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# Windspeaker

### QUOTABLE QUOTE

"Albertans with their tax money are financing environmental degradation."

— Chief Jim Badger

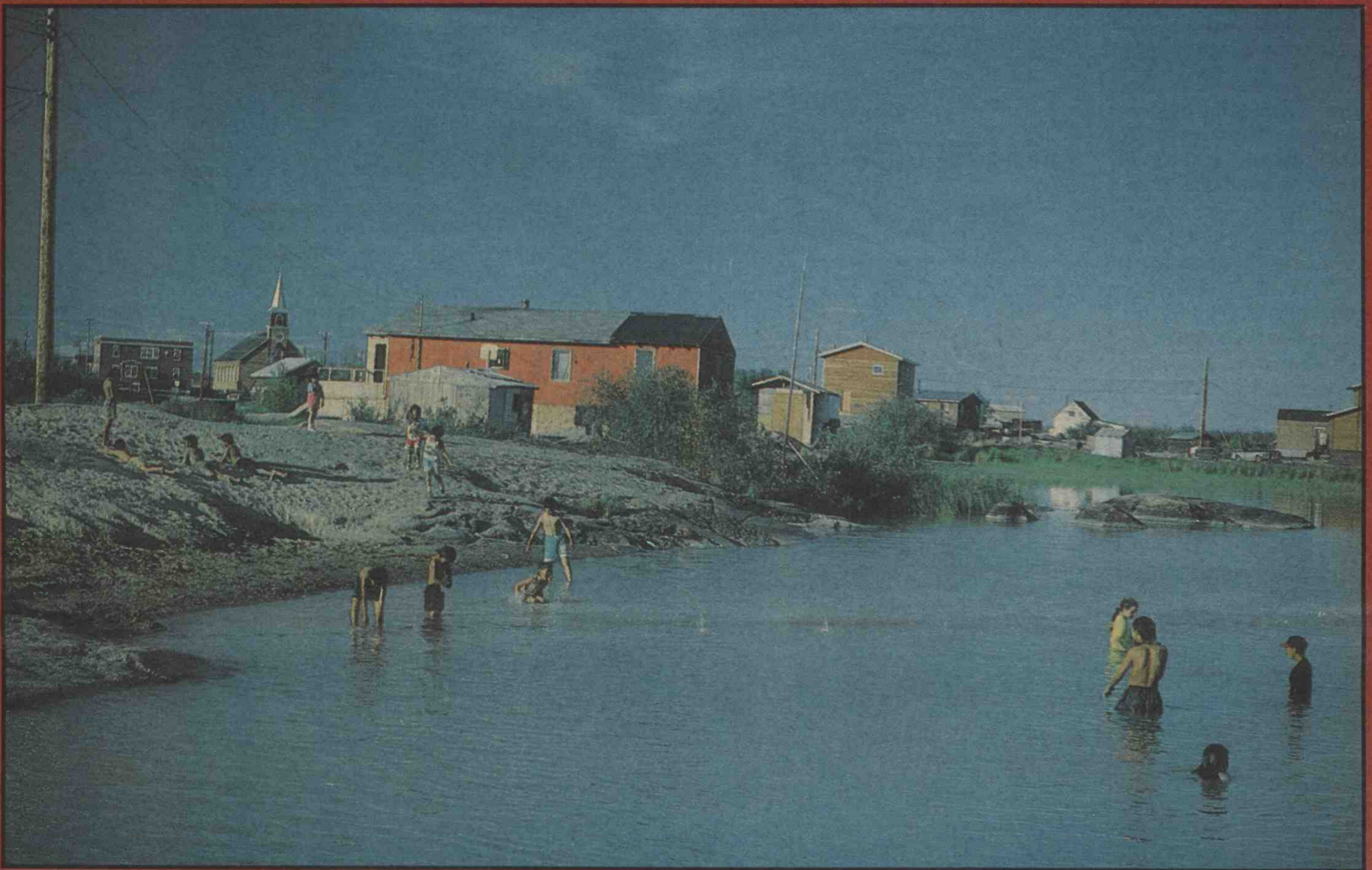
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September 12 - September 25, 1994

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John Zalewski

## Summer's last gasp

There's little time left for swimming in Fort Rae in the Northwest Territories as summer comes to an end and cold autumn winds begin to blow. But children from the largest Dogrib community couldn't resist one more dip before the snow flies.

## Davis Inlet stalls return of judge

By Debora Lockyer  
Windspeaker Staff Writer

DAVIS INLET, Lab.

Innu leaders in Davis Inlet, Labrador have succeeded in stalling Newfoundland Justice Minister Edward Roberts' attempts to reinstate the sitting of the provincial court in that community.

The Innu blockaded the lone airstrip into the community on Sept. 6, frustrating the government's plan to fly in court officials.

The Innu set up dozens of oil drums on the airstrip and the people of the community occupied the strip, making it too dangerous to land.

As of Wednesday, Sept. 7, RCMP and the Canadian military remained on alert in Goose Bay preparing for movement into the community. This despite an

*"Our people will not allow the progress we have made in healing our communities to be derailed by the re-imposition of the provincial court system and the RCMP."*

— Davis Inlet Chief Simeon Tshakapesh

offer from Innu leaders to call a 30-day cooling off period so that negotiations might get back on track.

The dispute began last December when Provincial Court Judge Robert Hyslop was ousted from the community by former chief Katie Rich. She and other community members questioned the quality of justice the judge was dispensing. She announced the court no longer had authority in Davis Inlet and it has not operated since.

The community of Davis Inlet has 77 outstanding criminal charges to be heard. Since the dis-

missal of court justice, matters have been administered by Innu peacekeepers, Chief Simeon Tshakapesh and his council.

Efforts have been made to establish, with the federal and provincial governments, a justice system that will be sensitive to the cultural needs of the community.

The possibility of a settlement of the situation broke down Sept. 2 when Roberts objected to the participation of Rich in the negotiations between the province and the Innu. Roberts then ordered the RCMP to prepare to force their way into the commu-

nity with the court officials.

"The court will sit in Davis Inlet and the rule of law will prevail," said Roberts.

A spokesman for the Innu said Indian Affairs Minister Ron Irwin has been in touch with Innu leaders, assuring them that Canada does take their fiduciary responsibilities to the Innu seriously.

Roberts had not responded to the offer, as of Wednesday morning, Sept. 7, saying it had not been submitted in writing to his office.

"Roberts has created a crisis where no such situation existed," said Tshakapesh.

"Our people are learning to heal their own community, free of an alien system of punishment and incarceration. Our people will not allow the progress we have made in healing our communities to be derailed by the re-imposition of the provincial court system and the RCMP," said Tshakapesh.

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## News

# Deficiencies in low-level flight plan ignored by federal government

SHESHATSHIU, Lab.

Aboriginal leaders in Quebec and Labrador are disappointed that public hearings have been called into the plan to increase low-level military flights over Innu lands.

The 26 days of hearings are scheduled to begin Sept. 19 despite strong objections from the Innu.

The Federal Environmental Assessment Panel ignored the 130 deficiencies identified by Innu

experts in the Department of National Defence Environmental Impact Study, said Daniel Ashini, Director of Innu Rights and Environment for the Innu Nation.

These deficiencies include the DND's proposal to create one giant training zone instead of two smaller zones, and the use of chaff in the training, a substance made up of thin, metal strips which confuse enemy radar and make animals sick when they eat it.

"The panel has stacked the deck against the Innu," he said.

The hearings are scheduled in the Innu communities at the time when hunters and families are out on the land, said Ashini.

"We specifically asked them not to do this. These are the people most affected by the training, and yet the panel is denying them the right to share their expertise and express their views."

The military wants to raise the number of flights in the area from 8,000 to 15,000. The Innu claim the flights disrupt wildlife in the area.

Caribou herds are known to pass right over their feeding grounds without eating, said Ashini.

"If we are seeing these effects now, what will happen after the low-flying jets double their activity, as the Canadian military plans?"

Ashini said Innu leaders are questioning their continued involvement in the environmental review process.

"We're not sure we can continue to participate in a process that is so prejudicial to our rights."

## WHAT'S INSIDE

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## EAGLES RETURN

The return of the golden eagle to Mohawk territory gives the people hope that clean-up of pollutants and toxins from the air and water will help the land heal. The changes the contaminants forced on their lifestyles and society, however, also represent major hurdles to be overcome.

See Pages 9-10.

## COMPUTE THIS

The information highway is threading its way into Native communities and businesses across North America. One of the features of the electronic age is the Internet, a free-wheeling, seemingly endless source of information "on line", or, simply put, stuff you can read on your computer by using a modem.

See Page R 11.

## AD DEADLINES

The advertising deadline for the September 26 issue is Thursday, September 15, 1994

## Lobster battle boiling over Lonefighter denied sentencing circle

By Debora Lockyer  
Windspeaker Staff Writer

LENNOX ISLAND, P.E.I.

Native fisherman Joe LaBobe believes non-Native commercial fishermen in P.E.I. are beginning to forget a simple fact of Canadian life. That being non-Native have the privilege of fishing Canadian waters, and Native fishermen have the right.

LaBobe has watched the tensions rise over the years between the two opposing groups. He was not surprised when the atmosphere on the island turned ugly Sept. 6.

Natives reported to RCMP that men in nine boats, with identification numbers on their hulls hidden, smashed and destroyed 275 legal traps in Malpeque Bay. This was done, police believe, in response to Native fishermen publicly selling lobster the day before at prices well below market price.

"They're doing that to gain public support," said LaBobe of the Natives who commercial fisherman accuse of depleting the stock. Native fishermen food fish most of the year, except during the months of May and June at the opening of the commercial season, said LaBobe.

He doesn't understand

how they can say that a few hundred traps licensed to Natives would cause such a problem. Not when the commercial fishermen are licensed for 250 to 300 traps per boat and have a flotilla of about 500 boats working in and about the area.

"They are worried all of a sudden about conservation and they are the worst offenders," said LaBobe.

He suggests a five-year moratorium on fishing the stock would solve all problems. He said he'd be willing to take \$1,500 a week in compensation for his household for not fishing for commercial reasons. He'd be happy then just to fish for food, as is his right.

CALGARY

A traditional sentencing circle is not in the cards for Peigan activist Milton Born With a Tooth.

Justice Willis O'Leary denounced the ceremony, saying the man convicted of weapons offences has neither admitted to any wrongdoing or showed any remorse for what he has done.

"In my view his community will not benefit substantially from a sentencing circle," said O'Leary. He said the accused must first show a willingness to be rehabilitated before a sentencing circle would be considered.

The judge did promise to move the sentencing closer to Born With A Tooth's home on the Peigan Reserve in southern Alberta. He would also allow band members to speak to the record in part of the sentencing process.

Born With A Tooth is facing sentencing on five weapons charges, including using a firearm while committing an indictable offence, which carries a minimum one-year jail term.

The charges relate back to Sept. 7, 1990 when a group known as the Lonefighters and the RCMP faced off on the Peigan Indian Reserve, where the Lonefighters were protesting the construction of a dam on the Oldman River. Born With A Tooth fired two shots into the air.

## Fontaine challenged for AMC leadership

SCANTERBURY, Man.

There will be two men vying for the top spot of the Assembly of Manitoba Chiefs in an election slated for Sept. 14.

When nominations closed for the position of Grand Chief Sept. 2 two candidates were declared. Incumbent Philip Fontaine will face contender Roderick Bushie in a bid to lead the 60 member chiefs of the organization.

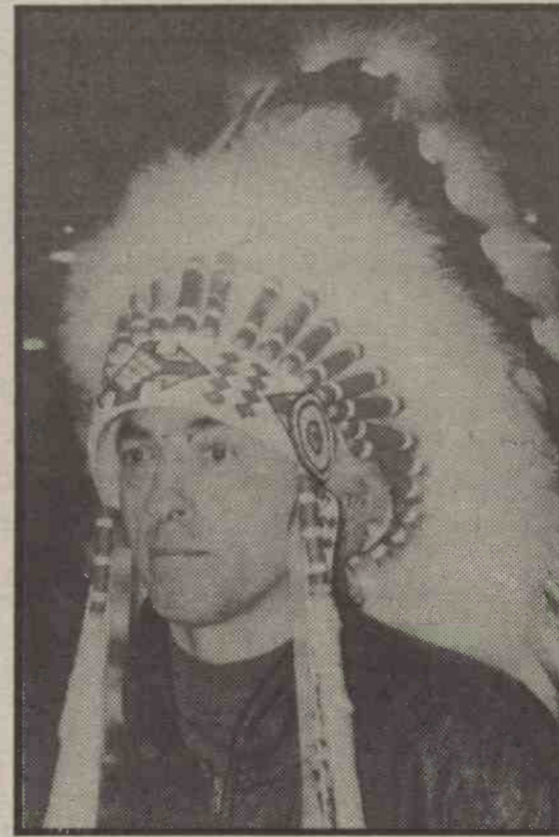
Bushie is the former chief of Hollow Water First Nation, a position he has held for several terms. He also served as chairperson of the Southeast Resource Development Council

Corporation.

Fontaine, of the Sagkeeng First Nation, has held the position of AMC Grand Chief since 1989. He ran for leader of the Assembly of Manitoba Chiefs in 1991 and lost to current leader Ovide Mercredi.

Fontaine declined to run in July's AFN election, saying he wanted to devote his energies to the AMC and work toward the dismantling of Indian Affairs in Manitoba.

The election will take place at the Annual General Assembly of Manitoba Chiefs at the International Inn in Winnipeg. A candidates' forum will be held Sept. 13.



Phil Fontaine

## NATION IN BRIEF

### Non-Natives fight for band benefits

The Canadian Human Rights Commission heard testimony from Indian Affairs official Craig Hinchey who said non-Natives living on reserves are entitled to band welfare benefits. The commission is hearing discrimination complaints filed against Indian Brook Chief Reg Maloney and the band council. The non-Native complainants allege Maloney and the band council discriminated against them by refusing them welfare benefits. They quoted Maloney as saying he wouldn't give Indian money to white people. Hinchey said the department reimburses money to band councils paying non-Native benefits.

### Peaceful marches needed

Assembly of First Nations Chief Ovide Mercredi is advocating marches and demonstrations to protest Ottawa's attitude toward Native issues. He said those demonstrations should be peaceful and include supportive non-Aboriginals. Mercredi said he has tried to work within the system, but the Liberals aren't any different from the former Tory government. Mercredi

was speaking at a two-day conference of Dakota Chiefs at the Sioux Valley Dakota Nation near Virden, Man.

### Dakota chiefs try shame

Eight Aboriginal bands may try embarrassing the Canadian government in front of the United Nations for insisting that Dakota people are immigrants to Canada. The chiefs from Manitoba and Saskatchewan said they will be meeting with other bands to decide whether they will join the Unrepresented Nations and Peoples Organization of the UN. The Dakota bands did not sign treaties with the Canadian governments and Ottawa has refused to consider any land settlement. Ottawa claims the Dakota peoples were from the United States.

### Compensation for flooded land offered

Ontario Hydro will pay more than \$10 million dollars to the Grassy Narrows band for land flooded by two hydroelectric dams. The 800-member band must still approve the compensation package and the federal and provincial governments must also give a nod to the deal. Grassy Narrows residents will vote later this month. If the deal is

approved the money will be put in trust and the interest used for community development.

### Urban reserve advocated

Winnipeg First Nations Tribal Council believes an urban reserve would prevent the loss of programs such as education and Aboriginal justice for the 45,000 status Indians in that city. The goal is to protect treaty rights which continue to erode as people move from the reserve to urban centres. The council said urban reserve status would be limited to treaty-card holders.

### Peltier lawyer dies

Native lawyer Lew Gurwith, 56, is dead from a heart attack suffered while dancing at the closing ceremonies of a Taiga Rescue Network conference in Edmonton Aug. 28. Gurwith is best known for defending U.S. political prisoner Leonard Peltier on murder charges stemming from the shooting deaths of two FBI agents at the Pine Ridge Reservation in 1975. Gurwith was also doing legal work for the Lubicon of northern Alberta.



## News

# Paul Cree make 11-day trek to protest government inaction on land claim

By Debora Lockyer  
Windspeaker Staff Writer

EDMONTON

The journey was made on foot, from their homes in northeastern Alberta to the federal government building in Edmonton, 431 kilometres to the south.

Members of the Paul Cree Indian Band near Fort McMurray chose to make the 11-day trip to protest government inaction on a land claim outstanding for 73 years.

By the time they'd reached their destination on Aug. 31 some of the walkers were sick, most were tired and all were more determined than ever to have their issues with the federal government resolved, said Chief Robert Cree.

The band wants its special status as a separate and distinct First Nation recognized, he said. Members want to occupy and develop the land promised to them in a Privy Council of Canada order dated May 1921.

This document, Cree insists, proves the Indian band exists. He said members are

*"I don't think the people, the Aboriginal people, should be treated that way, or should have to demonstrate the way we had to in walking that 431 kilometres."*

— Paul Cree Chief Robert Cree

entitled to the 904 hectares of land known as the Clearwater Reserve and currently recognized as being part of the Fort McMurray Indian Band.

The order in council was discovered only five years ago when other bands were researching their own land claims, said Cree. The order had been shelved and the promises in it forgotten by Indian Affairs for 73 years. The Paul Cree Band has no intention of letting Ottawa forget the document again.

The band's members number as many as 140, but only a few families live on the reserve land, said Cree. There is no housing, power, roads or natural gas. The people live in tents and tipis. They travel in all-terrain vehicles. Until a road is developed the children will not be attending school.

"The main focus right now is the development of our community and the resource dollars for this band to start developing; to have that self-reliance and self-determination," said the chief.

Seed money is required to develop an infrastructure around which a community can grow. Recognition of the Paul Cree Band by Ottawa is the first step toward this development.

Boosting their claim to the land is a 101-year-old band member who witnessed the signing of the order in council. Elder Rapheal Cree was only 15 years old at the time, but remembers the signing ceremony clearly. His testimony has been videotaped and preserved as the band settles in for the fight.

"The department is quite afraid at saying

there is an existing band out there even though we have a legal document and order in council. It's because they are going to be faced with compensation dollars from this particular group," said Chief Cree. Compensation Cree believes will be in the millions.

As for the first phase of their protest, the results have yet to be determined. The band has given Indian Affairs Minister Ron Irwin two weeks to respond to its demands, said Cree. Then the protest efforts will be stepped up.

Rather than walking this time, the band council will be busing the people to the federal building in Edmonton and camping out on the streets, Cree warned.

"I don't think the people, the Aboriginal people, should be treated that way, or should have to demonstrate the way we had to in walking that 431 kilometres. It's damn unfair for the federal government to be treating us the way they have been," said Cree in a voice choked with emotion.

If the government is trying to test the Paul Cree Band it had better think twice about it, said Cree.

"We're not going to hold back any longer."

## Low birth-weight babies may be more susceptible to diabetes

By Lynne Taylor  
Scientists' Institute for Public Information

According to a number of studies, fetal nutrition may have an effect on the development of diabetes later in life.

A study of Pima Indians in the southwest United States showed an increased risk of non-insulin dependent diabetes in adults who were low birth-weight babies.

Another study of Mexican Americans showed a relationship between low birth weight and the "insulin resistance syndrome" associated with diabetes and other diseases.

Diabetes researcher Dr. C. N. Hales of Cambridge University suggests that in the womb, a nutri-

tional environment lacking adequate protein may affect the development and "programming" of insulin producing cells, which could predispose a person to diabetes later in life.

"That's a theory that has merit, but it may not be the cause in all populations," says Dr. W. Y. Fujimoto, University of Washington in Seattle. He is studying non-insulin dependent diabetes in Japanese Americans and is examining genetic markers for the disease.

Diabetes mellitus is a disease in which the body is unable to properly process sugar. Non-insulin dependent diabetes mellitus, the most common type found in adults, usually results from the body's resistance to and deficiency in insulin, a hormone that helps convert sugar into energy.

More than seven million people have diabetes in North America; another five million may unknowingly have the disease.

In the U. S., Mexican Americans, Puerto Ricans and Native Americans have rates of diabetes that are more than twice that of the white population. Much research has focused on the Pima Indians of Arizona, who have the highest rate of non-insulin dependent diabetes in the world (more than 45 per cent of them have diabetes).

The causes of diabetes are believed to be genetic, but to date no genes have been identified. The disease runs in families, but recent research suggests that this may not be the result of genetics alone.

(Lynne Taylor is a Public Affairs Specialist for Memorial Sloan Kettering Cancer Center.)

## Aboriginal groups join forces to create Native healing centre

By Debora Lockyer  
Windspeaker Staff Writer

EDMONTON

Representatives from the Indian, Metis and Inuit communities have joined forces in planning a friendly takeover of the Charles Camshell Hospital.

The groups want to transform the facility, due to close its doors to the public this December, into a Native-run health care centre. This centre would combine traditional healing methods and conventional medicine under one roof.

But the cost of the project may be the group's undoing. Besides planning the programming, governance and financing of this health care dream, the first and most important consideration of the project is funding.

It will take a staggering amount of money to get the Na-

tive health care centre up and running, said Doris Ronnenberg, president of the Alberta chapter of the Native Council of Canada.

The lights, water and heat will cost a minimum of \$700,000 per year, she said. A minimal custodial staff will require another \$1.5 million. All this before a single dime is spent on healing.

Ronnenberg said existing money, that which is already being spent on health care for Native people in the province, could find its way to the operation. But neither the provincial or federal governments have committed dollars to the project.

Other monies could come from small businesses that would occupy some of the facility's space. Ronnenberg said a pharmacy, bookstore, and cafeteria which serves Aboriginal foods would contribute to the cost of running the centre.

Speculation aside, a proposal

will have to come together for submission to the hospital administrators and the regional health authority for consideration within the coming months.

The steering committee established to develop the proposal will have to get "on the ball" to meet the looming deadline of late fall, said Ronnenberg. Otherwise, the administrators of the hospital will be looking at other proposals from other groups for the facility.

If the Aboriginal group's proposal bears fruit, the facility would be the first of its kind in the country.

The Native health care centre would require that conventional doctors work side-by-side with Native medicine people to achieve a more holistic approach to healing, said Ronnenberg. This will be new to most medical practitioners who, as a majority, have yet to accept the value of traditional Native healing.

## Innu digging in

By Debora Lockyer  
Windspeaker Staff Writer

DAVIS INLET, Lab.

Davis Inlet kept busy Wednesday, Sept. 7 reinforcing the blockade of their runway and getting ready for an invasion, of sorts, by RCMP.

More lumber and heavy equipment was added to accompany the existing oil barrels and other debris scattered across the airstrip. The community's leader, Chief Simeon Tshakapesh, said they were digging in for the long haul.

The protest against the imposition of a justice system that did not suit the culture or improve the situation of the people of Davis Inlet had so far proved effective.

How long will they keep the runway blocked?

"As long as it takes, I guess," said Tshakapesh. His only concern was for Elders in the community who might need to be flown out to Goose Bay for medical treatment.

The people are looking to

resolve the situation, he said. They'd invited a 30-day cooling off period, but as of 5 p.m. had not received a response from Newfoundland's Justice Minister Edward Roberts to the submission.

The community would meet in the evening to discuss the impasse, said Tshakapesh. The uncertainty involved in the wait was causing the community concern.

"We're waiting for the RCMP to call it off, or announce whether they are coming. But we are going to stay firm and take the same position," Tshakapesh said.

What the Innu are asking for is some time to sit down and discuss the needs of the people with the province, said the chief. Goals need to be set. The government needs to know what concerns the people have with the current justice system as it affects them.

"It seems like when you try to talk with the province it seems like we're talking to the brick wall and it would be resolved if the province cooperated with us."

## Elders banish youths for brutal beating

KLAWOCK, Alaska

Two Native teenagers from Alaska, armed with sleeping bags and a few select tools, have been shuttled off by fishing boat to two uninhabited islands to spend more than a year in exile.

The 17-year-old youths are being punished for the brutal beating of a pizza delivery man in Everett, Wash. which left the 25-year-old with permanent damage to his hearing and eyesight.

The banishment sentence was decided by 12 tribal Elders when a state court judge referred

the case to a tribal court. It is the first state criminal case to be referred for a traditional tribal punishment.

The boys were given forks, axes, saws and some food to get them started on their solitary penance. They will have sleeping bags, a wood stove, and will be expected to build their own shelters.

The boys will be checked on periodically, but there will be no way for them to contact anyone off the island. The location of their exile is somewhere along the Alexander Archipelago on the southeastern coast of Alaska.



## Our Opinion

# Davis Inlet just a symptom of chronic problem

As media attention moves its roving eye back to the troubled community of Davis Inlet for a second time in less than two years, it's important to be reminded that what is being seen there today is only a symptom of the chronic problem that continues to plague all Aboriginal communities across the country.

The governments of Canada and her provinces are collectively out of their league in dealing with the needs of this country's first people and turn a blind eye and deaf ear to those people who can show them the way.

Davis Inlet is resisting attempts by the Newfoundland Justice Minister to force the return of the provincial court to the community. The Innu say the Canadian system of justice, with its emphasis on judgment and punishment, is alien to their people. Witness this system's failure in the courts. See the results in the prisons.

In its place the Innu have submitted to their own justice system, a system which promotes not only healing, but reconciliation and harmony in the community. The Innu want to reclaim jurisdiction and responsibility over their own lives, but the Newfoundland government denies them this.

Newfoundland insists that only one kind of law can be effective for all the people of Canada. It refuses to negotiate on any terms but its own. Petty in his dealings, Justice Minister Edward Roberts turns his back on discussions concerning the implementation of Innu justice, because former Davis Inlet Chief Katie Rich is at the negotiating table. Rich ousted the provincial court from Davis Inlet in December. Not satisfied with the people the Innu community has chosen to represent them, Roberts discontinues the process.

The justice minister then chooses to flex his muscles and threatens to force his way into the Innu community to enforce his will. He musters his army of RCMP officers and trumpets pretensions to the press. His tune rings with the sound of paternalism.

What results is no longer the issue of justice, but a lack of respect and acceptance for the distinct and differing natures of Canada's Aboriginal peoples.

This lack of respect can be seen each day across this country. It can be seen not only in the faces of the forgotten and disregarded children of Davis Inlet, but in the muddy waters of Pukatawagan, Man., where the drinking water is mixed with sewage. Their effects can be caught in the shining eyes of our angry Mohawk brothers, and heard in the desperate cries of suicide echoing from Pikangikum in northwestern Ontario. It has got to stop.

Here in Davis Inlet, it's a case of having nothing to lose and everything to gain, so why not dig in? How much worse can it get for a people who are struggling to survive with next to nothing? They've decided it's time to make a stand.

The people of this country should be rushing to support this courageous endeavor. Public censure should come down and come down hard on the Government of Newfoundland. This is not a time to sit back and watch the unfolding drama. It is no place for spectators. What this country needs now is participants. Davis Inlet is preparing to do it alone. They shouldn't have to.

Time is moving quickly for Davis Inlet residents. The nights are growing longer and the icy grip of winter will soon become a major influence on the community's willingness to fight the good fight. This may be our only real chance to make a difference for these people. Let's not miss the opportunity.

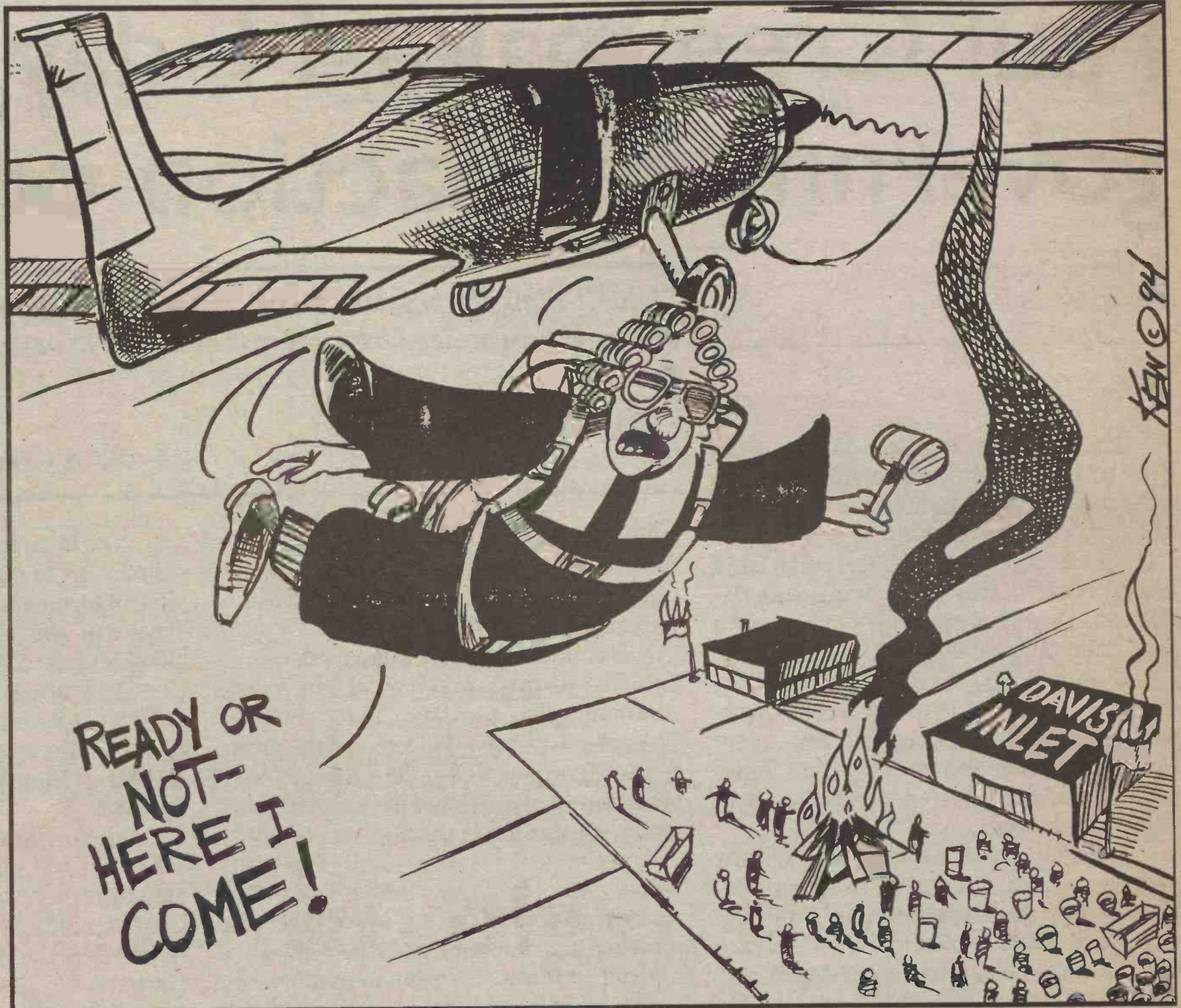


Illustration by Don Kew

## Women need equal voice

By Jack D. Forbes

One of the great problems in the world today is that key political, cultural and social decisions are being made by men alone, or by a large majority of men with only minimal participation by women.

This presents a great danger for the world because men, by themselves, are not wise enough or balanced enough. It takes both men and women to keep the world balanced and to protect the interests of future generations.

Of course, traditional First Nation societies gave a very strong voice to women. Along the east coast we had many female political leaders, such as Queen Anne of Pamunkey village, who was the leader of the Powhatan-Renape Confederation from about 1657 until about 1715.

The Maniowinni-wok (Algonkians) frequently had "queens" as did some tribes in the Carolinas. In the Caribbean, the Taino tribes had many female leaders including the famous Anacaona, murdered by the Spaniards. Anacaona is one

of our early heroes, resisting the Europeans on the Island of Haiti.

Many other tribes had specific powers set aside for female figures, as did the Six Nations and the Cherokees. But everywhere male "chiefs" and councils were limited in their authority by the power of female councils, groups of females, or strong individual women.

Often "chiefs" were only ceremonial figures or spokespersons and real authority rested with Elders, both male and female. Females, of course, possessed great power as the "owners" of houses, fields, gathering places, fruiting trees, et cetera.

Under the influence of white contact, however, the power of our women sometimes declined because the white males tended to want only to deal with males. Thus, ceremonial chiefs were often made to sign treaties giving away lands when they, in fact, had no legal authority to do any such thing without the approval of both men and women. But alcohol, fear and flattery often corrupted "chiefs" into signing treaties which cheated the people.

I believe that it is important

that each of our nations consider today if our women have been fully restored to their traditional powerful voices. Of course, some tribal councils have many female members or even leaders, but there are other places where the white-created chief still rules or where very few women serve on tribal councils.

There are many ways to deal with this. One is to specify in the constitution that the council must be half made up of women, half of men. Another way is to create two councils, one of women only and one of men only, both of whom must approve all actions.

This might be a bit cumbersome and is probably unnecessary for Native nations. But when we look at the Middle East, at Asia, parts of Africa and Latin America, we often find that women are almost totally excluded from having any direct political voice.

(This column will be concluded in the next issue of Windspeaker.)

Professor Jack D. Forbes, *Powhatan-Delaware, is the author of Columbus and Other Cannibals, Africans and Native Americans and other books.*

# Windspeaker

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Ph: (403) 455-2700 or 1-800-661-5469

Fax: (403) 455-7639

PUBLISHER: BERT CROWFOOT

**STAFF**  
Linda Caldwell  
• EDITOR  
Dina O'Meara  
• REGIONAL EDITOR  
Debora Lockyer  
• NEWS REPORTER  
Ethel Winnipeg  
• PRODUCTION COORDINATOR  
Joanne Gallien  
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## Your Opinion

# Metis events distorted, reader claims

An open letter to Bert Crowfoot, Publisher of Windspeaker:

I have been trying to get a hold of you to make an appointment with you. I wanted to give your paper a chance to learn about the Metis Nation of Alberta Association board's struggle to change the direction the M.N.A.A. is heading. However, you haven't returned my calls.

Now, I read a completely distorted version of what happened at the M.N.A.A. annual assembly. I suggest your paper start covering Metis issues a little better, starting with this letter.

Let me set the story straight. Yes, much of the fighting took up our valuable time at the assembly and yes, the future work of the Metis has suffered considerably because of the feuding. . . but shouldn't a responsible journalist take a stab at explaining why?

Firstly, any organization is run by the board with the help of employees.

President Gerald Thom thinks he can run it with a handful of idiots who have no political mandate.

Your writer stated in the editorial that "witnesses of this brouhaha believe they were seeing an organization whirling out of control." He certainly is right if he explains that this organization is being run by the President without bothering to get approval of his board.

Your writer also says that the meeting disintegrated into a stand-off between opposing factions, but doesn't explain why.

The whole fight is about who has the ultimate control of an organization and where money should be legitimately spent.

Your writer says that the M.N.A.A. board "brought the organization into disrepute by their bratty attempts to be king of the hill." Nobody could miss the point of the M.N.A.A. fight more. The whole point of the M.N.A.A. board's struggle

with Gerald Thom is to democratize the M.N.A.A. and to decentralize funding.

Bert, you're from the Siksika Nation, where I believe your brother Strater is the Chief. Now ask yourself this question. . . "Should Strater and his band council be run by the I.A.A. or should the band be funded directly to run their own affairs?"

Or a better question might be: "Should the funding Windspeaker receives from the federal government be given to all Native communities instead of Windspeaker?" You probably would agree that it shouldn't.

The whole point of Aboriginal self-government is to let people run things for themselves.

The federal and provincial governments should therefore decentralize funding to the zone level where the M.N.A.A. local presidents can make better use of the money on programs for their people.

Isn't that the direction governments and Native people want to go anyway? Isn't that why so many reserves and Native organizations are in turmoil? The Natives are getting restless and hungry and want to take control of their own destiny. Shouldn't they be allowed to?

We are listening to our people, that is what they are telling us they want. Some of us ran on platforms based on this. We don't want our association to drain down to a dark and empty place. . . we want it to drain down to the local level and to programs to be run by our own people.

Mr. Cliff Gladue  
Vice President  
Zone II Regional Council

Editor's note: Windspeaker has not received federal government funding since 1990, when the government cut funding to all Native newspapers.

## Power struggle dividing reserve

Dear Editor,

How can the youths of Waterhen have peace and unity when our Chief fills their bellies up with lies? This reserve is split in half with the Chief's supporters and with the quorum's supporters. All the quorum's been getting is hassle ever since they came into power. The chief has been getting a lot of support from his bank managers, Indian Affairs, Tribal Council's WRTC and the Assembly of Manitoba Chiefs.

It all started when the quorum of council decided to do an audit. The chief only wanted the audit on HIS terms and conditions. quorum of council said NO! So the quorum of council got an independent auditor to do our band's financial records.

As far as I'm concerned, the quorum of council is waiting on the audit. Here you have Indian Affairs sitting on their butts not doing anything to support the quorum of council. Instead they are playing stalling tactics with

the quorum. I believe they are waiting on the audit, too. This is why our band is under receivership (Third party).

Our chief has caused his people to dislike each other, yet our reserve had no problems before. Everyone got along with each other. But I guess it shows on which side you're on. Our chief has his little black book if you don't support him. If you support him, you go in his white book. Does it sound familiar?

This chief went as far as using religion in his politics. I strongly believe that religion has nothing to do with politics. Do you? How can we have peace and unity when it is caught in the middle of politics? How can the quorum of council work with a chief that takes money from the band for his own uses? Actually the money he takes is OUR money, the PEOPLE'S money.

Chief and Council are elected so they can work for us, taking care of things such as housing, education, social and economic

development matters, also the health and welfare of the people. (Speaking of health, our drinking water on the reserve is contaminated. An environmental officer came to our reserve to take water samples of our water and found that it was contaminated with different kinds of bacteria.)

Look what our reserve would have had if there were leaders out there that cared for people, not just themselves, for everyone that lives on the reserve should be treated equally. We would have had jobs, a new school, stores, housing, and so on, on and on it goes. One thing that we don't have on our reserve is equality! The only people you see out here that have jobs are the chief's supporters. The rest of us are on welfare or bumming around, you can say.

How many chiefs out there are like our chief? How can you expect self-government on a reserve to work when you don't even know what the chiefs are doing out there in their so-called meetings? The chiefs are trying

so hard on the self-government issue they can't even govern their own reserves. The chiefs are working so hard on this so they can replace Indian Affairs. Yeah you're right, that is AMC, the Assembly of Manitoba Chiefs I'm talking about.

Do any of you readers out there read anything about Indian Affairs fighting back for their jobs? No, I didn't yet. If someone was trying to dismantle my company I would fight for it. Another question that comes to mind would be, where are the employers of the Indian Affairs department going after it is dismantled? Are there jobs lined up for them already?

In closing, I would like to thank you, the reader for taking the time in reading and understanding my concerns and probably your concerns too.

Concerned Band Member  
Waterhen, First Nation  
Skowman, Manitoba  
(Name withheld by request.)

## Troubled Waterhen in Manitoba, not Saskatchewan

Dear Editor:

I am writing to you about your mistake in the Aug. 29-Sept. 11 issue of Windspeaker.

On page 5 there is a letter headlined Waterhen Youths Want Peace, Unity. I am sorry to inform you that the Waterhen First Nation referred in the article is in Manitoba, not Saskatchewan.

I just want to inform your readers that there are two Waterhen First Nations in Canada, one in Saskatchewan and one in Manitoba. The Waterhen First Nation we are referring to is located in central Manitoba and is affiliated with West Region Tribal Council.

A Member of Waterhen First Nation, Manitoba

## End discrimination between north, south

Dear Editor,

This summer I had the honor of attending the Wikwemikong (Wiky) Powwow, on Manitoulin Island, Ontario.

One thing that was very apparent about Wiky was the use of the Ojibway language. Just about everybody that I met speaks it. To sum up my impressions: Wiky is a prime example of a res that exudes cultural preservation and positive role models for the youth.

The Wikwemikong Indian Days, as it is called now, was started 34 years ago by a group of people who could see the need to bring it back to the res. One main driving force of all this was Rosemarie Odjig (nee Peltier). Despite church efforts to block the powwow, and the church-going residents of Wiky itself, she continued to work hard until it had manifested alongside other strong and determined people.

What disturbs me the most about my visit was that my brother-in-law, the nephew of Rosemarie Odjig, a band member, was told by the powwow committee that he couldn't operate a crafts booth at the gathering. Why? Because he was selling his own hand-made South American style flutes, and apparently it has to be North American Indian Crafts, not South American!

The reason for my letter is to bring to light the practice that is happening all over Ontario. Here in Ottawa, there is a prominent group of Indigenous people from South America who have in past years operated crafts booths at the powwow,

but because they could sell their products cheaper than other traders, and the traders complained to the committee that they were taking business away, the committee barred them from being traders at the powwow, under the guise of promoting only North American Indian products.

It seems to me that this type of discrimination goes against every traditional teaching I've ever heard. Especially here in this part of the country where the medicine wheel is so prominent and where the four colors representing the four races of the earth are proudly displayed on the arbor.

How can we as Aboriginal people pretend to promote traditional ways, when we practice discrimination amongst our own people? North or South American, what's the difference, we are all Indigenous people.

I suggest to anybody accepting a position on any powwow committee, whether it be traditional or competitive, that they first of all research the history of that particular gathering, and secondly do not discriminate between North or South, status or non-status Indians. If you are an Aboriginal person, you have a right to promote your products.

Let's all just remember for a moment where we come from, and the spirit of hospitality that was inherent in our gatherings. Remember the reasons why we gather and celebrate. Certainly, it's not about money.

Christi Belcourt  
Ottawa, Ont.

## Share your stories with German youths

Dear Editor,

I am a German-Canadian originally from Edmonton and I am now teaching part-time in the south of Germany. I am 45 minutes from Switzerland, an hour from France and 45 minutes from Austria. In September, I will be teaching a program about Native people and their legends to young people between the ages of 12 and 16. I will use drama, movement and plenty of imagination to make the legends come alive.

Have a book of legends, some other bits of information, and the memories of my participation with a drama troupe at the Native Friendship Centre in Edmonton some years ago.

Which of your readers would like to share their personal experiences of legends and stories as they heard them, or know them, with us? Readers can correspond with us and start a kind of "speaking across the nations" experience.

This will help to make this program come alive.

You see, I don't have a guest storyteller or dancer to invite as part of the program (unless one of your readers, or a group decides to visit!). Free accommodations, etc. are possible. Once some kind of communication is underway, I would like to publicize and share this in the newspapers. This could be an ideal springboard from which to plan something on a larger scale, i.e. a future visit from a storytelling-dance troupe.

I would also like to receive stories about how some Native people were given their original Native names, like Runningbird. I would like to introduce these stories to the students.

Astrid Luthé, Bogengasse 3  
78050 VS-Villingen  
Germany  
Fax: 011497725938129 (Zinzendorf Schule in Konigsfeld, Attn: Astrid Luthé)



# Indian Country

## Community Events

**IF YOU WOULD LIKE TO INCLUDE YOUR EVENTS IN THIS CALENDAR FOR THE SEPTEMBER 26TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, SEPTEMBER 14TH AT 1-800-661-5469, FAX (403) 455-7639 OR WRITE TO: 15001-112 AVENUE, EDMONTON, AB., T5M 2V6**

### NATIVE ELDER'S SOUP & BANNOCK

Every Wednesday at noon  
11821 - 78 Street, Edmonton, Alberta

### SCHEMIZUN '94

September 15 - 18, 1994, Hartford, Connecticut

### 6TH ANNUAL NATIVE CHILDREN OF ALCOHOLICS CONFERENCE

September 15 - 18, 1994, Montreal, Quebec

### TREATY FOUR CELEBRATIONS

September 16 - 18, 1994, Fort Qu'Appelle, Saskatchewan

### TRADITIONAL GRADUATION POWWOW

September 17, 1994, Calgary, Alberta

### JT LAST CHANCE RODEO

September 17 & 18, 1994, Morley, Alberta

### HAMILTON TIGER CATS POWWOW

September 17 & 18, 1994, Hamilton, Ontario

### INDIGENA (see ad)

September 17 - November 20, 1994, Calgary, Alberta

### CANADIAN ABORIGINAL SCIENCE TECHNOLOGY CONFERENCE

September 22 - 25, 1994, Edmonton, Alberta

### BOARD OF EDUCATION POWWOW

September 24 & 25, 1994, Gleichen, Alberta

### WAWASKINAGA 1ST ANNUAL POWWOW

September 24 & 25, 1994, Birch Island, Ontario

### WOMEN & WELLNESS CONFERENCE WEST

September 26 - 28, Saskatoon, Saskatchewan

### I-WA-SIL POWWOW

September 30 - October 2, 1994, Seattle, Washington

### 1ST ANNUAL NATIVE CULTURAL FESTIVAL

October 1 & 2, 1994, Montreal, Quebec

### WOMEN & WELLNESS CONFERENCE EAST

October 2 - 4, 1994, Toronto, Ontario

### IMMUNIZATION IN THE 90'S (see ad)

October 5 - 7, 1994, Quebec City, Quebec

### 2ND FIRST NATIONS SCHOOLS CONFERENCE (see ad)

October 6 - 8, 1994, Seabird Island, British Columbia

### NEKANEET ANNUAL POWWOW

October 8 & 9, 1994, Maple Creek, Saskatchewan

### 7TH ANNUAL RAMA THANKSGIVING POWWOW

October 14 - 16, 1994, Rama, Ontario

### NATIONAL INDIAN EDUCATION ASSOCIATION CONVENTION

October 15 - 17, 1994, Minneapolis, Minnesota

### 32ND ANNUAL NATIVE FESTIVAL

October 21 & 22, 1994, Edmonton, Alberta

### 1ST ANNUAL FIRST NATIONS PEOPLES INTERNATIONAL POWWOW

October 28 - 30, 1994, Winnipeg, Manitoba

### INDIAN NATIONAL RODEO FINALS

October 28 - 30, 1994, Rapid City, South Dakota

### INNOVATIONS AND ALTERNATIVES IN MENTAL HEALTH (see ad)

November 2 - 5, 1994, Calgary, Alberta

### NATIVE ARTS & CRAFTS SHOW & SALE (see ad)

November 4 - 6, 1994, Edmonton, Alberta

### 8TH ANNUAL HIV/AIDS CONFERENCE

November 6 - 8, 1994, Vancouver, British Columbia

### EDUCATION AUTHORITIES SYMPOSIUM (see ad)

November 7 - 11, 1994, Prince Albert, Saskatchewan

### STOPPING THE VIOLENCE CONFERENCE

November 16 - 18, 1994, Vancouver, British Columbia

### COMING HOME: NATIONAL METIS FAMILY CONFERENCE

November 16 - 18, 1994, Edmonton, Alberta

Oki. I must say that I had the best holiday any woman could ever have. During my travels, I went home to Calgary for a few days, paid a visit to the International Native Arts Festival and saw the works of many talented people. Then, chugging along to Kamloops for their powwow and had a great time, but my camera failed me. I met many new people like Gwen from the west coast. I stayed until they announced the winners. You know, I found that many of the dancers could walk away from the powwow just loaded. They could just make a living off of powwows, it would be more like a job. I guess if you have the talent or name, you would be in the winner's circle many times. I found myself travelling with three good-looking men all throughout southern B.C. Hey, who said a woman can't have a harem?

The people from Morley did it again. As you know, they seem to always pull out all the stops for a great powwow. This is the end of powwow season for us that don't follow the powwow trail all year round. I just want to say that wherever I went this year the hospitality of the people was running rampant. I never knew how much time and energy it takes to put on a powwow until this year. Anyway, round-dance anyone?

### Metis canoes hit water

Prince Albert, Saskatchewan — A group of Metis will be going on a canoe trip, but this is no ordinary canoe trip. Well, let me tell you about the motive behind it. The youths will discover their past and help them get ready for their futures. The youth, ages 18 to 24, will be sailing on Churchill, Clearwater and Saskatchewan Rivers, ending the six- to seven-week trip in Cumberland House in October. There are 20 youths from various parts of Canada, four from Saskatchewan, seven from Manitoba, four from Alberta, three from Ontario and two from the Northwest Territories. The trip itself gives the youths a chance to see and feel different environments. The journey will also give them a chance to experience employment opportunities in eco-tourism throughout the trip. When they finish, they will spend two months in class



## PEOPLE & PLACES

### by Ethel Winnipeg

learning eco-tourism. Happy trails and good luck to them. The project is sponsored by Youth Services Canada.

### Buildings popping up

Driftpile First Nation, Alberta, must be ecstatic that they will have a new school that will open its doors next year. They have been working on the project and now it will be a reality. Great going!

The Dene Tha First Nation has just celebrated its new office building on the Bushe River Reserve near High Level, Alberta. The complex will shelter meeting rooms, an adult education classroom, cafe and tourist information office. It will also lease space to other tenants. They will also be getting a receiving house that will be a home to 13 children. It will be a great big house with many, many rooms but will only shel-

ter those children who don't have a home. To top it off, their future project is an arena. You know, the Dene Tha community are pretty spoiled, if you ask me.

**Jokes to brighten you up**  
One I heard over the weekend. You know OJ Simpson has been on trial by the world and you must know by now what happened. This joke pertains to this.

Did you know OJ Simpson is marrying a white woman again? Yeah, he's going to take another stab at it.

Another I heard over the summer...

Why do Natives like to play golf? Because they can hit something white without getting charged.

(Before I end off with this section, I just want to say these jokes are meant only for humour, racism is not involved)



### Indigena moves to Calgary

This is one of the many paintings and exhibits that will be set up at the Glenbow Museum in Calgary. The exhibition will start September 17 and wrap up on November 20. This painting is by Jim Logan and is called Defensive Pair.

# CALL FOR ENTRY

## Fourth Annual Native Art and Craft Show & Sale

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November 4 - 6, 1994

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After October 15, 1994 \$350.00

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Also we will be providing a Children's Learning Area to keep children occupied while parents shop.

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**\*\* Bonus for early registration. A draw will be made\*\***

**\*\* On October 15, 1994, for 1 free booth. (Value \$250.00) \*\***

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## Business

# Air Creebec flying into the black

By Catherine Bainbridge  
The Nation

TIMMINS, Ont.

Things are starting to look up at Air Creebec.

More Natives have been hired. The management team has been restructured and perhaps most importantly, the Cree Nation's airline company is making a profit for the first time in four-and-a-half years.

"Air Creebec has been on the hot seat for quite a long time, and it deserved to be," said the airline's president Albert Diamond.

"But now things are starting to turn around. Everyone is pulling together to make this airline work."

As of the end of June this year, Air Creebec was \$220,000 in the black, said Diamond. Also for the first time since its creation, the airline made money during the winter months.

"Every year, it lost money during January, February and March because of the access roads which are open at that time. But this year, we showed a profit in March."

The airline, whose fiscal year runs from January to December, was expected to only cover its operating losses up until the end of August and start making money only in September. This year, the losses were covered by June.

"All we need is until the end of 1995 and then I see no reason why Air Creebec won't be making \$2 to \$3 million net profit a year," said Diamond. "We looked at the figures and couldn't believe it, but it's true."

The beginnings of this turnaround can be credited to several major changes at the company within the last year and a half, said



Neil Diamond

Terry McLeod (left) and Ernest Sutherland are the first of four Cree pilots who just finished their training and will work for Air Creebec. On the ground at Waskaganish, the two were on their first flight.

Diamond. The changes include cutting of employees, gaining new contracts, restructuring the management team and involving the Board of Compensation in decision-making on a much more regular basis.

"We started downsizing in June 1993. A lot of people had to be laid off, and it was a hard time for people, because employees were all looking over their back and wondering who was next," said Diamond.

"And at that time, it was losing money every year, so people were very discouraged and nobody wanted anything to do with Air

Creebec."

Diamond said restructuring the management team was another of the major changes. Two years ago, the management style was somewhat authoritarian, secretive and disorganized, said Diamond.

"The VP at the time ran the company like a one-man show. The management was not disclosing the full financial picture to the Board of Compensation and the board was not meeting enough, so Air Creebec was kind of left a bit too much on its own."

Diamond says he now works by disclosing everything to the board.

"We have to tell the board everything, not just the good stuff."

For the Cree Nation, perhaps one of the most important changes is the rising level of Cree employment at the airline.

Since 1992, Native employment at Air Creebec has risen from 16 to 27 per cent, according to human resources manager Josee Falvo.

Crees are working in all areas of the airline's business. From new pilots Danny Pash, Ernie Sutherland, Terry McLeod and Richard Lebizay to stewardess Marina Shisheesh and 42 other Natives working in everything from ticketing to airplane maintenance and accounting.

Native employment has become a priority. But this is only a recent development, added Josee Falvo.

"Everyone was so busy trying to be on budget, it (Native employment) didn't seem so important before. We were on the hot seat and trying to get off. No one had time. And it wasn't a priority."

While the employment picture for Cree is improving, the ratio is still 141 non-Natives to 47 Natives. That won't be changing overnight.

"One of the basic problems is re-location," Falvo said. "Crees generally don't want to move to Val d'Or away from their families. It's lonely, they have to make new friends and it's very hard on families."

Another big reason is the salary levels at Air Creebec are somewhat paltry compared to the Cree civil service.

Salaries at Air Creebec have been frozen for the past three years. Also, while \$27-30,000 is reasonable for the airline business, it's not very tempting when Creees can make \$40,000 working for a Cree entity in the communities.

In the long run, more Creees could be working for Air Creebec if it moves more of its operations onto Cree land, said Alfred Loon, who is in charge of administration and coordination for CreeCo.

"It is the wish of the Cree people that Cree businesses be re-located as much as possible to the communities," said Loon. "So we are now doing a study to determine to what extent it is possible to totally or partially re-locate the different CreeCo. businesses."

Loon said such a move will be a boost to Cree employment because non-Natives currently working for different Cree companies won't pack up and move to the communities.

## Report detailed airline's problems

Air Creebec was alerted to many of its serious financial and managerial problems about a year and a half ago, when a consulting firm did a detailed analysis of the Cree airline.

The consultants' report was prepared for CreeCo. President Abel Kitchen by the firm Raymond, Chabot, Manin, Pare.

The report said Air Creebec employees had a strong will to turn things around.

"We believe a good majority of the management and employees of Air Creebec are dedicated to the success of the company and are disappointed when they are not given the opportunity to participate."

But the report pinpointed many management problems at Air Creebec and listed some of the reasons why the airline was more than \$17 million in debt. Here are some of the problems that had to be overcome:

- There seemed to be no planning for the mid- or long-term viability of the company. Snap decisions were made affecting the profitability of the company without considering revenue or cost.
- The consultants said many employees felt the Creees would continue to bail out Air Creebec indefinitely, despite its losses.
- Air Creebec managers appeared to tolerate the presence of em-

ployees who were not motivated. Employee performance evaluations were not done regularly.

- The authors expressed concern about the lack of ethics in the way financial information about Air Creebec was disclosed to the company's own board of directors. The report said the airline's financial department had issued misleading information or neglected to disclose important financial information to the board.

- There were too many managers for a company of that size.

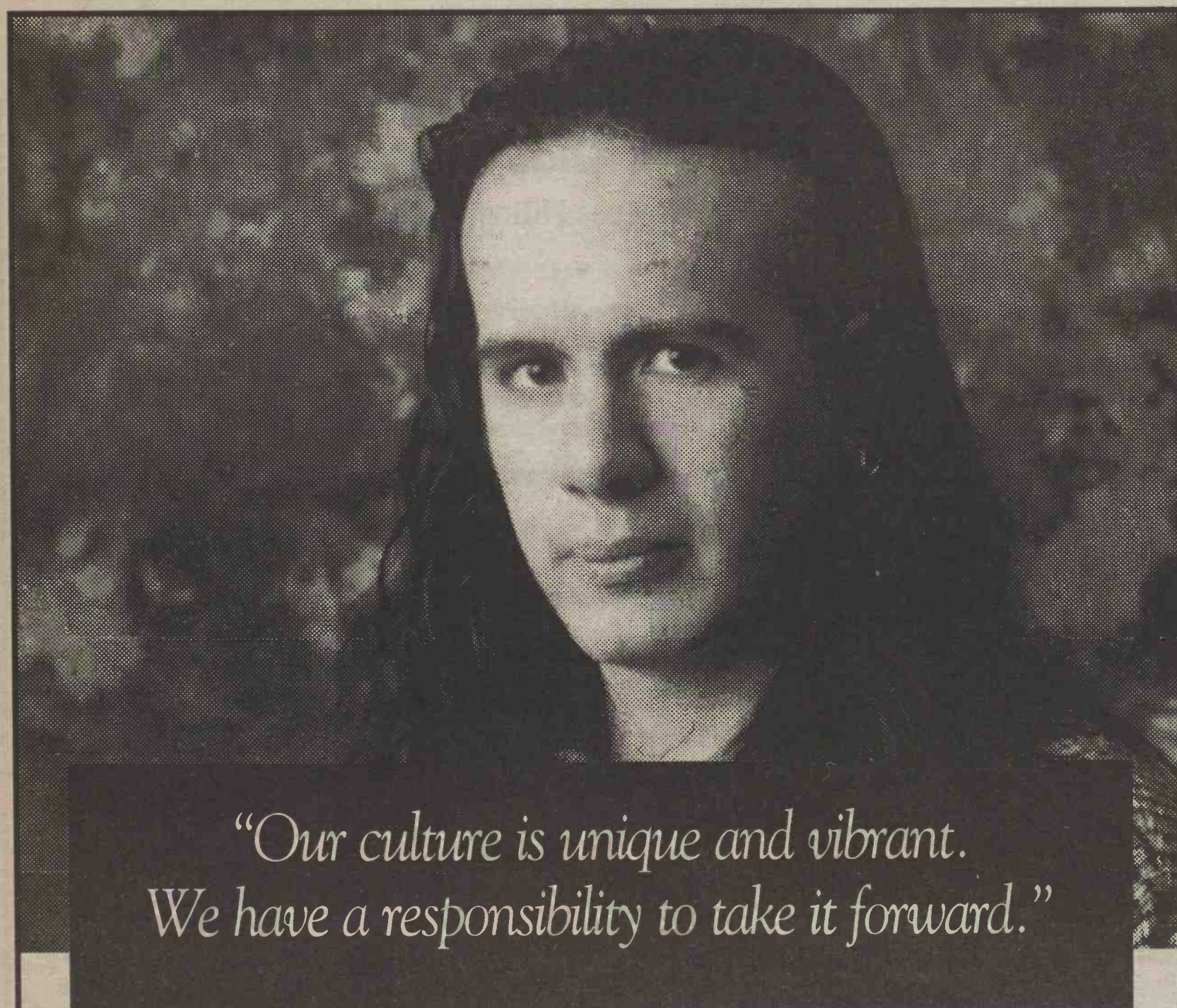
- Air Creebec's organizational structure was too vague. There was no clear understanding of the mission of the company on a long-term basis. Managers needed precise job descriptions and who they should report to.

- Department managers were not asked for their input on decisions that affected their costs.

- Employee-management meetings were not occurring on a regular quarterly basis.

- Employees interviewed did not understand or have knowledge of the roles of Air Creebec's president and vice-president.

- Departmental leadership continued to cause problems. Decision-making lacked a systematic disciplined approach. Decisions which should have been made by departmental managers were deferred to a higher level.

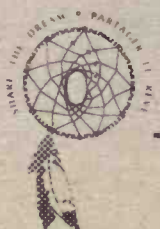


*"Our culture is unique and vibrant.  
We have a responsibility to take it forward."*

Marty Ballentyne, Sandy Bay, Saskatchewan, has been nominated and selected to the National Native Role Model Program. His values and beliefs are an inspiration to others and reflect the vision of the program.

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models whose dreams can inspire youth to create and achieve positive lifestyles. For more information, or to invite the program into your community, call 1-800-363-3199.



NATIONAL NATIVE ROLE MODEL PROGRAM

PROGRAMME NATIONAL DE PERSONNAGES  
MODÈLES AUTOCHTONES



# Business

## Taxation may provide revenue for self-government

This is part one in a series looking at taxation as a means of creating a revenue base for self-government.

By Robert L. Bish  
*Native Issues Monthly*

As of 1994, 43 First Nations in Canada were in various stages of implementing their own taxation systems; 36 in British Columbia, five in Alberta and one each in Saskatchewan and Ontario.

This trend toward the control of taxation by First Nations in Canada is growing and it marks an important step in the evolution toward self-government.

While most taxation so far is limited to leasehold lands occupied by non-Natives, corporations (including, by some, corporations owned by Natives) and other governments, taxation is increasingly being seen as a key to creating the revenue base required for First Nations to become truly self-sufficient.

### Band taxation rationale

On one hand, taxation by First Nations serves in part to help correct historic inequities. British Columbia, for example, is the only province within which the provincial and local governments levy property taxes on non-Native leaseholders on reserves. (In a technical sense these B.C. governments were not levying a "property tax" on reserve lands, but rather were levying a tax on the non-Native leaseholder with the amount calculated as if it were a property tax.)

In a majority of cases the non-Native governments were levying taxes on reserve leaseholds without providing services to those leaseholds comparable to services provided to other taxpayers in the government's jurisdiction.

Thus taxation by non-Native governments was often unfair to the non-Native taxpayers who paid taxes but did not receive services. It was also unfair to the First Nation or holder of the Certificate of Possession for the leased land because the levying of property taxes without the provision of services lowers the lease price that can be charged.

This inequity was the major impetus for First Nations in British Columbia, led by Kamloops Band Chief Manny Jules, to seek amendments to the Indian Act to clarify that conditionally surrendered lands remain under full jurisdiction of the First Nation.

The goal was also to make it easier for First Nations to implement their own property taxation in order to finance services for those lands.

However, a second major benefit and rationale for First Nations establishing their own taxation systems is that it allows them to establish an independent revenue stream protected from the vagaries of a government funding agenda.

Especially where taxation is primarily of non-Native owned utilities or railroads where services are not required, the primary motivation in introducing

taxation is to simply obtain revenue over which they have complete discretion.

While revenues are sometimes low, even a small amount for a small band is valuable because of the conditional nature of much other band funding.

Additional reasons for implementing taxation include to obtain some revenue to make up for the past taking of reserve lands, especially to other governments for roads, airports, sewage disposal plants, etc., at trivial prices.

A few First Nations are also using taxation to resolve jurisdictional disputes. This is done by sending tax bills to occupiers of disputed lands with their non-payment allowing the First Nation to force the issue into court.

While most First Nations tax activity is primarily taking place within British Columbia, there are also situations in other provinces where inequities exist.

These inequities occur where Certificate of Possession holders have leased land to non-Natives but those leaseholders pay no property taxes.

The certificate-holder receives the lease revenue but the First Nation provides basic services such as road access to the property.

Introducing property taxation by these First Nations is a fair way to obtain revenue to maintain services to leaseholders on CP lands.

Thus, while B. C. First Nations have the impetus of eliminating taxation by non-Native governments to assume their own jurisdiction over property taxation, virtually all First Nations having lands leased to non-Natives should examine the potential for property taxation to finance services to those lands.

Much can be learned by all First Nations from experience in British Columbia.

**The BC taxation experience**  
There are 194 bands with more than 1,600 reserves in British Columbia. The reserves are small and many of the occupied reserves are surrounded by areas populated by non-Natives.

Forty-five reserves are within the boundaries of municipal governments and the remaining reserves are within regional districts, hospital districts and school districts and they may be included in other kinds of special districts.

A study of tax-service relationships between reserve leasehold lands and local governments in 1986 (Property Taxation and the Provision of Services on Indian Reserves in British Columbia) concluded that:

- Overall tax revenues from reserve lands for all governments in the province were \$ 7.6 million, less than one per cent of all property tax revenues.

- Some municipalities obtained significant revenues (Vancouver \$395,000; West Vancouver \$781,000; District of North Vancouver \$385,000) and some others derived a significant share of their property tax revenue (Burns Lake 28.9 per cent, Duncan 15 per cent) from reserve leaseholds.

- On average only 25 per cent of the on-site services provided to other municipal taxpayers were

provided to leaseholders without additional contractual relationships and payment, but some municipalities provided full services while others provided none. (On-site services include such services as fire protection, water, sewers, roads, etc.)

- There were many kinds of contractual relationships for local services (water, sewer, fire protection, road paving, etc.) between bands and municipalities. INAC was generally not a signatory to the contracts.

### The federal response

While the study of tax-service relationships was underway

Chief Jules and INAC developed Bill C-115, the 1988 amendments to the Indian Act.

The amendment clarified that conditionally surrendered reserve lands (lands leased to non-Indians and called "designated lands" in the legislation) remained under Indian government jurisdiction and authorized all bands (not just those in an advanced state of development) to undertake property taxation.

INAC also set up the Indian Taxation Advisory Board and the Indian Taxation Secretariat.

Following this legislation, the Indian Taxation Advisory Board proceeded to sponsor in-

formation conferences, provide informative publications, sponsor additional research and advise the minister on a First Nation's readiness for assuming jurisdiction over taxation.

The Indian Taxation Secretariat reviewed bylaws and provided more technical advice. (*Native Issues Monthly* is a Vancouver-based research report on Native affairs and issues.)

**Next issue, we will look at the provincial government's response to Bill C-115 and we'll also see how B.C. First Nations introduced taxation on their lands — and what it cost them to do so.**



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## Immunization in the 90s: Challenges and Solutions

October 5 - 7, 1994 ~ The Québec Hilton, Québec City, Québec

### OBJECTIVES

To present a forum for the discussion and exchange of ideas related to the practical aspects of immunization programs in Canada. The conference will cover issues such as vaccine supply and delivery, multiplication of vaccines and heavier schedules, education, assessment of vaccine programs (vaccine coverage, immunization records, cold chain, surveillance of adverse events), obstacles to immunization, regulations and legislations, and global immunization efforts. Primary focus will be on childhood immunization.

### FEATURING APPROXIMATELY 50 PRESENTATIONS

#### CONCURRENT WORKSHOPS:

- Dances With Immunization: A Realistic Look at Immunization in First Nations Communities
- Development of Promotional Material
- What Initiatives Should We Develop in Canada to Ensure Full Immunization of Children?
- Evaluation of Vaccine Coverage
- Health Units - The Steps in Developing and Managing an Effective/Efficient Immunization
- National Advisory Committee on Immunization's (NACI's) Role and Functioning, Use of NACI's Recommendations and the Respective Roles of the Provincial/Territorial/Federal Governments
- The Implementation of New Programs in Canada: What Are the Issues? What Are the Steps to Implement the Programs?
- Practical Aspects of the Vaccine Cold Chain

### ORGANIZED BY

The Laboratory Centre for Disease Control, Health Canada, with support from the Private Sector.

### CONTINUING EDUCATION CREDITS

The program has been reviewed and approved for continuing education credits from the Fédération des médecins omnipraticiens du Québec (Category 1 - 17 hours), the Royal College of Physicians and Surgeons of Canada (42.2 MOCOMP Credits), and the College of Family Physicians of Canada (22.5 hours of category 1 study credits).

### TO RECEIVE A REGISTRATION PACKAGE CONTACT:

Mr. Chuck Schouwerwou  
Conference and Committee Coordinator  
Childhood Immunization Division  
Bureau of Communicable Disease Epidemiology  
Laboratory Centre for Disease Control  
2nd Floor, L.C.D.C. Building  
Tunney's Pasture, Ottawa, Ontario, K1A 0L2  
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# Windspeaker

September 12 - September 25, 1994 Canada's National Aboriginal News Publication Volume 12 No. 12

More sports,  
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Windspeaker!

## Manitoba chiefs ratify health agreement

By Catherine M. Senecal  
Windspeaker Contributor

### WINNIPEG

Self-government in Manitoba came one step closer to realization after provincial chiefs approved a framework agreement on health care services for their people.

The Assembly of Manitoba Chiefs ratified the Health Framework Agreement for First Nations People in Manitoba at a two-day conference on First Nations Health held at Dakota Tipi First Nation Aug. 30.

The agreement is the end product of a process started in February 1991 involving six drafts and years of discussion under the direction of the Chiefs Health Committee and with the federal health minister.

John Robson, health coordinator for the Assembly of Manitoba Chiefs said once the process is in place, First Nations will be governing the provision of health services themselves - they will be making decisions about how their health care system will work.

"This resolution authorizes Grand Chief Phil Fontaine to work with Ottawa to get the necessary administrative and fiscal resources in place for phase two," said Chief Sydney Garrioch of Cross Lake First Nation, a committee member.

The agreement includes nine fundamental principles, one of which includes federal government commitment "to seek the advice of Treaty First Nations on how to achieve a mutually acceptable process to interpret the treaties in contemporary terms, while giving full recognition to their original spirit and intent."

Fontaine told the assembly and audience of more than 200 that this reference to spirit and intent is intrinsic not only in the health framework process, but also in other dismantling initiatives.

"In my view, there is sufficient protection for our treaty rights including very specific reference to a contemporary interpretation of the spirit and intent of our treaties, something that we've never been able to get government to acknowledge. We have this time."

The objectives to be followed for the implementation phase of the agreement are to develop and describe the types of health systems by which the First Nations of Manitoba and their organizations will govern and deliver health care services. They will define government roles in relation to those systems, develop possible future relationships between First Nations and non-Aboriginal health care systems, inventory existing services and identify the steps and authorities required to transfer regional federal health care responsibilities to First Nations health authorities.

Concerns about the lack of a time frame were raised before ratifying the agreement but Garrioch explained that that was done purposefully because the second phase may take longer than phase one's three and a half years.

Fontaine added they wanted optimum flexibility and as much time as needed to negotiate an agreement acceptable to all First Nations.

Among other concerns, Doug Hastings, councillor with health portfolio from Gods Lake Narrows emphasized the need for ongoing consultation with First Nations communities to

discuss serious health care deficiencies.

"Major emphasis must be placed on consultation with the grassroots community to find out their many local needs."

Although there were concerns regarding most of the principles and objectives of the framework's phase one, Garrioch said the interpretation of health care as a treaty right as defined by First Nations people and the scrutiny of existing provincial and federal services will probably take up most of the second phase discussions.

Ed Primrose, councillor with health portfolio from Nelson House First Nation told Windspeaker that it was important to keep people at the community level informed of the progress of agreements in connection with the dismantling of Indian Affairs.

While the second day of the conference was slated for the Health Framework Agreement, the first day was devoted to providing orientation on the work of the Joint Assembly of First Nations/Medical Services Branch Task Force on Future Management of Non-insured Health Benefits. These include vision care, dental care, drugs, medical transportation and medical equipment.

"Many people expressed concerns over the hardships and restrictions regarding present policies," said Garrioch, also co-chairperson of the national task force. "With the establishment of the joint task force with five Assembly of First Nations representatives and five Medical Services Branch representatives, we're trying to put principles in place acceptable to First Nations people, who will all be given the opportunity to provide specific areas of concern."



John Zalewski

### Little big man

Shaded by his feather headdress, this young dancer at the Alexis powwow in Alberta faces the warmth of a summer sun. The Powwow Trail is growing shorter, along with length of days as fall approaches. Soon he and other dancers will be packing their outfits until the next season.

### Central Briefs

#### Hunt called off

Elders of the Garden Hill Indian Band in Manitoba have convinced members to cancel a hunting derby on their land. The competition promised thousands of dollars in prizes for the family which could bag the most game. But Elders told the band council they should "respect what the Creator gave us." The six-day contest awarded points for animals shot, such as 200 points for a bull moose, 50 points for a calf, and three points for a loon.

#### Ontario Hydro to pay

A northwestern Ontario band will vote on a \$10 million compensation package for having been flooded off their traditional land. Grassy Narrows members will vote this month whether to accept the offer from Ontario Hydro, the company which constructed the two hydroelectric dams responsible for the flooding. Both federal and provincial governments have approved the settlement which goes on the table before approximately 800 Grassy Narrows residents. If accepted, the money will be put in trust and interest earned will be used for community improvement.

#### Metis building protested

A proposed Metis apartment complex has villagers in southern Ontario up in arms. The council of Eganville, a village south of Pembroke, plans to sell some village land to the Bonnechere Metis Association so it can build a 10-unit apartment building on the former school property. The council would then take the proceeds of the sale to invest in a new fire hall. However, some villagers have started a petition protesting the sale, claiming the public was not consulted about the future of the disputed site. Reeve Dermey Calver says racism is behind the petition and has resigned in protest.

## Top 10 reasons for not voting in Quebec's provincial election

By Neil Diamond  
The Nation

10. Mohawks will beat you up if you do.
9. Both parties are into the wet dream of Great Whale and NBR.
8. Romeo Saganash isn't running for either party.
7. Two words: Le Hir.
6. You're waiting for Billy and Walter's Cree Beaver Party to run.

5. The two main leaders look too much like a used car salesman and a used shoe salesman.
4. Tonya Harding's goons have been spotted wielding lead pipes outside your polling station.
3. The last political leader you trusted, Rene Levesque, is dead.
2. Two more words: Le Hir.
1. Don't have time to follow election due to excitement over Michael and Lisa-Marie Jackson's new baby.



# International

## Maori films lush, passionate Andean group share visions with music

By Sheena Stewart  
Windspeaker Contributor

EDMONTON

One of the highlights of the 1994 Dreamspeaker Film Festival was a four-film series of contemporary Maori dramas. The Nga Puna Maori films brought to Canadian viewers slices of Aboriginal life in New Zealand, from a story about a Maori radio station to a warm portrayal for the love between an old man and his granddaughter.

Karen Sidney, who wrote one of the series' outstanding programs *Kahu and Maia*, attended the Alberta festival to network with other Aboriginal film makers in hopes of establishing collaborative projects.

Her submission was a modern interpretation of a Maori creation story. The film tells the tale of the carver Kahu who falls in love with the married Maia, then plots to destroy her marriage. Updated to modern New Zealand, *Kahu and Maia* is a sensual love story that takes the viewer on a 60 minute roller coaster of passion, temptation, and betrayal.

And the film took Dreamspeaker judges by the heart. Sidney was awarded the Alanos Obomsawin award for outstanding achievement in the Aboriginal film industry.

The New Zealand-born Maori writer and director ex-

plained how frustrating it can be to work on high quality projects like the Nga Puna series, and then to be denied a chance to share them with the public.

"You spend so much time on projects, and then realize that the only time they will be shown is at 10 a.m. on a Sunday morning, if you're even lucky enough to get it on TV at all," she explained.

Such poor exposure traps many Indigenous film makers in a vicious cycle where they can't show their work. Then they are denied funding because their work will not be seen by enough people.

"We were really lucky to even get these films made at all. Getting them shown is an entirely different struggle," said Sidney.

What was particularly unique was the films in the series were made with an all-Maori cast and crew. Sidney explained there is a huge pool of film talent in the Maori community, including writers, directors and technical talent.

No matter how trendy it may become for Hollywood to explore Native issues, they will never be able to capture the unique passion an Indigenous crew can bring to a project, she said.

"The crew really puts their heart and soul into it - they give it their all and I think that shows through."

The New Zealand film and



Poor exposure for films frustrates Maori producers.

television community is in fact so large, there is a directory of Maori and Polynesian film, video and television workers called the Brown Pages.

One way of ensuring the films receive a wider audience, and of generating work for Maori cast and crew, is to become more involved in international collaborations with other Indigenous film makers., Sidney believes.

"The potential for these collaborative projects is enormous," she said.

New Zealand, like Alberta, has watched its government systematically cut back funding for the arts, including film and television projects. And many of the government cutbacks in Alberta are based on the programs of New Zealand, a fact that bewilders and amuses Sidney.

"You'd think they'd have learned from what it did to our economy. Instead they're forging right ahead."

By Sheena Stewart  
Windspeaker Contributor

EDMONTON

Don't ever make the mistake of calling the music of this six-man group from South America Latin music.

Members of Allpa Kallpa will be the first to tell you that Latin music is the property of the Conquistadors who invaded their countries centuries ago. Theirs is the music of the Andes and of their Indian ancestors who fought the invaders.

Hector Rojas founded the group 10 years ago when the members, who all live in Europe, found each other playing music on the streets. The irony of South American musicians who hail from countries such as Argentina, Peru and Ecuador, having to come together in Europe is not lost on Rojas, who explains political conditions in their home countries made such a union impossible. One of the group's fondest wishes is to be able to take their music to their home countries, he said.

The name Allpa Kallpa comes from Quechua and translates into "the inner force of the earth." It is a reflection of the respect Native people across the world share for nature, Rojas said. This respect was also a considera-

tion in choosing their instruments, which are handmade by the band members.

Speaking through an translator, he explained much of the oppression of the Indian people in South America has resulted from government repression rather than from the displacement of their own people. Communities are often able to stay together, although under the rule of dictator governments. The sense of unity, even under attack from hostile governments, is what Allpa Kallpa hope to bring to other Indigenous people.

Their performance at the Dreamspeaker Festival, held in Edmonton Aug. 24-27, was one of a series of appearances they have made around Alberta this summer. While on tour, the band has seen how problems facing Canadian Natives are similar to those faced by Indigenous groups around the world.

"The problems are very much the same, they just present themselves differently," said Rojas.

They have come to feel a brotherhood with Native Canadians, says Rojas, noting that it is a shame they cannot speak the same language.

Fortunately, they have discovered "music is the language" that allows Indigenous people from all countries to communicate with one another.

### 1st Annual Manitoba First Nations Peoples International

# POW WOW WOW

October 28, 29, 30, 1994. WINNIPEG ARENA, 1430 Maroons Rd., Winnipeg, Manitoba, Canada

#### Dancing Categories:

##### GOLDEN AGE: (50 years & up)

Mens/Ladies  
1st - \$1,000 PLUS JACKET

2nd - 800

3rd - 600

4th - 400

5th - 200

##### ADULTS: (18 - 49 years)

Traditional

Fancy

Grass

Traditional Jingle

Contemporary Jingle

Mens Southern Straight

Womens Southern Traditional - for Southerns.

If more than 10 contestants per category.

1st - \$1,000 PLUS JACKET

2nd - 800

3rd - 600

4th - 400

5th - 200

##### TEENS: (13 - 17 years)

Traditional

Fancy

Jingle

Grass

1st - \$500 PLUS JACKET

2nd - 400

3rd - 300

4th - 200

5th - 100

##### JUNIORS: (7 - 12 years)

Traditional

Fancy

Jingle

Grass

1st \$200 PLUS JACKET

2nd - 100

3rd - 75

4th - 50

5th - 25

##### TINY TOTS: (6 and under)

Day money

##### POW WOW COORDINATOR

Boye Ladd

##### MASTER OF CEREMONIES

Mike Hotaine

Hammond Motah

##### HOST DRUMS

Assiniboine Juniors

- Long Plain, Manitoba

Elks Whistle

- Regina, Saskatchewan

##### INVITED DRUMS

Dakota Hotaine

Sioux Assiniboine

Whitefish Bay

Yellow Hammer

Red Bull

Stoney Park

Red Lake

Hay Stack

Whitefish Juniors

Buffalo Lake

##### SPECIAL INVITATION TO ALL

##### Singing Groups

\$8,000 Singing Contest

1st - \$3,000

2nd - 2,000

3rd - 1,000

4th - 800

5th - 600

6th - 400

7th - 200

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Rhonda Head Ladies Traditional

\$1,000 in total

Ayshal Head Mens Traditional

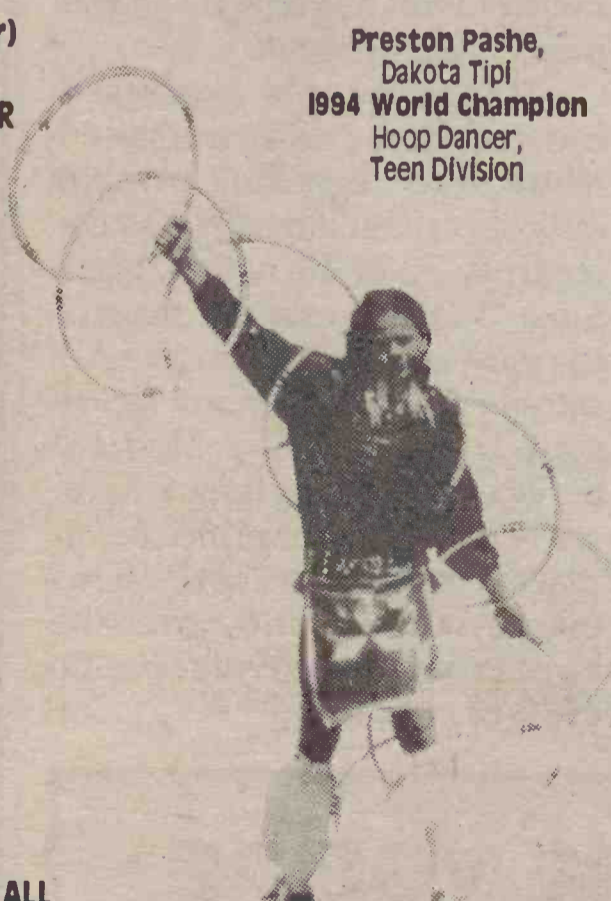
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# Prairies

## Public hearings a sham - Innu of Labrador

By Kari Klassen  
Windspeaker Contributor

EDMONTON

Public hearings to evaluate a study conducted by the Canadian military on the impact of low-level fighter jet flights over Labrador would be a travesty, say Innu of Sheshatshiu, Labrador.

"It's a sham," said Daniel Ashini, director of Innu Rights and Environment for the Innu Nation. "We are extremely disappointed in the decision of the (Federal Environmental Assessment) panel. Their decision was made despite a fatally flawed environmental impact statement prepared by the Department of National Defence."

Ashini spoke at the recent Taiga Rescue Network conference on boreal forests, held in Edmonton Aug. 23-30.

More than 10 western scientists review different sections of the impact statement, he said.

"Basically they identified 130

deficiencies. So we felt that the environmental impact statement wasn't properly done and needed a lot more work from the DND, and public hearings could not proceed on the basis of this document."

Ashini is also concerned that the DND has been asked to review and study the impact of their own low-level flying.

"It's basically like asking McDonald's to do a study where they must find out whether they make the best hamburgers or not. You know what they're going to say. So it's a forgone conclusion what the DND is going to say in the end," he said.

There is no procedure for cross examining the DND's consultants during the hearings, and the technical sessions are so short that they will be meaningless, Ashini charged.

Moreover, the panel has scheduled hearings in the communities right when hunters and families are "in the country."

"We specifically asked them not to do this. These are people

affected by the training and yet the panel is denying them the right to share their expertise and express their views."

A major concern for the Innu is the stress low-level flights causes on the wildlife in the area.

"My grandfather has seen the caribou herds pass right over their feeding grounds without eating. He thinks that they were terrified by the low-level flight training. If we are seeing these effects now, what will happen after the low-flying jets double their activity, as the Canadian military plans," asked Ashini.

The Innu Nation will be meeting to discuss their future involvement with the hearings.

"It has reached the point where we really have to question our continued involvement in the environmental review process," said Ashini. "We're not sure we can continue to participate in a process that is so prejudicial to our rights, and which is apparently designed to frustrate a careful consideration of military impacts."

## Take! - Film festival wraps up

By Sheena Stewart  
Windspeaker Contributor

EDMONTON

Despite funding cutbacks which prompted last-minute admission fees to many venues, the third annual Dreamspeaker Festival was, by all accounts, a resounding success.

The three-day festival of music, film, craft and dance is the only festival of its kind in the world. The Aboriginal festival drew a crowd of more than 30,000 to its six different downtown venues from Aug. 24-27.

That figure, which was up slightly from last year, came as a pleasant surprise to organizers who had worried the \$6 admission charge might deter people from attending.

"We were concerned about having to charge, but the public were actually very understanding about it," said Loro Carmen, the festival's executive director.

In addition to highlighting the best of Canada's Aboriginal arts community, the festival also brought together delegates from New Zealand and Guam.

For Greg Coyes, Dreamspeaker's president and a Metis film maker, the Maori film series

was one of the biggest highlights of the festival.

"It was really an inspiring series, both from a creative point of view and from a production point of view...We have a long way to go to catch up to them in terms of their craft," he explained.

This year 142 films were submitted for screening, with 88 per cent having Aboriginal participation. A new feature is the Alanis Obomsawin Award, given in recognition of outstanding achievement in the film industry. The award, a bear sculpture by Alberta artist Stewart Steinhauer, was presented this year to Karen Sidney, producer of a Maori film.

## Boreal forest protection urged

By Kari Klassen  
Windspeaker Contributor

EDMONTON

Indigenous people and environmentalists tried to find common ground at the second annual international Taiga Rescue Network conference.

The week-long conference on boreal forest preservation got underway in Edmonton Aug. 23 with Indigenous and non-governmental organization participants from 30 countries. Representatives from Greenpeace International from Holland, the Citizen's Coalition for Economic Justice from Korea, and the Japan Environmental Exchange also joined the conference.

Canadian participants included representatives from the Algonquins of Barrier Lake, the Labrador Innu and Nova Scotia's First Nations Environment Network.

The first two days of the conference focused on the effects of large-scale exploitation of forest products on Indigenous communities and forest ecosystems.

Russel Diabo, who represents the Algonquins of Barriere Lake, said the conference was an excellent meeting place for people to network.

"It helps in increasing the solidarity between (non-government organizations) and other individuals within the Taiga Rescue Network," he said.

The Algonquins want an extension to a trilateral agreement on the development of an integrated resource management plan for forests and wildlife in their area.

The agreement involves surveying wildlife numbers and monitoring logging operations in a 10,000 square kilometre area.

The network will encourage companies from the U.S. and Europe to boycott forest products

from Quebec unless that province provides the two year extension required by the Algonquins to finish their study, Diabo said.

The chair of the Indigenous program, Lorraine Sinclair of the Mother Earth Healing Society, opened the conference with a brief overview of a meeting with the Lubicons at Little Buffalo prior to the conference.

"There were 75 to a 100 Indigenous people who attended, from 16 different nations, to prepare ourselves to come here. One theme came out - that there is a clear process of cultural genocide of Indigenous peoples," she said.

Kelly White of Nanaimo agreed. The meeting at Little Buffalo provided an opportunity to find out what was happening to Native people from coast to coast, she said.

Other speakers were optimistic about the outcome of the conference.

"I've seen a lot of positive things happen at this forum. We need to build alliances and form friendships. Aboriginal people are trying to build a circle. This forum is allowing people to join hands.

"It's not a circle yet. We need enough people to form a circle around Mother Earth," said Daniel Ashini, leader of the Labrador Innu.

Conference chair, former New Democrat member of the legislative assembly John McInnis, said the event is an extremely important step in linking common environmental concerns between groups.

"The whole conference is about the coming together of activists and Indigenous peoples who share a common culture," he said.

"The issue is to find common strategy and to link our joint program with consuming countries. We have people who represent buying countries - countries that buy forest products."

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# Sports

## Athletes immortalized at new Sports Hall of Fame

By Dave Leaderhouse  
Windspeaker Contributor

MONTREAL LAKE, Sask.

After nearly two years of research for worthy inductees, the Saskatchewan First Nations Sports Hall of Fame is now a reality.

"The Sports, Culture and Recreation Commission talked about it informally and we put together a resolution with the chiefs and it was unanimously passed," said Federation of Saskatchewan Indians vice-Chief Eugene Arcand.

"For 18 months to two years we sought out from the various tribal councils who would be suitable for induction and the five that were picked were continuously recommended."

Fred Sasakamoose, David Greeyes Steele, Paul Acoose, Art Obey and Alex Wuttunee Decoteau are the first athletes to be honored in the Hall of Fame. Only Sasakamoose and Greeyes Steele are still alive.

Sasakamoose was born on the Whitefish Lake Reserve in 1933 and at the age of eight he went to St. Michael's School in Duck Lake where he started to play and excel at hockey. As a 15-year-old he went to Moose Jaw to play with the Canucks in the Western Hockey League and following the 1952-53 season, Sasakamoose was called up to play 11 games with the National Hockey League's Chicago

Blackhawks.

Sasakamoose, who was the first treaty Indian to play in the NHL, remained in the Blackhawks' system for three more years before returning back west where he played semi-pro until retirement.

Greeyes Steele was born in 1914 on the Muskeg Lake Reserve. Greeyes Steele was a multi-sport athlete, but he gained his highest achievements in soccer. He was named to the Saskatchewan all-star team on three occasions and during those stints played in a number of international contests. During the Second World War, Greeyes Steele was a member of the Canadian Machine Gun Reinforcement Unit soccer team which won the Overseas Army Championship in 1942.

He also played on the Canadian squad which competed in the Inter-Allied Games following the war.

Decoteau (1887-1917) was one of the best distance runners in Canada in the early 20th century. Introduced to distance running in 1909, Decoteau set a western Canadian record for the five-mile event when he covered the distance in 27 minutes and 45.2 seconds. Decoteau won four gold medals at the 1910 Alberta championships and in 1912 he qualified for the Olympic Games in Stockholm, Sweden, where he finished sixth in the 5,000-metre final. Decoteau, who had become an Edmonton police officer after

retiring from athletics, was killed in the First World War at the age of 30.

Acoose (1883-1978) was another gifted runner as he was the western Canadian three- and five-mile road champion and the Saskatchewan five-mile track champion by the time he was 25 years old.

After turning professional in 1909, Acoose set a world record for the 15-mile event when he registered a time of one hour, 22 minutes, 22 seconds. Acoose also finished second at a world-class race at New York's Madison Square Gardens that same year and in 1910 he won a 12-mile event. Acoose retired to the farm on the Sakimay Reserve and passed away in 1978 at the age of 95 years.

Obey (1931-1988) was a builder and leader in recreation

and sport development for Aboriginal people. Born on the Piapot Reserve, Obey attended the legendary Notre Dame College in Wilcox after which he went on to supervise boys' athletics at the Lebret School.

His major accomplishments include coaching the First Nations women's fastball team and in 1974 initiating the Saskatchewan Indian Summer Games. Obey followed that up with the inaugural Saskatchewan Indian Summer Games in 1988. For nearly two decades Obey worked as a recreational coordinator for various native and non-native organizations.

The Muskeg Lake First Nation has graciously turned over space in Saskatoon to house the Hall of Fame and Arcand said that a number of other individuals are also responsible for

where the program currently stands.

Arcand singled out John Dewar and Ches Anderson from the University of Saskatchewan for their assistance in researching the inductees and acknowledged Rob Whiteman, the curator of the hall.

"I'm very, very honored and very, very proud to be involved in First Nation development," said Arcand. "For the first time we will be a part of recording our history - to get things straight."

"It also gives our present-day athletes and future athletes a goal," added Arcand. "It makes the descendants of the first inductees very proud."

The Hall of Fame is located at the Bill McKnight Centre on Packham Avenue in Saskatoon.

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## CFWE RADIO GUIDE

SEPTEMBER, 1994

### MONDAY TO FRIDAY

- ▶ 6:00 am - CFWE Morning Show with Ray Fox and Herb Desjarlais
- ▶ 9:00 am - Alberta Country Mornings with Patrick Mills
- ▶ 10:15 am - Moccasin Telegraph AM Community events etc.
- ▶ 11:30 am - Midday News with Rob Hill and James Miller
- ▶ Noon - All Request Nooner with Glen Lalonde
- ▶ 1:00 pm - Cree/Dene Programming produced by MBC Saskatchewan
- ▶ 4:00 pm - Afternoon Drive in the Country with Glen Lalonde
- ▶ 4:15 pm - Moccasin Telegraph PM Community events etc.
- ▶ 6:00 pm - Native Perspective News Hour hosted by Tracy Balash
- ▶ 7:00 pm - Satellite Radio Network

### SATURDAY

- ▶ 8:00 am - Canada Country Mornings with Butch McGillis
- ▶ Noon - Native Perspective Weekend with Rob Hill
- ▶ 1:00 pm - Satellite Radio Network

### SUNDAY

- ▶ 8:00 am - Yesterday Once More with Butch McGillis
- ▶ Noon - Native Perspective Weekend with Rob Hill
- ▶ 1:00 pm - Ray Fox All Request Show with Ray Fox
- ▶ 6:00 pm - Satellite Radio Network
- ▶ 8:00 pm - Focus on the Family
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## Sports

# Freeman unfurls Aboriginal pride

By Steve Newman  
Windspeaker Contributor

### VICTORIA

Australian Yvonne Goolagong was as famous as Aboriginal athletes get, winning the 1980 Wimbledon tennis tournament on the famous grass courts.

But Catherine Freeman's credentials compare favorably after becoming the first athlete - male or female - to win the 200 and 400 metres in the same Commonwealth Games.

Nor did Aboriginals have just one athlete of the same roots to point to as possible role models with the completion of the XV Commonwealth Games here - two Aussies and half-Sioux Angela Chalmers of Canada all captured medals in track and field events.

But Freeman's triumphs involved not just joy, but controversy, because she dared wave her Australian Aboriginal and national flags in track-side celebration of her first victory - in the 200-metres.

Shortly after she was issued a statement by Arthur Tunstall, chef de mission of the Australian delegation. It asked her not to wave the Aboriginal flag which she had brought to the games. But the emblem - consisting of a black upper half for the people, a red bottom half for the earth, and a yellow centre for the sun - would

see some more Victorian sunshine.

Part of Australian delegations for more than three decades, Tunstall has managed to put his foot in his mouth more than once. At these games he angered disabled athletes - including swimmers - with remarks when he questioned their participation in these principally able-bodied games.

Then, when word came down about the statement issued to the popular 21-year-old Freeman, the Australian people and media voiced their support back home and in Victoria for the sprinter.

The 400 represented her chance to wave the two flags of her choice, and she did. But she wasn't alone. Australian Aboriginal, hurdler Kyle Vander-Kuyp, participated in the semi-final round of the men's 4 x 100-metre relay, thus ensuring himself of a medal with the second-place Australians. To be sure, when the relay team posed for photos, Vander-Kuyp was there with the Aboriginal flag, too.

"I think Indigenous people all over can relate to each other," said Freeman in a news conference following her 200 victory. "I don't know why, it's just a kindred thing."

Freeman, who's from the Queensland city of Mackay (population 40,000), entered the games on one of the world's fastest 10 women in both the 200 and 400 this season.

It was therefore, no surprise, that she would do well. But in each race it was no cakewalk. In the 200 metres it took a sudden burst over the final 10 metres to overtake a surprised Mary Onyali of Nigeria. And in the 400-metre final, defending Commonwealth champion Yatima Yusuf led down the backstretch, before Freeman assumed control in the second half, then lost most of her lead in the final few metres.

Freeman told the story of how she got solid reinforcement from her step-father. Bruce Barber became a driving force, encouraging her, saying she could be a champion, and promoting good education.

Through it all, Freeman said she hasn't seen herself as a political figure, rather as a role model. She didn't make a big deal out of something that some Australian journalists said was no big deal.

Helping to ensure it didn't become any bigger was Freeman herself, who didn't back down, but didn't lash back, when told not to wave her Aboriginal flag. She just simply ignored the request.

"A lot of people have come up to me and said 'Do it.' I think the majority of Australians thought I was doing the right thing (waving both flags). There was no compromise made," she said strongly.

"There may have been a problem with certain people," she said with a sly smile.

She did admit to being



Heinz Ruckeman

Australian Catherine Freeman carries the controversial Aboriginal flag on her shoulders during a victory lap after winning gold in the 400-metre race during the VX Commonwealth Games.

sensitive.

"Make sure you give me both flags at the same time because I'll get in trouble if I pick up only the Aboriginal one," she had warned of any post-400 celebrations.

After becoming the first Australian Aboriginal woman (not the first man) to win a Commonwealth Games medal in track and

field, she tied the two flags together so they appeared back-to-back when held above her head.

Asked why it was so important to wave the flag, her simple and forthright answer was: "It represents my heritage and because Aboriginals don't always (get to) feel good about themselves."

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## Advertising Feature

# On-reserve banking: tax savings and more



(L to R) Cameron Brown, Regional Manager, Aboriginal Banking, Tina Heal, Aboriginal Banking - Park Royal, Mike Yuen, Branch Manager - Park Royal.

By Cameron Brown

People don't believe me when I tell them, "Sometimes it makes a difference what side of the street you do your banking on." And they think I'm outright crazy if I say, "You can pay less tax if you bank on the south side of the street."

Well, it's true - so long as the street you're talking about is like West Vancouver's Marine Drive. The street divides Park Royal shopping centre in two. Both sides of the shopping centre look similar with their mix of shops, departments stores, and places to eat. And both have branches of Canada's major banks and trust companies.

The difference is that the south side of Park Royal is on land belonging the Squamish First Nation. That means that the banks located there are classified as "on-reserve".

If you are a registered or status Indian, you can benefit from on-reserve banking whether you live on a reserve or not. The main advantage is simple: you don't have to pay income tax on the interest you earn from an on-reserve bank account. The same is true for interest from term deposits and short-term GIC's (Guaranteed Investment Certificates).

The benefits increase with the amount of savings and investments you have, and the income tax level you pay - and of course, the interest rates, which are very low at the moment. For example, take someone with an annual income of \$30,000 who keeps about \$2,000 in daily interest savings account and has a term deposit worth \$3,000: her or she would benefit by around \$37 per year. For another person earning \$50,000 a year, with an average \$5,000 in their daily interest savings account and a \$10,000 term deposit, the amount exempted from taxation would be about \$260. Of course, these benefits would be considerably higher if interest rates rose.

I spoke recently to Mike Yuen, the manager of CIBC's Park Royal branch. He told me that he's getting an increasing amount of business from Aboriginal people who are aware of the on-reserve advantage. "But there are still a lot of people who are not familiar with the tax advantages," he says.

### It's in the acts

The reason for these on-reserve banking advantages can be traced to the Indian Act and the Income Tax Act. Under the Indian Act, a registered or status Indian is exempt from paying income or other taxes on personal property that is "situated on a reserve." A supreme court ruling in 1983 decided that taxable income is personal property. Finally, the Income Tax Act is interpreted by Revenue Canada to say that "interest on a bank account is earned at the location at which the funds are on deposit, i.e., the specific bank address."

The last point is important. It doesn't matter where you live but where your bank is. For instance, CIBC has another on-reserve branch in British Columbia, located far up the rugged coastline in the fishing village of Bella Bella. Some of its Aboriginal customers live hundreds of miles away, and in fact have never set foot in Bella Bella!

Mike Yuen stresses that computerized banking makes this easy. "For example, we have Aboriginal customers who live in Prince George, up in the centre of the province, who operate in West Vancouver. These clients may do all their day to day banking - such as deposits, withdrawals, transfers and bill payments - in Prince George or any other branch while maintaining their accounts in West Vancouver for tax benefits."

Wherever you live, and whenever you do you banking, it's worth checking out what an on-reserve account can do for you. You'll have to produce a band membership card if you apply for an account.

### Advantages to First Nations

It isn't just individuals who can benefit. First Nations with major investment portfolios resulting from land claims settlements also have good reason to look at on-reserve banking.

Land claim money is considered to be Heritage Funds, 7th Generation Funds or Sacred Funds (these are monies intended for generations to come and the future prosperity of Aboriginal societies), which are generally "deemed" under Section 90 of the Indian Act. That makes them immune from taxation on their investment income, dividend income, or capital gains. This is true whether they are on- or off- reserve; the advantage is that if domiciled on-reserve these Funds have "creditor protection status."

*Cameron Brown is CIBC's Regional Manager of Aboriginal Banking for British Columbia and Yukon.*





## Advertising Feature

# CIBC opens banking centres to serve the needs of Aboriginal peoples

Access to credit is a major issue for Native people, but one major bank sees this as an opportunity.

**C**IBC, one of Canada's largest financial institutions, has recently established Aboriginal Relationship Centres in six B.C. locations and has opened a full service on-reserve branch on the Ermineskin Reserve at Hobbema, Alberta.

The Aboriginal Relationship Centres are something new in Canadian banking, and so far they only exist here in the West," says Cameron Brown, CIBC's Regional Manager of Aboriginal Banking for British Columbia and Yukon. "Each centre has commercial and personal bankers who have been trained in aboriginal business, particularly the tax and legal end



CIBC celebrates the opening of their newest branch on Ermineskin reserve in Hobbema, Alberta.

of things."

According to Brown, the Centres will be useful to First Nations peoples in a number of ways. "For instance, they know all about arranging commercial loans for on-reserve projects and can give specialist advice on the structuring of non-Aboriginal joint ventures to capitalize on First Nations tax status, which provide incentives to the non-Aboriginal co-venturer."

original co-venturer."

The Centres also offer seminars on banking topics and can organize focus groups to identify local financial service needs. The feedback from the focus groups can then be used to create local programs to meet these needs.

There will be open houses this fall in all of CIBC's existing Aboriginal

Relationship Centres in B.C.--Kamloops, Prince Rupert, Victoria, West Vancouver (Park Royal) and Whitehorse.

Ron Scimshaw, CIBC Regional Coordinator of Aboriginal Business for Alberta and the Northwest Territories, says the bank is taking a slightly different approach in the Prairies, but one which is equally geared towards serving the needs of First Nations and Metis customers. "In the Alberta/Central Prairies region where there are more branches in proximity to First Nations, the existing branches are becoming more knowledgeable at providing financial services to address the unique needs of First Nations peoples."

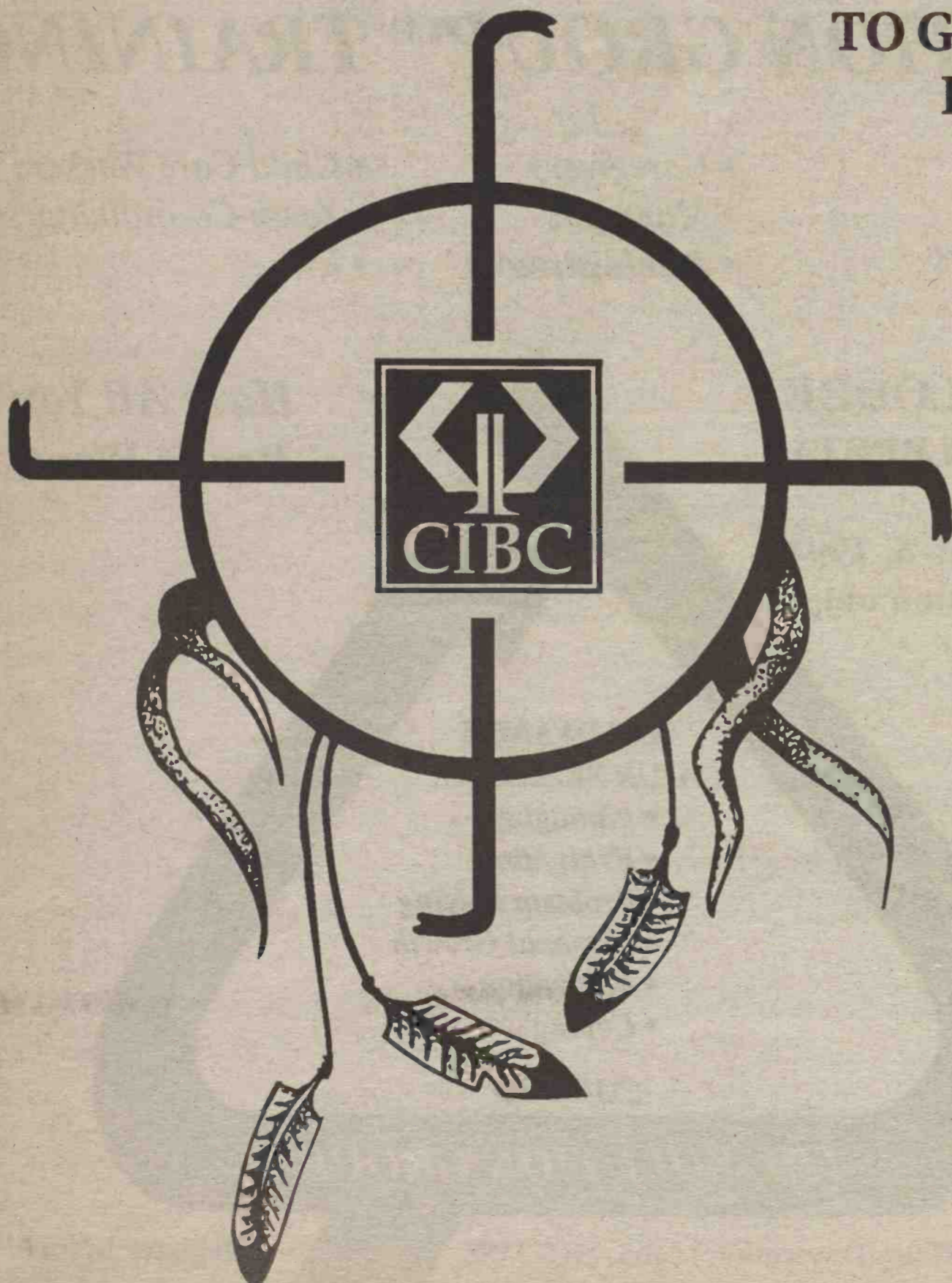
According to Scimshaw, CIBC will open another full service on-reserve bank branch in 1995 on the Peter Ballantyne Reserve in Prince Albert, Saskatchewan, the first in Saskatchewan for the bank. Once completed, CIBC will have four on-reserve bank branches--two in B.C. at West Vancouver and Bella Bella, one in Alberta at Hobbema and one in Prince Albert.

**CIBC, one of Canada's largest financial institutions, has recently established Aboriginal Relationship Centres in six B.C. locations and has opened a full service on-reserve branch on the Ermineskin Reserve at Hobbema, Alberta.**

## CIBC opens banking centres to serve the needs of Aboriginal peoples

Access to credit is a major issue for Native people, but one major bank sees this as an opportunity.

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## Maritimes

# First Micmac day care reflects Native values

By Paul Doucette  
Windspeaker Contributor

### HALIFAX

You can hear the kids playing in the next room of the new Mi'Kmaq Child Development Centre in central Halifax as Christine Gibson smiles with the knowledge that the centre is finally opening.

"This community has been dreaming about something like this for 25 years. It's sometimes been frustrating, but it's finally all coming together," says Gibson.

The centre, the first of its kind in the Maritimes and one of very few off-reserve child care centres in the country, opened officially Sept. 9, and Gibson, the centre's co-ordinator, has good reason to bubble with enthusiasm.

After months of delays and years of organizing a tremendous community effort, the centre will provide day care service for more than 30 Aboriginal children with an all-Aboriginal staff.

And day care is only the beginning of the services at the new centre.

"We want this to reflect our community," said Gibson, an Algonquin from Smiths Falls, Ont. "This isn't like a non-Native day care. We're taking a holistic approach to children, emphasizing their language, culture and history. It's more than just a day care centre."

The centre, situated on the main level of a stone schoolhouse built in 1919, has three spacious play areas, office space for about 10 child care workers

and program directors, a parents' resource centre, lending library, kitchen and bathroom space.

Gibson says many Aboriginal parents living off reserve find that most non-Native day cares just don't do enough for their kids. "It's not deliberate," said Gibson. "But there is an ignorance of our culture in non-Native day care. There's no encouragement of our Native tongue, and they don't recognize the differences in our culture, like recognizing that a Native child's family is more than just their parents, but could be their aunts, uncles or even people they aren't blood relations to. That's what our centre's all about. We give that positive reinforcement so children feel like they're part of our community."

Going out into the community is part of the centre's mandate - it includes a licensed home child care program. The idea is for Aboriginal parents to be part of a parenting circle, a kind of child care co-op. The parents are trained in providing child care in their own homes for the children of other parents in the program, and share the child care back and forth when they need it.

"A good example is a couple from Saskatchewan that just moved down," said Lee Thomas, who works on the home care program. "They didn't know anyone here, let alone any other Native families. They didn't know what to do with their kids. Then they found out about us, found out about the other Native families involved and got to know them."

"It's funny," said Thomas. "When you start talking about

child care, the front door starts to close in your face. But as soon as you say the word 'Mi'Kmaq,' the door opens up and they peek out again." Aside from the home care program, parents can use resources at the centre, including services volunteered by local Aboriginal professionals.

The day care runs educational courses for parents on nutrition, fetal alcohol syndrome prevention, and tips on parenting. Parents can learn about everything from how to shop on a budget to how to convince a four year old to eat vegetables. The centre has programs on culture, history and art, including weekly visits by experienced craftspeople and local Elders, making it a place for both parents and their kids to meet others in their community and learn about their culture.

The idea of community building is part of the reason the centre exists, explained Gordon King.

King is the director of the Micmac Native Friendship Centre, a community resources organization in downtown Halifax. He hopes the Mi'Kmaq Child Development Centre will give Aboriginal people a fresh start, teaching their children to know, respect and love the culture they come from.

"The name of the centre speaks for itself," said King. "Mi'Kmaq child development. It's a big step for the community, and only good things can come out of it."

King's faith runs deeper than just words. The friendship centre has had to spend \$20,000 more than it budgeted to get the Child Development Centre on



Paul Doucette

Christina Johnson having fun at the first off-reserve child care centre in the Maritimes operated and staffed by Aboriginals.

its feet because of delays and red tape with the centre's landlord, the City of Halifax. Gibson said although the provincial government has approved the centre as a fully licensed child care, the license won't be in place until the centre's renovations have been completely finished.

And that means no money from the province until then. The friendship centre has had to pick up the slack. In order to complete renovations, the Child Development Centre has had to wait for each of the organizations that were renting space in the centre's new home to move out. Add to that the fact the building's zoning definition had to be changed, and the facility's scheduled opening was delayed more than six months.

But municipal confusion aside, Gibson said the centre has gotten clear sailing from the powers that be.

"One thing I've learned is to find out which politician isn't using this as a platform, which one really believes in this," he said.

The centre has gotten help from Halifax MP Mary Clancy, Nova Scotia Premier John Savage, the Nova Scotia Advisory Council on the Status of Women, church donations, community auctions, local business donations, national Native interest groups and individual parents.

"In an urban environment like this, we're all at risk of losing our culture, because we're isolated from others of our people," said Gibson. "When I first took this job two years ago, people told me 'we don't need another study, we need to do something.' Now we've done it. We're restoring that connection with our history, our language, our Elders. Our children won't be like us, or our grandparents. We want to ensure our children's future."

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# Music

## Arctic Rose blossoming in southern climes

By Karen Levin  
Windspeaker Contributor

### VICTORIA

Performing at Victoria's Inner Harbour during the XV Commonwealth Games last month was one more drop of sunshine on the growing popularity of Inuit singer Susan Aglukark. Her strong, sweet voice filled the harbor, washing over some 60,000 spectators gathered to enjoy a night of First Nations artists.

"She's so cute," exclaimed a happy Verna Charles of Victoria. "I've never heard her before, but she's great."

Aglukark has her own unique sound which combines rock, country and a slight gospel touch (the latter isn't unusual, seeing her father is a Pentecostal preacher). Aglukark sings in English and Inuktitut, her mother tongue, and in either language her songs are touching and beautiful.

The week of the Commonwealth Games marked the second time Aglukark has performed before the Queen of England. The first time was on Parliament Hill in Ottawa, in celebration of Canada's 125th birthday.

"The Queen was very easy going," said Aglukark of that



Susan Aglukark's deep faith keeps her success in perspective.

1992 event. "They are very real people. She really loved the song *Amazing Grace*, which I sang."

Aglukark considers the two performances for the Queen to be the highlights of her singing career to date.

Music has always been a part of the 27-year-old singer's life because of her church-based upbringing. As a born again Chris-

tian from Arviat, N.W.T., Aglukark places considerable emphasis on her spiritual foundation.

"I know for a fact that if it had not been for God in my life I would not have been able to take on the changes that have occurred in the last three years of my life," she said.

From her debut release

*Dreams for You*, Aglukark has taken the Canadian music scene by storm. That disc resulted after Aglukark submitted eight songs for a CBC compilation of northern artists. Then in 1992 she recorded *Arctic Rose*, the full flowering of her talent. The album, recently re-released, was an intensely personal project in which Aglukark shared an intimate portrait of her life in shimmering, crystal-clear vocals.

Now as Aglukark is becoming more well-known, her schedule has become increasingly tight. For the past three months she has been locked up in a studio working on a new album which should be released early next year. Following the release, Aglukark plans on touring Australia, the United States and Canada.

According to Aglukark, there have already been many requests for her music from the States. When asked if she prefers studio work or live performances, Aglukark responded.

"I like both. I know now what it actually feels like to do an album from scratch. I love the feeling of live audiences, of interacting with live audiences."

And interact she does, talking and joking with audiences across the country while performing at events like the Commonwealth Games in Victoria.

Aglukark now lives in To-

ronto but hopes to eventually be able to maintain residences in the far north and southern Canada.

"Most of all I miss my family," confessed Aglukark. "The other day I was in Owen Sound, in Ontario. I sat down by some water and I realized that I miss just being able to smell the water. I missed the whole feel and smell of the water."

But for now advancing her career is more important and she continues living in the south.

Aglukark takes her career seriously. She is willing to work hard to make her dreams come true. Drawing on personal experiences and traditional stories, Aglukark writes her own material.

"I have to do lots of writing," she said. "I'm just getting used to the fact that you should always be writing, no matter where you are, no matter what time of day it is."

In spite of her increasing success, Aglukark remains a down-to-earth, compassionate person.

I think the most important thing for us to realize in anything we set out to do, is commitment for the heart," she said. "Commitment involves almost always dealing with your inner self. Dealing from the inside out and having a humble attitude all the time. We're learning every day."

## • 1994 CMHA National Conference Bulletin •

CANADIAN MENTAL HEALTH SOUTH CENTRAL REGION has completed their National Conference program and invites everyone to come and participate in *INNOVATIONS AND ALTERNATIVES IN MENTAL HEALTH*. November 2 - 5, 1994 is the date, the location is Calgary, Alberta - famous for its western hospitality.

We have created an exciting and dynamic format. Look for some of today's most innovative approaches to Mental Health services, non-traditional ways of healing and effective models for implementing these approaches.

The conference will have a positive focus and will consider health as it affects the whole individual. There will be a broad range of creative and challenging workshops for participants to choose from. We will be discovering holistic Medicine from a First Nations Perspective with Jordan Head of the Treaty 7 Tribal Council, Vision Quest for health with Dianne Moir of the Ktunaxa/Kinbasket Tribal Council, The Spirit of Laughter as an alternative technique in the treatment of Mental Illness, and many, many more thought provoking presentations.

Open Forum spaces will be available for groups interested in exploring topics that are currently hot or to further explore conference issues. Start generating your ideas now.

Thursday, November 3rd we will take time to wrap up our 75th Anniversary celebration with a special luncheon, celebrating our past achievements, and looking to the future of mental health in Canada — Our Children and Youth.

To further entice you west to the rockies, or east if you reside in B.C., we have a Resource Fair featuring innovative and alternative products and services, Newfoundland's premiere of Channal Networks Film, *Changing Minds*, and an authentic western Barbeque complete with line dancing and two stepping. So don't forget your western duds and join us for an action-packed three days in November. See you in Calgary!

For further information contact Conference Coordinator (403) 297-1700 or fax (403) 270-3066; or by writing to:

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Purple loosestrife has no nutritive value for wildlife. And its shoreline colonies, which stand one to two metres tall, threaten young waterfowl by providing cover for predators on the prowl.

The Canadian Wildlife Federation has joined the fight against this pesky weed, and you can help too. Simply drop us a line, and we'll send you a brochure entitled *Beautiful Killer*. In it you'll find a survey that we'd like you to fill out and return to us. Information from the survey will help us determine the location and severity of purple loosestrife infestation, which in turn will help in the design of a Canada-wide control program for the "purple plague."

To obtain a copy of *Beautiful Killer*, write to



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Illustration by Peter Moehrl





Heinz Ruckeman

## Magical mask

A Kweguilth Kwakwaka'wakw Thunderbird Park dancer brings new life to ancient legends, formally told in British Columbian long houses. The dancer is wearing a Transformation mask which reveals a hidden face when the wearer pulls a series of wires to open and close the beak of the cedar mask.



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# British Columbia

## B.C. Metis want to organize

PENTICTON, B.C.

Metis in British Columbia are struggling against the old adage, "a divided nation is one easily conquered."

A group of seasoned Metis politicians are lobbying the national body representing their people for funds to create a new provincial Metis organization encompassing all regions in B.C.

"What we're trying to do now is develop Shuswap Okanagan Metis locals in southern Okanagan," explained Rick Poitras, formerly with the Metis Nation of Alberta. "We need to develop a protocol and foundation. To start, we've organized a meeting in September for two days, then we'll meet to ratify a constitution and develop the electoral process."

Poitras is part of the B.C. Metis Nation Transition Committee, born out of the flames ignited by a scandal-ridden Pacific Metis Federation, whose leaders were publicly denounced for ignoring the needs of their constituents to favor special interest groups.

Unification and constitutional talks are slated for Sept. 24-25 at the Kamloops Indian Band Chief Louis Centre in Kamloops, B.C.

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| Edmonton Public Library Board                             | Edmonton Historical Board                     | Edmonton Police Commission                  |
| Edmonton Taxi Cab Commission                              | Edmonton Regional Airports Authority          | Edmonton Space and Science Foundation       |
| Landlord and Tenant Advisory Board                        | Greater Edmonton Foundation                   | Kinsmen Park Advisory Committee             |
| Old Strathcona Foundation                                 | Names Advisory Committee                      | Non-Profit Housing Corporation              |
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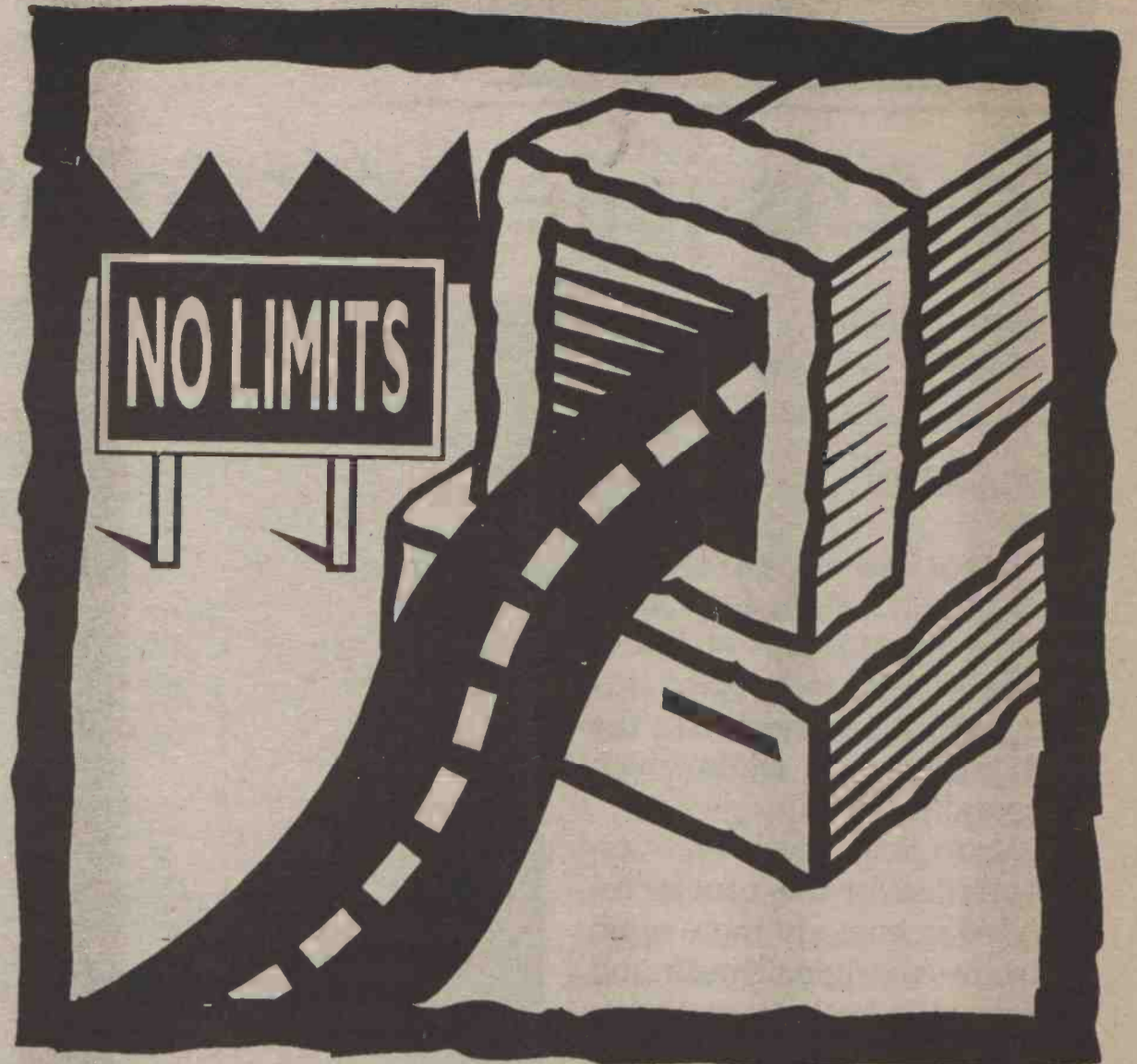
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## Moccasin trail leads to Internet highway

By Gary Armstrong  
Windspeaker Contributor

EDMONTON

The use of computers in North American Native communities, especially in Native schools, has doubled in the past 10 years. With computer modems linking computers through telephone lines the way fax machines do, Native communities throughout North America are using the technology to their advantage. They are linked to the Internet.

And what is the Internet?

Briefly, the Internet is a network of computers linked together through universities, research and government organizations, and businesses.

This link of computers was started in 1969 by the United States military in case a nuclear attack made other forms of communication useless. As Canada and the United States built-up their networks, other countries did the same. Now universities and other organizations throughout the world have connected together in this web of computer networks called Internet.

With a link to the Internet, many Aboriginal communities are communicating quickly and economically through electronic mail (e-mail) with other Indigenous communities thousands of miles away. In fact there is growing number of Aboriginal peoples throughout North America and other parts of the world that are linking to the Internet. There is even a "NativeNet" which links Indigenous and non-Indigenous peoples through e-mail and Native News groups.

Native educators, students, tribal Elders, health care professionals, and Native-owned businesses are increasingly linking to this NativeNet on the Internet.

These individuals share all sorts of information about

their Native communities. This can range from Native teachers and students sharing educational projects with other students thousands of miles away, to Native Elders and band chiefs sending information to their political leaders. People even communicate via email to other areas of North America and the world about national and international band powwows and Aboriginal assemblies.

For example, Native communities will have the opportunity to receive updated electronic news. This news can be printed by Native newspapers and distributed amongst the community. Some Native communities are even posting community information in the form of electronic newsletters on the Internet which millions of people can read.

With this type of technology, educators and Native businesses play an important role. With one computer in a school or business, a teacher or business-owner can take the role of a communicator to other Native communities and organizations linked to the Internet.

Isolated Aboriginal communities such as the Davis Inlet Innu can take advantage of this type of communication. Teachers and business-owners must work closely with Native Elders and the community if this is to work. In so doing, there is a greater possibility for other North American Native communities to give support to a Native community if needed. This exchange of information and services is one aspect of Aboriginal self-government that will strengthen Native solidarity as a whole.

This type of inter-linking awareness will have a very powerful economic effect. There will be greater transfer of goods and services between Native communities and their organizations.

This tremendous knowledge exchange will be valuable for all Native groups.

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## Justice

## Youths jailed more often than non-Native offenders

By Bruce Sinclair  
Windspeaker Contributor

## SASKATOON

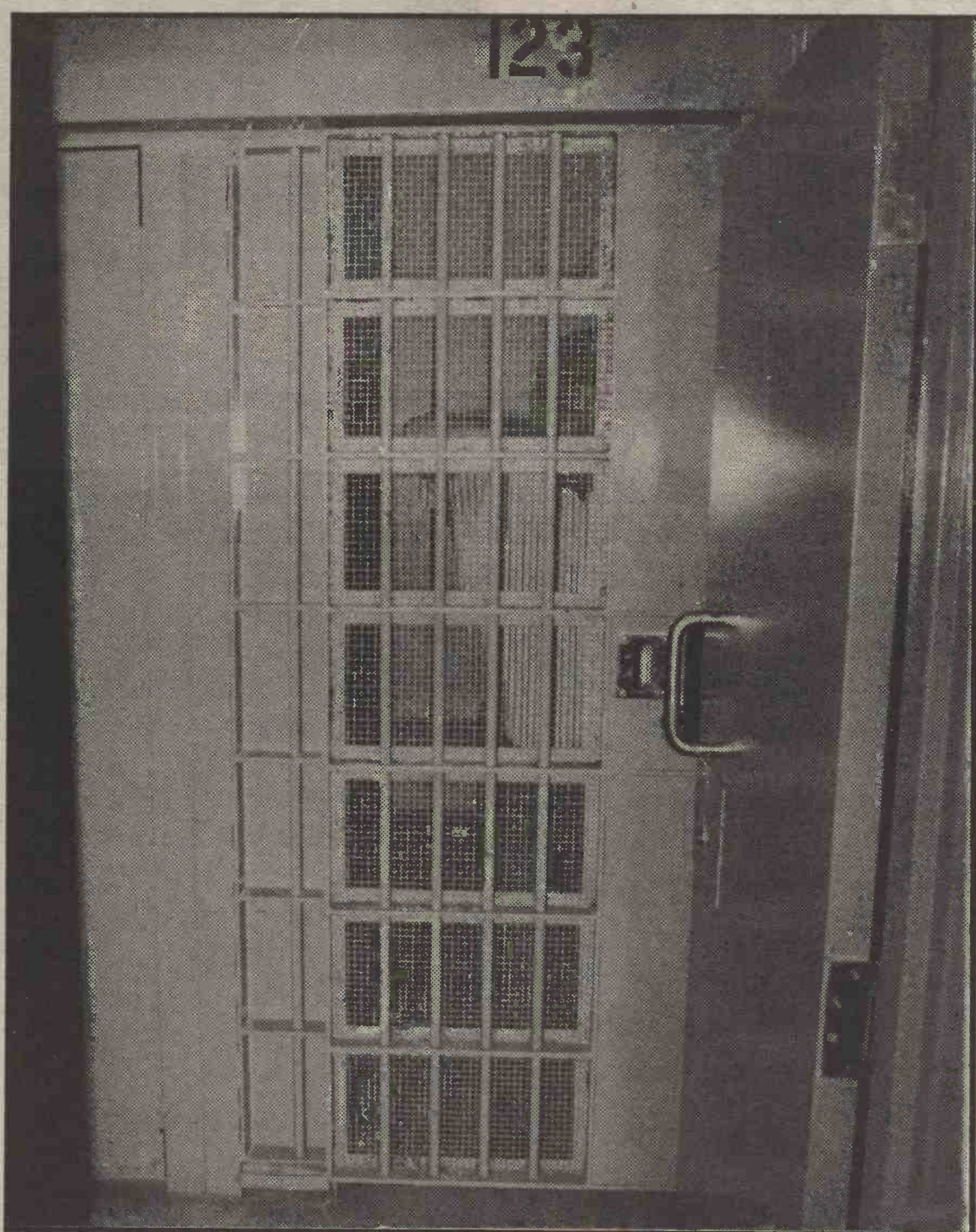
The voices of Native youth in the prison system don't come out in a recent report on youth justice in Saskatchewan, just cold, hard facts, much like the cold, hard prison walls which surround them.

Aboriginal youth are over-represented in the courts, remanded in custody more often than non-Aboriginal youth, and sentenced to custody more frequently, according to the report.

Using data gathered by The John Howard Society and the Federation of Saskatchewan Indians in Saskatchewan, the disturbing document outlines how Aboriginal offenders are seemingly forgotten when alternative sentencing is offered to young offenders.

With data collected in Saskatoon youth courts during a six-month study from Oct. 1991 and April 1992, the John Howard Society presented a report called "A Socio Legal Analysis of Youth Justice in Saskatoon - The Behavior of the System Toward Aboriginal and Non-Aboriginal Youth."

Although the observational data shows no great surprises to those familiar with the plight of Aboriginal people and the justice system in Canada, it is important to focus on the charac-



Alternative measures are often overlooked when dealing with Aboriginal young offenders, says a Saskatoon report on youth court.

teristics of these reports in order to develop strategies to solve and prevent statistics such as these.

The report 'examines the nature of the charges faced by youth, the presence, and court

outcome.'

The study seeks to determine the use of alternative measures, remand and custody for Aboriginal youth as compared to non-Aboriginal youth. Violent offences were ranked

highest, including assaults, sexual offences, weapons charges, and robbery.

Property offences, with the exception of robbery were ranked next. Fraud, mischief and offences against the administration of justice, were ranked last.

Of the 1,759 court appearances of all youth charged with various offences, half were Aboriginal.

Disturbingly, 63.6 per cent of all females appearing were Aboriginal while only 35.9 per cent were Caucasian.

The full impact of these particular figures are realized when realizing only 8.2 per cent of the total youth population in Saskatoon (under 25) are Aboriginal (Statscan 1993).

There are other facts besides those attributed to Aboriginal youth. Caucasian male youth are more likely than Aboriginal to appear in court for violent offences, including sexual assaults.

With regard to violent crimes, a comparison of the data among male youth reveals that Caucasian males are more frequently charged with violent offences than Aboriginal youth.

Economics and parental involvement also come into play. Caucasian males hire private counsel for violent charges at a rate of 20.4 per cent while Aboriginal males do so at a rate of one per cent.

With Caucasian females

convicted in youth court, they are referred to alternative measures 29.6 per cent (sentences other than custody) almost 10 times as frequently as Aboriginal females (3.6 per cent).

Aboriginal males (5.6 per cent) fare slightly better than Aboriginal females.

Also, in the 16-17 age category, Caucasian females were referred to alternative measures 29.2 per cent of the time as compared to zero per cent for Aboriginal females.

Other findings from the study relating directly to Aboriginal youth reveal that Aboriginal youth are remanded in custody at an alarming rate 56.4 per cent, compared with Caucasian youth 24.4 per cent.

Overall, Aboriginal youth are least likely to be released on an undertaking to appear or on bail.

In regard to plea bargaining, the report is that Aboriginal and other youth enter guilty pleas in youth docket court four times as often as they enter not guilty pleas.

In custody matters, approximately 75 per cent of youth receiving custodial terms are Aboriginal. Again, Aboriginal females account for only 10.8 per cent.

Lastly, the conviction rate for Aboriginal youth exceeds 90 per cent, compared to approximately 75 per cent for Caucasian and 67 per cent for other visible minority youth.

## Advertising Feature

## Taking success one step at a time

No matter how a person measures success, Dave Tuccaro of Neegan Development Corporation in Fort McMurray lives up to the standards in full.

Tuccaro is owner of the heavy equipment company which services Syncrude Canada, the oil sands corporation located in Northeastern Alberta.

He was nominated as Canada's turn-around entrepreneur of the year, and is president of the Northeastern Alberta Aboriginal Business Association, a group committed to strengthening the ties that Aboriginal business has to corporate Canada.

Tuccaro is a role model to his people. His success is measured by counting the number of Native people he's put to work for Neegan, and the number of other Native businessmen he's encouraged over the years.

His story seems a simple one. Man manages business. Man buys business. Man makes business the success story of the year.

Yet, nothing is as simple as it sounds, and Tuccaro has endured the highs and lows, the twists and turns of all that business has to offer during the past four years.

Neegan started in 1980 as a company owned and operated by four Fort McMurray area First Nations, and Native Venture Capital Co., a group that offers both help in acquiring business

funds and advice in business management.

After 10 years in operation, Neegan's bumpy course threatened to be the company's undoing. Tuccaro was brought on line as the general manager and was expected to steer Neegan through the storm.

Tuccaro's background in business served him well, but it was the advice and support of Native Venture Capital Co., the Royal Bank of Canada and Syncrude, that really made the difference.

After two years of 14-hour days, seven-days-a-week work on Neegan's problems, Tuccaro could see the potential in the company. It was through the Royal Bank, a shareholder in Native Venture Capital, that Tuccaro's vision for owning the company took shape.

In 1993, Tuccaro bought out the four bands' shares in the company, then in 1994, Tuccaro completed the buy out with the purchase of shares from Native Venture Capital Co.

As a businessman, Tuccaro was wise to take advantage of the network of experts Native Venture Capital Co. has cultivated over the years. When Tuccaro needed advice, whether it was advice on where to get the best deal on a good truck or which suppliers could Neegan trust to deliver the goods, Native Venture Capital Co. knew where to look and who to look for to

best meet Tuccaro's needs.

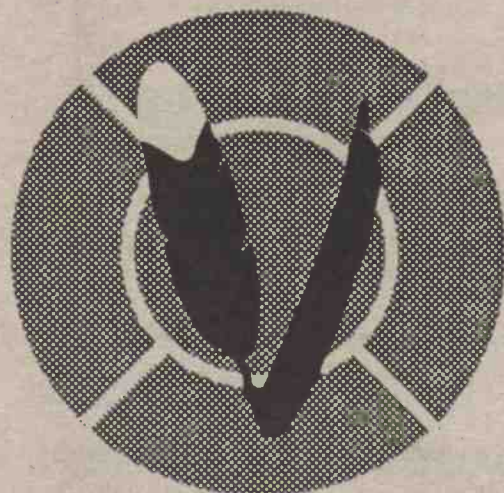
The obstacles were many for Neegan owner Dave Tuccaro. There were times when he wanted to give up.

"If they can do it, so can I," he told himself over and over again and the rewards of his persistence were great. Today he relies on the contracts he's been able to negotiate with Syncrude as a solid base for Neegan's success.

With the help of Native Venture Capital Co. and its shareholders, Neegan operates on an equal footing with its non-native competitors. With the fair start offered to Native business by Native Venture Capital Co., Native communities can have their fair share of successful entrepreneurs.



Dave Tuccaro, head of Neegan Development Corporation



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# Eagles' return a sign of hope for Mohawks

By Peter Moon  
The Globe and Mail

## AKWESASNE

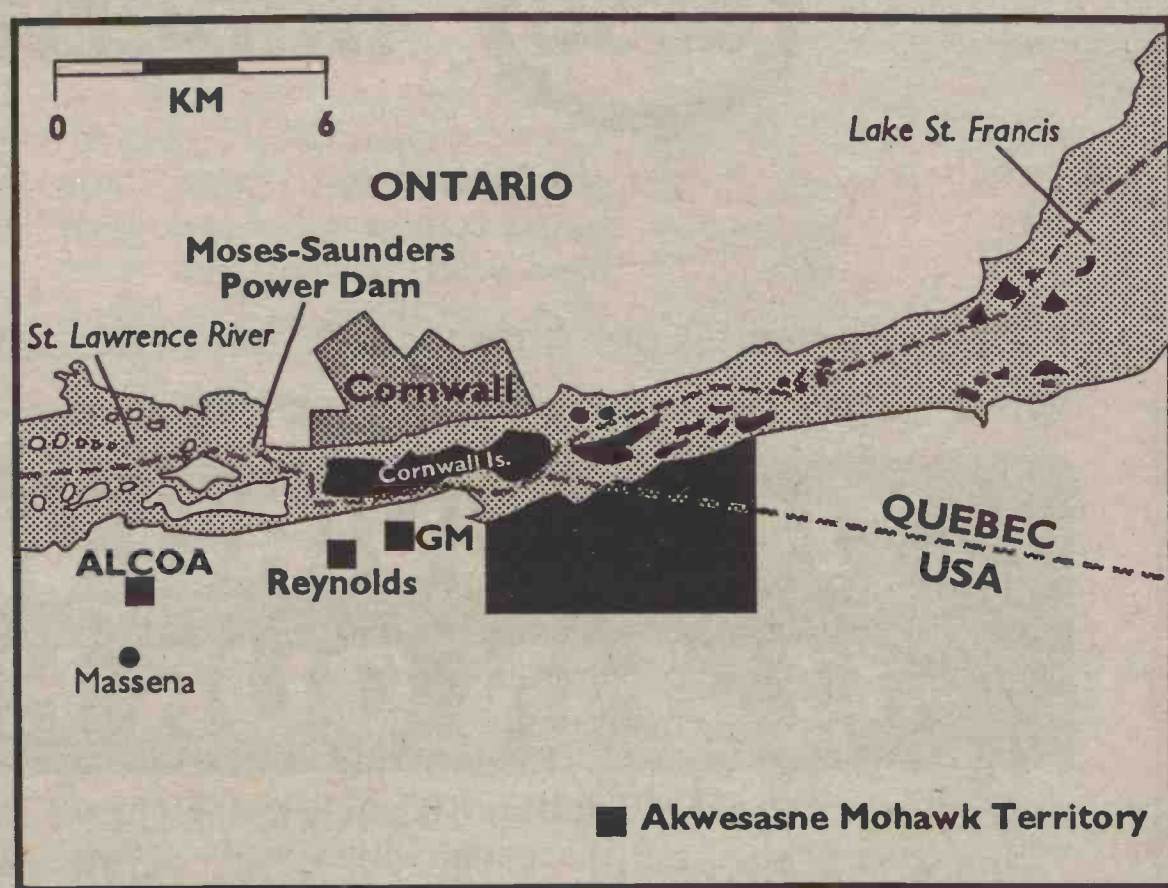
Golden eagles are occasionally sighted these days flying high above the Akwesasne Mohawk territory that straddles the international border alongside the polluted waters of the St. Lawrence River near Cornwall in Eastern Ontario.

The return of the majestic bird, which has a special spiritual significance to Mohawks, is a sign of hope for Henry Lickers, director of the Akwesasne Mohawk Council's environment department on the Canadian side of the Native territory.

"It's an indicator of something happening," the Mohawk biologist says. "There are some improvements going on."

Pollution levels appear to have reached a plateau, he says. But he adds that the sad truth is that the eagles, driven away years ago by pollution, are returning to a Native community whose way of life has been contaminated too, leaving serious health and social problems.

Only a few minutes drive from his cluttered office in the Mohawk village of St. Regis, three aluminum manufacturing plants on the U.S. side of the border are about to begin a massive three to four-year attempt, at a cost of more than \$100-million, to clean up years of discharged PCBs.



Graphic: P. Macedo / Windspeaker

Across the river in Cornwall, the federal and Ontario governments are about to launch a multimillion-dollar attempt to get rid of decades of accumulated mercury and other metals and contaminants that have got into the river from the city's chemical and paper industries.

For years, the 12,000 Mohawks of Akwesasne have been caught between the two major sources of contamination on both sides of the international border.

"The Mohawks have been, and there's no doubt about it, the most impacted by this pollution," says Daniel Green of Société pour Vaincre la Pollution, a Montreal-based environmental group. "They ate the fish, breathed the air and drank the water. But the bottom line

is that nobody cared or cares."

The Mohawk name Akwesasne means "where the partridge drums." Because of pollution, there have been no partridges at Akwesasne for many years.

Environmental problems began in the 1950s with the construction of the St. Lawrence Seaway. Mohawk lands were flooded. The river's natural flow was changed. Instead of water levels fluctuating with the seasons, they remained static. Fish spawning patterns were changed and fish populations altered. Marshes and the animals that thrived in them died.

As part of the Seaway development, the Moses-Saunders power dam was built upriver from Cornwall, creating cheap electricity. The

power attracted General Motors, Reynolds Co. and the Aluminum Co. of America, which built aluminum manufacturing plants on the U.S. side of the river.

Until their use was banned in 1978, the three companies used polychlorinated biphenyls, which were later determined to be highly toxic chemical compounds, in the production of aluminum. The PCBs discharged into the river system, finding their way into the sediment and aquatic organisms.

The toxic sediment acted as a continuing source of PCBs, which moved out of the sediment into the food chain, harming fish, birds and animals. Birds of prey and mammals such as mink and otter disappeared. The fast St. Lawrence River current swept PCBs downstream and dumped them in Canadian waters, including Lake St. Francis.

The results were disastrous for the Mohawks.

The eating of fish and snapping turtles was restricted because of the high level of PCBs and other toxic substances.

"We think it was not unusual for the people to have 12 to 13 fish meals a week," Mr. Lickers says. "Something like 60 to 70 per cent of their protein source came from the river. People were mostly fishermen, farmers, hunters or trappers."

Not only were fish catches reduced because of spawning and habitat changes created by the Seaway, but what fish were

available were contaminated and often carried open sores on them. Fish were found to have high mercury levels and tests of river water identified about 100 harmful substances in it.

In 1978, Mohawk authorities on each side of the international border advised women of childbearing age and children under 15 not to consume fish taken from the St. Lawrence River. The advisory remains in effect.

At the same time, airborne fluoride from the Reynolds plant was identified as the pollutant that damaged trees and vegetation on Cornwall Island on the Canadian side of Akwesasne. The fluoride deformed or killed cattle owned by Mohawks. The company paid Native farmers compensation, but keeping cattle is no longer a viable form of farming on the island. The pollution destroyed even the island's bees.

"By then, people had stopped eating fish, farming had all but ended and the marshes that had sustained a trapping industry of about 22,000 to 30,000 muskrat pelts a year, along with some beaver and marten, had decayed," Lickers says.

By 1985, the pollution and the habitat changes that began with the Seaway construction were causing a breakdown in the traditional structure of the Mohawk community, creating factions and internal disputes.

See pollution, page 10.

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# Pollution forced lifestyle changes

Continued from page 9.

"The traditional economy was breaking apart," Lickers says, "and the beginnings of the trouble of 1990 and the big blowup at Oka were taking place."

By 1990, the Mohawks, who had lost their old economy, were bitterly divided over whether gambling should be developed on the U.S. side of Akwesasne. The dispute involved beatings, arson and armed confrontation. It ended only when heavily armed police forces from Canada and the United States moved onto the territory after two Mohawks were shot to death.

Lickers says Akwesasne is a classic example of environmental change bringing about violent conflict.

Some of the angry Mohawks who played leading roles in the violence at Akwesasne in 1990 went on to take part shortly afterward in the Oka crisis in Quebec, in which Mohawks from Kanasatake were at the centre of a 78-day armed standoff with police and the army.

The change at Akwesasne from a traditional fish diet to meat and other foods high in carbohydrates has adversely affected the Mohawks' health, Lickers says.

"The change from a traditional diet has been deadly."

As with other Native people, whose metabolism is different from non-Natives, the Mohawks now suffer unusually high rates of diabetes, obesity, hypertension and heart disease.

"The Seaway was a huge trauma for the Mohawks' way of life," says Lisa Carson, an official with the U.S. Environmental Protection Agency, who is in charge of the PCB cleanup project for the United States. "Historically, they have been badly hurt."

Carson says cleaning up the PCBs discharged by the three aluminum manufacturers will begin this summer and may take up to four years to complete.

"It's a massive amount of work," she says. "GM is committed now to taking 30,000 cubic yards [of contaminated sediment] out of the river. . . . If you only look at the river portions of these cleanups, you're talking probably well over \$100-million between the three industries, because it's an incredible amount of contamination."

"Each of the companies, to date, have footed the bill for investigating and cleaning up these sites. This is coming entirely from company money, with EPA oversight."

But there are concerns about the safety of the U.S. cleanup program, according to Daniel Green of Société pour vaincre la pollution, who has met with James Blanchard, the U.S. ambassador to Canada, to express his organization's views.

There is little experience with dredging PCBs on the

scale of the cleanup on the U.S. side of Akwesasne, he says, and the concern is that if a mistake occurs, huge amounts of PCBs could be released into Canadian waters.

"Just imagine if during the GM dredging that a barge would tip over and massive contaminated sediments would rush to Canadian waters," Green says. "That would create a diplomatic incident. We would almost have to shut down Montreal's drinking intake if that happened."

At Cornwall, the federal and Ontario governments, both hard pressed for funds because of government deficits, also face a major cleanup task.

Domtar Inc. operates a major paper mill in the city and the smell from its operations are invariably blown by the prevailing winds into the city's downtown area. It is the most dominant of the offensive odors created by many of the city's industries.

Elaine Kennedy, a high school teacher and environmental activist, remembers arriving in Cornwall to teach in 1972.

"That smell is money in our pockets," people used to tell me. But there has been a change in 22 years in thinking about pollution. People realized it's not healthy and there was a need for change."

Domtar announced this year that it would install state-of-the-art pollution controls over the next three years to meet stricter government standards.

ICI Forest Products, owned by Toronto-based ICI Canada Ltd., announced last month that it would close a 60-year operation that produced chlorine and caustic soda — with a loss of up to 170 jobs — because it could not afford to comply with stricter environmental controls.

British textile manufacturer Courtaulds PLC closed its fibre plant in December of 1992 because it was having difficulty getting the money to modernize and clean up its effluent. The company was the city's second-largest manufacturing employer; 360 people lost their jobs.

Courtaulds, without admitting any legal liability, will contribute to the cost of dredging several thousand cubic metres of mercury-contaminated sediment from the St. Lawrence River in the fall in front of its waterfront property. The rest of the estimated \$400,000 cost of the demonstration project is coming from the federal and provincial governments.

The city has said it is committed to improving its antiquated sewage system, which discharges pollutants into the St. Lawrence during heavy rainfalls and spring runoffs.

"It will take us into the next century to deal with the problem," says Rick Kirk, an official with the Ontario Environment Ministry.

(Reprinted with permission from *The Globe and Mail*.)



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### The issue of Kemano II is not entirely the extinction of an entire run of salmon

Kemano II - Alcan's proposed diversion of the Nechako River - is one of Canada's most threatened cultural and environmental hot spots. At the forefront of this struggle are the Cheslatta people, led by Chief Marvin Charlie. The Cheslattas barely survived the injustices dealt to them by Kemano I and they are determined that history will not be repeated with Kemano II.

Kemano II is the second stage of a project that began some decades ago. In 1950, Alcan was granted a massive water license allowing them to divert much of the flow of the Nechako, a tributary of the Fraser, through a tunnel to the Kemano power station on the north coast. This was to create hydro power for the aluminum smelter that they would build at Kitamaat.

Cheslatta Chief Marvin Charlie was eight years old in 1952 when the representatives of Alcan and the Canadian government arrived on the same helicopter to try and persuade the Cheslatta people to leave their land and homes. After four days they were able to persuade some to sign a surrender agreement while others who refused to sign were threatened with removal without compensation.

First Nations from all over B.C. have thrown their support behind the Cheslattas, realizing that the impact of Kemano II will be felt throughout all of the Fraser River water systems upon which First Nations of the Interior and Coast depend for fish. Environmentalists have also recognized that Kemano II would be an environmental disaster, and they have joined in the fight to stop Alcan's project.

In their presentation to the Royal Commission on Aboriginal Peoples, the Cheslatta Carrier Nation stated: "The issue of Kemano II is not entirely environmental, nor is it entirely the extinction of an entire run of salmon. The issue of Kemano II is survival. Quite simply, the Cheslatta people will not survive Kemano II. Kemano II will finish the job that Alcan and the governments started in 1952."

**Kemano II must be stopped. To find out how you can help, contact:  
Cheslatta Carrier Nation; ph. (604) 694-3334 or write Box 909, Burns Lake, B.C. V0J 1E0**



# Alberta financing environmental degradation — Chief Badger

## Swan Hills chiefs protest plans to import toxic waste for treatment

By Linda Caldwell  
Windspeaker Staff Writer

EDMONTON

Toxic substances are moving up the food chain in the Swan Hills area in northeastern Alberta, and the provincial government is funding the company which is putting them there.

The Swan Hills are part of the traditional lands of the First Nations who signed Treaty 8 in 1899. Within a 48-kilometre radius of the Alberta Special Waste Treatment Centre at Swan Hills, there are 26 treaty Indians who now are registered trappers and many other non-status Aboriginal trappers, said Jim Badger, chief of the Sucker Creek band. Sucker Creek is one of nine bands in the Swan Hills area represented by the Lesser Slave Lake Indian Regional Council.

Many Elders still gather herbs and plants — some that can only be found in the Swan Hills — for medicinal and spiritual purposes, Badger added.

But they do so at their own risk. According to studies released by Chem-Securities,

which operates the hazardous waste treatment facility for co-owners Bovar Inc. and the Alberta government, polychlorinated biphenyls, which are highly toxic chemical compounds, and other contaminants have been found in soil, sediments, fish, plants and small animals.

In July of this year, the provincial government and Bovar Inc. applied to the Natural Resources Conservation Board for approval to import waste from outside the province for treatment at the facility. Badger made a presentation to the NRCB at public hearings on behalf of the Lesser Slave Lake Indian Regional Council and the Indian Association of Alberta.

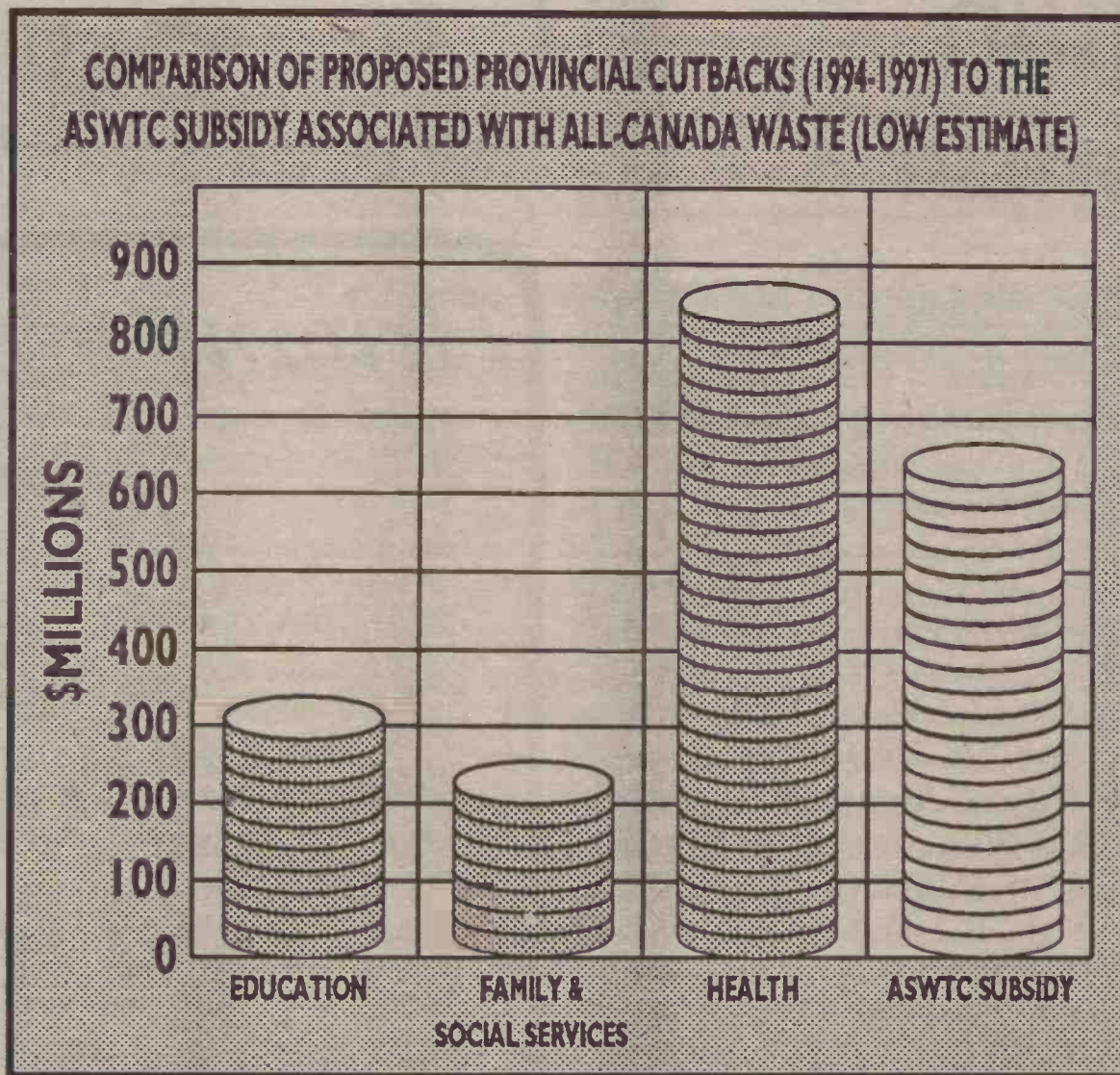
The NRCB is expected to make a decision this fall.

So far, the Alberta government has put up almost \$250 million in operating subsidies, payments to Bovar, which owns 60 per cent of the plant, and in a loan guarantee for \$100 million.

The loan guarantee was approved eight days after Alberta Premier Ralph Klein was re-elected, despite Klein's campaign promises of no more money being lent to businesses.

In the last year, Klein and his ministers have said at least seven times the only loan guarantee granted since they assumed office was \$50 million to Canadian Airlines International. The Opposition Liberals released government documents Aug. 29 which disclosed the loan guarantee to Bovar made since Klein's re-election.

Last year alone, Alberta taxpayers paid between \$25 and \$30 million to keep the Swan Hills plant going through the



Graphic: P. Macedo / Windspeaker

Alberta Special Waste Management Corp.

"If we didn't subsidize it, we wouldn't have to cut back social services, education or part of the health care system," said Karin Buss, an Edmonton lawyer working with the Lesser Slave Lake Indian Regional Council.

Badger calls the government's agreement with Bovar a "sweetheart deal" because Bovar bears no financial risk. Bovar Inc. is guaranteed a rate of return on its investment, regardless of financing costs or the performance of the Alberta Special Waste Management Corp.

If its volume projections are high and operating revenues do not meet expectations, the province is obliged to make up the difference. Bovar is not required

to put any money into ASWMC and can finance 100 per cent of its share of the capital costs.

Bovar has been paid \$34 million as a return on its investment in the facility since 1988, acknowledged Monty Davis, the company's chief financial officer, even though subsidies it has required from the government are expected to total \$108 million by the end of this year.

Supporters of the plant argue that importing waste from other provinces will make the plant viable, since all Alberta PCBs have been incinerated.

But both Buss and Badger said there are cheaper alternatives. Alberta is just too far away from the Ontario industrial belt, Badger said. It's less expensive to send waste to the United

States, and some places now are using portable incinerators.

"It is a dinosaur. Technology is moving way too fast for Swan Hills," Badger said.

But beyond the obvious squandering of taxpayer's money by the Alberta government, Badger is concerned about the environmental impact of the plant's operations. The levels of PCBs being released are 10 times the level allowed by the Ontario government, Badger said.

And, as larger animals eat the smaller contaminated animals, the contaminants become concentrated in larger quantities. Chem-Securities has not monitored the animals which are trapped and eaten by Indian peoples. Nor has it monitored the level of contaminants in the Swan River, which is close to the plant and drains into Lesser Slave Lake, which may threaten the reserves around the lake, Badger said.

No tests have been done to see what other kinds of contaminants or how many PCBs exist in animals hunted in the Swan Hills. Starting with mice, which are eaten by hawks or other birds, which are eaten by wolves, and so on, PCBs move up the food chain.

Because PCBs "bio-magnify", or appear in higher and higher levels as they move up the food chain, the risk to humans who eat animals which may have fed on other contaminated animals could be considerable, Badger said.

"There could be new toxins being developed that we don't even know about. Albertans with their tax money are financing environmental degradation," he added.

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# Time running out for Algonquin environmental agreement

By Kari Klassen  
Windspeaker Contributor

EDMONTON

Time is running out for the Algonquins of Barriere Lake to complete environmental assessments under a trilateral agreement signed by the Algonquins, the federal and Quebec governments.

The agreement was signed in 1991 but the Quebec government refused to honor it, delaying the implementation. Now, the work will not be completed by the time the agreement expires, said Russel Diabo, Algonquin spokesperson.

"We're concerned the Quebec government is going to come in and say the job wasn't done. We're asking for a two-year extension."

The agreement allows the Algonquins to provide the governments with information as to existing stocks of wildlife. It also gives them the opportunity to monitor the forests in their area and to assess potential impacts of exploitation and development.

"The main point is for Indigenous people to have a say in the way their land is used, and be able to keep their way of life alive."

The struggle dates back to the 1980s, when the Algonquins proposed a conservation strategy to the governments of Canada and

Quebec to fight clear-cutting, flooding and the depletion of fish and game.

The strategy was based on recommendations in a United Nations report on environment and development called the Brundtland Report.

The recommendations were ignored, so the Algonquins began a non-violent campaign of protests and blockades of logging roads.

In 1990, despite a full-fledged effort to get through to the governments, the government of Quebec signed a series of 25-year timber contracts that threatened the survival of the Barriere Lake people's way of life.

In response, they stepped up their blockades and protested on Parliament Hill, said Diabo.

"The ability to put food on the table was being affected, so these measures were necessary."

But the expiration of the agreement isn't the only hurdle for the Algonquins.

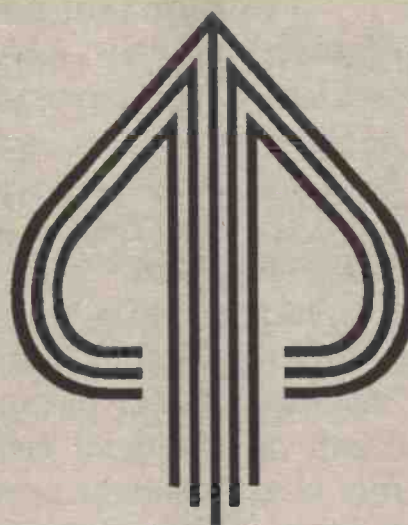
"We are at an uncertain period because of the Quebec election," Diabo said.

"We don't know what the Quebec Liberal party would do about the extension. They were the ones who created the delay in the first place. And the PQ have said they will not honor any previous federal decisions with respect to Quebec."

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## A message from the Minister of Saskatchewan Environment and Resource Management

Aboriginal peoples have a special relationship and concern for our land and its natural resources. This relationship is founded upon traditional beliefs, economy, and lifestyles. Environment and Resource Management has a similar relationship, having provincial responsibility for environmental protection, sustainable development of resources, and environmental stewardship in Saskatchewan.

We are committed to working in harmony with aboriginal peoples to achieve our shared goals. The department strongly believes that success can be found through co-management and partnership arrangements with aboriginal communities and organizations. By helping to define roles and relationships we can work co-operatively towards sustainable resource management, economic development, and environmental stewardship.

Co-management is a relationship between communities, industry, and the department. It promotes and facilitates involvement in resource management in a single industry such as a fishery or in the integrated management of resources in an geographical area. Communities are better able to balance environmental,

economic and social needs for long-term sustainability through co-management arrangements.

Saskatchewan Environment and Resource Management recognizes that building a good working relationship with aboriginal peoples is a necessary first step towards co-management. Partnerships are arrangements in which certain objectives, principles, and processes are understood and agreed to. These arrangements are often used to define a joint commitment and goal, such as multi-stakeholder co-management.

### Recent initiatives include:

- 1992 Sipanok Co-management Agreement with the Shoal Lake and Red Earth First Nations
- 1993 Wildlife Memorandum of Understanding with the Federation of Saskatchewan Indian Nations (FSIN) and Canadian Wildlife Federation
- 1993 Forestry Co-management Partnership with NorSask Forest Products
- 1994 James Smith First Nation Partnership Agreement
- 1994 Renewable Resources and Environmental Management Protocol Agreement with the FSIN

Working with the FSIN Wildlife Commission to resolve wildlife concerns has also resulted in a joint Indian Conservation Officer Program. Through this program, 13 treaty Indian conservation officers were employed this summer to work with provincial conservation officers and First Nations.

While the province is responsible for managing Saskatchewan's renewable resources and the environment, First Nations and Métis peoples have special constitutional rights and interests which require their involvement in this management. I am pleased that my department has been able to reach these understandings and I am committed to continue this process of involvement.

The Government of Saskatchewan believes that by working with Saskatchewan people a sustainable and prosperous future can be achieved for all.

Sincerely,

Bernhard H. Wiens



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Environment  
and Resource  
Management



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## Employment Opportunity - Peerless Lake

The Neeyanan Community Association is currently looking for a Community Liaison / Project Development Officer in Peerless Lake.

The position involves working with the community to develop short and long range plans to enhance economic opportunities for its residents.

In addition, the successful candidate will be responsible for the implementation of various projects designed not only to employ local people, but also to generate income for the community.

### QUALIFICATIONS:

- Grade 12, with a good general background in business is preferred
- Good communication skills
- Knowledge of industry and government

An Equivalent combination of education and experience will be considered, but the candidate must have a valid driver's license and reliable transportation.

Salary depends on experience and education. It is negotiable up to \$35,000/year.

Interested individuals may apply to:

THE NEEYANAN COMMUNITY ASSOCIATION  
P.O. BOX 9  
PEERLESS LAKE, AB  
T0G 2W0

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## The Aboriginal Health and Wellness Centre (AH&WC)

### REQUIRES DEVELOPMENTAL AND PROGRAM SUPPORT PERSONNEL

Location: AH&WC, 181 Higgins Ave., Wpg., MB: Sept. 1/94 - Apr. 30/95

The Aboriginal Health and Wellness Centre requires 3 individuals to assume responsibilities for administrative development and support of the Aboriginal Health and Wellness Centre. The Centre will provide holistic, community based and culturally appropriate services and programs to Aboriginal individuals, families and community.

#### Administration Developmental Officer:

Reporting to Board of Directors, incumbent is responsible for supervision of program development and personnel, and overall responsibility of a Phased/Budgeted Four to Five Year Strategic Planning Document.

#### Program Development Officer:

Reporting to Administration Development Officer, incumbent is responsible for development of programs and services.

#### Administrative Support Position:

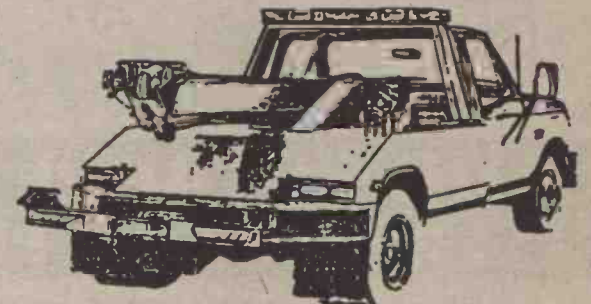
Reporting to Administration Development Officer, incumbent is responsible for daily support to all developmental activities.

For further information on the qualifications, responsibilities, and application process, please contact Larry Wucherer at the address below. We are seeking applications from qualified individuals of Aboriginal descent.

Applicants will submit a resume, cover letter and 3 references in confidence to:  
Personnel Recruitment Department  
Aboriginal Training and Employment Service (AT&E)  
181 Higgins Avenue  
Winnipeg, Manitoba R3B 3G1

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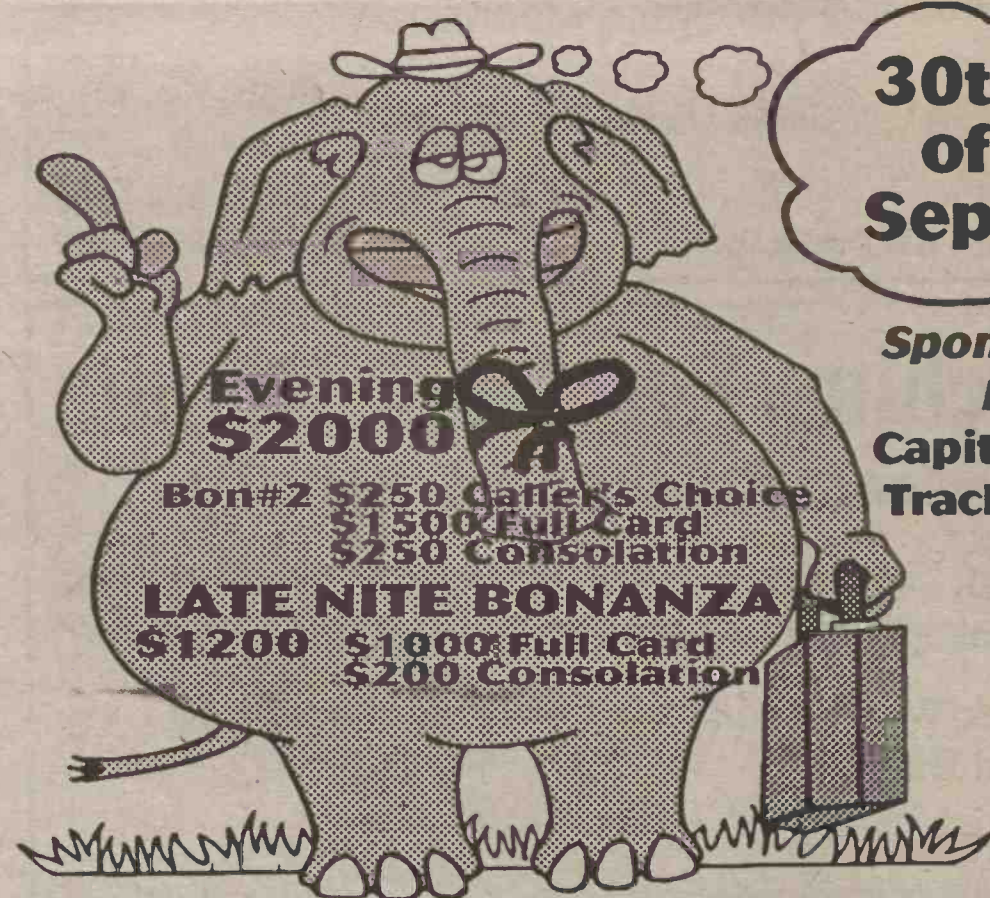
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minimum secondary school graduation and be interested in and show an aptitude for a career in broadcasting.

Applications should include the following:

- Completed application form.
- Copy of most current secondary school transcript of marks or diploma.
- One-page written statement,

500 words or less, outlining your interest in broadcasting, career goals and how this internship can help you attain career goals.

- A resume.
- Any other documents that may help the judging committee assess your application.

The award will be presented at the closing awards dinner of the Canadian Association of

Broadcasters' annual convention in November 1994. The award will cover the winner's transportation, hotel and attendance expenses.

Application deadline is Sept. 30, 1994.

Write CanWest Global System, Broadcasters of the Future Awards, c/o CAB, P.O. Box 627, Station B, Ottawa, ON K1P 5S2.

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The Regional Aboriginal Management Board Association (RAMBA) requires an energetic and highly motivated individual with excellent organizational and communication skills to manage the general operations of a RAMBA Secretariat. The Secretariat will have the administrative responsibilities of the "Pathways To Success" strategy in Alberta. This is a co-management process on employment and training executed through partnership between Human Resources Development Canada and the Aboriginal community.

#### QUALIFICATIONS:

- ▶ related post-secondary degree/diploma or acceptable combination of education, training and/or experience.
- ▶ extensive administrative background in program and/or service delivery.
- ▶ in-depth knowledge and experience with Aboriginal communities, organizations, current issues, strategies, legislation and other affairs that have an impact or pertain to the Aboriginal community.
- ▶ ability to manage human, financial and material resources; develop and facilitate training sessions/presentations and createan effective liaison with government agencies and officials.
- ▶ ability to speak an Aboriginal language widely recognized in this region would be an asset.

Salary will commensurate with education and/or experience.

**Closing date: October 7, 1994**

Send/fax resumes to: Personnel Committee  
Regional Aboriginal Management Board  
11205 - 101 Street  
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## Career Section



**EMPLOYMENT OPPORTUNITY**  
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**1 YEAR TERM POSITION**  
**OCTOBER 3, 1994 - SEPTEMBER 29, 1995**

The Lesser Slave Lake Indian Regional Council, High Prairie office is looking for an energetic individual to fill the position of Mental Health Services Coordinator.

**DUTIES:**

- Assists with the development of community-based Mental Health Programs.
- Compiling and accessing stats and reports on suicide, family violence etc.
- Acting as a liaison between First Nation community-based agencies and Provincial and Federal agencies.
- Assists with/initiates the formation of community-based support groups.
- Promotes and maintains up to date information on Mental Health Programs, services and resources.
- Provides immediate crisis intervention from Physician/Health agency referral.
- Following client assessment, provides referrals for individual counseling and follow up assessments.

**QUALIFICATIONS:**

- Minimum grade 12
- Basic computer knowledge
- Excellent verbal/written communication skills
- An understanding of native culture and the ability to speak cree is a definite asset
- A valid drivers license is essential
- An ability to do staff training in the area of Mental Health
- Related education in the Mental Health field
- Two years minimum experience in cross-cultural settings
- Experience in networking with Health/Social Agencies

**SALARY:** Dependent on Qualifications

**DEADLINE FOR APPLICATIONS:** September 16, 1994 12:00 noon

**PLEASE SEND OR FAX RESUMES TO:**

Kirsten Friesen, A/Director of Health Services  
P.O. Box 1740, High Prairie, Alberta T0G 1E0  
Fax: (403) 523-4406

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**REQUIREMENTS:** MSW with administrative experience or BSW with 2 years supervisory experience; Minimum of 2 years Child & Family Services experience; Knowledge of Tsuu T'ina Culture - political and social objectives.

**DEADLINE:** September 30, 1994

**SEND RESUMES TO:**

Tsuu T'ina Employment Department  
9911 Chula Blvd,  
Tsuu T'ina, Alberta T2W 6H6  
Fax: (403) 251-9833

### KUNUWANIMANO CHILD AND FAMILY SERVICES EXECUTIVE DIRECTOR

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Under the direction of the Board of Directors, the Executive Director is responsible for the day-to-day operations of the Agency; for implementing Board decisions and directions; for ensuring that the Agency develops and delivers comprehensive, competent, culturally appropriate and effective social services to First Nation children and families; for ensuring that services are consistent with the appropriate legislation; for supervising and managing senior staff; for ensuring the ongoing evaluation of service delivery; for developing and maintaining effective relations with the First Nations Chiefs and Councils, government representatives, and other organizations and service providers.

**QUALIFICATIONS:**

M.S.W. or seven years progressive experience in First Nations services, with a minimum of three years management, supervisory and administrative experience in a Native social service agency; experience in staff supervision and management; excellent administrative, financial management, negotiating, and communication skills; extensive experience in consulting and working with Aboriginal organizations/First Nation communities at the government level; develop programs in conjunction with the needs of Native people; ability to travel extensively; demonstrated ability to develop and implement an organizational structure and systems of operations which effectively and consistently enact agency based policies and procedures; proven ability to translate relevant legislation into agency policy procedure and practices; ability and knowledge of cultural traditions, values and language of the Ojibways/Crees is a definite asset.

**CLOSING DATE:** September 21, 1994 at 4:00 p.m.

**PLEASE SEND OR FAX YOUR RESUME TO:**

Mrs. Lise Gervais  
Administrative Assistant  
Kunuwanimano Child and Family Services  
210 Spruce St. S., Suite 201  
Timmins, Ontario P4N 2M5  
Fax# (705) 268-9272

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# Arts & Entertainment

## Kinsella's latest Hobbema stories obnoxious, insulting

### REVIEW

*Brother Frank's Gospel Hour*  
By W.P. Kinsella  
Harper Collins, 190 pages, \$23

By Charles Mandel  
Windspeaker Contributor

As books go, W.P. Kinsella's latest is like a badly behaved and unrepentant teenager. Brother Frank's Gospel Hour is full of deliberately obnoxious attitudes and habits.

For his 16th book, Kinsella revisits his fictional favorite, a rowdy group of Natives he first created years ago who are loosely based on the four Hobbema bands. Frank Fencepost, Silas Ermeskin, Fat Etta and the oth-

ers are once again up to their old tricks in these 11 short stories.

Most often, the stories are funny. In *Miracle on Manitoba Street*, Frank Fencepost carefully carves and then ages a portrait of Jesus on to the door of an old refrigerator. Then, he declares the appliance a miracle and charges people admission to see it.

Elsewhere, Kinsella turns in a romance titled *Turbulence*, a crime story called *Conflicting Statements*, and a lovely reverie about a man who tends railroad tracks in the middle of nowhere long after they've been abandoned.

So far, so good. But this is Kinsella we're talking about. And since this is one of his books of Aboriginal stories, rather than one of his baseball books, the issue of cultural appropriation

rears its ugly head.

It doesn't matter how you look at it, Kinsella's use of dialect and many of the attitudes he ascribes to Natives are downright insulting. Kinsella's Native narrators present their stories in a fractured English. His Native characters are portrayed as wily clowns.

But don't think for a moment that Kinsella isn't smarting from past accusations about how he presents his characters, and whether it's even proper for him to assume Native voices. In *Turbulence*, one character grouses: "Story writing is story writing no matter the color your skin."

That may be true, but much may be discerned from the author's attitude. The problem isn't that Kinsella is a white man writing about Natives. Rather, the

problem is that Kinsella is a white man writing disrespectfully about Natives.

It's easy and lazy to push stereotyped ideas, rather than trying to bring some depth and understanding into the writing. They're called cheap laughs for a reason.

The suspicion is that Kinsella really enjoys being politically incorrect. How else to explain a story like *Ice Man*. In *Ice Man*, Jason Twelve Trees is a boy who wants more than anything else to become a chef.

He's talented at food preparation and so when the chance to enter a school cooking contest comes up, he leaps at the opportunity. But there's a catch. The contest is open only to girls.

So with the assistance of his friend Delores, who a year ear-

lier fought for the right to play hockey with the boys, Jason goes to court to gain the right to cook.

This is all fine, nice and heart-warming, but for one thing. Little boys already have all the opportunities. They don't generally have to fight to win the right to do anything, be it cooking or hockey. Kinsella just doesn't get it.

Actually, it's hard to believe that he is not being perverse on purpose. That is what is so damn annoying about these stories. When he sets his mind to it, Kinsella writes beautiful prose.

He's lucid, vivid and often very amusing. Yet Kinsella's continual determination to incite controversy ruins his writing. No one's going to fault Kinsella's ability, but his ideas sure leave a lot to be desired.

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### Windspeaker is... Native Artists

*Perspectives of Indigenous Peoples on Five Hundred Years*  
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Contemporary Native art exploring the centuries since Columbus' "discovery" of North America

*In Our Own Voices*  
Glenbow joins with the Nickle Arts Museum, currently hosting the exhibit *Land Spirit Power*, to present these events highlighting native artists:

- Telling Our Stories (panel discussion)..... Oct. 15
- Eagle Hill Dance Troupe ..... Oct. 15
- Winston Wuttunee ..... Oct. 21
- Children's Art Workshop ..... Oct. 22
- Faye Heavysield discusses her work in *Land Spirit Power* ..... Oct. 26
- Native Imagery Film Series ..... Oct. 16, 23 & 30
- Alanis Obomsawin: Film Retrospective .... Oct. 28

Call Glenbow (268-4100) or the Nickle Arts Museum (220-7234) at the University of Calgary for event locations, times and admission prices.

Organized and circulated by the Canadian Museums of Civilization, in cooperation with the Society of Canadian Artists of Native Ancestry, with generous support from the Indian Art Centre and Inuit Art Sections of Indian and Northern Affairs Canada, the Visual Arts Section of The Canada Council, and the Canadian Native Arts Foundation. Supported in Calgary by The City of Calgary, the Calgary Region Arts Foundation, and the Museums Assistance Program, Heritage Canada.

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