardy, chairman of the Metis settlements access committee.

If the communities are able to attract drilling activity from a slumping industry, they will be

able to collect separate royalties by up to 25 per cent of a well operation. They will also be able to set local employment, social and environmental conditions.

The new deal flows from the 1990 Metis land and money agreement with the provincial government that created the settlements. The communities, which have about 6,000 residents, also won a 17-year deal to co-manage oil and gas resources with the province.

The moratorium was put in place to give the communities and the government a chance to negotiate the shared management agreement.

During that period, demand for new leases has dropped, which has slowed potential new income for some settlements.

But the "sacrifice of a few bucks" in the short run is outweighed by long-term confidence.

"The oil and gas will be there for a long time," Hardy said, acknowledging that some companies may choose to drill on Crown land rather than meet additional Metis demands.

"Most of the settlements are pretty level-headed about what makes sense. There is a downswing in the economy. There's going to be a bit of compromise on both sides."

Alberta Energy Minister Rick Orman will have the power to reject some of the Metis conditions under the agreement. But Metis settlements can block company access to a community if they can't reach an agreement with the province.

Land claim costs top \$12 billion

TORONTO

The federal government alleges Native land claims and settlements would cost at least \$12 billion, and that doesn't include the cost of self-government.

According to a section of the Public Accounts of Canada, the government has budgeted for \$10.7 billion for expropriation of land claimed by Natives and other claims in a total of 85 lawsuits, a Toronto newspaper recently reported.

Native settlements and claims in the two territories will add at least another \$1.2 billion,

the documents show.

Amounts for compensation of another 134 lawsuits are not specified, the document says. At this time, it's not possible to estimate potential costs of another 238 claims.

A minority of the claims date back to 19th century treaties and involve federal officials' mismanagement of Indian reserves.

The rest are comprehensive land claims, mostly from British Columbia, where Natives did not sign away land or resource rights through treaties.

Substantial opposition to the referendum package in B.C. is blamed in large part on concerns

about the cost of Native self-government.

But these claims are unrelated to self-government sections of the constitutional package, says Richard Van Loon, a senior assistant deputy minister in the Indian and northern affairs department.

Funds involved in self-government would be the \$4 to \$5 billion already distributed to Natives through the department and other agencies, said Van Loon.

Under self-government, new money would probably be limited to funding Native government administration, he said.

NATION IN BRIEF

Governments ignoring violence-plagued reserve, chiefs say

Northern Manitoba's Shamattawa needs help to combat soaring crime and substance abuse rates, but the federal and provincial governments are too busy bickering over jurisdiction to help, chiefs say. "The Shamattawa situation has become a political issue," said chief Ken Beady, the community's second leader since Noah Redhead was killed in a fight last June. "Both levels of government are ignoring their obligations. . . . We are demanding both levels of government take immediate steps to ensure Shamattawa's needs are met before there are any more deaths." Beady said there are three pressing needs in the community that has been the scene of many violent abuse-related crimes this year. Beady called for the creation of group home and foster homes, a solvent abuse treatment centre for youth and access to life skills training for community members.

Rumors tap Mercredi for Supreme Court seat

It might just be the work mischievous gossipers, but rumors are swirling that Assembly of First Nations

chief Oyide Mercredi might be appointed to the country's highest court. Mercredi himself has laughed off the suggestion he might be asked to replace Justice William Stevenson, who resigned from the Supreme Court in June due to ill health. But while Mercredi might not be a serious contender for the post - though he would look good in the robes - some analysts are saying there are many Native individuals now qualified for an appointment. "I think it can occur any time," said Murray Sinclair, an Ojibwa who is associate chief judge in Manitoba's provincial court. "I'm not predicting the politics of it. I'm just telling you there are a number of people who are eligible." To be eligible for a Supreme Court seat, a candidate must have at least 10 years standing with a provincial bar association. The justices are appointed by the prime minister.

Charges stayed against Meadow Lake protesters

Crown lawyers in Saskatchewan have decided to not prosecute the 30 people arrested after a police raid at a blockaded logging road in northern Saskatchewan. But the stay means charges can be resurrected at any time over the next year if the province's lawyers deem it

necessary. About 80 officers in riot gear raided the blockade on Highway 903 after hearing rumors the protest camp set up by Protectors of Mother Earth society was being visited by members of the blockade of Oka. The police laid several charges ranging from trespassing to blockading a government road. The group continues to protest clear-cutting by NorSask Forest Products - which is part owned by the Meadow Lake Tribal Council - and is building cabins to keep the blockade going over the winter.

Penticton band blockades road in RCMP protest

Members of British Columbia's Penticton Indian Band - angry with what they call an "escalating campaign of harassment" by the RCMP - have blockaded a road on the reserve. Blaming deteriorating relations with the federal police force on the "arrogant and cavalier" behavior of some members, the band warned local police forces to stay away. In a media statement, band councillor Stewart Phillip said the RCMP have no jurisdiction over the road because it is on private land. He said band members will shut it down permanently if police interfere with their protest.

Officer admits he lied

EDMONTON

RCMP Sgt. Dan Zazulak, who was in charge of the Wilson Nepoose murder investigation, admitted to the court he lied at last year's inquiry into the case.

Nepoose claimed he was framed for the 1986 murder of Marie Rose Desjarlais and his conviction was false. Alberta's appeal court ordered a new trial after concluding his trial was unfair, but the provincial government decided to drop the charges. The Hobbema man was released from prison late in 1991.

Zazulak is on trial in Edmonton for perjury.

He crossed out the word "slimeball" written by a colleague in reference to Nepoose. He etched out the word "yeah!", which he had written in agreement with that reference to Nepoose, two weeks before his testimony at the inquiry.

He lied on the witness stand in early September of 1991.

During his trial, Zazulak admitted he knew he was lying and said he had considered suicide as a way out. Instead, he talked his wife into saying she had altered the documents while he slept. He admitted his guilt a few days later and testified his earlier evidence was a lie.

He claims he was mentally disturbed and acted out of panic, but he didn't intend to mislead the court.

TRAPPERS NEWS

ISSUE 4

FALL/WINTER '92

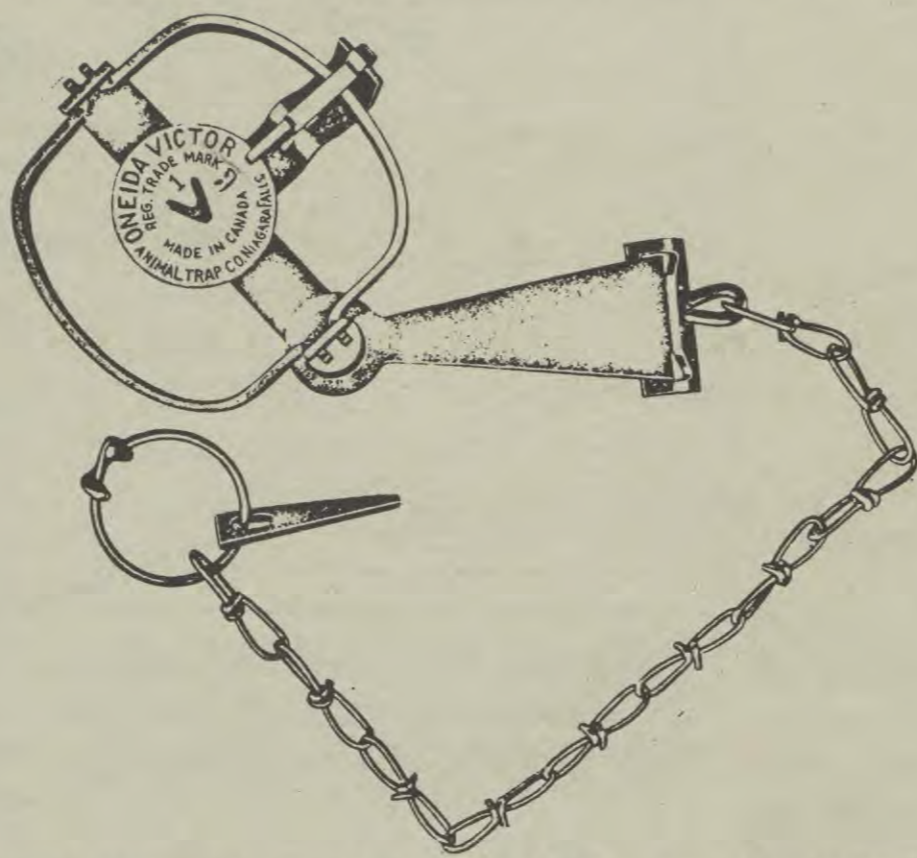
Limits on use of leghold traps now in place for some animals

New legislation that came into effect on October 1, 1992 states: While hunting furbearing animals, no person shall use a trap on land, other than a quick kill trap, box or cage, for beaver, fisher, marten, mink, muskrat, skunk, squirrel, weasel, or Wolverine.

The use of the leghold trap will still be legal to use in drowning sets of the aquatic species, and for large furbearers such as fox, wolf, lynx.

This new regulation is a result of a unanimous agreement in 1988 by all Canadian Wildlife Ministers to act on 12 recommended regulation changes put forward by the Fur Institute of Canada.

The reason for the required changes is to keep trapping as a viable lifestyle for all Canadians. Recently the European Economic Community passed legislation that will come into effect as of January 1, 1995 that will make it illegal to import fur from any jurisdiction that still allows the use of the leghold trap for any of the 13 species listed in the regulation. These include: beaver, coyote, lynx, raccoon, fisher, marten, otter, wolf, bobcat, muskrat, badger, ermine,



The leghold trap's days are numbered. Renewable Resources officers are helping trappers get quick kill traps.

and Russian sable.

The intention to legislate the use of quick kill traps for small furbearer has been publicly known and advertised for the past three years. During this time trap exchange workshops have been offered throughout the western Territories. To date over 30,000 quick kill traps have been exchanged and 16,000 trappers have attended workshops.

Present statistics show that between 74-80% of the wild fur taken in Canada is sold in Europe. Without this market there

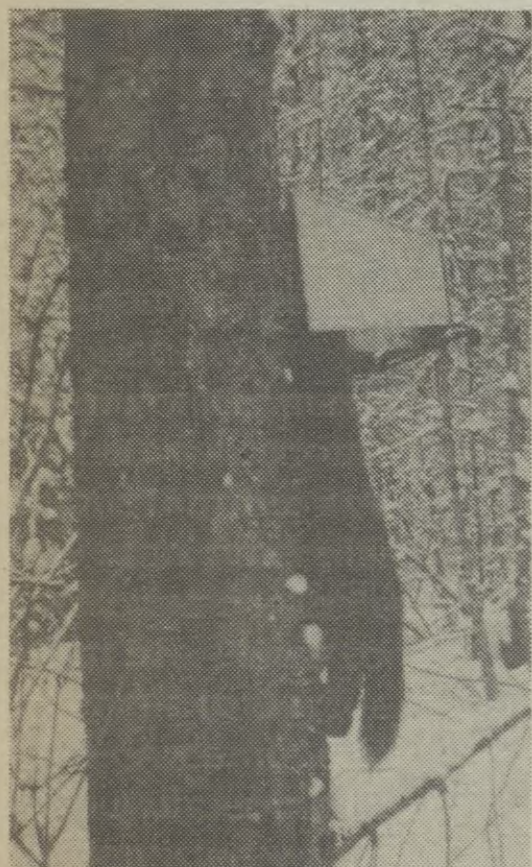
will be no fur industry. The change over to quick kill traps is a small price to pay to keep trapping alive in the NWT.

As a point of interest, in a live telephone phone in program which aired on CBC radio on September 30, 80% of the trappers who called in were in favor of the new legislation and supported the use of quick kill trapping systems.

Field staff will take a proactive educational approach to enforcement, and will continue to help trappers with the change-over.

Equal success with both types

Kania and Conibear traps compared



A marten caught in a tree-mounted Kania trap.

The Kania quick kill and the C-120 Magnum killing conibear traps were compared for their effectiveness in capturing marten, 20 km northwest of Fort Norman along the Little Bear River. From November 1, 1991 to January 6, 1992, the Department of Renewable Resources set 60 traps in the area.

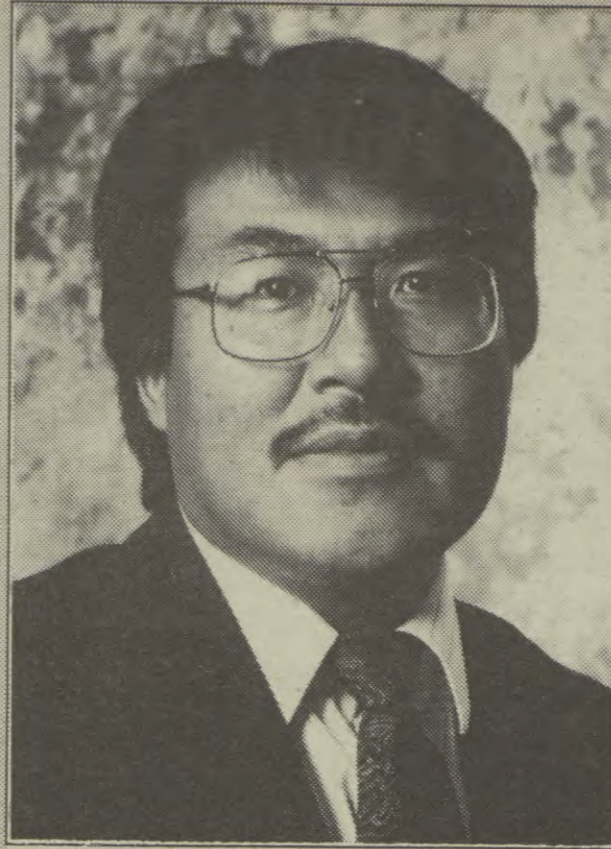
The traps were set in a systematic fashion with equal numbers of Conibear and Kania quick kill traps. All trapped animals were sent to the Furbearer Biologist (Dept. of Renewable Resources) for examination.

The trap sites were recorded for capture success, trap misfires, species trapped, body position in the trap, and whether the

animal was struck by a single bar or by the two bars of the trap.

The traps were set at irregular intervals starting on November 4 and finishing on December 2. They were visited 5 times with an average of 13 days between visits. Eighteen marten and 23 marten were trapped in the Conibear and Kania traps respectively.

There was no major difference in overall trap success, animal position in trap, or strike between the two traps. The study indicates there is no great statistical difference in either of the quick kill traps for marten, with the Kania having a higher success rate.



Honourable Titus Allooloo
Minister of Renewable Resources

A word from the Minister

The harvest of furs has always been a part of the lifestyles of northern cultures. Many people tell me that they want this lifestyle to continue. I believe there are many things we can do to keep trapping alive.

One of the most important actions has been to improve the way we trap. I am proud to see that northern trappers have led the way in Canada in changing trapping methods and adopting new regulations. To help trappers, the Department will continue to provide refresher courses for trappers and the trap exchange program.

The Department is also developing a fur strategy for the Northwest Territories. It is intended to increase benefits for residents, maintain furbearer populations and respond to changes in the fur industry. The strategy will cover all aspects of the fur industry — from teaching new humane trapping methods to processing and marketing furs. A steering committee has been formed and is composed of representatives from across the Northwest Territories.

I think it is important that we do all we can to support the fur industry. I would be pleased to hear your ideas on ways to support trappers and the fur industry.

To those of you heading out to traplines soon, I wish you a successful season.

Hon. Titus Allooloo
Minister of Renewable Resources

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Lynx ranged far from sanctuary

In 1989, a live-capture study was begun in the Mackenzie Bison Sanctuary northeast of Ft. Providence, in part to examine lynx movements during changes in the snowshoe hare cycle.

The number of hares in the south Mackenzie, which were at peak levels at the start of the study, dropped dramatically during winter 1990-91, and have remained at very low levels.

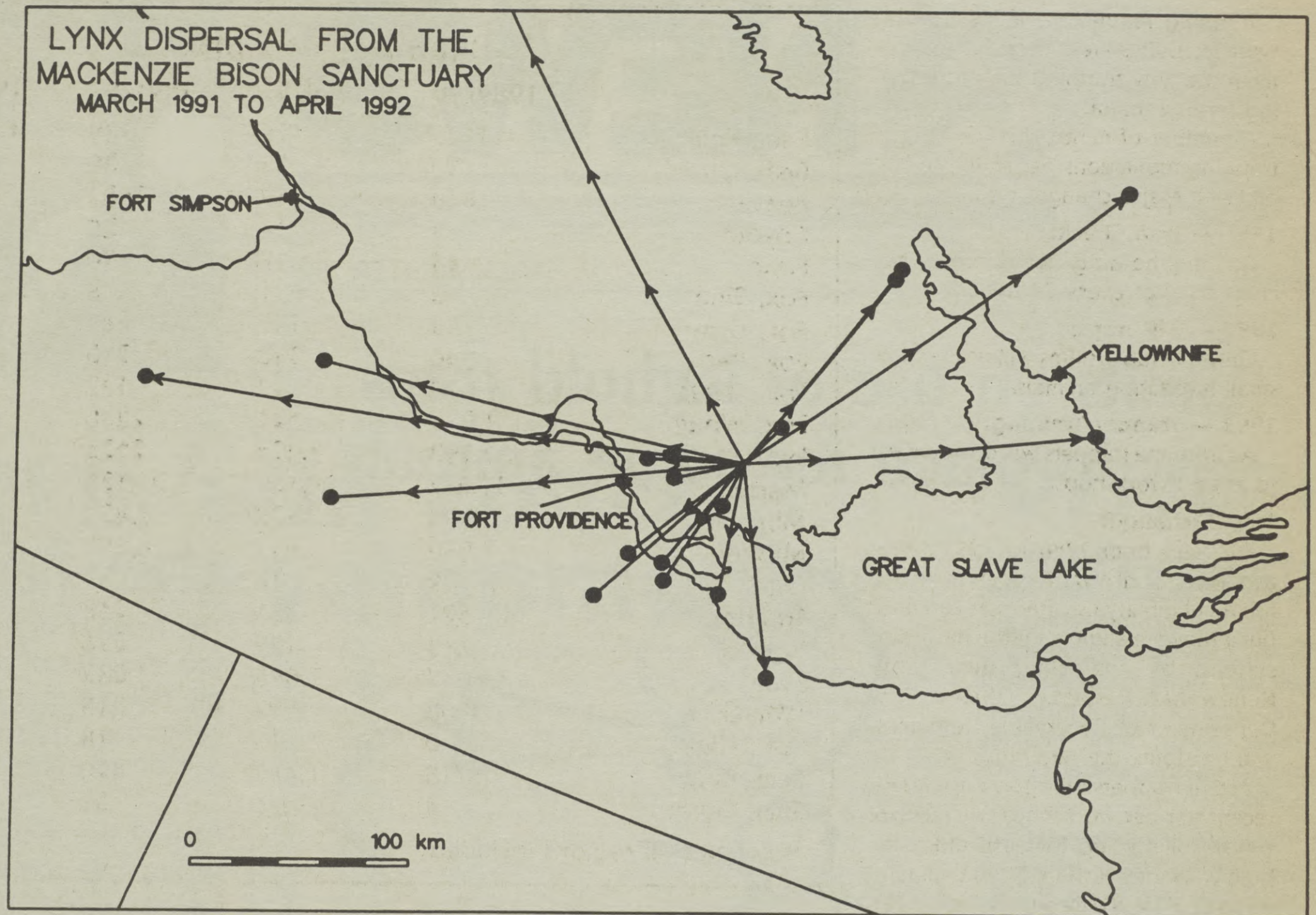
Before the drop in hare numbers the only lynx to leave the study area were young animals, mainly kittens and some yearlings. These movements can be considered normal dispersals of young animals looking for their own area to settle down. Some of the movements were only 30-40 km, while others, such as a yearling female that travelled to northern Saskatchewan, covered over 400 km (straight line distance).

Beginning in March 1991, adult lynx began leaving the study area. About one quarter of the radio-collared lynx left during spring 1991. No further movements took place until early winter 1991-92. Then, between December 1991 and February 1992, all of the remaining lynx either dispersed or died. The accompanying map shows the pattern of movement; the furthest was a 10-year-old female that covered 900 km before she was trapped north of Ft. Good Hope.

Many of these adult lynx had been resident on the study area for over 2 years. Although a good portion of the lynx died during their travels, from trapping or natural causes (including starvation), some of the lynx appear to have settled in new areas. Four of the animals have taken up residence on or near the Mackenzie River, 75 km south of the study.

The movements described here are the result of the decrease in hare numbers in the southern Mackenzie. To give you an idea of the degree of decline: in areas where an average of 200 hare tracks were seen at peak numbers in 1988 and 1989, less than 2 tracks were seen this past winter (1991-92). Since lynx eat almost only hares, this is the same as a person who is used to a full refrigerator finding it empty, except for the butter tray.

Our studies on lynx in the Sanctuary, conducted together with the Ft. Provi-



dence HTA, will continue during the low in hare numbers so that we can learn more about lynx during these



Ed Landry with a tranquilized lynx which was given a radio collar.

Traps exchanged in Eastern Arctic

The Department of Renewable Resources has been conducting trap exchange programs in 1991/92. We have given courses in the 3 main regions: Baffin, Keewatin and Kitikmeot.

We held workshops in Cambridge Bay, Coppermine, Rankin Inlet and Iqaluit with the Renewable Resource Officers and members of the Hunters and Trappers Association.

The Renewable Resource Officers and the HTA members returned to their respective communities and held their own trapper training workshops. They field tested the Sauvageau 2001-8 quick kill trap and have reported good results. Eighty-three white foxes and one wolverine have been caught on the field test traplines.

Most of the settlements in all 3 regions are now planning to run workshops and trap exchange programs. They also plan to run workshops in schools, to introduce the traps to younger trappers.

The Department of Renewable Resources has given out approximately 2,000 quick kill traps to date and, will continue to distribute traps this year for trappers to try out.

tough times. Each piece of information on movements is valuable, and a reward is offered to anyone catching a

radio-collared or ear-tagged lynx. Please contact your local Renewable Resources Officer.

Attention trappers

Did you know that Canada is the third largest producer of wild fur in the world?

— The United States and Unified Community, formerly the USSR, are the first two major producers.

— Canada supplies about 10% of the world's wild caught fur.

Did you know that 95% of all Canadian wild caught fur is exported and about 75% ends up in the European Market either directly or indirectly?

— Although only 30% of Canada's raw fur goes directly to buyers from Europe, the rest goes to Europe via Asian, American and Canadian tanners and furriers.

Have you learned about the fur import ban produced by the European Community EC Regulation which was passed in November of 1991?

— The EC has passed a law which applies to all its members. This law prohibits the importation of wild fur products obtained from 12 species of animals trapped in Canada, unless Canada can prove that: Is there are adequate administrative and legislative provisions in force to prohibit the use of the leghold trap; or do the trapping methods used for the species listed...meet internationally agreed humane trapping standards?

— There are 10 countries presently working on developing an international humane standard. It is not certain whether conventional leghold traps used on land for example to capture marten or fisher, will be acceptable in these international standards.

— The law comes into effect on December 31, 1994.

Do you know how the EC regulation affects you as a producer of raw wild fur?

— This affects you, the trapper, by requiring that if your fur is purchased for the European market, then it must be sold with a guarantee to the buyer that either a leghold trap was not used to harvest it or that it was harvested with methods approved under international standards.

How can that guarantee be acceptable to Europe?

— Europe has indicated that it will accept a guarantee if the COUNTRY can demonstrate that it meets either condition of the regulation.

— Europe does not care that each province, territory or band council has its jurisdiction to regulate the capture of wildlife within its geographical area.

If you would like any further information please contact your jurisdictional wild fur manager or your local trappers' association.



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Rules slowly changing for trappers

Trapping regulations in the Northwest Territories are being changed to meet the new trapping standards being set in Canada.

A number of minor changes to the trapping regulations began in the fall of 1990. Major changes include:

1991 — Trap Check:

All live-holding traps must be checked once every 72 hours.

1992 — Kill Traps:

Only kill-trap systems will be used for small furbearing animals.

1993 — Trapper Training:

All first-time trappers will be required to attend workshops.

Trap Exchange:

Fur sales from 1986 to 1989 were averaged for all NWT trappers to establish an eligibility list. Trappers can find out if they are eligible for the new trap systems by contacting their local Renewable Resource Officer. The Department of Renewable Resources will distribute the new traps.

Active trappers who have attended recent trapper workshops will receive a new killing trap for each old foot-hold trap they turn in. The maximum number of traps a trapper is eligible for is directly related to average fur sales from 1986 to 1989.

Average Fur Sales 1986-1989	Maximum No. of Traps
Less than \$600	20
\$600 - \$2,000	40
Over \$2,000	70

Note: New kill-traps are valued at \$10 each. New trappers and those who were not active between 1986-1989 may also be eligible if funds remain after active trappers have been supplied with new traps.

For more information, contact the Department of Renewable Resources.

Although not all fur returns are in, our preliminary reports show that fur production is up slightly this year but the average value dropped by nearly 28%.

Tips on fur handling

Trappers throughout the North endure bitter cold and long hours to earn their living from trapping. It is common knowledge that the fur coming out of the Northwest Territories is of above average size and grade.

Fur handling, on the other hand, varies from trapper to trapper and does often affect the trapper's return for his efforts. The following guidelines and hints could improve the return for your fur.

All fur, except beaver, bear and seal are prepared cased.

Mink, muskrat, ermine, squirrel, and otter are marketed with fur in.

Marten, all foxes, wolf, wolverine are marketed with fur out.

Fleshing the furs is essential in removing grease and keeping the fur clean. (Fine sawdust on fat absorbs grease).

Using approved forming boards will ensure proper sizing and best appearance.

Inspection windows on the handled fur will ensure fur is graded properly at the auction house.

	Number of pelts			Average value		
	1989/90	1990/91	1991/92	1989/90	1990/91	1991/92
Bear, Polar	1140	176	239	1,598.42	1,251.36	1096.59
Bear, Other	30	27	39	343.40	248.98	396.67
Beaver	840	865	1602	15.02	13.73	13.88
Coyote	3	14	25	0	11.32	31.64
Fisher	45	18	70	43.17	35.09	42.55
Fox, Blue	2	1	5	10.50	5.00	16.40
Fox, Gross	193	157	441	20.97	17.27	16.48
Fox, Red	346	348	775	14.82	15.60	17.28
Fox, Silver	30	32	132	19.73	6.03	13.90
Fox, White	1,277	521	2250	10.77	10.00	15.23
Lynx	2,193	2,094	2224	126.80	62.24	80.07
Marten	17,617	18,169	21,123	75.56	60.00	61.83
Mink	3,334	2,308	3,422	30.19	25.59	34.12
Muskrat	4,830	7,691	4,597	1.37	1.07	1.73
Otter	39	14	35	29.51	22.09	34.23
Squirrel	521	331	268	.59	.60	0.95
Weasel	313	389	276	1.24	2.00	2.17
Wolf	647	898	1,033	260.80	324.93	278.40
Wolverine	68	92	215	245.11	205.30	245.26
Seal, Harp	0	15	18	0.00	19.00	14.50
Seal, Ring	718	1,447	820	21.51	21.77	17.25
Seal, Other	4	6	31	20.25	22.50	7.83

Note: Not all regions included.

Our current records show 35,600 pelts taken for a total of \$1,812,000 compared to the 1989/90 season when 35,000 pelts contributed \$2,500,000 to the economy of the Northwest Territories.

Lynx production was down slightly as the average price dropped, by nearly 50%, from \$120 to \$62 per pelt.

Despite the average loss of \$15 per pelt, from the 1989/90 season, marten production was up by almost 600 pelts.

Wolf pelts, both production and value, continued to rise as 250 more pelts were taken this year, over last year's harvest, offering an average increased value of \$65 per pelt.

Initial indications for fur sales for the upcoming season are good to excellent with most pelts holding their own or gaining slightly in value.

Fur price forecast

Wild mink	Good demand	\$22 — \$45
Marten	Good demand	\$45 — \$95
Fisher	Fair demand	\$30 — \$90
Wolverine	Fair demand	\$75 — \$200
(Please keep paws on.)		
Ermine	Good demand	
	Longtails	\$5 — \$6
	Shorttails	\$0.60 — \$4.50
White fox	Fair demand	\$18 — \$30
(Please keep all paws on pelts, as they will bring a premium.)		
Cross fox	Fair demand	\$15 — \$16
Red fox	Fair demand	\$18 — \$55
Muskrat	Fair demand	\$0.65 — \$2.50
Beaver	Fair demand	\$8 — \$40
Lynx	Good demand	\$55 — \$125
Timber wolf	Excellent demand	\$80 — \$550
Polar bear	Fair demand	\$450 — \$1,800
(The Japanese market has been very selective this year, and has been buying only winter prime, white and casty skins.)		
Black bear	Good demand	\$30 — \$175
Brown bear	Good demand	\$30 — \$175
NOTE: Both black and brown bears must have claws and lips.		
Grizzly bear	Good demand	\$350 — \$1,200
(Must have claws.)		
	Rubbed, damaged and poor skins with claws	\$200 — \$350

Fur returns

Although not all fur returns are in, our preliminary reports show that fur production is up by approximately 12%. Our current records show 39,629 pelts taken for a total of \$2,325,813 as compared to the 1990/91 season when 37,097 pelts contributed \$1,885,094 to the economy of the Northwest Territories.

Lynx production was up slightly and the average price increased from \$62.25 to \$80. Marten still remains to be the main target species with 21,123 pelts being harvested with a value of \$1,305,934 last year, as compared to 18,241 pelts for \$1,021,643 being harvested the previous year. Wolf harvest continues to increase, however, the average value decreased from \$324 in 1991/92.

Trappers are reminded that in order to receive top value for their wolves, they must handle them properly. Almost all wolves are used for rugs and therefore trappers must:

- 1) skin out the lips;
- 2) skin out the feet and leave the pads attached;
- 3) ensure the ears are skinned and dried properly;
- 4) cased skins also bring a better price.

Michel J. Labine
Fort Norman, N.W.T.

Pellissey's quick kill traps work well

In response to the legislated use of quick killing traps by the Government of the Northwest Territories, a local trapper (George Pellissey, Fort Norman) was brought on stream by Renewable Resources in an attempt to compare the effectiveness of the Kania kill trap to that of a C-120 Magnum Conibear trap.

George Pellissey assisted with the project by allowing us to use his trapping area for the experiment. He was hired to set the traps, collect the carcasses and trapping information. George has worked with the Kania traps previously when hired in 1991 to assist the Alberta Research Council under

contract to the Fur Institute of Canada.

A total of 100 traps were set in the study area situated northwest of Fort Norman. The first 60 traps were put out in an orderly fashion with either a Conibear or Kania being set. The remaining traps were set out as the trapper saw fit. Thus this study will deal only with the first 60 traps.

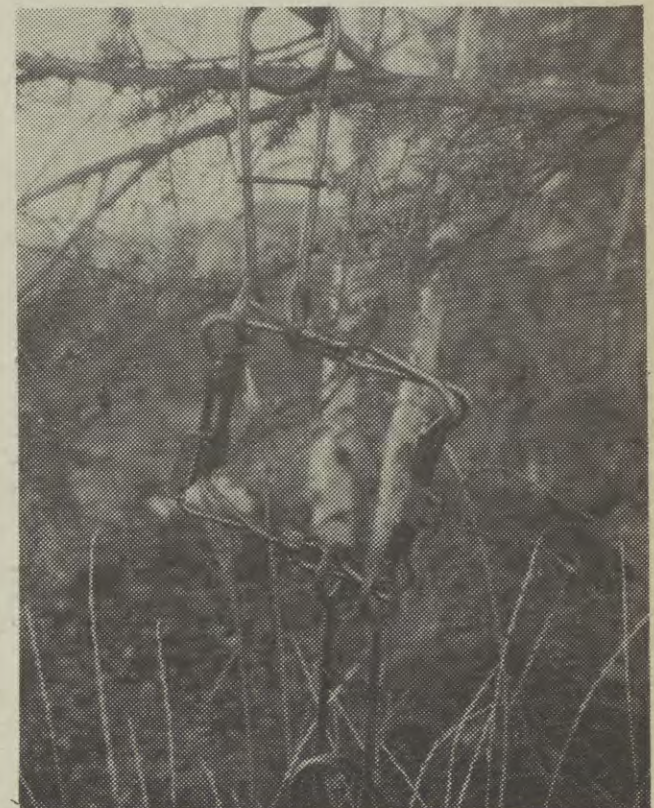
The traps were set starting November 4. All 60 traps were set by November 6. The traps were visited at irregular intervals due to equipment failures, and other problems. Most of the trapped carcasses were sent out for examination.

Results observed:

The traps were visited 5 times with the average interval of 13.4 days between visits. Eighteen marten were caught in the Conibear style trap as compared to 23 marten caught in the Kania trap. The noted increase of marten caught in the Kania traps over that of the Conibear might reflect the trappers familiarity with the Kania trap.

George Pellissey has used Kania traps for the past two years. While this was his first winter working with the C-120 Magnum Conibear, Pellissey feels that even though the Kania trap is more money, and bulkier, that it does have a safer setting mechanism.

Other comments made by George Pellissey are that both traps worked well and neither became buried by the falling snow. The new traps were also more selective and resulted in fewer traps being set off by unwanted visitors. Also, other factors such as trap locations, visit intervals, and weather could influence the difference in trap



C-120 Magnum

success.

As for the carcasses, George Pellissey noted that the animals appeared much healthier at the time of death in quick kill traps than that of animals caught in leghold traps over the previous years. Probably a result of the quick kill trap effectiveness.

January, 1993

Firearms Acquisition Certificate (FAC)

- Minimum age to acquire firearm raised to 18
- Minor's permits from age 12 to age 18
- 28 day waiting period before FAC issued; may be shorter for applicants with valid FAC
- Two references who have known applicant for 3 years and can confirm information on applicant
- FAC fee \$50, 1/2 fee for renewal with current FAC
- Firearms officer provided with authority to interview neighbours, social workers, spouses, dependents or others

Safe storage, handling & transportation

All firearms must be stored unloaded and separated from ammunition.

Where nonrestricted firearms are stored or displayed, they must either be locked (e.g. trigger lock) or an essential part removed.

A person may load a firearm only in a place where it may be lawfully discharged.

The basic standard requires that the firearms be unloaded. If a firearm is being transported in a vehicle, it must be kept out of sight and vehicle locked unless an adult remains with the vehicle. In the case of a restricted weapon, it must also be kept out of sight, unloaded, and in a locked case.

Large capacity magazines

- 10 shots — handguns.
- 5 shots — all centrefire semi-automatic rifles and shotguns, and the UZI and Ingram assault pistols.
- No limits — rimfire rifles (.22 cal) and non semi-automatic firearms.
- Exemption from limits — M1 Garand.

Owners of large capacity magazines will be allowed to retain them if they have been modified to comply with prescribed limits.

Competition shooters may be permitted to possess for legitimate shooting competitions, officially sanctioned by Attorney General of the province in which the competition is held.

July, 1993

Firearms Safety Education Training

FAC applicants will have to present evidence that they have successfully completed a course/test in safe handling, use, and knowledge of laws relating to firearms.

Some courses previously taken, might be approved by provincial Attorneys General.

Firearms officer may certify firearms competence without a course or test if the applicant has owned a firearm since January 1979.

Persons hunting as a way of life: Section 110(6) — A permit to possess a firearm, other than a restricted, may be issued by a firearms officer to a person under the age of **eighteen years who hunts or traps as a way of life**. Please contact your local RCMP officer for more information. **Permit to person between 12 and 18 years of age: Section 110(7)** — A permit authorizing a person who is twelve or more years of age but under the age of **eighteen** years to possess a firearm, other than a restricted weapon, may be issued by a firearms officer. Please contact your local RCMP officer for more information.

Trappers' experiments

During the period of January 13, 1992 to February 13, 1992 the Yellowknife District Renewable Resource Officers Ernie Campbell and Fred Mandeville, with the help of Charlie Sangris from Dettah, set up an experimental trapline on Charlie's regular trapline east of Yellowknife in the Moose Lake to Hearne Lake area. The trapline covered a total of 28 miles through various types of terrain such as sloughs, lakes, boreal forest of black spruce and jackpine and some old burn with willow growth.

The reason for this experimental trapline was to try out the new C-120 Magnum humane traps and gain some firsthand knowledge and experience working with these traps which we could use for our trapper workshops.

During this timeframe we set a total of 40 traps using various methods such as pole sets, box sets on the ground and on stumps or deadfall and up trees using the Hoffman style box. The area we trapped in had been heavily trapped in previous years, which had pretty well depleted the marten population in the area. Regardless, we did manage to catch four marten and one mink in this timeframe. If any more marten had come around our traps, I am sure we would have been more successful.

We thought the traps worked very

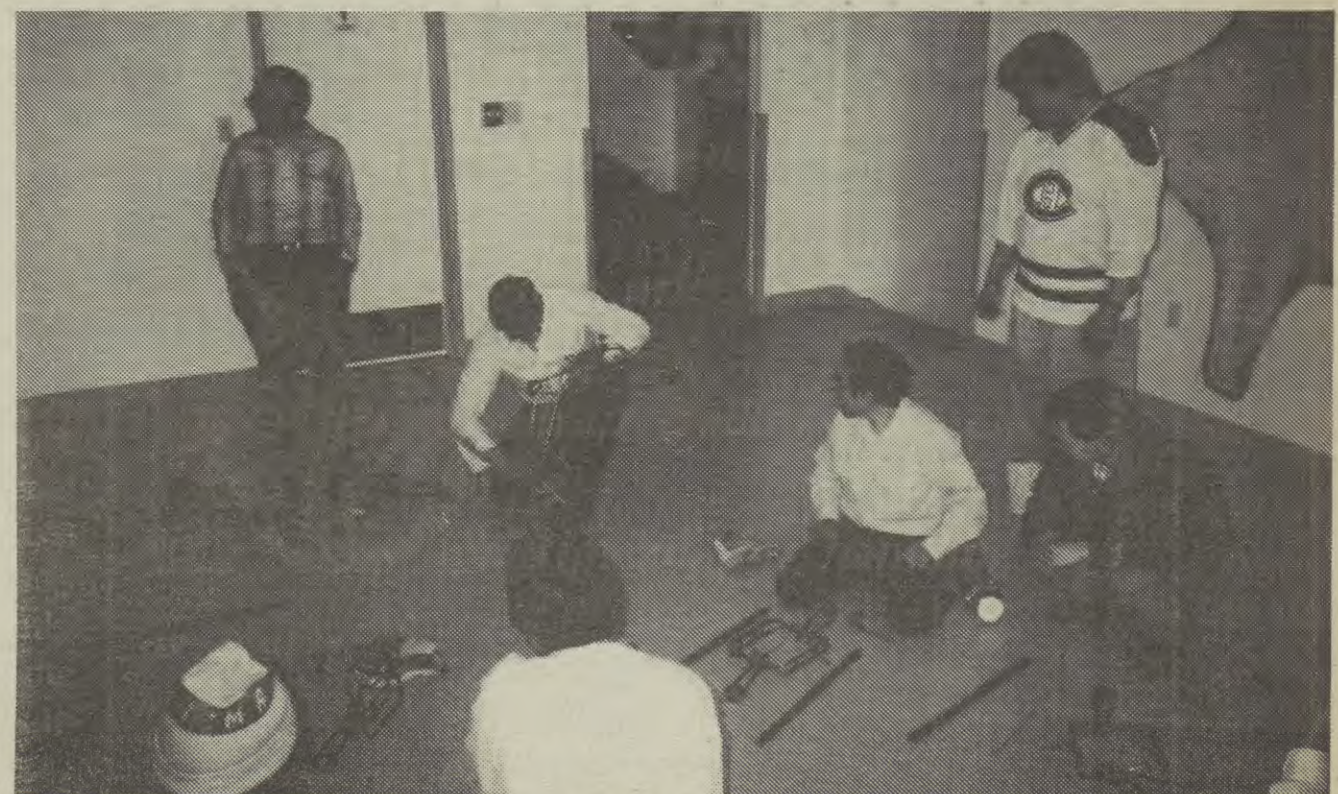
well and they met all expectations. They delivered a clean quick killing blow to the back of the head and did not damage any fur at all. We did find the initial setting of the traps required a lot of room in your toboggan to carry all the traps and boxes — if you used the boxes, that is. But once the traps were set out, you only had to carry a few with you on your visits.

We visited our traps every three days when weather and time permitted. There was a lot of snowfall during the time we had the traps set, but the new style traps were not bothered by snow cover and they were quite easy to clean after the snowfall, thus saving a lot of time.

We also experimented with the 280, using it on beaver. We set a total of five traps under the ice in two lodges and caught five beaver in a 10-day period. Some were caught by the front and others were direct head catches.

When using these traps a person has to be very careful and not get too careless around them, especially the 280's when you are using them for beaver, as ice forms on them and makes it even more difficult to handle. Also, forgetting to remove the safety catch is a common mistake, but these problems can be eliminated with constant use.

Fred Mandeville Jr.
R.R.O. II Trainee,
YK District



Trappers take part in the exchange program in Cambridge Bay. See story, p. 2.

News

Columbus celebrations spark protests

Columbus Day

Native communities across North and South America marked the 500th anniversary of Columbus's arrival in the West with a series of protests and demonstrations.

Organized under the theme of 500 Years of Resistance, protesters disrupted anniversary festivals, especially in the United States where Columbus is celebrated annually as a tribute to Italian-Americans.

"We're not going to celebrate Columbus. We are going to be there to mourn," said Ken Irwin, executive director of the Ohio Indian Movement, who staged a memorial service in Columbus, the largest American city named for the Genonan explorer.

Organizers of the Columbus Day Parade in Denver, Co., cancelled their parade after activists threatened to disrupt the procession. One organizer said the situation seemed "dangerous."

Groups in several Canadian cities also organized ceremonies to put a new spin on the traditional mythology surrounding Columbus's "discovery" of North America.

In Winnipeg, about 400 peo-



Leah Pagett

People gathered together in Hawrelak Park in Edmonton to celebrate 500 years of survival.

ple attended a rally at the provincial legislature and marched through the downtown area. The day included an inter-church service and an evening concert.

Brian Wright-McLeod, a Chippewa-Sioux artist who took

part in a rally outside the Ontario legislature, said Columbus celebrations honored "the longest on-going holocaust humanity has ever experienced."

Protesters in Edmonton scuffled briefly with members of the

Knights of Columbus during the service club's traditional Oct. 12 parade.

Police blocked protesters from entering a church at the end of the parade route where the Knights of Columbus hold

an annual service. The skirmish ended quietly when a parade organizer told protesters they could enter the church if they promised not to disrupt the service.

The protesters decided that entering the church on those conditions would symbolically support the celebration of the anniversary.

"For us as indigenous people, using the name of Columbus is like using the name of Hitler. It's like celebrating Hitler day," said Ramon Antipan, who blew on a conch shell between chants of "No more Columbus Day. No more genocide."

About 120 people gathered in an Edmonton park earlier in the day to watch a pageant featuring a mythic battle between an eagle and a condor - symbolizing indigenous people - against the explorer.

Columbus activities took a violent turn in Ecuador, where a Native group dynamited the Pan-American Highway which spans the South American continent.

In Guatemala, Rigoberta Menchu - the Native woman who won this year's Nobel Peace Prize - joined hundreds of people in an all-night vigil.

Hunter's victory may turn to defeat

By Cooper Langford
Windspeaker Staff Writer

THE PAS, Man.

A hunter who won a groundbreaking provincial court ruling for Metis hunting rights is caught in a financial trap that could stop him from defending the decision on appeal.

"Right now I'm mad and I am frustrated," said Jack McPherson, who technically beat a hunting charge on constitutional grounds in September. The province is appealing the decision.

"Nothing surprises me now. I've been fighting this battle for

the last two-and-a-half years. I expect to be fighting it for the next two-and-a-half years."

But how the battle will be fought is up in the air. Lawyer Lionel Chartrand resigned from the case after taking on \$40,000 in legal services in hopes that some form of funding would come through.

Manitoba's legal aid service, which refused to fund the original case, has invited McPherson to re-apply. But it is unclear if the funding agency will cover the full cost of the appeal, which McPherson estimates could go as high as \$200,000 if it reaches the Supreme Court.

"I'm on the verge of bankruptcy because of this case," said

Chartrand, a Metis lawyer who runs a private practice in The Pas. "If somehow some money falls from the sky, I'll be glad to represent my clients again."

The charges against McPherson stem from a hunting trip he took with his friend Henry Christie around northern Manitoba's Big Eddy settlement in January 1991. The pair were charged after they killed a moose, which was out of season according to the province's wildlife regulations.

In court they argued the charges violated their aboriginal hunting rights guaranteed in the constitution. In a decision Chartrand called the first court ruling to recognize Metis hunt-

ing rights, a provincial court judge ruled Manitoba's wildlife laws unconstitutional.

The win, however, was technical for McPherson and Christie. Although the judge accepted their arguments, he suspended the decision for two years so the provincial government could rewrite its law to conform with the constitution. And lawyers for the provincial crown are planning to appeal the case.

Brian Wilford, who prosecuted the case for the government, said McPherson and Christie have yet to prove they had an existing hunting right in the area. Wilford said the constitution only protects existing

rights and those rights were demonstrated in the original case.

Christie has since dropped out of the case. But McPherson is pledging to continue despite financial problems.

"I've been hunting since I could hold a rifle. It was culturally driven into me. I grew up in that area as a hunter... that was in order to feed my family."

Manitoba Metis Federation spokesman David Gray said the province's leading Metis organization supports McPherson but does not have the funds to cover the legal costs.

McPherson is appealing for public donations to help fight his appeal.

Officials scramble to sign up voters

BLOOD RESERVE, Alta.

An Elections Canada office in southern Alberta is scrambling to sign up Blood voters for the Oct. 26 referendum after a band government decision to bar enumerators from the reserve.

"We've sort of complied with their wishes. I hope it will suffice," said Arlene Albiez, Elections Canada's chief returning officer in Lethbridge, which is responsible for compiling the voting list for the 7,000-member reserve.

Since chief Roy Fox imposed the ban, the elections office has managed to sign up about 500 of a potential 3,700 voters through telephone calls, newspaper ads and visits to the office in the nearby town of Cardston.

Albiez said that number has the potential to double on referendum day under an

"A lot of us are concerned that he's said No on our behalf. This violates our constitutional right."

- Blood dissident Joe Scout

election law that allows a registered rural voter to vouch for one other individual at the poll.

"Hopefully, we've got the message out," she said.

The number of inquiries from the reserve has slowed in recent days.

Fox has been a long-standing opponent of the Native provisions in the Charlottetown accord.

In a full-page Globe and Mail advertisement, Fox called the unity package an "attempt to change the very nature of sacred treaties."

Earlier this month, Elections Canada identified 17 Alberta bands that are refusing to participate in the referendum.

Those numbers include Sawridge chief Walter Twinn, who was appointed to the Senate by Prime Minister Brian Mulroney to help pass the GST legislation.

But Fox's actions have earned criticism from dissident band members who have set up a protest camp to challenge his leadership.

"A lot of us are concerned that he's said No on our behalf," said spokesman Joe Scout.

The federal Referendum Act does not give authority to the chief to make voting difficult, he added.

"This violates our constitutional right."

Telephone lines may help tally off-reserve votes

By Cooper Langford
Windspeaker Staff Writer

OTTAWA

Canada's off-reserve Natives are one of the few groups represented at the constitutional table who won't know how they voted when the Oct. 26 referendum ballots are counted.

But the Native Council of Canada, which represents the 500,000 off-reserve and non-status Indians, is hoping two "1-900" telephone lines will be able to take a snapshot of the off-reserve response to the Charlottetown accord.

"It's an attempt to give some kind of opportunity for the off-reserve people to have a voice," said Native council spokesman Murray Angus.

"A 1-900 line falls far short of

being an official count... But we think it is important that people have some kind of outlet. This was the best available."

Callers are given a choice between two numbers. A 19-second recorded message from council president Ron George answers each number, indicating whether the caller supports or opposes the accord.

Bell Canada will monitor the lines, which will release results of the poll and a breakdown of the votes by area code after the referendum vote, Murray said.

While the poll has no built-in defence against those who want to vote early and often, it will give the closest picture of how the council's constituents feel about the package. Murray said the short referendum lead time and slow access to funds has hampered other efforts to poll off-reserve opinions.

GUEST EDITORIAL

Voting "yes" may mean Canada's end

Marvin Cetron, the author of *Crystal Globe*, studies trends. He is the president of Forecasting International Inc. and has acted as an adviser to nations and large corporations. Native people should find his forecast for Canada extremely interesting.

As you may know, the real power in the world today is held by large corporate interests. These interests routinely influence the policies of their host nations. As a result, the concept of sovereignty is becoming increasingly meaningless. In Canada, for instance, 32 families and five conglomerates have controlling interest in the country's economy.

The Canada/U.S. Free Trade Agreement is only one corporate initiative which has caused real changes in world events. Developments in southeast Asian nations have been entirely due to business ventures. Their governments have merely stood back and watched as corporate interests formed the trading blocs which will probably congeal into political unions such as the European Economic Community. Modern corporations owe allegiance to no flag; their patriotism is to profit. Patriotism is demanded only of the poor working stiff.

Cetron sees the Canada/U.S. Free Trade Agreement as the beginning of an absorption process. He states (on page 84) "We expect that by (the year) 2000, or soon thereafter, Canada will cease to exist as an independent dominion. It will be replaced by the nation of Quebec and four new states of the United States."

So, what will happen to those "First Nations" who relinquish their special status and land claims for a "secure" place within a disappearing Canada? Angry, abused, and short-changed Native nations will finally be reduced to controllable municipalities who will probably have to cure the social and economic ills of their communities (caused by governments and churches) through money raised by accepting garbage and industrial wastes, much as many Native communities in the U.S. have had to do.

It seems as though salesman Mercredi and his government-funded AFN is herding the whole Native population toward one huge "buffalo jump." Canada has long hoped to rid themselves of aboriginal obligations through the process of assimilation. The final part of this process will be when Native communities agree to "self-government" within the Canadian constitution.

We now see great pressure being exerted to bring this about - the year 1992 might be of some significance here. Certain members of our own community are pushing for take-overs of this and that in preparation for our eventual acceptance of self-government. There's big money for those "sell-outs" who are in on the bottom floor of self-government.

Quebec is bound by the national constitution but has refused to ratify it. It doesn't want to go down with a sinking ship. I hope my fellow Native people realize where Mercredi and his government-funded AFN are leading them!

This is one deal that definitely will not last for as long as the grass grows.

Alex Jamieson
Six Nations-Grand River
Hagersville, Ont.



Cultural drifters shouldn't have a say in government

I know by the time this paper hits the street, Canadians will have made their decision as to the referendum. So anything I write about the question may be redundant. However, I would like to flag one issue that found its way into the Charlottetown accord.

That is the equality of access to aboriginal and treaty rights be recognized and affirmed. My concern is that not all Natives or Indians are culturally Native or Indian.

It may be time for Indian people to decide what it is the accord or any special status may be protecting. Is it just rights or are we protecting a distinctiveness that is something more?

Non-Native society seems to have this obsession with equality of things. I can understand that in some sectors of society this obsession with equality is a necessary and admirable thing. However, with this obsession comes a tunnel vision that tends to see differences between people as inequalities.

How did this notion of equality find its way into abo-



Pikiskwe by Connie Buffalo

iginal sections of the Charlottetown accord? I would have thought that the aboriginal drafters of the accord would have seen past the rhetoric and realized the dangers that this notion would have for aboriginal people.

We must remember that our culture can only be renewed here in North America, or more specifically on those little four-by-six mile parcels of land called reserves that are dotted across this country. We do not have another portion of the globe where our culture flourishes under protected governments like the Europeans.

Has it come to the point where aboriginal culture, language and knowledge is slowly being pushed aside for rights?

I believe that to be a recipi-

ent of these rights must entail some responsibilities and these responsibilities should be to promote the survival of Native or Indian people.

Recently being Indian has had more benefits tied to it than it did 20 or even 10 years ago, and as a result a number of cultural drifters have jumped on the Indian wagon. These drifters may have little knowledge or appreciation of Native values and traditions.

I think it is unjust and unfair that they would have the same amount of influence on our governments as those who live in traditional communities.

The Charlottetown accord, whether it was ratified or not, did raise some important questions that should be looked at by Indian people.

Wind speaker

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Your Opinion

Those opposed true defenders of democracy

Dear Editor,

Recently, Prime Minister Brian Mulroney labelled anyone who opposes the current constitutional amendment proposals as "enemies of Canada." While some may be working for the break-up of this great nation, I believe that the people of Alberta who oppose these anti-equality, unprincipled amendments are true defenders of democracy and personal liberty.

Several thousand years ago during the birth of democracy, the renowned Greek philosopher Aristotle stated: "The only stable state is the one in which all men are equal before the law." We in Canada are presently facing not only a "national unity" crisis but more importantly a crisis in the very nature of democracy as we know it.

The potential pitfalls and shortcomings of this proposal

are obvious. After a thorough review of the draft of the proposals it is very apparent that we the people are being asked to "sell our souls and freedoms" for national unity.

A more appropriate position would be to examine what a democracy should be and fashion the Constitution on those principles. My vision is of a Canada in which all people are treated with respect and dignity regardless of their race, creed, color, religion, gender or province of residence. A Canada of equals who understand that each of us has a responsibility for self-sufficiency and yet the tenderness of heart to assist those less fortunate.

For far too long we have been separated by the labels which differentiate us from our fellow Canadians. Let us now go forward as Canadians, equal un-

der the law, building truly the best country in the world. A country where our children receive the finest educations, our families and friends are the happiest and our lives are prosperous and fulfilled.

Do not be afraid of those who predict doom and gloom if we do not pass these proposals. The sky will not fall in, democracy will and must prevail. Simply put, I for one do not want to be a second class citizen in my own country.

I will therefore vote "NO" in the upcoming referendum and urge you to do the same. A vote of "NO" is truly a vote for democracy and the equality of all Canadians.

Sincerely,
Randy Thorsteinson
Leader
Alberta Social Credit Party

Referendum not good enough

Dear Editor,

Blessed Be. I'm writing regarding the upcoming referendum. I am in complete support of the necessity of having a strong Native "voice" in the affairs of this country. You were the first peoples in this land, and as such should have been the first people to be approached in any constitutional amendments or reforms.

Was this done? No. Once again the aboriginal leadership was forced to use peaceful protest in order to get into the first ministers' meeting. Most of "white" society is sympathetic to your problems. But then that's the problem, isn't it? The inability of some people to realize that we are all children of the same earth. Words like "white" society do nothing but alienate us from one another. The truth is, we are alienated from each other, and it is mostly "white" society to blame for that.

As I'm not a Native, I'll not presume to speak for you, but I will speak to you. It's becoming "politically correct" to listen to Native issues, so I think that the "man" is just throwing you a bone. I think it is another piece of paper, made from the remains

of great forests. White man speaking with forked tongue, if you'll excuse a disgustingly inaccurate euphemism, one which Hollywood has used to portray you as, well, quaint.

You are in a position of strength. You have a great deal of support here and abroad, the world is listening to you, and so I think it would be premature to vote "Yes" simply because of self-government, which is a rather vague term at best. Is the idea to keep you happy, so you'll stay on your reserves? What is being done about land claims?

The reason this government is giving as much as it appears to be giving is because it is in trouble. They're rushing this through to save their political skins. That's why you got in the door. The bulk of society recognizes you were here first and that you've been shafted, so Mulroney is using Natives for good public relations.

Now would not be the time to stand at the door with hat in hand. Tell them to go back to the drawing board. Vote "No".

Perfect Peace
Marilan Scaevola
Drumheller, Alta.

White man apologizes for ancestors' actions

Dear Editor,

Thank you for the inspiration I've received from reading the contributions of your many contributors. I am particularly drawn to the gentle wisdom of Richard Wagamese. Thank you Richard!

I was moved to write this letter after viewing the recent CBC film called *The War Against the Indians*. I feel compelled to acknowledge the pain and hardship endured by Native people as a result of oppression by my European ancestors. As a descendant and one who respects Native culture, I apologize. If

only my ancestors had recognized the opportunity available to them from sharing in Native culture and world view, perhaps we would live in a very different North America today.

I am grateful for the value added to my life as a result of my experiences with Native people and culture. At one point in my learning I tried very hard to be a white Indian. I was hungry for knowledge and finding the answers to many of my questions in the holistic view of Native culture. Time passed, personal growth occurred and I came to realize that I didn't need to be Native to be complete. I am

thankful for the patience of my Native mentors and deeply respectful of their willingness to give so freely.

The tide is turning and I know I represent thousands of non-Natives in my desire to see the wisdom of traditional Native culture gain the respect it deserves in our world. I welcome the renewed strength and leadership prophesied by earlier spiritual leaders. I have much to gain by living in a country where the First Nation people walk the Red Road again.

In Respect, a white brother
David Daniel

Reject the accord

Dear Editor,

I am a Lakota/Sioux brother who writes you all to express my feelings on the Constitutional accord that involves our people. I say we should reject it for the following reasons: It gives up our sovereignty as a people, as Nations; it undermines the inherent right to govern ourselves by our ways; it undermines our right to decide our own future as nations and it makes us Canadians, which we are not, for we are from our own nations.

I stand with the Mohawk

Nation of Kahnawake to say this is a bad deal for our people and it should not be accepted. We must not give up our past, we must respect our past, we must live as one in our past, present and future. Let us think of our ancestors, our people now and our generations to come. We should reject this deal and remain the proud nations we are.

Thank you for hearing my words, my people.

In the Spirit of Crazy Horse
Hawk of the Winds
Lakota/Sioux Nation

Women should have final say in government

Dear Editor,

Re: the two letters in response to Gladstone's remarks. I don't want to take sides because I see this as a training process of knowledge in two conflicting cultures, of 500 years now. Women were the more intelligent of the two sexes and the best decision makers. Women understand more of passionate love than men do, and I am speaking of the inner now, and not of the outer desires, as that of this Demon-Cratic love of two in a bed trying to make three. There is a difference, you know. Let's get back to the traditional ways where that area was left to women and men only hoped they were desirable.

The oldest government on this continent still exists today. Behind Chief and Council stands a group of women called The Women's Clan. If Chief and Council make the slightest selfish decision, they are only warned twice by the Women's Clan. The third time they are cast out, never to rule again. That's what we need with these governments today to deep them in check and things would not be as they are, with leaders concentrating on self-interest, self purpose, ego tripping, etc. Equality is gone, gone, gone.

I have travelled this west quite extensively attending all kinds of meet-

ings, talking in high schools on true history and the peace-loving ways of our ancestors, etc. I'm sorry but I don't think self-government is going to work, unless, of course, they see fit to go to Akwasasne and observe the function of a women's clan. There are very capable women in bands across this country if only they are allowed to function.

Too often I hear The People (Indians) saying their views are ignored or shunted aside, or they are told to sit down, you're out of order, etc. That's Demon-Cratic. At the same time I've seen the very same thing with band councils across this west with their own people, especially their women.

Are there not some women chiefs today who have managed to turn some things around, for the betterment of all? Or why did they fight and struggle to take it away from men in the first place? I've seen too many European-style governments that made my heart bleed, taking big salaries first while their people live in poverty. Where did this share and share alike go, or the advice to walk a mile in their people's moccasins? There are too many hearts of stone out there today and as the old saying goes, you can't get blood from a stone.

So I ask, what is self-government going to do? It scares the hell out of me. Too often we have ended up fighting those

who were on our side 10 years earlier.

I am of mixed blood and I was not raised on a reservation (concentration camps) as near as I can find out in my research. I am of Lakota, Nez Perce and white blood, while my good woman is of Mohawk and white blood. In my Lakota language, Pawnee means liars, Sioux means under-handed, Navaho means thief, Nez Perce means pierced noses. Please excuse me as I am leading up to some of my own life's history that it may help someone out there.

In 1940 I volunteered for the army at age 16, and in that uniform I was a man and I could sit in beer parlors and drink like a man. Two months basic training at Portage, then I made it to Fort Gary, Winnipeg. Everything was falling in place for me and my ego was flying high and so was my drinking. Then being that I was in the Royal Canadian Ordinance Corp, we could wear the forge cap, the same as that of the officer. By now my big ego had gone over the top and everything started collapsing except my drinking. I got out of the army in 1945 and my drinking still progressed for about another 12 years to the point where I couldn't remember the next morning what the hell I did the night before. In the mornings I would casually walk around my vehicle to see that there was no blood all over the front.

Then came this woman, a nice girl

who lived next door in London, Ont. Of course I'd already tried AA and every time I heard the word God, I would grit my teeth, so obviously it wasn't working for me. So just in casual talking this nice girl said to me "Why don't you just change the word?" I thought why not? And the program started working for me. This nice girl changed the course of my life, which was completely out of balance spiritually and otherwise. Now this nice girl is my wife some 40 years later. We've had our ups and downs for she was raised in a Catholic convent. That only lasted a short time when she learned who she was and decided she was not getting any answers there and she accepted it.

I started a few programs for Native people. I not only changed the word for them but encouraged them to do the program in their own language. I was well rewarded by the results. I do hope they're still alive and well.

When the last tree is cut, the last fish caught, the last river polluted and the air is so sickening to breathe, it will be too late to realize we cannot eat money.

I have Spoken.
John Pierce

Indian Country

Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENT IN THIS CALENDAR FOR THE NOVEMBER 9TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, OCTOBER 28TH AT 1-800-661-5469, FAX 455-7639 OR WRITE TO: 15001-112 AVENUE, EDM., AB., T5M 2V6.

BINGO; Every Tuesday; doors open 6:30 p.m., calling at 7:15 p.m.; Slave Lake Native Friendship Centre, AB.
BEING METIS MAKES YOU SPECIAL; every second Wed., 7 p.m.; 7903 - 73 Ave.; Edmonton, AB.
NATIVE ELDERS SOUP & BANNOCK; noon Wed.; 11821 - 78 St.; Edmonton, AB.
WEEKLY A.A. MEETINGS; every Thursday, St. Paul's Treatment Centre, Cardston, AB
NATIVE AWARENESS CLASSES; beginning September 14, Canadian Native Friendship Centre, Edmonton, AB
METIS CULTURAL DANCE CLASSES; beginning September 20, St. Peter's Anglican Church, Edmonton, AB
POW-WOW DANCE CLASSES; beginning September 20, Westmount Jr. High School, Edmonton, AB
KEEWATIN YOUTH GATHERINGS; every Thursdays starting October 22, 1992, #202. 10840-124 Street, Edmonton, AB.
PATHWAYS OF TRADITION, NATIVE ART EXHIBIT; Nov. 15, 1992-Jan. 24, 1993, Manhattan, New York USA
SASKATCHEWAN CHIEFS CONFERENCE; October 28 & 29, 1992, Regina, SK
HEALTHCARE; THE ENVIRONMENT; THE NATIVE PERSPECTIVE; October 29, 1992, Vancouver, B.C.
THE TURNING TIDE: CONFERENCE FOR PEOPLE WITH DISABILITIES; October 29-31, 1992, Victoria, B.C.
PLAY: MOON LODGE; October 28-November 1, 1992, Edmonton, AB
6TH ANNUAL B.C. AIDS CONFERENCE; November 1-3, 1992, Vancouver, B.C.
WELLNESS & SPIRITUALITY CONFERENCE; November 1-4, 1992, Tucson, Arizona
PARTNERSHIPS FOR ECONOMIC GROWTH: ABORIGINAL WORKFORCE PARTICIPATION CONFERENCE; November 3-5, 1992, Winnipeg, MB
1ST ANNUAL OKI NAPI TRADITIONAL POWWOW; November 6 & 7, 1992, Enoch Rec Centre, Winterburn, AB
30TH ANNUAL ALL-NATIVE FESTIVAL; November 6&7, 1992, CNFC, Edmonton, AB
I CARE EXPOSITION; November 10-13, 1992, Saskatoon, SK
HOBBEMA VETERAN'S DAY POWWOW; November 13-15, 1992, Hobbema, AB
ROUND DANCE; November, 13, St. Patrick's School, Edmonton, AB
BUILDING A CO-ORDINATED RESPONSE TO COMMUNITY AND FAMILY VIOLENCE; November 12-14, 1992, Calgary, AB
13TH ANNUAL RITA HOULE MEMORIAL AWARDS AND BANQUET; November 14, 1992, Edmonton, AB
NATIVE ARTS & CRAFTS SHOW; November 19 to 22, 1992, Calgary, AB
11TH ANNUAL VOLLEYBALL TOURNAMENT; November 20-22, 1992, Brandon University, Brandon, MB
POUNDMAKER/NECHI ROUND DANCE; November 21, 1992, St. Albert, AB
2ND ANNUAL NATIONAL ABORIGINAL ADULT CHILDREN OF ALCOHOLICS CONFERENCE; November 22-26, 1992, Toronto, Ont.
WINTERGREEN '92/SK. CRAFT COUNCIL; November 27 & 28, 1992, Sask. Centre of the Arts, Saskatoon, SK
REUNION FOR FORMER CLIENTS AT ST. PAUL'S TREATMENT CENTRE; November 27, 1992, Cardston, AB
TRADITIONAL NATIVE ELDERS TEACHINGS; November 21 & 22, 1992, Slave Lake Native Friendship Centre, Slave Lake, AB
NATIVE ARTS & CRAFTS SHOW; November 27 to 29, 1992, Edmonton, AB
RECLAIMING OUR INNOCENCE CONFERENCE; November 28 & 29, 1992, Slave Lake Native Friendship Centre, Slave Lake, AB
KASHTIN CROSS COUNTRY TOUR; December 7, 1992, Jubilee Auditorium, Edmonton, AB

Oki!! This is Ethel bringing you up-to-date on this issue's current events.

Athabasca, Alta. - On Sept. 26, 1992, Mike Tremblay, a grade 12 graduate, received the Native Student Award at Edwin Parr Composite High School. He was very proud of receiving this award, saying "Native people can do whatever they want when they put their minds to it. Going to school and getting an education is very important." I truly agreed 100 per cent with him! Way to go, Mike!

At the same awards banquet, Stella Earnshaw of the EPCCS Native Parent Committee earned herself an award for her achievements in the Native Education Project.

Calgary - I went to Calgary this past weekend for the First Nations Cultural Festival. For the first time in my life, I didn't enjoy a powwow. There were many visitors from far away but what dampened the powwow, was MONEY! They were charging everything and everyone. . . . including tape recording and video taping. I knew before I went down that it was commercial and the prize money was great, but to me that's what killed the spirit of the powwow.

I have taken a quote from Tom Cranebear from the Siksika Nation on prize money in powwows - "We shared, and we gave away things, maybe shirts or a blanket, or sweetgrass. There was no such things as money involved, or prizes to the best dancer." I was talking to a friend of mine, we were talking about dancing since I finally made up my mind to dance. I told her it is sad that some nations have to compete for the crowd with prize money. Don't they know that all you need to have a powwow is all in the spirit you present to the people?

Edmonton - I had a chance to see



PEOPLE & PLACES

by Ethel Winnipeg

the play The Requiem at the Catalyst Theatre. I feel like Siskel or Ebert ready to be a critic. The play was symbolic, no doubt, since they were supposed to be dead Indians. They were in the place before they go beyond when the play starts. They introduce themselves with a little run-down on how they died.

It was about the coming of the Europeans from the Native point of view with a twist of the good old Native humor. I found it very refreshing to see that it doesn't beat around the bush on that subject of taboo. The play was 40 minutes long, short but sweet. They are doing a tour across the country. I give it 'two thumbs up'.

Here is a picture from an aspir-

ing artist. Cory Carter is the son of Dennis Carter. He attends Chief Taylor Elementary School in Onion Lake, Sask. When he doodles, he really doodles!



It's time to announce the winners of Windspeaker's third contest. The hundreds of you who have entered must be dying to find out the names of the lucky people. . . . I love the suspense. Well here goes. . . .
 The Vision Quest Gallery Roy Salopee Art was won by Doreen Batchelor from Keg River, Alta.
 The Native American Craft 4 Winds Catlinite Pipe was won by the Native Education Class of Smith School, Smith, Alta.
 The Halford Leather Moccasins are going to be worn with pride by Ron Mercier, Regina, Sask.
 Windspeaker congratulates the winners and thanks all participants for making this contest as much fun as it is. If you haven't won yet, it's only a matter of time, because another contest starts this issue on page 10. Remember you can't win if you don't enter, and you can't enter without Windspeaker.

Remembrance Day Celebrations 1992 Powwow

November 13 - 15, 1992
Hobbema, Alberta Canada
 Honouring American & Canadian War Veterans
 AT THE PANEE AGRIPLEX

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- LADIES • Traditional, Fancy & Jingle
- JUNIOR & TEEN BOYS • Traditional, Fancy & Grass
- JUNIOR & TEEN GIRLS • Traditional, Fancy & Jingle

ALL DRUMMERS & DANCERS PAID DAILY

AMERICAN M.C.: *Boye Ladd* ▲▼▲ CANADIAN M.C.: *Roy Coyote*

GRAND ENTRY TIMES:

Friday, Nov. 13, 1992 : 7 pm
 Saturday, Nov. 14, 1992 & Sunday, Nov. 15, 1992 : 1pm & 7 pm

FOR MORE INFORMATION, CONTACT:

Brian Lee: (403) 585-4422 | Rick Lightning: (403) 585-2819
 Johnnie Johnson: (403) 585-2299 | Roy Coyote: (403) 585-3105

Security will be provided 24 hours per day. Powwow committee will not be responsible for loss, theft or damage that may occur.

Excellence in education Mokakit's goal

VANCOUVER

Tansi, ahnee and hello. And suddenly the sea. Standing here on a deserted stretch of rocky beach, the sound of gulls, the purple shadow of heron against the bleached grey of tree, the soft lullaby of waves on sand, the rocks themselves begin to breathe and you begin to feel all of it as recognition of power. This is the universe.

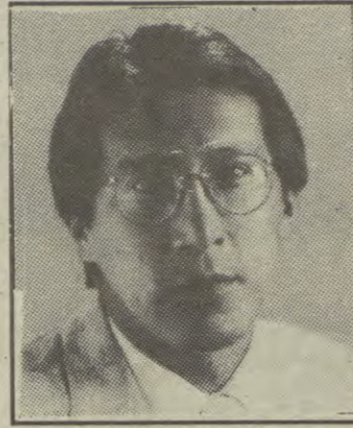
It's morning. You gaze across to where where your eyes believe the horizon should be. Where your mind believes it left it. There you find nothing but a cliff of sea or sky. The horizon a forgotten thing in this delicate joining of space. In the fog that line disappears, becoming instead, a metaphor for the spirit of a people; timeless, limitless, gentle and healing.

Some 400 aboriginal people gathered here, at the University of British Columbia for the 1992 Mokakit Conference. Its theme: Giving Voice To Our Ancestors. Its aim: to establish pathways to excellence in the education of First Nations peoples. Its result: a stronger, more centred core of believers that will change themselves and the educational di-

rections of their people.

The Mokakit Indian Education Research Association was formed in 1983. They recognized a need for aboriginal people to research their own educational requirements and curriculums. Affiliated with, but operating independently from, the University of British Columbia, Mokakit has worked diligently through the years to promote and foster an aboriginal direction for aboriginal education. This conference is the latest in a series of gatherings which have brought aboriginal people from international, as well as nationwide locations, to discuss, share and implement tools to blaze a new pathway to excellence in the education of their people.

It's working. Among our numbers we had aboriginal university professors, one who is pursuing her doctorate degree at Harvard, community educators teaching their young to learn from the land, aboriginal scientific researchers using traditional methods to teach contemporary science, storytellers implementing ancient legend and mythology to foster understanding of this modern world and teachers who recog-



RICHARD WAGAMEESE

nize the need for the culture and education of their people to become a circle.

Over the course of three days, we met and discussed the future in terms of the past. Giving voice to our ancestors became a design for a functional education process as well as a personal odyssey for many of us.

It was most evident during the sunrise ceremonies held each day beside the circle of totem poles overlooking the sea. People arrived from four directions to pray and offer thanks to the Creator for the new day they saw breaking around them. As we joined hands, stood in silence or shared words and feelings on those mornings it almost seemed like the land itself would applaud us. The circle closing, growing stronger, becoming revitalized.

When Victor Harper, a Cree from Island Lake, Manitoba, sang a sacred song of his people on the hand drum, there were tears. When Hobbema's Walter Lightning spoke quietly of the direction his elders have given him there were tears. And when Mokakit's Verna Kirkness spoke of the harmony and balance within the circle of that conference there was a swelling of the heart that joined all of us.

For myself, standing in that circle and watching those people work together those three days, I came to believe one more time in the powerful yet simple resiliency of our people. The people of the prayer. Those who have never forgotten that despite everything that has happened to us over these last 500 years, that we are all, and will always be, each and every one of us, brothers and sisters.

We absolutely need organizations like Mokakit. We absolutely need dedicated, committed, traditionally minded, spiritually oriented, professional aboriginal people working towards pathways of excellence in the education of our children. Need them for our survival. Need them for the role models they are and need them for the remembrance of things past and the security of things to come.

Standing on that beach that morning was one grateful Ojibway. A stranger to the sea. But no stranger to the testament of faith, love and healing that was the core of the Mokakit conference. No stranger to the circle of brothers and sisters that joined hands upon the sand, prayed and moved forward together into the day and our common future.

As always, I was given far more than I gave away. Meegwetch, my friends, meegwetch.

(NOTE: for more information on Mokakit write to: Mokakit Indian Education Research Association, c/o Faculty of Education, The University of British Columbia, Vancouver, B.C., V6T 1Z4)

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PUBLIC NOTICE

A TIME TO TALK A TIME TO LISTEN

The Royal Commission on Aboriginal Peoples is holding hearings in the following locations:

High Prairie, ALTA
October 27

High Level, ALTA
October 28

Fort St. John, BC
(hearing postponed)

These hearings are part of the Royal Commission on Aboriginal Peoples' second round of public consultations. All Aboriginal and non-Aboriginal groups and individuals are invited to participate.

For more information about the hearings, or if you wish to make a presentation, please call Tammy Saulis at (613) 943-8458 or fax: (613) 943-0304.

If you would like general information about the Commission, our toll-free numbers are:

1-800-387-2148 (Cree, Inuktitut, Ojibway)
1-800-363-8235 (English, French, Chipewyan)

P.O. Box 1993
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Commission on Aboriginal Peoples

Commission royale sur les peuples autochtones

Commission royale sur les peuples autochtones

Commission royale sur les peuples autochtones

FRAMING THE

Royal Commission goes to the people

The Royal Commission on Aboriginal Peoples has issued a report based on its first round of meetings. Commissioners visited 36 locations, held 44 days of public hearings and heard from about 850 individuals and organizations, both aboriginal and non-aboriginal. Following are some highlights of that report.

Aboriginal and non-aboriginal speakers at the first round of public hearings and special consultations gave voice repeatedly to hope: hope that aboriginal culture and identity in all its diversity would be safe-guarded; hope that aboriginal history would be told with honesty and respect; hope that policies and legislation rooted in the racist attitudes of the past would be abolished; hope that treaties would be respected and their terms implemented; hope that the Metis would gain the recognition long denied them as a unique people with historical rights; hope of Inuit elders for a recognition of their love of their land, their government, and their young people; hope that inequalities would be rectified and divisions healed within the aboriginal community and between aboriginal and non-aboriginal people.

Looking cautiously to the future and the prospects for action on recommendations still to come, Elijah Harper said at the launch of hearings in Winnipeg, "I hope this is the last Commission."

The expressions of hope were usually preceded by references to pain or threats of further loss. Young people spoke of their fears that the links with their past would be further weakened and broken.

"It boils down to this: we have had our share of pain. We are now reaching out for equality, fairness, quality of life and, most importantly, justice. The time has arrived to start a new direction, a new hope for our people."

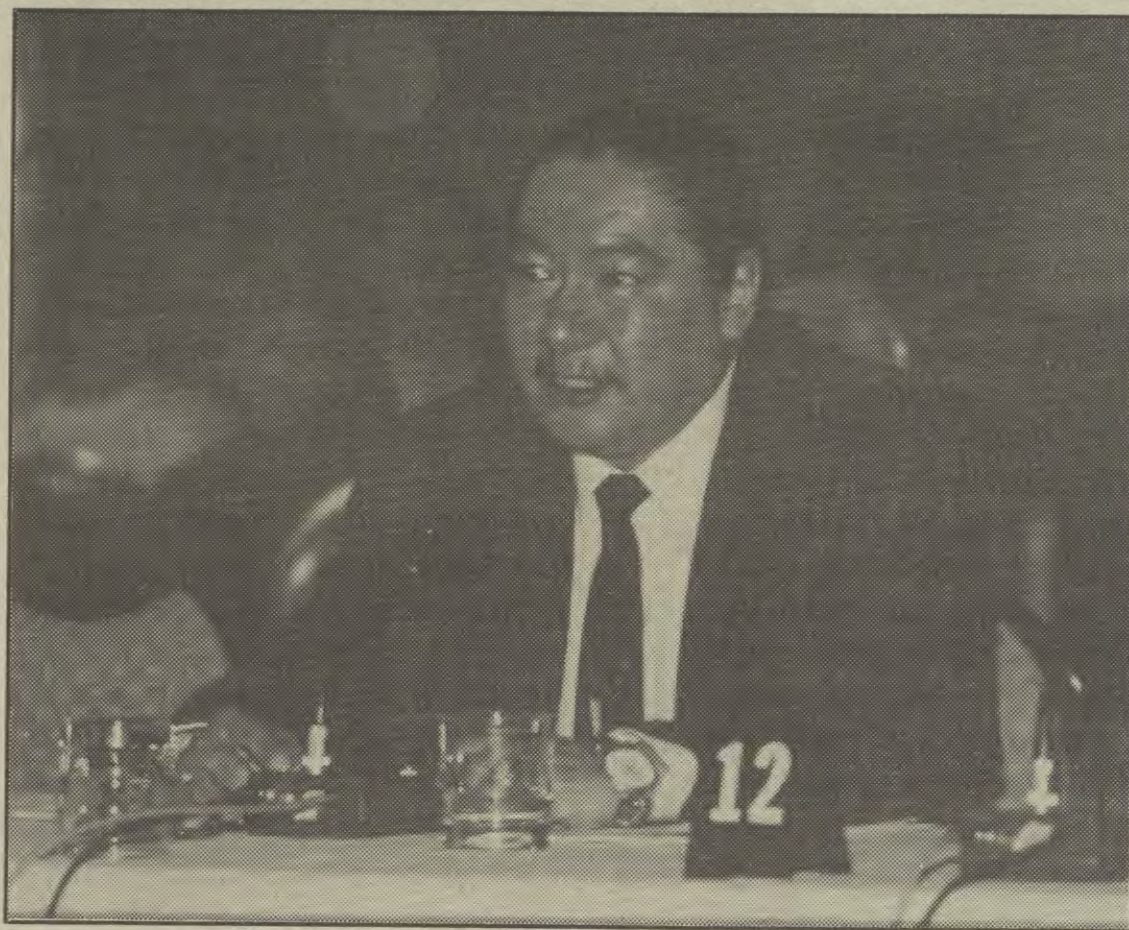
April 22, Winnipeg, Manitoba
Mary Guilbeault

EDUCATION

"Our children that are going to school in communities go up to a certain grade. When they go to junior high school they have to move down south because our education system is very limited. Before they actually grow up they have to leave their parents, but they cannot survive in the big cities, so they just end up coming back to their own people."

They get very lonely in the bigger cities. It is a very different type of life. They come back to the communities and they are not hunters any more because they were not properly trained by their elders.

I feel that education should be one of the Commission priorities because the younger people a lot times, from lack of recreation and employment, end up committing suicide. A lot of our younger people are losing their pride and they are starting to go for welfare. These young people



Elijah Harper addressed the commission, saying he hoped this was the last commission.

are being trained how to be poor and it hurts mentally. But their elders are the ones getting, watching their youth go down." April 21, Winnipeg, Manitoba
Johnny Epoo

The response proposed by many presenters was to make education available in aboriginal communities up to the end of secondary school. Where integrated schooling is still necessary or preferred, presenters underlined the importance of being able to influence what is taught. Students pointed out that they learned nothing in school about the accomplishments and achievements of their own people.

Even where schools are established in aboriginal communities under aboriginal control, serious problems persist, related to funding levels, recruitment and retention of teachers, and adequacy of school facilities. Concerns were expressed in many places about the quality of education provided in aboriginal community schools, based on the differences in achievement levels that became evident when students transferred to provincial schools.

Presenters reported that students who transferred often found themselves put back one or two grades or labelled "learning disabled."

In some regions, setting a priority on recruitment of aboriginal teachers was proposed. In areas where teacher training initiatives have had some success, presenters warned that aboriginal teachers trained in the methods and curriculum of non-aboriginal education systems will be poorly equipped to introduce the culturally-based education that communities want.

HEALTH

While aboriginal people are looking to their traditional teachings for an understanding of health and how to sustain it, they also recognize that immediate threats to personal and community health are pressing in on them. Poor health among aboriginal people is directly related to poverty and low mo-

rale.

Increasing the involvement of aboriginal people in professional and other decision-making roles was proposed as a means of improving the appropriateness of public health services. While training of more aboriginal physicians and nurses was seen as necessary in the long term, training of community health workers was presented as an achievable goal that is being neglected in the short term, despite the advice of previous commissions and studies.

Critics of the current health care system often recommended that more was needed than simply increasing the volume of services available. They recommended community responsibility for health care so that systems could be developed to build on aboriginal traditions of personal responsibility and preventive health.

"Simple delivery of services is not enough. A holistic approach which encompasses emotional, mental, physical, spiritual, social, cultural and sexual aspects needs to be developed. Historically and culturally we as aboriginal people are one with nature and its elements. It only makes sense to take a community-based approach to health care." May 19, The Pas, Manitoba
Francis Flett

JUSTICE

In line with the recommendations of previous inquiries and studies, many presenters supported the creation of a parallel aboriginal-controlled justice system. Tony Mandamin, an aboriginal lawyer practising in Alberta, reviewed the failure of the criminal justice system to deal appropriately or effectively with aboriginal offenders. He also recounted the attempts to reform the current system, beginning with the justice conference held in Edmonton in 1975, and the limited effects of the recommendations regularly put forward.

In view of Mandamin and others, the authority to exercise jurisdiction in the field of justice already exists, and the time has come to abandon piecemeal efforts to bring about change and move instead toward different

structures under aboriginal control.

The shape that such structures might take was spelled out in presentations at Port Alberni and Kispiox, B.C., although presenters from various regions emphasized that organizational forms based on tradition would differ from nation to nation. For example:

"The aboriginal justice program exists to help Gitksan and Wet'suwet'en houses and clans take responsibility for their members' anti-social behavior. In particular it is designed to provide information on the content and practice of Gitksan and Wet'suwet'en law, to provide information on each individual's kinship connections, to assist house chiefs and members resolve legal issues through their hereditary system, and to facilitate the interaction of aboriginal legal processes with those of the western system." June 16, Kispiox, B.C.,
Joan Ryan

SELF-GOVERNMENT

"Self-government is not (something) that can be given by any government, but rather... flows from our Creator. Self-government... is taking control and managing our own affairs, being able to determine our own future and destiny... able to establish our own institutions, language, culture, health, education... and providing economic development and social development in our reserves. It has never been up to the governments to give self-government. It has never been theirs to give." April 23, Winnipeg, Manitoba
Elijah Harper

A major issue in relations between aboriginal people and the federal government is the Indian Act. Presenters strongly condemned the act as colonial, paternalistic and racist.

Chief Darrell Boissoneau of the Garden River First Nation in Sault Ste. Marie:

"We have felt paternalism. We have felt colonialism. We have felt our exclusion in the development of Canada. We have felt the detrimental effect and the paternalism of the Indian Act and how much it has hindered the development of our

people and how much it has held us prisoners within our own communities... our recommendation to the Commission is the abolition of the Indian Act and dismantling the Department of Indian Affairs."

June 11, Sault Ste. Marie, Ontario
Darrell Boissoneau

Women in particular spoke out against sex discrimination in the Indian Act. Many presented as a prime example Bill C-31, the 1985 amendment that removed important contentious elements of the act but, at the same time, introduced new criteria for inequitable treatment of aboriginal women. Before 1985, any Indian woman who married a non-Indian man lost her status under the act, unless exempted by a special provision. Indian men who married non-Indian women kept their status, and their non-Indian wives gained status as Indians under the Indian Act. Now no one gains or loses status on marriage but, as Sharon McIvor pointed out at the Toronto hearing, problems of sex discrimination still remain:

"(I) am a member of the Lower Nicola Indian Band. Though I regained my status under Bill C-31, my children were denied status. The children of my male cousin, who traces his descent from our common grandmother through the male line, have full status. I am challenging this inequality in another court case, pending in British Columbia." June 26, Toronto, Ontario
Sharon McIvor

Commissioners were told that aboriginal people do not want to be defined by the federal government. They want to be able to define themselves according to their own values and to retain their own identities.

There was strong support for abolishing the Indian Act, although no consensus on what might be done to replace it, if anything. Some thought was given to Indian Act alternatives, although, again, there was no consensus. Adrian Tanner, a professor at Memorial University, suggested at the St. John's hearings that all contentious matters involving aboriginal rights be taken out of the hands



The crowd at the launch of public consultations in Winnipeg.

THE ISSUES

People to find out what they want

of Indian Affairs and dealt with by an agency at arm's length from the federal government.

Support was almost universal for the view that the right of self-government is inherent. In other words, it is viewed as originating from sources within aboriginal nations, rather than from any constitutional provision. The words of Chief Harold Turner were echoed many times during round one:

"We are the original inhabitants of this country now called Canada, and as First Nations Peoples we never gave up our sovereignty. We are the First Peoples and we are a nation with the inherent right to create and maintain our own identities and cultures, languages, values, practices, to govern ourselves and to govern our relations with other governments as distinct entities."

May 20, *The Pas, Manitoba*
Harold Turner

Commissioners repeatedly heard the view that aboriginal and treaty rights should apply wherever aboriginal people live and not be confined to a particular territory or reserve.

"We want our treaty rights recognized as well as the mobility of these rights. Aboriginal peoples should not have to live on reserves or belong to a particular group in order to access

these benefits."

May 19, *Kingsclear, N.B.*,
Dennis Gedeon

Commissioners pressed for details of models of self-government: what would it look like in practice? Some presenters were hesitant to offer definitions, or spoke in broad terms. Chief Albert Levi of Big Cove, New Brunswick, argued that aboriginal leaders ought to be more open about sharing their emerging formulations:

"Indian leaders do not have all the answers about the future and self-government, but we have many more of the answers than we make the general public believe.

"It is time to put our cards on the table. We will not have self-government recognized by bluffing the non-Indians or hiding on the reserve. We must come out into the sunlight and tell the world exactly what we are talking about. Of course we run the risk of being told by the general public that we cannot support you. We always run that risk. It is nothing new. Today we face the choice of either explaining ourselves or losing our rights."

May 20, *Big Cove, N.B.*,
Albert Levi

The involvement of elders in decision-making structures was



Phil Fontaine, (centre), Grand Chief of the Assembly of Manitoba Chiefs, is flanked by delegates while making a presentation to the commission in Winnipeg.

a theme running through many of the approaches to aboriginal government. The Lheit-Lit'en Nation has re-established an Elders Council to play a key role in decision-making processes within the community. We were advised that, as of July 1, 1992, the Council of Elders would choose, for the first since 1918, the traditional chief.

The Nation is continuing to

negotiate the jurisdiction of the Indian Act and to put in its place the Lheit-Lit'en Act on July 1, 1993. Chief Peter Quaw described the process of rebuilding the community and of developing a plan.

"We had to construct our systems and processes by which we would regain our Nation and eliminate the Indian Act, both the symbol and structure of op-

pression. We achieved this by involving the members of our community. We had monthly meetings and shared volumes of information detailing every aspect of our evolving plan and development. In this manner all of us came to know and understand the issues and were able to speak to them."

June 18, *Stoney Creek, B.C.*,
Peter Quaw

Native Communications Program Creates Media Awareness

Rocky Woodward, accomplished Metis musician, writer and producer, credits Grant MacEwan Community College's Native Communications Program (NCP) with providing his stepping stone into the media.

"NCP made me aware of what was available in the media field," said the 1981 graduate recently. This awareness allowed him to channel his creativity and talents toward the Aboriginal media.

Woodward is perhaps best known for his long-standing association with *Windspeaker*, where he wrote his popular "Dropping In" column. From his beginnings as a freelance reporter and columnist in 1983 he quickly progressed to full-time reporter before taking on the editor's responsibilities seven years later.

During his ten-year career as a journalist, Woodward became a familiar figure in Alberta covering news, sports, talent shows, round dances and powwows but not exclusively for the aboriginal media. He wrote for several non-aboriginal publications as well but his dedication to aboriginal media meant his eventual return to *Windspeaker*.

Just as Woodward wrote for a diverse audience, he also ventured successfully into other media as well. "Native Nashville North," which he produced and hosted is fondly remembered by both audiences and performers alike. The series, aired on QCTV and then nationally by CBC Television, featured many talented aboriginal singers, musicians and bands. Well-known guests such as Harry Rusk and Laura Vinson performed over the three seasons run.

In 1987 Woodward received an Alberta Motion Picture Industry (AMPIA) award for his 60-minute documentary "Beyond the Bend of the River" co-produced with CBC and the Aboriginal Multi-Media Society of Alberta.

A CFRN production, "Music of the Metis" was written, hosted and co-ordinated by Woodward. He wrote and directed an earlier production with a musical theme, "Saying it With Their Music," while he was a student in the Native Communications Program.

Rounding out his multi-media experience were the radio dramas he wrote for Alberta School Broadcasts which were produced by the Alberta Native Communications Society.

Woodward feels Native Communications provided access in many areas and enabled him to channel his creativity and talent in the media field.

Another positive aspect of NCP was the Native Culture course which increased his awareness and respect for traditional aboriginal values and lifestyles.

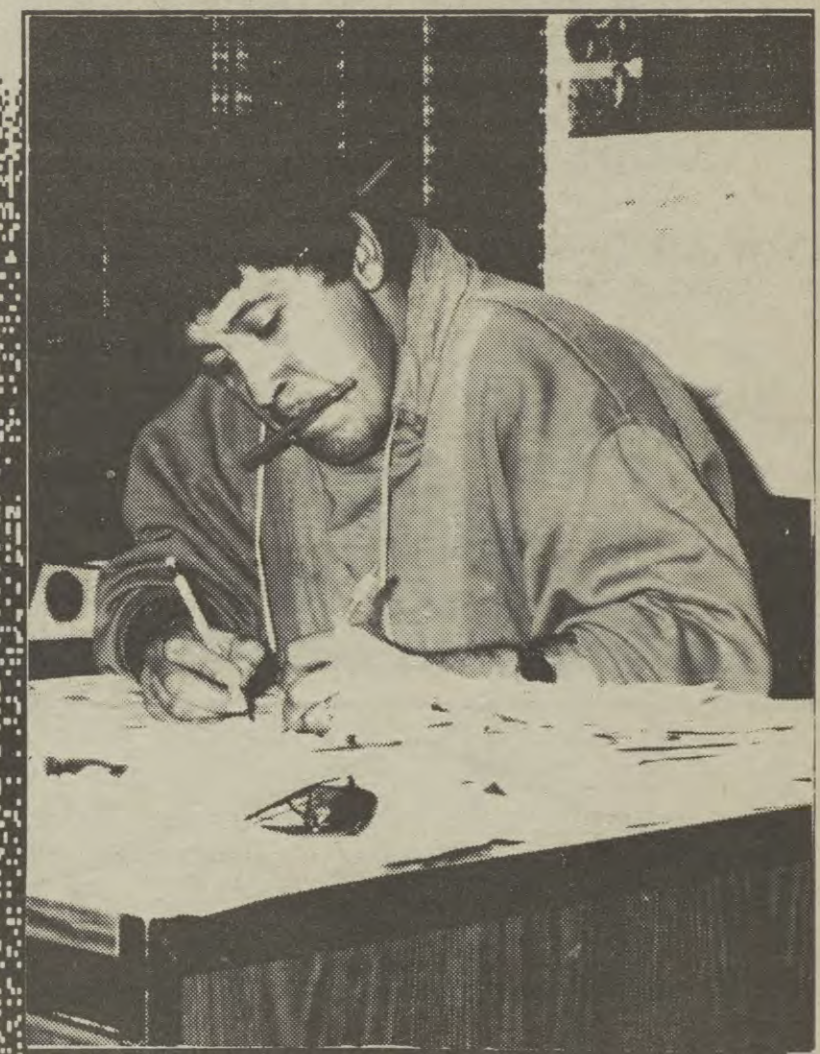
Born in Anzac and raised in nearby Fort McMurray, the aboriginal media's favorite son has moved on to other pursuits, most recently as a reporter for CBC Television News.

This is a long way from his carefree teen years of hitchhiking down the road with just his guitar slung over his back.

The Native Communications Program is proud to have been a part of that journey.

For more information on the Native Communications Program call Jane Sager at 423-2348 or write:

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Rocky Woodward,
Graduate of Grant
MacEwan Native
Communication
Program

Working together the way to survive

In the eyes of many spiritual leaders, we are now living in a very corrupt world. In this country if it is not bingo then it is people tripping over each other rushing to buy 649 lottery tickets. I was warned about gambling when I was growing up. I fully agree with these spiritual leaders that are saying these things. If you ask these people why they have to be at bingo every day, they'll tell you many things. Some will say it's entertainment. Others say they have to get out of the house once in a while. Still others say it's to socialize with other people.

I don't care what they say, it is still gambling. I wonder what these people are thinking when they have to feed their children macaroni and cheese every day,

most of the time without the cheese. Then they wonder why the children do not do so well in school. If the children do not have the proper nourishment, of course they can't keep up. I feel sorry for these kids.

I was very fortunate that I always had lots to eat. When I was going to school, my parents had more constructive things to do than sit somewhere and gamble. Children that don't have enough to eat are not going to develop very strong bodies.

These children do not have the strength to run and play like they should. When they come home from school they are too tired to do anything. There are many children starving to death in other countries at this time. We should not have to starve



I Have Spoken by Stan Gladstone

our children in this country.

I hear people saying they can't make a living. They say there is no work. I believe the men could do many things to help feed the family. There is still game out in the bush, fish in the rivers. Then why don't they go out onto the land and make a living there or at least plant a garden somewhere? These are still ways to feed our children. If

a lot of groups went out hunting and just stayed in the bush until they had enough meat, I don't think any self-respecting judge would put them in some jail. After all, our Creator placed our wildlife on North America to feed ourselves.

If I had a family, I would not hesitate to go hunting. Maybe the judge would get tired of seeing me again and again. I am

sure I would fight the law in every way. One of the things I would have going for me is that I would not have any fear. What I am trying to say, I suppose, is that it is time to start working together instead of always trying to be independent. If we worked in groups, then maybe things would change. Native people in this country are aboriginals and nothing more. I do not believe in separating our people. Now we have status Natives, Metis Natives and non-status Natives. Separating our people in this way has never worked and never will. We all have to work together if we are ever going to get anywhere. We have to feed our children. It is the law of the land.

I have spoken.

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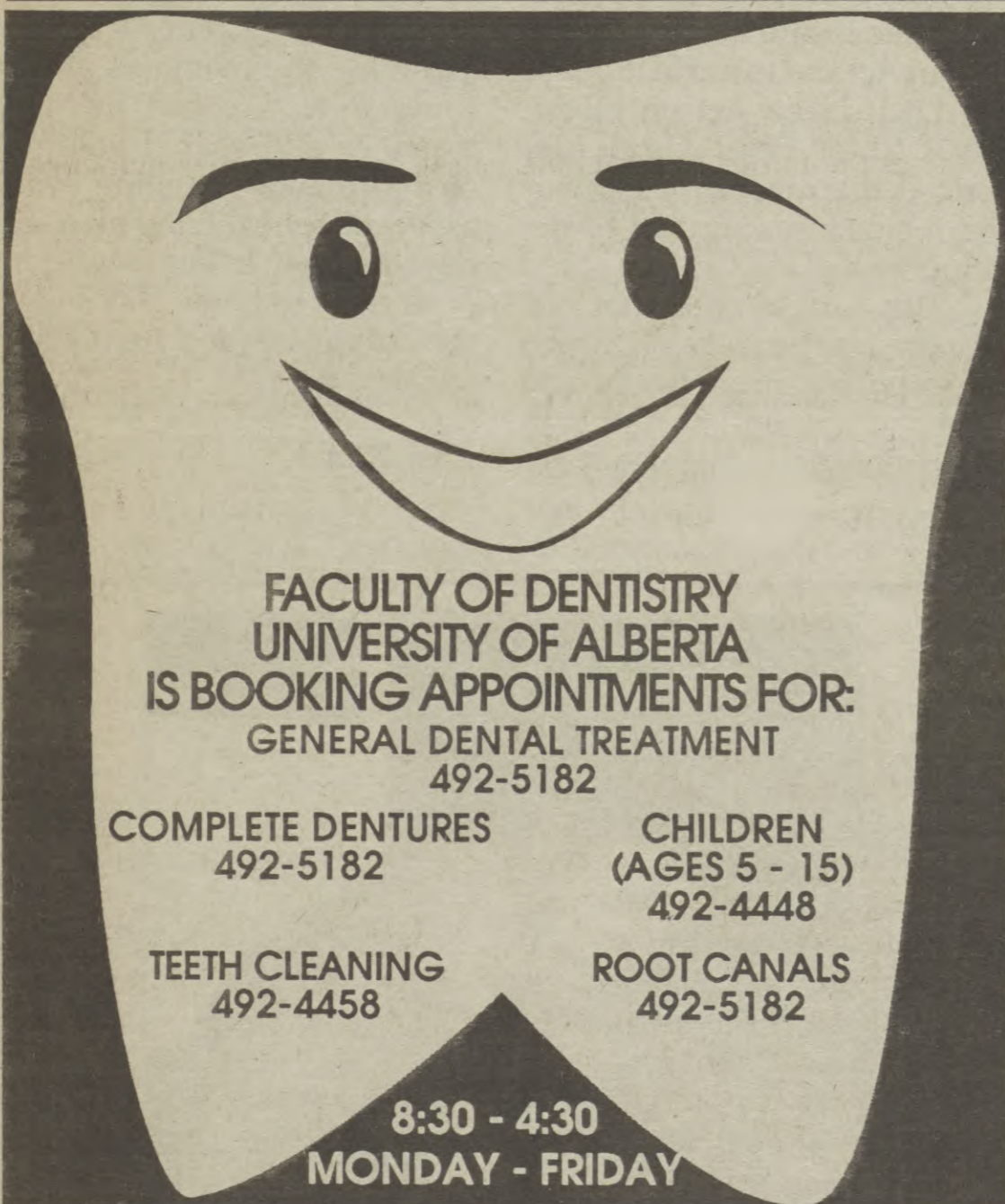
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Contest is open to all readers of Windspeaker (except staff and their families of AMMSA and Windspeaker). You may enter as often as you wish, but all entries must be original, no photocopies or facsimiles please. Winners will be selected from completed and correct entries received at Windspeaker's offices by the contest closing date December 1, 1992. Prizes must be accepted as awarded. The decision of the contest committee will be final.

1 ORIGINAL MOHAWK SOAPSTONE FROM THE INDIAN CRAFTSMEN AND ARTISTS OF QUEBEC ★

2 WOMAN'S CEDAR AND SOAPSTONE PIPE FROM POW-WOW EXPRESS ★

3 HAND WOVEN RUG FROM CREE-ATIONS WEAVING COMPANY ★

ENTRY FORM

CONTEST 4 A- CLOSING DATE DECEMBER 1, 1992
WINNERS WILL BE ANNOUNCED IN THE DECEMBER 7 ISSUE OF WINDSPEAKER

1. People & Places - Who won the Roy Salopee Art in Contest #3?

2. According to Richard Wagamese, what is Mokakit's goal?

3. The Indian Craftsmen and Artists of Quebec no charge phone number is...

4. What is the price of Pow-Wow Express' new catalogue?

5. In which community is Cree-ations Weaving located?

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FORWARD ENTRY TO: WINDSPEAKER CONTEST 15001-112 AVENUE, EDMONTON, ALBERTA, T5M 2V6

Arts & Entertainment

Film portrays traditions that help women cope

Crown works on several different levels

By Barb Grinder
Windspeaker Contributor

HEAD-SMASHED-IN BUFFALO JUMP, Alta.

The film *Many Branches* will look at how three women use their traditional values and cultures to help them cope with the difficulties of their everyday lives.

Three Native women, of different ages, backgrounds and outlooks, are the focus of the half-hour documentary being made by producer-director Greg Coyes. An Edmonton-based Metis, Coyes has an impressive list of documentary film credits, including the highly respected *My Partners - My People* series on Native life.

Working with Coyes on this film are his long-time associate, camera man Jim Jeffrey, along with sound man Bob Allman and writer Marilyn Dumont, who is making her first foray into film work as the picture's associate director. Co-producer is Nancy Gibson.

Dumont, who occasionally writes for *Windspeaker*, says the picture is meant to help other Native women find new ways of dealing with the problems they face in today's world.

"Our traditions can be a daily source of strength, even if you live a very modern lifestyle," she says. "The film is a personal history of three women, but there are things in it any Native woman can relate to."

The three women who provide the material for the film are Rose Auger, an elder and healer from Faust, Alberta, south of Slave Lake; Dorothy McDonald,



Barb Grinder

Camera man Jim Jeffrey films outdoor scenes at Head-Smashed-in Buffalo jump.

former chief of the Fort McKay Band; and Shawna Cunningham, a graduate student in the University of Alberta's theatre history program and the youngest of the women.

Most of the film's original seven hours of footage were shot on location near the women's homes. Cunningham and the crew travelled to Head-Smashed-In Buffalo Jump in southern Alberta for some final scenes.

"I put myself through my first years of school working at the jump site as an interpretive guide," says Cunningham. "I started back in 1983, before they built the interpretive centre, but I remembered how wonderful the place was."

Coyes was also impressed with the beauty and serenity of the site, especially some of the rock formations, and felt it made

a perfect backdrop for the message the movie presents.

"The film is a kind of metaphor of change," says Coyes. "We've followed these women through all four seasons, juxtaposing their lives with the changes in nature. This seemed a good place and time to end things."

Funding for the film is from the Secretary of State, Native Counselling Services and the National Film Board of Canada.

The picture is intended to be not only interesting, but also useful to other Native women and will be used in community counselling programs. An advisory committee of Native women, headed by Cree business-women Martha Campiou, is also overseeing the film's production.

Coyes expects to finish the film by the end of the year.

By Linda Caldwell
Windspeaker Staff Writer

REVIEW

The Crown of Columbus
By Louise Erdrich and Michael Dorris
Harper Paperbacks, 511 pages, \$7.99

Vivian Twostar, a Native American anthropologist teaching at the prestigious Dartmouth university, makes a discovery that will change her life while doing research for an article on Christopher Columbus.

The very pregnant single mother came across what appears to be pages from the original and long-lost personal diary of the man who "discovered" the Americas.

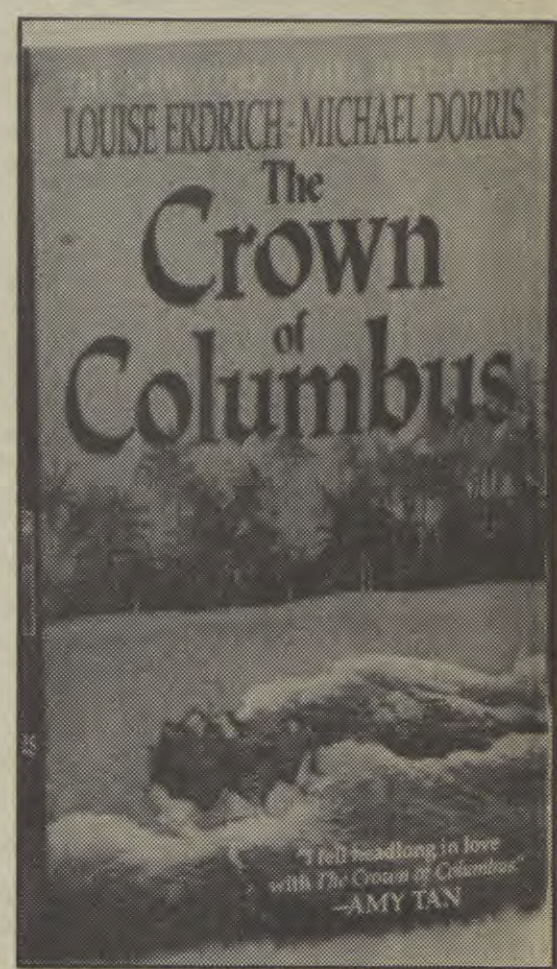
Following a series of cryptic clues, she is led closer to what might be a treasure and what would surely guarantee her tenure at Dartmouth, which is uncertain at best.

Accompanying her on her quest is the father of her child, who is bewildered when she announces her pregnancy and dumps him in one swift move, then picks him back up again a few months after his daughter's birth. Her monosyllabic and rebellious teenage son is also along for the ride, which leads them to a tropical island and into danger.

The Crown of Columbus is both a love story and a swift-paced adventure by the author of *Love Medicine*, *The Beet Queen* and *Tracks*. Louise Erdrich won the National Book Critics Circle Award in 1984 for fiction for *Love Medicine*. Her other two novels made the *New York Times* Bestseller list.

Co-author Michael Dorris won the 1989 National Book Critics Circle Award for nonfiction and the Heartland Prize for *The Broken Cord*. He is also the author of the bestseller *A Yellow Raft in Blue Water*.

The *Crown's* protagonist Twostar is portrayed as a perceptive, independent woman with a droll sense of humor. Her recounting of events is in contrast to that of Roger Williams, a professor and author of epic poetry whose latest project is a



tale of - who else? - Columbus.

Williams is both a cynic and a romantic who doesn't believe in the authenticity of Twostar's discovery but is in love with her in spite of himself. His attitude towards her is often patronizing as he tries to discourage her quest, insisting she is on a fruitless search even as evidence to support her theory mounts.

The book is particularly timely in light of the protests and celebrations surrounding the 500th anniversary of Columbus' arrival in the Americas. Historical information is relayed in a matter-of-fact way, including the fact that approximately 19 out of every 20 Indians died as a result of disease and the genocidal practices of Columbus and his successors.

One of the funniest passages in the book relates to Columbus' first meeting with the Arawak Indians on Hispaniola (now Haiti and the Dominican Republic). Columbus was convinced the Indians covered their mouths and noses and bowed as a sign of reverence for the white men, while in fact they were most likely recoiling from the stench of the long-unwashed white sailors.

The Crown of Columbus is a rewarding read, entertaining while it teaches and challenges preconceptions about Columbus' amazing "discovery." And for those who simply want a well-paced adventure story, this book can provide that, too.

Play portrays cultural rediscovery

Multi-talented Vancouver actress Margo Kane will treat Edmonton viewers to a contemporary play based on an oral storytelling tradition in Northern Light Theatre's production of *Moonlodge*.

Moonlodge will play from Oct. 28 through Nov. 1, 1992 as part of the Festival of New Theatre. It tells the story of Agnes, a Native girl snatched from her home and family, a victim of the infamous "scoops" by the prairie Children's Aid Departments in the mid-fifties.

Moonlodge, a metaphor for the spiritual centre of Native womanhood, dips effortlessly in and out of the experiences of

this young Metis woman, from the time she's adopted by a white family to her rediscovery of her Native heritage.

Moonlodge also incorporates dance, music, narration and mime. It was developed and presented as a work-in-progress for the 1990 Women in View Festival in Vancouver.

The theatrical premiere was sponsored by Native Earth Performing Arts Inc. of Toronto. Since then the play has gone on to the 1991 Earth Spirit Festival in Toronto, the Raven's Cry Theatre in Sechelt and the Vancouver East Cultural Centre. In 1991, it was recorded for CBC Radio's *Morningside* Drama.

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In the fall of 1991 operations expanded to include the Supplementary Equity Division whereby repayable funds (to a maximum of \$40,000) could be used to supplement equity/working capital in viable and eligible projects.

On May 1, 1992 Apeetogosan commenced the external delivery of the Aboriginal Business Development Program (ABDP). The component of the program delivered by Apeetogosan provides non-repayable contributions as a percentage of total eligible project costs.

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NWT town re-created for TV series

North of 60 focuses on diverse ways of life

By Angela Simmons
Windspeaker Contributor

BRAGG CREEK, Alta.

With snow falling, an overcast sky, a bite in the air and a gurgling river, it's easy to imagine yourself in the fictitious town of Lynx River in the southwest corner of the Northwest Territories.

North of 60 is a TV series being filmed west of Bragg Creek and scheduled to air at the beginning of December.

The series focuses on two world views, two diverse ways of life and the relationships of four very different individuals.

Eric Olssen, (John Oliver), a burnt-out Toronto undercover agent with his Rambo-like tactics just doesn't sit well with the town's people. He arrives to find himself a member of a minority.

Sarah Birkett, (Tracy Cook), is the nurse practitioner who runs the Lynx River Health Care Centre. Although her status in the community is high and her abilities are unquestioned, she is guided by her need for control, which ends up being a weakness rather than a strength.

Michelle Kenidi, (Tina Keeper), born and raised in Lynx River, is a Native constable who is very proud and competent. She holds firmly to her beliefs, values and commitment to com-



Bert Crowfoot

The set of Lynx River near Bragg Creek in south central Alberta.

munity and family. She has an 11-year-old daughter who is instrumental in Michelle's determination to do something better for her child and community.

Her brother Peter Kenidi, (Tom Jackson), is chief of the Lynx River Dene Band. He has helped to turn around the ravages of alcohol in the community since the band council declared the settlement dry five years ago. He advocates self-government and immediately has a run-in with Eric Olssen when he arrives in Lynx River.

According to Jackson, Kenidi is a man with a lot of pride and vision that allows his feelings to occasionally interfere with his decisions for the community.

"He is an inspired man who is still very aware of, and bitter

"The North of 60 television series will accomplish a better understanding between two cultures,"

— Tom Jackson

about, the past."

Jackson draws from more than 30 years of experience in the performing arts. He started as a singer, moving into broadcasting and then to directing and producing for stage until he finally entered film and television.

He has just finished filming with Graham Greene in Medicine River and sees his role in North of 60 as an artist and a leader, creating and maintaining a positive image.

"The North of 60 television

series will accomplish a better understanding between two cultures," he declares. "This production is a real tickle."

It seems that tickle or undercurrent of team effort, co-operation and the atmosphere on location extends to other people working on the series as well.

Jordan Wheeler, a Native trainee story editor, claims Wayne Grigsby and Barbara Samuels, the other two resident writers and co-creators of North of 60, pull together and help create a fun atmosphere in the writ-

ing department.

"It's total mayhem sometimes, total chaos and long, long hours, very demanding but a lot of fun," he explains.

For Wheeler, coming back to the area is a full circle. Ten years ago he was in Canada World Youth and came for orientation to Camp Horizon, now close to the North of 60 location.

"I walked down here, swam in the creek around this time of year. I tried it again and it's still just as cold!"

Working on these scripts is another step for Wheeler in his career as a writer. He hopes the series will take off so he can return to another season of script writing.

"Right now, there's no other place I would rather be. People here sense something, something about the place, this team. There's something underneath, a compulsion moving us along."

And Keeper (Kenidi), agrees with the general consensus.

"People here are really great, cast and crew are very open, supportive and willing to talk."

In her first television appearance ever, Keeper draws from a varied theatrical background as well as double majors in theatre and history. She is challenged by her role and sees the series as a great opening into the television industry.

"This is an opportunity beyond wildest expectations and dreams," she declares.

"Michelle is a well-rounded person. She has her character flaws, she's human and is very strong in her values and commitments. As a woman I identify with that," she explains.

North of 60 is being produced by CBC and Alliance Communications Corp. It will begin Dec. 3, 1992 at 8 p.m.

"...And They Told Us Their Stories"

Editors
Jack Funk and Gordon Lobe

Foreword by
Chief
Harry Lafond

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Editors

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Sports

Bruised Head rides off with top title

By Jim Goodstriker
Windspeaker Contributor

CALGARY

It was nothing compared to this city's annual Stampede or Rodeo Royal, but it was a start for the Indian Rodeo Cowboy Association as they held their annual year-end rodeo finals at the Corral Oct. 8-11.

The top 10 contestants in all seven major events plus the junior events were chasing year-end championship honors plus \$50,000 in prize money over the four days of rodeo action.

All contestants went into the finals with individual points accumulated over 16 sanctioned rodeos during this past summer. The year-end winners, plus the finals winners, will be going to the INFR in Albuquerque, New Mexico, Nov. 19-22, representing the IRCA and Region 1 of the INFR.

When the dust had settled the number one man going into the finals, Byron Bruised Head of Standoff, Alta. emerged as the all-around and saddle bronc champion. He won with total points of 630 and 355 in both events.

Kenton Rundle of Fort Vermillion gave Byron a real battle for top honors. He won both the year-end bareback title as well as the finals, and was also declared the finals all-around champion, winning a total of \$3,325.



Jim Goodstriker

Cletus Big Throat found out just how tough the stock was the hard way.

Bill T. Hever was the finals winner in the saddle bronc event, winning \$1,312.

While the Bruised Heads were doing their thing in the rough stock events, the Creighton family, also from Standoff, shone in the timed events.

Slim Creighton capped off a terrific season as he won both the year-end and finals in the calf roping event, overtaking his

idol Jim Gladstone to be 1977 world champion calf roper on his final calf, going 9.5 seconds, while Gladstone received a no-time as his calf kicked free.

The 23-year-old Creighton won his first major IRCA title with 240 total points and won \$1,575 to win the finals calf roping buckle, also.

Slim's dad Eugene managed to hang onto his lead going into the finals in the team roping

event, emerging with the year end title with 110 points.

Spike Guardippe of Brown-ing, Mont. won the finals calf roping title after a rope-off with Andrew Hunt of Lethbridge. Both had tied at 107 points. Guardippe went a rapid 7.7 seconds, while Hunt was 9.8 seconds in the rope-off.

Guardippe and partner Ted Hoyt won the finals team roping championship, each winning

more than \$2,500.

Hank Shade of Standoff and Virgil Jacobs of Sarcee battled right down to the last steer to decide the year-end winner in the steer wrestling event. Shade placed second on his final run to claim the championship trophy saddle, while Jacobs settled for the finals buckle, plus \$1,400 in total winnings.

Two northern cowboys, Collin Willier and Derek Martineau, took the honors in the bull riding event, with Willier winning his sixth straight title with 250 total points, while Martineau was the finals winner with \$1,575 in total winnings.

Scotty Bruised Head of Standoff had some good drives in the boys' steer riding event, and won both the year-end and finals titles at 237 points and \$1,005 in cash.

Bruised Head was in third place going into the finals with 140 points and was able to overtake year-long leader Brent Dodging Horse of Sarcee, who broke his arm on his second steer and could not compete on his next two head of stock.

Traci Vaile of Babb, Mont. dominated the senior barrel racing, as did Becky Jo Box of Standoff in the junior event. Both were the year-end and finals winners.

Vaile took the senior event with 362 points and \$2,187 while Fox won with 322 points and \$962. Traci also was declared the breakaway roping champion, an added event to the Indian National Finals Rodeo.

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• Saulteau Indian Band

FORT NELSON
• Fort Nelson Indian Band

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• Native Friendship Centre

SARDIS
• Sto:Lo Nation Canada

VANCOUVER
• All My Relations

N.W.T.

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• Explorer Hotel Gift Shop

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BALLCARRES
• Kelly's IGA

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• Timberland Services

CANDO
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CUTKNIFE
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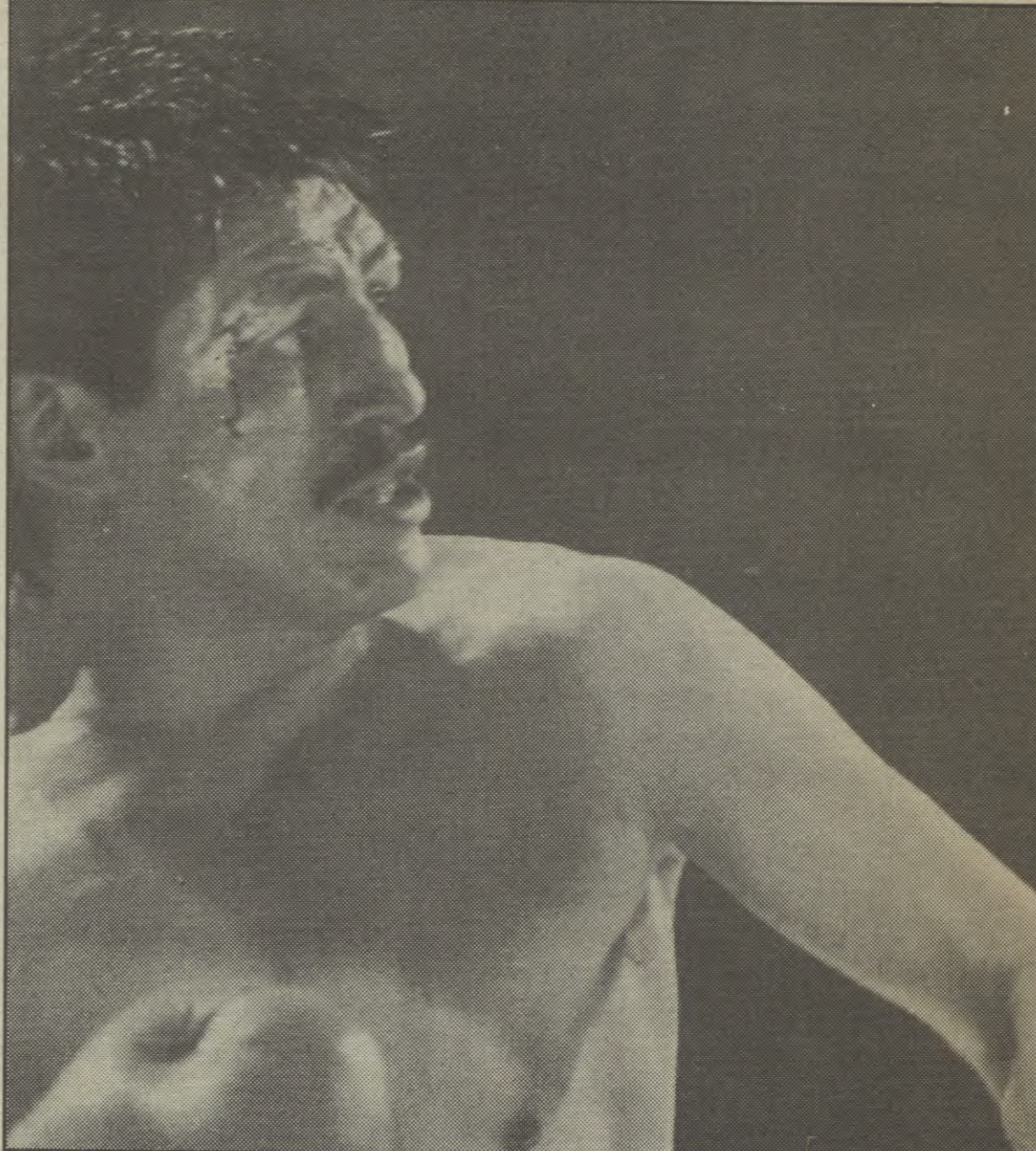


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Sports



File photo
Danny Stonewalker defeated Dave "Machine Gun" Fiddler in a light-heavyweight bout in Red Deer.

Sports history made twice by Stonewalker

By Jeff Morrow
Windspeaker Contributor

EDMONTON

He's back!
Just when you thought you heard the last of Danny Stonewalker, he steps from the shadows to handily dispose of Winnipeg's George McFall to become Canada's new heavy-weight boxing champion.

And in the process the Fort McMurray, Alberta Native made Canadian sports history twice over.

"That's right," growls Stonewalker's long-time manager, promoter and mentor Glen Carriere.

"He's the first Canadian ever to win both the light heavy-weight and heavyweight titles. And he's the first Native to ever become heavyweight champ."

Stonewalker improved his record to 18-6 when he defeated McFall at the Winnipeg Convention Centre to gain the vacant heavyweight title Oct. 8.

Before a capacity crowd of 3,000 (12 of the 40 ring-side seats were occupied by Native leaders from the Assembly of First Nations) Stonewalker rocked Nelson several times in early rounds using his trademark jab and lightning-foot speed. By round five, Nelson had all the punishment he could take, Carriere says.

"We pulverized him."

Not since Vancouver Native George Jerome fought former boxing great George Chuvalo has an Indian even come close to becoming Canadian heavy-weight champ, Carriere maintains.

"It's been a dream for a long time," Stonewalker said shortly after McFall failed to answer the call in the sixth.

"I feel real proud."

And he should. Carriere explained that Stonewalker's apparent hiatus from the fight game was simply a rigorous training process he underwent after his last fight in August, when he lost to former world heavyweight champ Michael Dokes in Las Vegas.

"What's he been doing? Running and more running," Carriere says. "He's been out training every day. Now he's champ."

Carriere, co-owner of KO Boxing Promotions in Edmonton, says that Stonewalker is now on the right course for future world-class match-ups.

"He's only 31 years old," Carriere notes. "There's a long way to go."

Earlier this year the championship belt was stripped from Conroy Nelson, who Canadian Professional Boxing Federation officials claimed was refusing to defend the title. Carriere argues that Stonewalker could have had the title sooner.

"Nelson was dodging it," Carriere says. "He knew he couldn't win."

Next up, Carriere says, is Stonewalker's non-title defence against England's Herb Hyde Sept. 10 in London, and a possible date to fight former world champ Mike Weaver.

Carriere is also talking to organizers about pitting Stonewalker against a top-ranked Canadian contender in the fighter's own home town of Fort McMurray.

The heavyweight division has waned in Canada in recent years, Carriere insists. But he adds that fight fans are in store for a sensational show from Alberta.

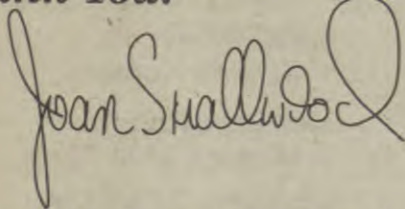
"We're talking about a new and improved Danny Stonewalker."

Foster Parents Help Build Better Communities


OCTOBER IS FOSTER FAMILY MONTH...
THANK YOU BRITISH COLUMBIA FOSTER FAMILIES
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On behalf of all
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Thank You!



Honourable Joan Smallwood
Minister of Social Services



Ministry of Social Services

B.C. Federation of
Foster Parent Associations



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telephone toll-free 1-800-663-9999

Students brush up in summer session

What better way for an aspiring journalist to spend the summer than polishing the skills needed for the chosen profession?

The Saskatchewan Indian Federated College has decided to offer a Summer Institute in Indian/Native Journalism, to be held in June 1993 on the Regina campus.

The Summer Institute is a new addition to the Indian Communication Arts (INCA) program offered at the College. The INCA program is a 72-credit-hour program that gives students two years of academic training in subjects including English, Indian Studies, Indian Fine Art, Indian language and linguistics, history, politics, eco-

nomics and natural sciences.

Four specialized classes are also included in the program: The History of Indian/Native Media in Canada, Media Business, Documenting Oral Traditions and Community-based Research.

In addition to their academic course work, students will be required to complete the four-week Summer Institute and a four-month work placement.

The Summer Institute will consist of a series of hands-on workshops in the areas of print and broadcast media. These workshops are being designed with the goal of giving the students a working knowledge of research, interviewing and reporting techniques, and famil-

iarizing them with the technology of print and broadcast media.

Following the completion of their academic course work and the Summer Institute, students will be placed in aboriginal and mainstream media outlets for a four-month work period.

Anyone interested in enrolling in the INCA program should contact Shannon Avison at (306) 779-6235, or write to the Indian Communication Arts department, Saskatchewan Indian Federated College, College West 118, University of Regina, Regina, Sask., S4S 0A2.

Applications now are being accepted for the January 1993 semester. (Application deadline is Dec. 15.)

Woodland Cree get training funds

CADOTTE LAKE, Alta.

The Woodland Cree band from Cadotte Lake will receive \$3 million over five years to support adult upgrading and vocational training initiatives.

"Education is a major priority and we'd like to see as many band members as possible participating in the Adult Learning Centre program," said Chief John Cardinal.

"We believe it will help members enter other training programs such as apprenticeship and post-secondary education, which will increase their ability to contribute to our community and improve their employability - both on and off the reserve."

Alberta Career Development and Employment Minister Norm Weiss said the training plan set out under this agreement is tailored specifically to meet the needs of Woodland Cree band members.

The band will use the funds for two purposes:

1. An adult education program including upgrading, job readiness and practical living skills. Most of this program will be taught through a computer-based learning system.

2. Training programs that help band members increase their ability to obtain and maintain employment or pursue additional educational opportunities.

MANNAWANIS NATIVE FRIENDSHIP CENTRE

St. Paul, Alberta
Requires

EXECUTIVE DIRECTOR

Are you energetic and looking for a challenge? Your enthusiasm in the position of Executive Director for our organization will see you responsible for the day to day operations of the Centre. This includes administrative and financial management, supervision of staff, program review and development within our Strategic Plan, and opportunities to strengthen community involvement along with a leadership role in cross-cultural initiatives. You will need to be a self-starter and work independently, although you will be responsible to and accountable to the Board of Directors (Native and Non-native).

QUALIFICATIONS

- Diploma or equivalent education in Human Services/Administration desirable but not required.
- Minimum 2 years related experience required.
- Good communication skills (written and oral) required.
- Proposal and Budget preparations are a necessity with demonstrated knowledge of accounting.
- Experience and knowledge of the Native Friendship Centre movement and other Native organizations is desirable.
- Knowledge of Aboriginal culture is required.
- Ability to speak Cree is an asset.
- Must have own vehicle

SALARY: \$28,000 to \$35,000 per annum

CLOSING DATE: All applications must be posted no later than November 6, 1992 position to commence December 1, 1992.

SEND RESUME TO:

Personnel Committee
Mannawanis Friendship Centre,
Box 2516,
St. Paul, Alberta T0A 3A0
Fax: (403) 645-1980
Phone: (403) 645-4630

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QUALIFICATIONS

- CHR Certificate from an approved training program
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- Good interpersonal and communication skills
- Speak Cree or Chipewyan would be an asset

SALARY STARTS AT: \$32,986/annum

SEND APPLICATIONS TO:

(Mrs.) Beatrice Campbell
Department of Personnel
Fort Smith Health Centre
P. O. Box 1080
Fort Smith, N.W.T. X0E 0P0
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PROJECT DIRECTOR

(OSAP YOUTH AT RISK GRANT)

QUALIFICATIONS: MA School Administration or Counselling; Administrative experience preferred; knowledge and/or experience of Federal Grants; experience in working with Indian population or high risk youth.

SALARY: Negotiable

STARTING DATE: As soon as possible

APPLY AT:

Poplar Public Schools
C/O Douglas W. Sullivan
Superintendent of Schools
Box 458
Poplar, Montana 59255
1-406-768-3637 X11

SEND: Cover Letter and Resume
College Placement File/Credentials



Little Red River Cree Nation

Job Opportunity

FINANCIAL CONTROLLER

DEFINITION:

This is a responsible position in which supervisory, fiscal and administrative skills are used to carry out financial management duties in consultation with, and under the direction/supervision of the Chief of the Little Red River Cree Nation who is in charge of the Administration/Finance Portfolio.

KNOWLEDGE • ABILITY AND SKILLS

- Considerable knowledge of Administrative Financial systems and procedures.
- Preparation and Maintenance of department, Operating Budgets and Cashflows.
- Ability to maintain the Administration's systems of fiscal and Accounting records.
- Have working knowledge of various computer software applications such as Accpac Plus W/S, G/L, A/P, Lotus 123 and Help Payroll.
- Have knowledge of Novell Netware, the software managing the Administration Computer Network system.
- Ability to provide training to subordinate staff in the areas of Accounting and clerical functions.
- Ability to maintain effective, harmonious working relationships with employees and other associate agencies and businesses.
- Ability to relocate to Northern Alberta.

TRAINING AND EXPERIENCE REQUIREMENTS

- Must have an accredited accounting designation (C.A., C.G.A., or C.M.A.)
- At least five years experience in Fund Accounting as Manager or a combination of Accounting Manager and Consultant duties.

SALARY: Negotiable

DEADLINE: When suitable candidate is found.

Please send resume and direct enquiries to:

Johnnie Walker
P.O. Box 1165

Phone: (403) 759-3912

High Level, AB T0H 1Z0

Fax: (403) 759-3780

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- PRODUITS EN ECORCE DE BOULEAUX
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- POUPEES
- ETC...
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- ETC ...
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- RIBBONS
- DOLLS
- ACCESSORIES
- FURS
- ETC ...

ATTENTION
STORYTELLERS!



Have you got a Christmas story to tell? It could be a particular memory of the year you found out there was no Santa Claus. Or how about the time you swore yours would be a traditional Christmas, with no commercial trappings, so you made all the tree decorations and presents for your family.

Windspeaker knows there are some talented storytellers and writers out there and we want to know about what makes Christmas special for you. So we're hosting a contest and we want you, our readers, to be the judges.

All entries chosen for publication will appear without names and will be identified by number in our Dec. 7 and Dec. 21 issues. A voting form will appear in both issues and the winner's names will be published in our Jan. 18 issue.

First prize: \$200, a one-year subscription and a Windspeaker sweatshirt.

Second prize: \$100 and a one-year subscription to Windspeaker.

Third prize: \$50 and a one-year subscription.

Those who vote will have their names entered for a draw prize of a Windspeaker jacket and a one-year subscription. Ballots must be in by Jan. 11, 1993.

So put those pens, pencils, typewriters or computers to work and share your Christmas memories with us.

All entries must be received by Nov. 25.

Mail or fax us at:

Christmas Memories
Windspeaker
 15001 112 Ave.
 Edmonton, AB
 T5M 2V6
 (403)455-7639 (fax)

NADC Public Forum

Keg River
 7:30 p.m., Tuesday, October 27, 1992
 Community Hall

The Northern Alberta Development Council sponsored public forum is an opportunity for you or your organization to present a brief to Council on matters related to the development of the people and resources of northern Alberta.

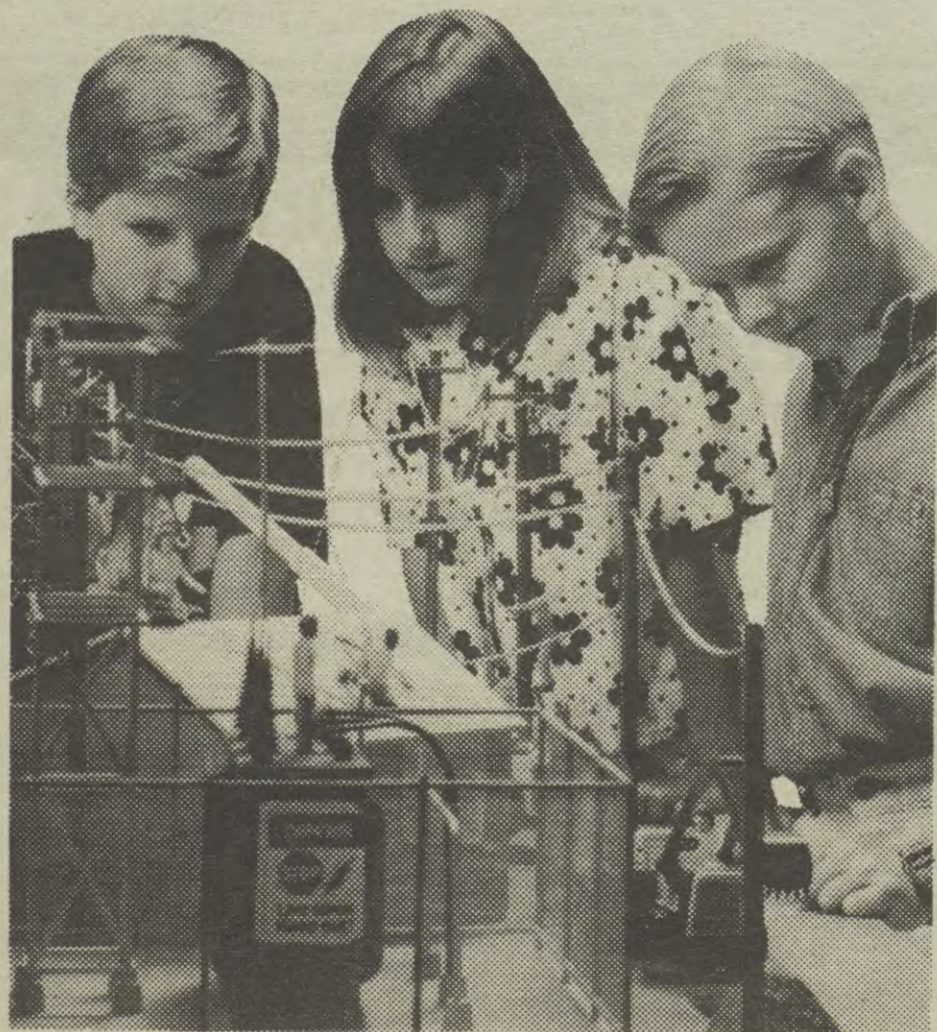
The ten member Council consists of eight public members and two MLA's. The Chairman of the Northern Alberta Development Council is Bob Elliott, MLA for Grande Prairie.

Groups or individuals interested in making submissions at this meeting may contact Council member Jack Newman in Fort Vermilion at 927-3416 or the Northern Development Branch in Peace River at 624-6274.



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 Lorna Rose Thomas

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Contact: Merrilynn Swinemar-Wilson
 Alberta Family and Social Services, (city): Stony Plain
 Telephone: 963-9424

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for more information