

NJ. OR. NA. 40

Wind speaker

QUOTABLE QUOTE

After 501 years of oppression, destruction and general annoyance, we are now, overnight, chic.

- Drew Hayden Taylor

See Page 7

August 30 - September 10, 1993 Canada's National Aboriginal News Publication Volume 11 No. 12

\$1.00 plus G.S.T. where applicable

Adoptive parents win custody of Cree toddler

By Susan Lazaruk
Windspeaker Contributor

VICTORIA

A Cree baby from Alberta will be raised by his white adoptive family in B.C., not his natural mother who tried to revoke her consent to the adoption, a B.C. court has ruled.

David Tearoe, 19 months, will live with James and Faye Tearoe, "the only mother and father this child knows," the B.C. Court of Appeal said in a written decision last week.

"Very, very excited and just on top of the world," a relaxed and smiling James Tearoe told a news conference at their home in Victoria after the ruling Aug. 19. "And just praising God."

"We knew that indeed the Lord would rule on our behalf," added a relieved Faye Tearoe.

"We've had this peace all along....But every time we got really down about it, again we just go and pray about it," she said.

The lawyer for Teena Sawan, a 20-year-old member of the Woodland Cree Band near Cadotte Lake, said the decision may be appealed to the Supreme

Court of Canada.

"I don't know if there's anyone in this world who can tell you the best interests of the child," because that's so subjective, said Trudi Brown.

"I don't think there was any evidence at all that this child would not be as well off with Teena Sawan."

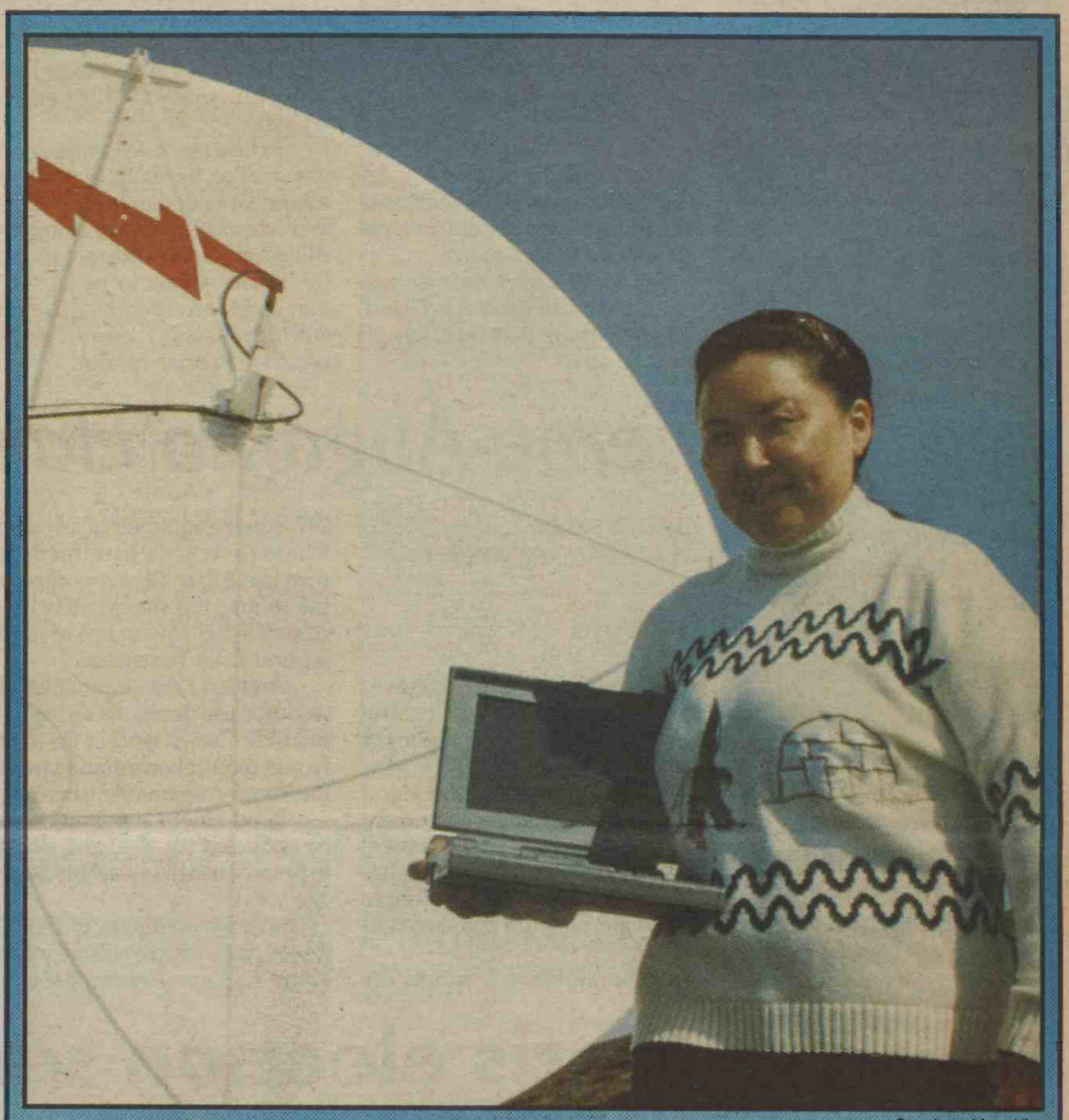
The decision reversed an earlier ruling that said the boy had bonded with Sawan in the two months before she consented to the adoption in 1992.

And the lower court judge said the blond, blue-eyed boy, who is one-quarter Cree and who had lived with the Tearoes for 16 months, would be better off with his natural mother to learn about his Native heritage.

He granted custody to Sawan, but Faye Tearoe went into hiding with the child and the couple asked for an appeal. The Tearoes were granted interim custody.

The unanimous appeal decision by a panel of three judges, written by Justice Proudfoot, ruled that it was in the best interests of the child to remain with the Tearoes because their bond with the boy was stronger than Sawan's.

See Toddler, Page 3.



Capitalism thriving in Nunavik

Stephen Hendrie

Freelance translator Eva Kasudluak is one of a new breed of entrepreneurs in Nunavik. She's setting up a business at home which will enable her to employ another person to look after her children and at the same time give her more time to devote to her family. See Pages 10-11.

Ottawa has failed Labrador Innu

By D.B. Smith
Windspeaker Staff Writer

DAVIS INLET, Nfld.

Ottawa has failed to live up to its responsibility to the Innu people of Labrador, a recent report by the Canadian Human Rights Commission said.

The federal government has never accepted its constitutional obligations for the Innu as Aboriginals in Canada, said the report's author, University of Ottawa Dean of Common Law Donald McRae. As a result, the Innu have been forced to live at near subsistence levels and with fewer services.

The report found that:
• Ottawa failed to deal with the Innu as Aboriginals in Canada as far back as 1949, when Newfoundland joined the Confederacy. The Innu were never registered under

the Indian Act and did not have the opportunity to have reserves created. Furthermore, the Innu are forced to deal with the two levels of government separately.

• The Innu never received the same consideration and quality of service from Indian Affairs as other Natives in Canada. They were moved twice from their original mainland location without being consulted.

• The federal government granted Newfoundland the right to veto Innu attempts to promote self-government.

• The province has no mandate in respect to Aboriginal peoples and so treats the Innu like any other citizen of Newfoundland.

The report recommended Ottawa recognize its fiduciary responsibility to the Innu by eliminating the current funding arrangements with the province and enter into direct negotiations with the Innu of

Davis Inlet and move the village from its current location to a place of the Innu's choosing.

The Innu Nation called on the commission to do the review in June 1992 after repeated requests to Ottawa to recognize the Innu's status as Aboriginals, said Innu Nation president Peter Penashue.

"After so many years of having our concerns and complaints ridiculed and ignored by governments, it is satisfying to have an organization such as the Canadian Human Rights Commission confirm so strongly the complaints we put before them," he said. "We shouldn't have to be registered under the Indian Act or be on a reserve to get government services."

The plight of the Innu in Davis Inlet came to national attention last January after six children were videotaped after being found high on gasoline fumes, screaming that they

wanted to die.

The Innu will work to get the report to "the right people" to prevent it from being shelved, Penashue said. That may include contacting officials at the United Nations.

"We have a lot of work to do yet," he said.

In response to the commission's findings, federal negotiator and Newfoundland MP Ross Reid said there is little point in dwelling on the past and that the government will proceed with talks on health and social issues in the inlet. He also blasted the province for bailing out on the relocation negotiations.

Newfoundland Justice Minister Ed Roberts announced last week that the province would no longer participate in relocation talks with Ottawa and the Innu Nation.

Davis Inlet Chief Katie Rich could not be reached for comment.

To receive Windspeaker in your mailbox every two weeks, just send your cheque or money order in the amount of \$28 (G.S.T. included) to;

WINDSPEAKER
15001 - EDMONTON T5

NAME: _____

ADDRESS: _____

CITY/TOW: _____

POSTAL/ZIP: _____

\$10 charge NSF C
\$40 for all subscriptions outside Canada

Aug 30/93

PUBLICATION MAIL REGISTRATION #2177

4587 9/30/93
NATIONAL LIBRARY OF CANADA
NEWSPAPERS SECTION
395 WELLINGTON STREET
OTTAWA ON CANADA K1A 0N4

News

Pollution plagues B.C. reserves

By D.B. Smith
Windspeaker Staff Writer

ESQUIMALT, B.C.

A federal report recently obtained by a Vancouver newspaper shows environmental problems exist on more than half the reserves in British Columbia.

The Indian Affairs document obtained by the Vancouver Sun last month outlined about 500 pollution problems on 200 Indian reserves in B.C. including:

- Sewage disposal and industrial landfill problems on the Coquitlam Reserve that have tainted drinking water.
- A hospital waste dump site on the same reserve, the contents of which are not known.
- Three community dumps operated by the Okanagan Band, where garbage fires regularly go unmonitored.

"This is something that this generation was born into. Now we've got to live with the kind of mistakes that happened in the past."

- Esquimalt Chief Andrew Thomas

- A wrecked car lot on the Sliammon Reserve near Powell River that houses more than 1,000 wrecks, some of them leaking toxic fluids.

- An abandoned sawmill on the Esquimalt Reserve which is contaminated with cancer-causing substances like dioxin and polychlorinated biphenyls (PCBs).

Industries like lease-operated gas stations, agriculture, sewage treatment operations, pulp mills and other effluent-producing facilities on reserves are monitored by Indian Affairs to make sure they meet current environmental standards, said department spokesman Brian Martin.

Indian Affairs has contacted all 196 bands and 31 tribal councils in the province to help identify the number of potential hazards.

"We want to see the environmental standards on Indian lands are at least as good as those for other British Columbia residents," he said.

But there are contaminated reserves in B.C. and Canada where there have been sawmills and other industry that has never been addressed, said Esquimalt Chief Andrew Thomas.

"This is something that this generation was born into. Now we've got to live with the kind of mistakes that happened in the

past. The First Nations were never allowed to negotiate the (land) lease. Now we are stuck with this. We didn't have a say in it."

Much of the surface debris from the Esquimalt site has been removed, he said. But soil samples from the compound have shown concentrations of PCBs 300 times higher than the maximum safety limit.

"I don't know how PCBs will affect people. We're just trying to use the science available to make sure that people are not in danger here."

The band is currently negotiating with the province to clean up the contaminated soil at a projected cost of more than \$2.5 million, Thomas said, so the site can be used as part of the Commonwealth Games in August 1994.

Indian Affairs has set aside \$890,000 for inspection costs to cover 170 of the 196 bands in the province, said Martin.

WHERE TO TURN

Careers14,15

Drew Hayden Taylor ...7

Economic Development8-13

News 1,2,3,R1,R3,R7,R8

Our Opinion4

SportsR4,R5

Your Opinion5

SELF GOVERNMENT

The Sechelt Nation on the west coast of British Columbia overcome poverty, becoming self-sufficient with the establishment of their own self-government, a complex mix of federal and provincial laws, including a Sechelt constitution and by laws.

See pages 12,13.

COMMUNITY SERVICE

A store owner in New Brunswick is using profits from tobacco sales to fund a youth centre for his community. The innovative idea has many band members' support, but the provincial tax commissioner is balking at the idea. Find out why.

See Regional page 3.

AD DEADLINES

The Advertising deadline for the September 13th issue is Thursday, September 2, 1993.

Teme-Augama claim nears settlement

By D.B. Smith
Windspeaker Staff Writer

TORONTO

A century-old standoff over Native land rights in central Ontario may finally be coming to an end.

The Teme-Augama Band reached a tentative agreement with the provincial government on a land claim dispute that has prevented land development in the region for the last two decades.

The agreement would see

297 square kilometres of land handed over to the band for their own use, \$15 million in compensation and the shared stewardship of 1,295 square km of land around Lake Temagami.

And land development and resource use decisions on the remaining Crown land in the area would require consultation from the Teme-Augama Anishnabai.

Band chief Gary Potts said he endorsed the deal and plans to present it to his assembly Sept. 17.

"We are on a path to recovery, a path which will take the Teme-Augama Anishnabai into

a future that holds promise for everyone," he said. "There's a lot of work to be done but it's a major step."

The band has agreed as part of the bargain to drop their decades-old land caution appeal on all the townships in the Temagami area. The band filed the cautions covering land around Lake Temagami and the town of Temagami back in 1973, effectively preventing development such as logging in the region.

"The lifting of the cautions will come as good news to many people in the area," said Bud Wildman, minister responsible

for Native affairs.

But there should be no rush of new development in the near future, he added.

The Teme-Augama Anishnabai had originally laid claim in 1877 to 10,000 square kilometres around the lake, claiming the land was never surrendered in the Robinson-Huron Treaty of 1850.

The current round of treaty negotiations, which were scheduled to wrap up Aug. 17 whether finished or not, began three years ago, shortly before the Supreme Court ruled the Natives' claim invalid.

Metis election sees 70 candidates

EDMONTON

This fall's Metis Nation of Alberta election will see a record number of candidates pursuing seats on the nation's executive.

Fifteen people are vying for the position of president while another 28 are running for six regional vice-president's seats in the Sept. 7 vote. A further 27 candidates are running for the six seats on the board of directors.

The legacy of former president Larry Desmeules, who died earlier this year, is partly to blame for the size of the candidacy, said presidential hopeful Muriel Stanley-Venne.

"There has been a lot of progress made but when I go through the districts and talk to the people, they are not happy," she said. "There is no communication. Especially, they feel that the head office often does not respond when

they call. The real test will be to find and elect someone with integrity to deal with the people."

The Metis in Alberta also want to have more control over their future, she said.

"They want to have a good life. They want to be educated, have a future. We have a lot of work to do to make the Metis Nation truly representative of all Metis people."

The MNA's 5,100 members

represent only a portion of Canada's 20,000 Metis, she said. The organization lost thousands of members in 1985 when Bill C-31 re-instated many Metis to the status of Indian.

Only people who can trace their ancestry to the original Red River Settlement in Manitoba, who are accepted by the Metis community and who have publicly declared themselves as Metis are allowed to vote in the election, she said.

NATION IN BRIEF

Natives fight for gambling rights

A small band in southeast Saskatchewan has organized a lobby group to promote on-reserve gambling rights for Natives. The White Bear band has organized the National Indian Gaming Alliance to help Indian bands establish and run casinos on reserves across the country, said spokesman Ed Pasap. The lobby group, composed of bands from across Canada, is preparing to take the provinces to court to win the right for Natives to control gambling on reserves. "This is the best avenue to approach this whole thing," Pasap said. "Whatever it takes - we're prepared to do it." The alliance included 15 bands from British Columbia, Alberta, Saskatchewan, Manitoba, Ontario, Nova Scotia, New Brunswick and Quebec, Pasap said. The alliance also has the backing of the Assembly of First Nations.

Assembly holds off on act

The national chiefs of the Assembly of First Nations voted last month to hold off on giving their consent to a controversial new land act until they've had time to review it. With only two opposing votes, the chiefs

passed a resolution to review and analyze the proposed First Nations Chartered Land Act and report to the chiefs in assembly at the next annual meeting. An AFN report said the proposed act was scheduled for review rather than approval because it may have far-reaching implications for all First Nations lands and territories.

Liberals back Natives in moose management

Alberta Liberals announced their support for Treaty 8 Indians in the battle over Aboriginal game management in the province's north. Natives should share in the funds generated by the sale of licences to sports hunters, said Nick Taylor, Liberal critic of Federal and Intergovernmental Affairs. Treaty chiefs demanded earlier this month that a moratorium on moose hunting be enforced in northern Alberta because the number of animals is declining. The chiefs, who represent about 27,000 Natives in Canada, blame non-Native hunters for the decline. Taylor said he wasn't picking sides and blamed the provincial government for not including Natives in game management before moose populations began to drop off. The province is responsible for selling hunting and fishing licences and setting dates for the hunting season

but Natives are permitted to hunt on Crown land any time of the year for food and ceremonial purposes. The Alberta Fish and Game Association is against the idea of Native regulation, and has said it is prepared to fight the proposal.

Hate literature upsets reserve

The Penticton Band in B.C. says anti-Native hate literature is being distributed on its reserve. Photocopies of a poem calling Natives hypocrites, racists and polluters who get things for free were left at a rural postbox on the reserve Aug. 7, band councillor Stewart Phillips said. The poem also suggests that Natives are the only people who receive universal health care. The literature was distributed the day after a blockade and information picket line occurred on the road leading to the Apex Alpine ski resort, Stewart said. The band is currently mounting a campaign to stop further development of the resort until an environmental impact study is undertaken. The literature created the danger of turning the band's concerns about the expansion of the resort into an emotional dispute, he added.

News

Racist remarks in comic ignite boycott

KEHEWIN RESERVE, Alta.

Racist comments by a comic book character has his creators confused as to why Aboriginals might be insulted by his use of the term "going Native".

"The story is really only meant to be humorous," said Lucille Stanzione, executive assistant to Michael Silberkleit, chairman of Archie Publications. "We never meant to insult anyone. I'm sure no one intended anything but to be humorous."

In the No.19 issue of Jugheads Double Digest, comic book character Reg said he did not want to "go Native" lest he sink "to the depths of degradation and despair! A sniveling, snarling animal! No hope! No pride! No sense of decency!"

Archie Publications was not aware of the potential insult of the remark, said Stanzione. The company prides itself on presenting non-violent, educational material, and promotes various public service issues such as environmentalism, she said.

"The only thing that we can send you is our sincerest apologies," Stanzione said. "In the future we will be more aware."

That apology may come too late for many former Archie fans.

Karina Cardinal, 14, and friend Amber Dion, 13, were flying home to Kehewin Reserve, 125 kilometres east of Edmonton, from Toronto when they read the offending story.

"I felt hurt and insulted by the remarks," said Dion. "I used to buy Archie comics all the time, now I'm telling my friends not to buy them because (the comic) gives people the wrong idea about Natives."

As the only Native student in her class, Dion said she has to deal with racism every day. Her friend Cardinal agrees going to a predominantly

white school is difficult, but she has more support as there are five Native students in Cardinal's Grade 9 class.

"I always loved the Archie series but now my judgment towards them has totally turned around," Cardinal wrote to Richard Goldwater, company president. "I already have to deal with racism where I go to school and now I have to deal with Archie Comics' racist remarks."

Allowing the term Native to be used in such a manner is completely unacceptable in today's society, said Cardinal's father John Kehewin.

As teens struggling to be accepted in a white environment, the adolescents face enough barriers without being betrayed by a favorite comic book character, said Kehewin.

"They were very, very hurt by these remarks," he said. "They are trying to fit in and then they come across this nonsense. It hurts."

And the teens are showing their mettle. They have launched a letter-writing campaign alerting Native media to the issue and informing Archie Comics executives their product will no longer be bought by Native youths.

"It is sad we have to do this because today's youth hasn't got much left in the way of entertainment that is innocent and light-hearted," wrote Dion's older sister Shana.

"I thought comics were supposed to be universally unbiased, or at least until now I did."

Archie representative Stanzione agreed a letter campaign to the chairman and editors could result in something more than a verbal apology.

"If we get a good amount of letters, it would get people's attention," she admitted. Stanzione said the idea of a published apology would be forwarded to chairman Silberkleit.

Company executives, attending a comic book convention in San Diego, were unavailable for comment.



Creation of air weapons range broke treaties

By D.B. Smith
Windspeaker Staff Writer

EDMONTON

Ottawa breached its treaty and fiduciary obligations with a band in Alberta and Saskatchewan by forbidding each from hunting on their traditional lands, a federal commission ruled.

The federal government broke Treaty 6 with the Cold Lake First Nation in Alberta and Treaty 10 with the Canoe Lake First Nation in Saskatchewan by commandeering the bands' traditional hunting grounds in the early 1950s to create the Primrose Air Weapons Range, Indian Claims Commissioner Jim Prentice said at an Aug. 17 news conference in Edmonton.

"It is clear, from the accounts of the First Nations people and the overall historical record, that when the First Nations signed the treaties, their primary concern



"The creation of the air weapons range completely destroyed their independence."

- Indian Claims Commissioner
Jim Prentice

was to protect and preserve their ability to make a living and to remain self-sufficient," he said. "The creation of the air weapons range completely destroyed their independence."

Cold Lake and Canoe Lake band members trapped in the region, 300 km northeast of Edmonton, for centuries until the federal government moved in and abruptly appropriated 11,630 square km of land in 1954 for a bombing and artillery range, Prentice said.

The Cold Lake First Nation and its neighbor have been waiting for this day since the exclusion of the First Nations from their

land, said Cold Lake Chief Mary Francois.

"The chief and council requested a fair settlement since the loss of their traditional livelihood," she said. "We sought to be dealt with fairly and in justice."

The commissioners were struck by the totality of the destruction of these communities, Prentice said. After the First Nations were expelled from their traditional lands, their pride and independence were quickly displaced as they faced an inescapable cycle of poverty.

The Cold Lake and Canoe Lake bands submitted land claims to the federal government in 1975

and again in 1986. But both claims were rejected because Ottawa said there was no "outstanding lawful obligation," and that the treaty permitted the government to take up land for the purposes of settlement.

The bands made a joint submission to the Indian Claims Commission in 1992. The commission held community sessions in Canoe Lake and Cold Lake in December 1992, and again in April 1993. The commission also heard testimony from Stan Knapp, the region's Indian agent during the 1950s.

Chief Francois would not comment on how she will progress with their land claim but said she planned to consult the band's Elders as soon as she returned to Cold Lake.

"I have to go back to the Cold Lake First Nation reserve and have meetings with my Elders and community members and go over what we plan," she said. "We will let our Elders plan our future."

The commission anticipates that Ottawa will now reconsider the bands' land claims, although there is no indication of how long it might take, Prentice said.

"Outstanding Business," which is the government's 1983 cornerstone policy document on specific First Nations claims, states that Ottawa will only honor a claim if it proves there is an outstanding lawful obligation by the federal government," Prentice said. "A breach of treaty or fiduciary duty are both considered outstanding lawful obligations."

The commission was established in the fall of 1991 following the Oka Crisis in Quebec to help settle specific land claim disputes between the First Nations and Ottawa.

The commission can rule on the validity of a rejected claim under Canada's Specific Claims Policy, make recommendations on compensation and act as an independent arbitrator between bands and the government.

Toddler's welfare most important factor, court rules

Continued from Page 1.

"The welfare of the child is of paramount concern," she wrote. "This child presently lives in a loving, stable, comfortable environment, with a family that has looked after all his needs for virtually all his life."

"To end that relationship would destroy the family bonds that have been established between the child and the adoptive parents."

"Furthermore, common sense dictates that to disrupt the child from his present envi-

ronment, and to put him through the uncertainty associated with an attempt to establish a bond with his natural mother, would cause him considerable trauma," she wrote.

Proudfoot added that it is possible that Sawan could provide a loving home for David, but said there was no evidence there remains any bond between the two.

The appeal judges also denied an application by the Tearoes' lawyer to introduce fresh evidence in the form of Sawan's medical record, call-

ing it irrelevant to the trial.

David was born on Dec. 3, 1991 to Sawan, unwed and 18. The father, who is white, was never involved.

David remained in hospital until Dec. 13 and was released to Sawan, who placed him in a foster home, where he remained until Jan. 30, 1992, and Sawan visited him two to four times.

About that time, Sawan contacted the Tearoes about a private adoption, and David was released to Sawan on Feb. 1.

On Feb. 4, David was returned to the foster home and Sawan asked the Tearoes to pick up the child, which they did on Feb. 6 and Sawan signed the consent to adoption forms.

On Feb. 12, Sawan called Alberta Social Services and asked for the child to be returned. She was told under provincial law, the revocation had to be in writing within 10 days of the adoption.

Social Services told the Tearoes that Sawan was attempting to revoke her consent and advised them to wait until

they received the revocation in writing.

Sawan called the Tearoes on Feb. 14 to ask them to return David to her. She called Social Services on Feb. 19 to determine if they had received her written revocation. She claimed she sent it, but the department said the letter never arrived.

On May 1, Sawan wrote a letter to the Tearoes, asking for David to be returned to her.

Sawan started legal action later that fall and by June of this year, the court agreed to revoke her consent.

Our Opinion

Favorable decision by claims commission may not sway Ottawa

Ottawa has a couple of new commissioned reports about the lives of Natives to consider this month.

The first one was handed down two weeks ago by the Indian Claims Commission. The ICC decided, after less than a year of meetings, inquiries and community hearings, that Ottawa was way out of line in commandeering a vast stretch of traditional hunting grounds from two bands in Alberta and Saskatchewan.

The commission ruled that both the Cold Lake and Canoe Lake First Nations were unceremoniously ousted from their trap lines, fishing and hunting grounds in 1954 to make way for the Primrose Lake Air Weapons Range, an 11,000 square kilometre bombing and artillery arena that straddles the provinces' border.

The bands' members were never adequately compensated for the lost land, Commissioner Jim Prentice said, nor were they ever provided with any other means of subsistence, and so quickly slipped into poverty and despair while Ottawa turned a blind eye.

In spite of two valid land claim submissions in the last 30 years, the federal government denied the bands had any right to the lands, denied any responsibility for the two bands, refused to accept the blame for the bands' unenviable positions and continued to bomb and shell the sites of the old villages.

A response concerning the commission's findings from either Prime Minister Kim Campbell or her new Minister of Indian Affairs, Pauline Browes, has not yet come forth. The range is still being shelled and bombed and both bands can probably count on things staying pretty much the way they are for the next long while. As commissioner Prentice pointed out, Ottawa is under no obligation to take any of the recommendations to heart.

The federal government will probably also ignore the Canadian Human Rights Commission's report, released last week, which found that Ottawa showed poor judgment in abdicating its constitutional responsibility to the Innu of Labrador. The CHRC blasted the feds for not giving the Innu access to any of the federal programs normally available to Aboriginal Canadians. The commission also found fault with Ottawa for refusing to allow the Innu at Davis Inlet to move their community when their isolation and ensuing poverty were clearly responsible for the community's disorder and disintegration.

The Innu said they are going to push the commission's report all the way to the United Nations to keep it from being shelved. Chief Mary Francois of the Cold Lake First Nations said she needs to consult the band's Elders before deciding how to approach Ottawa with their land claim request. Common sense and experience suggest that both groups of Natives are probably being somewhat optimistic.

As Canada edges ever closer to a fall election, where the Conservatives are practically guaranteed to be the government's leader (albeit in the minority), the concerns of two groups of Aboriginals doesn't amount to a hill of beans in Ottawa.

Certainly, Kim Campbell need not appear sympathetic to garner votes because she's already won the election. And help from Minister Browes is out of the question as well. Browes has demonstrated that, even when she does know what's going on, she doesn't care. Her callous dismissal of constitutionally recognized Native self-government during her first press conference in Iruvik as Indian Affairs minister was proof enough of that.

This leaves the Innu and the Cold Lake Band in a bit of a lurch. Two independent government bodies ruled in their individual favors and yet nothing will probably be done about it. But that's just the bitter irony of federal commissions and the Canadian government. Even when you win, you lose.



NAFTA threatens Native lands

By Jack D. Forbes
Windspeaker Contributor

Native North Americans need to take a good, hard look at the proposed free-trade zone to be established under NAFTA (the North American Free Trade Agreement). This agreement will gradually remove most or all trade barriers between the USA, Canada and Mexico.

If implemented it is highly likely that Chile and much of Central America will soon be added to the free trade zone. Since all of the above countries have large indigenous populations wone would expect that indigenous issues would be addressed by NAFTA, but such is not the case.

The agreement specifically includes state, provincial and local governments but fails to recognize tribal governments or reservations. The unique legal status of Indigenous tribes is ignored.

NAFTA also presents a grave danger to Native land rights, especially in Mexico. Most Native Americans in Mexico do not have specific reservations but

instead live on traditional communal lands recognized for centuries by Spanish and Mexican law, and most recently by the "ejido" system. The protections of the ejido have now been removed by the government of President Salinas, thus making it possible for Indigenous lands to be purchased by outsiders.

Recent information received indicates that Maya people in the state of Chiapas are already being forced off traditional lands by non-Native speculators seeking to grab potentially valuable areas in anticipation of NAFTA's approval. We can expect a great deal more of this, since NAFTA includes no protection for Indigenous lands in Mexico.

It is not clear if NAFTA will pose an immediate threat to "trust" or reserve lands in the U.S. or Canada, but certainly the lands of Alaska Native corporations may be affected. Since "trust" and reserve lands are not specifically mentioned in NAFTA we must be very cautious.

Certainly all lands occupied by Native people without a

specific agreement with the government will be affected (such as all Bureau of Land Management lands or Crown lands in Canada) and all privately held Indian land will be affected. NAFTA will probably adversely affect the right of a tribe to regulate the sale of privately held lands within reservation boundaries if such regulation attempts to keep Canadian or Mexican investors out.

Legislation protecting Indian arts and crafts may also be wiped out, since NAFTA will prevent discrimination against Canada's and Mexico's Native craftspersons. Mexican Indians outnumber U.S. Indians at least four-to-one, and many are weavers, potters and artisans.

Tribal governments and Native organizations should contact their MPs to request detailed information on the above issues or to register their opposition to the proposal.

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

Windspeaker

Windspeaker is published by the Aboriginal Multi-Media Society of Alberta (AMMSA) every second Monday to provide information to the Aboriginal people. Windspeaker has a circulation of 15,000 - PAID. Windspeaker was established in 1983 and is politically independent. Indexed in the Canadian Magazine Index and indexed on-line in the Canadian Business & Current Affairs Database and Canadian Periodical Index, 35 mm microfilm: Micromedia, 20 Victoria Street, Toronto, Ontario, M5C 2N8.

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

Publisher: Bert Crowfoot

STAFF
Linda Caldwell
• EDITOR
Dina O'Meara
• REGIONAL EDITOR
David Smith
• NEWS REPORTER
Ethel Winnipeg
• PRODUCTION COORDINATOR
Joanne Gallien
• ACCOUNTS
Paul Macedo
• DIRECTOR OF MARKETING
Shannon Hopf
• RECEPTIONIST
Bill MacKay
• CARTOONIST
Tina Wood
• DIRECTOR OF CIRCULATION
Lori Rikley
• ADMINISTRATIVE ASSISTANT

BOARD OF DIRECTORS
Noel McNaughton
• PRESIDENT
Joe Cardinal
• VICE PRESIDENT
Chester Cunningham
• TREASURER
Rose Marie Willier
• SECRETARY
Harrison Cardinal
Dan McLean
Carol Wilson
• DIRECTORS

COPY RIGHTS
Advertisements designed, set and produced by Windspeaker as well as pictures, news cartoons, editorial content and other printed material are the property of Windspeaker and may not be used without the expressed written permission of Windspeaker

SALES
Cliff Stebbings • N. ALTA, SASK.
Laura Mould • YUKON, NWT, MAN, QUE.
Joanne Thibault • B.C., S. ALTA, U.S.A.
Cheeko Desjarlais • ONT, MARITIMES

MEMBERSHIPS
Native American Journalists Association (NAJA)
National Aboriginal Communications Society (NACS)
Canadian Magazine Publishers Association

Your Opinion

Bid for bridge prompts cross-bearing trek

Dear Editor,

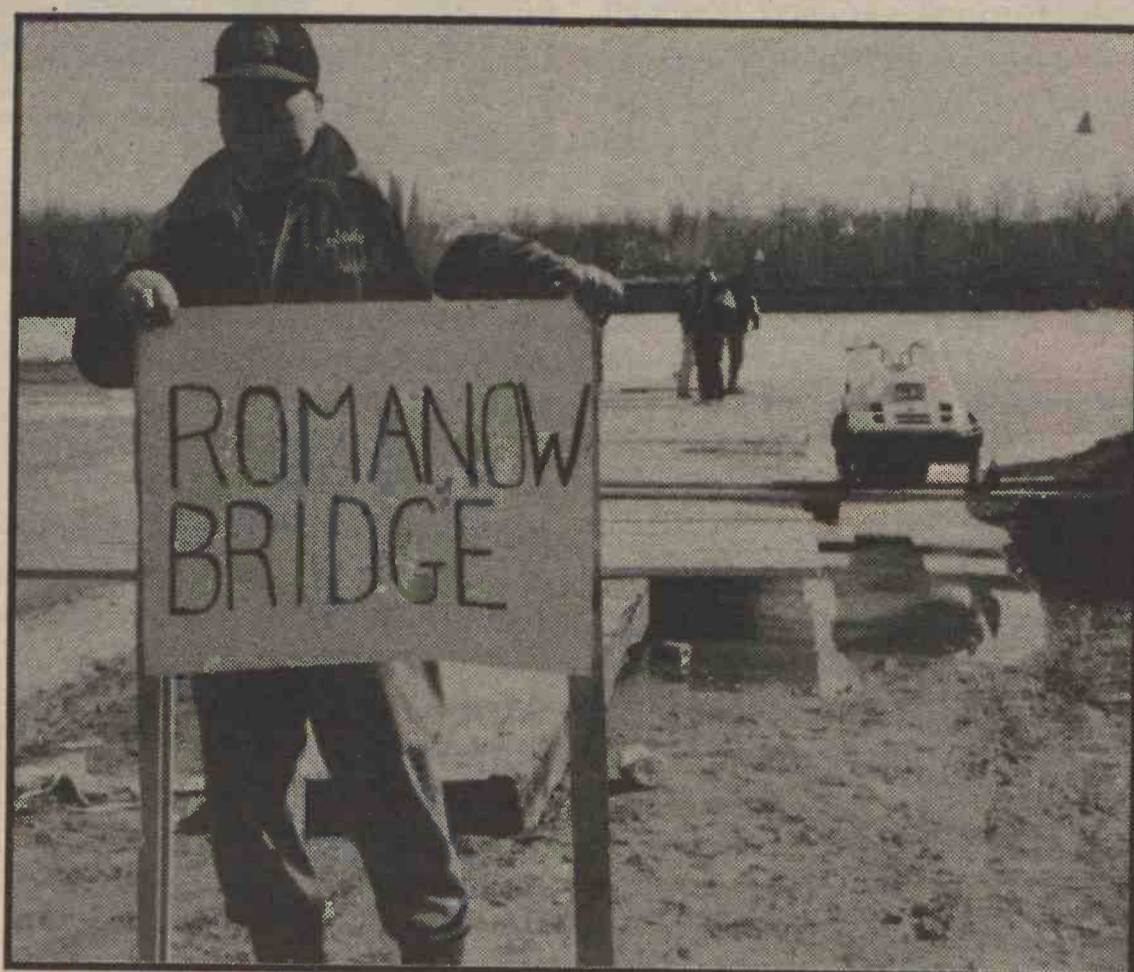
Cumberland House is an island and the oldest continuously occupied settlement in the province of Saskatchewan. It was established in 1774 by Samuel Hearne during the fur trade era.

For the past 10 years the residents of Cumberland House have patiently and persistently lobbied and negotiated intensively with federal and provincial governments in order to obtain ministerial approval to build a 250-metre bridge across the Saskatchewan River which surrounds Cumberland House.

The bridge issue, Cumberland's Dream, has been a long standing concern for the local townspeople, including the provincial citizens.

In the past we have obtained moral support from the Saskatchewan Urban Municipalities Association, surrounding communities, the Metis Nation, the First Nations business and the private sector to build a bridge in Cumberland House.

During my two terms served as Mayor of Cumberland House, we negotiated and obtained a compensation package with the previous administra-



Lennard Morin at the start of his journey, standing at the site of the proposed bridge.

tion arising from the devastating impact and destruction of the eco-system and habitat from the E.B. Campbell Dam. The compensation package indicated that a bridge would be included, but now it seems that we must use our settlement monies to cost share the building of the Cumberland bridge. This is unacceptable. None of

the concerned citizens agreed to this arrangement.

This is 1993, The Year of The Indigenous Peoples, and it is high time that the oldest community in the province should join with the rest of the outside world. In recent years several drownings could have been avoided if a bridge was built as opposed to the ferry services.

Another problem is the isolation time frame. We are isolated from three to six weeks, depending on the weather, and such isolation is every spring and fall. This results an elimination or reduction of medical supplies, school supplies, fuel supplies, grocery supplies and any number of services that this historic and colorful community lacks while the other communities have access to them on a year-round basis. We believe that this intolerable situation surely cannot be expected to continue. We risk our lives each time we cross the dangerous river.

The time has arrived for action. Since the budget plans for highways and bridges must be addressed prior to Nov. 15 of each year and a federal election is upon us, it is time to voice our public frustrations by public protest.

I therefore plan to organize a "Bridge Crusade" by walking from Cumberland House to Prince Albert to Saskatoon and finally Regina, dragging a wooden cross on my back. This cross will be 15 feet in length and five feet in width.

This is a peaceful demonstration with purpose and dig-

nity. I have chosen a cross as it is the symbol of peace, a symbol of oppression, a symbol of persecution, a symbol of pity, a symbol of pain and suffering and also a symbol of hope. These are the reasons why I have chosen the cross for the bridge crusade. I do not mean to disgrace the holy cross or any religious denominations. Hopefully this will open the government's eye and ears and also garnish public support.

If I do not succeed with the "Bridge Crusade" to Regina, hopefully the premier and his highways minister will meet with the Cumberland delegation to address and to resolve this long standing conflict by building a bridge for Cumberland House. After all, the dream is still alive. We need a bridge in Cumberland House desperately RomaNOW.

Lennard Morin
Area Director,
Metis Society of Saskatchewan,
Eastern Region 1

(Lennard Morin arrived in Saskatoon Aug. 17, carrying his 29-kilogram cross and nursing blisters caused by his three-week walk.)

Peltier supporter seeks sources

Dear Editor,

I want to be a supporter for Leonard Peltier, but I need information on where to forward my letter of support or my donation.

Sharon Yoli, Ile a la Crosse, Sask.

In Canada the Leonard Peltier Defense Committee address is 43 Chandler Dr., Scarborough, Ont. M1G 1Z1, phone/fax (416)439-1893.

Signed letters of support to:
The Hon. Pierre Blais
Minister of Justice
448 Confederation Bldg. 1
House of Commons, Ottawa
K1A 0A

Send copies to:
President Bill Clinton
Executive Office of the White House

1600 Pennsylvania Ave.
Washington, D.C. 20500

The Hon. Jean Chretien
Office of the Leader of the Opposition, Liberal Party
180 Wellington St., Room 145
Ottawa, ON K1A 0A6

The Hon. Warren Allmand
Member of Parliament
House of Commons
Ottawa, ON K1A 0A6

The Hon. Audrey McLaughlin
Leader, New Democratic Party
Room 531S, House of Commons
Ottawa, ON K1A 0A6

The Hon. Jim Fulton
Member of Parliament
House of Commons
Ottawa, ON K1A 0A6

All letters sent to Canadian MPs are postage free.

Appeal denial appalling

Dear Editor:

It is so disappointing to hear that Leonard Peltier's appeal was denied again in 1992. After reading the book *In the Spirit of Crazy Horse*, I was appalled at the way the FBI and the U.S. government treated Leonard and the way they had him extradited from

Canada.

We as Natives can only hope and pray that since 1993 is declared Year of the Indigenous People that more people will be aware of this issue and support Leonard in his bid for freedom.

In the Spirit of Crazy Horse,
Marilyn Chalifoux

Letters welcome

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

All letters are subject to editing.

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

Powwow grounds embarrass visitor

Dear Editor,

On July 25, 1993, my family and I went to the powwow being held on the Sarcee Reserve by the Beaver Indians. I was appalled at the state the reserve grounds were in. The area was littered with cans, food, used baby diapers and other forms of waste.

Being half-Indian myself, I grew up with a healthy respect for the land and for my heritage, instilled by integrated parents. I am sad to say though that on Sunday I was ashamed of being even half Indian if what I saw is how other people see Indians. If the land is sacred to the Indian people, why then do they allow this sacrilegious desecration to happen? It's their land. Don't they care how it is treated? One of my questions is: Why didn't the tribal leaders do anything about the garbage and waste so obvious on the grounds?

My sister and I took our nephews out and gathered

bottles and cans, which helped to alleviate some of the disgrace. We did see a few people who did clean up their garbage and campsites. So few out of so many? Don't we care anymore? Where is the pride in our heritage? Don't we care how others may see us? Frankly I am stupefied as to why the leaders could just procrastinate and leave the mess as is. The truly sad thing is that it's been this way since the last three years I have attended the Sarcee Reserve Powwow.

One other issue that bothers me is that most of the cans and bottles we gathered were beer cans and liquor bottles. I thought NO LIQUOR was allowed on ceremonial grounds. Am I under the wrong impression? The sign at the gate entering the grounds does however say NO LIQUOR ALLOWED. I realized it would be naive of me to think that would stop all liquor from going in. However I am trusting enough

to think that the leaders and Indian police would try and keep some of it out. I seriously doubt this happened.

If you look back in hindsight and see what liquor has done to Indians in the past, one might think it would hinder them from abusing it now. They lost their pride, self-respect and respect of others for this "firewater" and for what? A temporary high? I'm sorry I think too much of myself to allow this to happen to me. I cherish my heritage.

As things are now I see a nation with no pride, no self-respect and no heritage. Especially with both issues combined. When will the Indian people stand up and look at themselves and see the majesty and beauty within their souls and do something about it? Where are the proud warriors, men and women alike? Are they gone forever?

Carlene Cayenne
Calgary, Alta.

Society seeks Native place names

Dear Editor,

The Friends of Geographical Names of Alberta Society is a registered not-for-profit organization. We operate projects aimed at providing understanding of the heritage of Alberta's geographical names. These names are reflections of our province's rich history and unique cultural legacy.

The society is currently involved in a project to preserve Native place names in original Native languages. We recognize the indispen-

sible contribution of Native cultures to the history of Alberta. One of the ways to illustrate historical importance is through geographical naming. Many Native place names that were traditionally passed down from generation to generation orally are in danger of being lost. We believe we must act to preserve the names as valuable aspects of Alberta's culture and history.

Our project requires the cooperation of Alberta's Native communities. Without this support we would be ineffective, possibly even insulting. There-

fore our goal is to cultivate interest and supply guidelines for Native groups to co-ordinate among themselves and record the geographical names which exist in oral tradition. Ideally the communities will take an active role in the project.

For information call James Clelland at 431-2358 or Tracey Harrison at 431-2354 during work hours, or write the society at Old St. Stephen's College, 8820 112 St., Edmonton, AB T6G 2P8.

Tracey Harrison
Executive Director

Indian Country

Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENTS IN THIS CALENDAR FOR THE AUGUST 30TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, AUGUST 19TH 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

FLUFF & FEATHERS: MUSEUM EXHIBITION

July 1 - October 3, 1993, Winnipeg, Manitoba

25th ANNIVERSARY OF THE AMERICAN INDIAN MOVEMENT CELEBRATION/REUNION

September 1-6, 1993, Fort Snelling Park, Minnesota USA

1ST ANNUAL PLAINS INDIANS VETS COUNCIL

September 3 - 5, 1993, Frazer, Montana

LILLOOET LAKE RODEO

September 3 - 6, 1993, Mount Currie, B.C.

COQUIHALLA RAIDERS FASTBALL TOURNAMENT

September 4 - 6, 1993, Merritt, B.C.

FALL EXTRAVAGANZA

September 9, 1993, Edmonton, Alberta

INDIAN TAXATION WORKSHOP

September 9 & 10, 1993, Edmonton, Alberta

126TH ANNUAL SIX NATIONS FALL FAIR AND POWWOW

September 9 - 12, 1993, Ohsweken, Ontario

5TH ANNUAL INDIAN ART EXPO

September 10 - 12, 1993, Bismarck, North Dakota

NAIDF INDIAN SUMMER GOLF CHALLENGE

September 11, 1993, Enoch, Alberta

3RD INTER-AMERICAN CONGRESS ON THE ENVIRONMENT & ECONOMIC DEVELOPMENT

September 15 - 19, 1993, Vancouver, British Columbia

NATIVE AMERICAN DAY PARADE

September 17, 1993, St. Paul, Minnesota USA

TAKE BACK THE NIGHT: WALK FOR WOMEN

September 24, 1993, Vancouver, B.C.

NATIVE MENTAL HEALTH PROGRAMMING IN CANADA

October 1 - 2, 1993, Winnipeg, Manitoba

WOMEN & WELLNESS CONFERENCE

October 3 - 5, 1993, Saskatoon, Saskatchewan

OREGON INDIAN OPEN

October 9 & 10, 1993, Warm Springs, Oregon USA

ABORIGINAL WOMEN IN THE WORKFORCE CONFERENCE

October 18 - 20, 1993, Edmonton, Alberta

SIFC VOLLEYBALL TOURNAMENT

October 30 & 31, 1993, Regina, Saskatchewan

Powwow Country

NAKOTA LABOUR DAY CLASSIC POWWOW

September 3 - 5, 1993,

Morley, Alberta

BATCHEWANA POWWOW & TREATY DAYS

September 10 - 12, 1993,

Sault Ste. Marie, Ontario

24TH ANNUAL INTERNATIONAL POWWOW

September 9 - 12, 1993,

Bismarck, N. Dakota USA

SCHEMITZUN '93

September 16 - 19, 1993,

Hartford, Connecticut USA

TREATY FOUR CELEBRATIONS

September 16 - 19, 1993,

Fort Qu'Appelle, Saskatchewan

NIKANEET THANKSGIVING POWWOW

October 9 & 10, 1993,

Maple Creek, Saskatchewan

Ok. I went up to Thunderchild for their powwow. I never thought it was so far. I would have enjoyed myself more if there wasn't so much bloodthirsty mosquitoes! Onto another powwow... I went to Long Lake, the next weekend. Boy, that was a good celebration. This year I have been listening to all the songs and only two songs I have heard really touched my soul. One was from the Rose Hill singers of Oklahoma. It was an intertribal song. The other was from my father, Hector. He sang this song for the jingle dress dancers. It was one of his new songs.

Oriental bound

Fort Smith, NWT - Rosilyn Mercredi has been chosen to go to study in Bangkok for a year. It is an exchange program in which 5 students from across Canada exchange with 5 students from Bangkok. Congratulations Rosilyn!



Rosilyn Mercredi

Soldiers become Eagles

Manitoba - Five graduates from the Bold Eagles program in Wainwright went home to find a celebration on their hands. They were met by the Manitoba Native Veterans Association and representatives of the Assembly of Manitoba Chiefs. The graduates are: Privates Jason Bunn and Jennifer Guimond from Sagkeeng First Nation; Privates Robert Belfour and Gilbert Queskekapow of Norway House First Nation; Martin McPherson of Peguis First Nation.

Hero finally honoured

Do you remember way back in 1972? Hmm... I guess you don't. That was the year one boy gave his



PEOPLE & PLACES

by Ethel Winnipeg

life for another person. In November of 1972, there was a plane crash in the Arctic. David Kootook was one of four passengers in the plane. The 14-year-old survived the initial crash without being seriously hurt but two women and pilot Martin Hartwell were. The two women died shortly after the crash, so David turned his attention to the other survivor, Martin. When the emergency supplies soon ran out, David went out to try to find food. 20 days later, the third in a series of rescue planes flew overhead but did not see the survivors. His spirit fell and, on the 23rd day, David died. Without David's constant attention and courage, Martin wouldn't have survived.

After 21 years, they are finally going to put up a memorial to David Kootook in Edmonton called "Inukshuk." It sure took them long enough!

Spoken from the heart

This poem is from Tania Solonas of McLeod Lake, BC. It's called "Behind The Shadows."

I was the forgotten one, one of many.

I hid behind my shame of being an Indian.

In other people's eyes, I am a savage. But hey, I am just like anyone else. I laugh, I cry, I live and I will die. The main differences are the colour of my skin and my spiritual beliefs. I used to think that I wasn't good enough, that I didn't measure up. Now I see brown as a colour of beauty.

I wanted to fit in and conform, by seeing everything in a material sense, by trying to live in a material world.

Spirituality has always been a big part of First Nations people.

Now it is becoming a part of mine. When I think of my life in a way it gives me a sense of well-being.

It has also made me realize that I am just as special when I be myself. I feel that I have disgraced the proud warriors of my past, by thinking that being native was a stigma on my life.

I hope that someday I will be as strong and courageous as my people once were.



Participants of the Alberta Regional Firefighters Competition showed their know-how at the Enoch Reserve near Edmonton. The Muskwachees Fire Department from Hobbema showed their stuff and won the competition. They will represent Alberta at the national finals held in New Brunswick in September.



ABORIGINAL WOMEN IN THE WORKFORCE

CONFERENCE 1993

October 18-20, 1993

Convention Inn, Edmonton, Alberta

"A TRIBUTE TO ABORIGINAL WOMEN'S ACHIEVEMENTS, STRENGTHS AND DETERMINATION"

OBJECTIVES

- To assist Aboriginal women who are either working or returning to the workforce.
- To promote existing Aboriginal businesses and the development of future businesses.
- To establish contacts or initiatives necessary to expand business and/or employment opportunities.

TRADE SHOW FEATURING

Aboriginal Owned and Managed Businesses, Arts & Crafts Sales

For more information contact: Donna Bedard



First Nations Resource Council

14601-134 Avenue, Edmonton, Alberta, T5L 4S9 Phone (403) 453-6114 Fax (403) 453-6150

Fascination of wannabees perplexing

Some time during that ancient age known collectively as the '60s, there lived in the United States a black activist and writer by the name of Eldridge Cleaver. And this man noticed an unusual trend developing in the mating rituals of those tempestuous times. It became apparent to him that more and more white women, specifically blondish types, seemed to be dating an awful lot of black men, and vice-versa.

He chalked it up to these women wanting to rebel against the restrictive social norms of middle-class life, to upset their parents and the status quo of the day; such rebelliousness seemed to be in vogue. He also reasoned that the black men, wanting to sample the privileged world that had been denied them by the dominant white society, thought this was great. Who were they to argue?

And because this cross-cultural dating trend was first discussed in Mr. Cleaver's book *Soul On Ice*, it has been referred to, in some circles, as the *Soul-On-Ice* syndrome. I think the name says it all.

That was in the '60s. This is the '90s, and the more things change, the more they stay the same. Except this time, the trendy thing happens to involve Native people. Finding an Aboriginal companion seems to be all the rage. So, in

the name of social commentary, I would like to name this courting phenomenon the Spirit-On-Ice Syndrome.

But we're not just talking about dating, we're talking about the whole enchilada (if I may appropriate that cultural metaphor.) It seems that ever since *Dances with Wolves* and *Dry Lips Oughta Move to Kapuskasing* hit the public, the white world has been beating a path to the reserve door, seeking spiritual fulfillment, Elders' wisdom and discount cigarettes.

Recently an Elder from my community told me about a visit by two white women to his house. These were the most recent in a regular influx of what he calls "wannabes, groupies and do-gooders" who said (I paraphrase their words), "I-really-respect-and-honor-your-culture-and-want-to-be-a-part-of-it-so-please-let-me-participate-and-learn-from-your-sacred-and-ancient-ceremonies-so-I-can-understand-your-ways-this-isn't-just-a-phase-I'm-going-through-I-really-mean-it-so-can-I-huh?"

My Elder friend and I sat around a good 45 minutes trying to figure out what, specifically, they wanted to "understand." Why we eat so much macaroni and tomatoes? Why 75 per cent of the Native population doesn't vote? Why we wear buckskin on hot sum-



DREW HAYDEN TAYLOR

mer days? (I haven't figured that one out yet myself.)

This one blond woman who was visiting my friend had recently been divorced from a black gentleman. (I wonder if they met during the '60s.) Now she was becoming fascinated with Native culture and, I guess, Native men. At one point, she said, her parents had asked her if she was ever going to date a white man, to which she replied, "I doubt it. They have no mystery."

Mystery? That was good for another 45-minute conversation with my Elder friend.

What mystery? We get up in the morning, put our clothes on, have a coffee (usually fully or extra-caffeinated), go to the bathroom.... Yes, Indians do go to the bathroom, but in a secret Indian way that can't be revealed. Maybe that's what she was talking about.

There are many more of these people then you might expect. A friend of mine went out west last summer to attend a sun dance. When she arrived, she was one of the

few Natives there; 80 per cent of the people setting up camp were non-Native. She was somewhat peeved.

There's also the story of this woman who went to Mexico, became enamored of a Mexican Native Indian who sneaked her on to the grounds of one of the Aztec ruins. There he told her about an ancient Aztec ceremony that involved making love on the steps of the pyramid. She believed and they did.

Stories like this remind me that I'm only half an hour from the Peterborough petroglyphs. Hmmmm....

And there was the time I met this woman, quite casually, who was opening a Native art gallery. She introduced herself as being from the Six Nations Reserve in southern Ontario. Several weeks later I asked her which of the six nations she was - Mohawk, Cayuga, etc. She looked at me for a moment, then confessed that she was actually married into the reserve (now divorced) but that she was quite proud of the

fact she still had her status card.

A few weeks later she started dating an Alaskan Native painter, went to visit him, received an Indian name and refused to be called by her English name. She had her brand spanking-new Indian name put on her business cards.

Is it any wonder my Elder friend and I are a little cynical? After 501 years of oppression, destruction and general annoyance, we are now, overnight, chic. Irony can be painful.

But I should be fair. Not all white people who come into our communities can be classified this way. I have one aunt (who's French) who speaks better Ojibway than I do and has a thicker accent than me. And she didn't show up on our reserve all those years ago to "understand" - she just fell in love and couldn't have cared less whether my uncle was Indian. I have many other relatives and friends who fit this category. They accept us as who we are, but they don't want to be us. Who can argue with that?

We also mustn't forget that there are some Native people out there who for one reason or another want to be white. So we're willing to make you a deal. Ship ours back, and we'll ship yours back, too.

JINGLES - LIDS - \$15.00 PER 100 U.S.

NO MORE LIPS TO CUT OFF! FREE CATALOG WITH ORDER
FEATHERS - CONCHOS - LEATHER - BEADS
HAIRPIPES - SKULLS - FRINGES - BELLS & MORE
SEND \$3.00 U.S. FOR 88 PAGE CATALOG ONLY!



STEVE EAGLES

PO BOX 88142, WS. CO. SPRGS.,
COLORADO 80908

719-495-0798 / FAX - 719-495-0879
Indian Head Flags - 3' x 5' - \$16.95 Postage Included.

Rabbit Skins, Fox Tails,
Raccoon Tails, Coyote Heads,
Lynx Tails, Fur Hats, Skins
etc...

Go into business with our
\$100 Minimum order.
Free Catalog.
Do Powwows, fairs etc...

STRIPS INC.

PH: (212) 947-0171
FAX: (212) 947-4197

FOR SALE

EAGLE MOUNTAIN GAME/FOWL RANCH

REGISTERED CORPORATION (July 1987) (revived Jan. 1991)

SALE INCLUDES: Project Package
Matured Stock
Complete Share Structure
Company Logo
Feasibility Study
International Market List
Propagation Study

Would make a good tax shelter for interested investors.

For more information, please write

Clifford R. Laderoute, c/o Jordan Valley Farm
Site 1, RR2, Box 7, Leduc, Alberta

Or phone between 5-6 pm to (403) 387-4869, (403) 424-3162

You are cordially invited
to attend the official
GRAND OPENING
of our new facilities on
Friday, September 24, 1993
from 1:00 pm to 6:00 pm
Official Ceremonies - 2:00 pm
Guest dignitaries will be in attendance.



Canadian Native Friendship Centre

11205 - 101 Street, Edmonton, Alberta T5G 2A4
Phone: (403) 479-1999 • Fax: (403) 479-0043

NATIVE AMERICAN DAY PARADE

FRIDAY, SEPTEMBER 17, 1993

10:00 AM TO 12 NOON

ST. PAUL, MINNESOTA

1993 Theme: "Walk in beauty of our culture"

Feast & Mini-powwow
to follow parade.

Location to be
announced.

Call Monique at
(612) 227-4184



SPONSORED BY MINNESOTA MOCCASIN WALK

To advertise in Windspeaker, call:
1-800-661-5469

TAKING CARE OF BUSINESS

Getting start-up capital not an impossible dream

One of the biggest hurdles you face when starting a business is where to go for start-up capital. There are many sources for start-up capital, including: friends and relatives, banks, Aboriginal Credit Corporation, Federal Business Development Bank and government agencies. Presently, the premiere funding program in Canada for the Aboriginal persons wishing to start a business is the Aboriginal Business Development Program.

ABDP (sometimes referred to as CAEDS) was established by Industry, Science and Technology Canada in 1988. Since then, more than \$200 million has been approved in contributions to Aboriginal persons. ABDP will make non-repayable contributions to Aboriginal persons who wish to start a new business, expand an existing business, purchase an existing business or modernize a business.

The contribution available is based upon a percentage of eligible costs. Eligible costs are for the most part fixed assets.

Equipment, buildings, renovations, vehicles and some first time operating expenses like insurance and initial advertising qualify for a contribution. Inventory or any item that will be resold in the course of doing business is not eligible for a contribution from ABDP. For example, if you were going to start a gas bar, ABDP would contribute towards the building, fuel storage equipment, pumps and site development work but not towards the inventory.

The maximum contribution available is 60 per cent of eligible costs. However, only in a very few cases has the maximum contribution been approved. Most contributions approved are 30 to 40 per cent of the eligible costs. The owner of the business will be required to invest at least 10 per cent of the total costs of the business as a cash investment. In some cases sweat equity or contribution assets will be considered.

ABDP advises that the more cash you invest the better. This shows that you are prepared to make a significant investment and are serious about the proposed venture. As well, along with the contribution, it will reduce the amount of money that you will have to borrow making the business much more viable. Although the minimum investment required is only 10 per cent of total costs, ABDP may request a higher investment for certain projects. For trucking and/or moving equipment projects, expect to make a 15 to 20 per cent cash investment.

There is a six-step process to accessing the funds from ABDP:

- 1. Statement of Intent:** The Statement of Intent is the first step and is a four-page information summary of your proposed venture. The Statement of Intent is not an application but an instrument to give people at ABDP information to assess the eligibility of the business idea. It asks about your experience, your business idea, estimated start-up costs, estimated amount you are seeking from the program, the market to be served and a personal net worth statement. Don't forget to

sign it. Once received ABDP will open a file and respond in about two weeks.

- 2. Business Plan:** If your project is deemed eligible, ABDP will write to you requesting that you prepare a business plan. In smaller projects where the total funds required are less than \$15,000, they will send you a booklet to complete. Small projects are called micro enterprises. If you require assistance with preparing a business plan ABDP will cover 75 per cent of the costs of the business plan.

- 3. Analysis of Business Plan:** Once the business plan is completed it is analyzed by ABDP personnel. Perhaps they will have some questions for you to answer. They request a meeting to go over the business plan or they may require some revisions before it is presented for approval.

- 4. Approval:** Approval may not rest with the office that you are dealing with. For example, requests over \$250,000 must be approved by the National ABDP board of directors. Requests between \$50,000 and \$249,999 must be approved by the board of directors. And finally requests under \$50,000 must be approved by the Regional Director General in your area.

- 5. Letter of Offer:** Once approved by the appropriate authority, a Letter of Offer will be mailed to you. The Letter of Offer is a contribution agreement and/or a contract between you and the government of Canada. In the Letter of Offer, it outlines the amount of funds the program will give you, purposes the funds are to be used for, documentation ABDP requires before they will release the funds and terms and conditions of the contribution.

- 6. Claim:** The Letter of Offer will require your signature, plus the corresponding documentation as outlined in the agreement and a claim form with attached invoices and cancelled cheques. ABDP will make payment based upon a percentage outlined in the agreement of the amount that is shown on the claim form summary. You can make more than one claim, but only one claim per month until all the funds have been received.

ABDP does provide valuable contributions to Aboriginal businesses throughout Canada. The only drawback is that the program works slowly. From beginning to end, the process can take up to six months or longer depending upon the amount of funding you are requesting. The general rule of thumb is the more you are asking for, the longer it will take. So if you are thinking about approaching ABDP, plan well ahead and work closely with the project officer assigned to your project.

For more information about the program, contact the Aboriginal Business Development program office in your area.

Would a lending circle work in your community? See the next column for more on this.

(Taking Care of Business is written by Heather Halpenny of Crocker Consulting Inc. The Edmonton phone number is 432-1009.)

If you would like a subscription of *Windspeaker*, send a cheque or money order of \$28 (\$40 foreign) to:

Windspeaker
15001 - 112 Avenue
Edmonton, Alberta
T5M 2V6



Fort Nelson - Liard Native Friendship Society

striving to build a better community for the home and family through education, economic security and social development.

Box 1266, 4707 - 49 Avenue
Fort Nelson, B. C. V0C 1R0
Phone: (604) 774-2993 Fax: (604) 774-2998

We believe in entrepreneurial spirit.

Aboriginal entrepreneurs are important to Canada's economic prosperity. At the Federal Business Development Bank, we are committed to helping you identify opportunities to develop successful businesses that not only create employment but strengthen local economies.

FBDB works closely with aboriginal communities and provides customized management training and counselling programs that encourage business development and help entrepreneurs improve their management skills.

For more information, on business programs for aboriginal communities, call toll-free,
1 800 361-2126.

**Committed
to your
success.**



Federal Business
Development Bank

Banque fédérale
de développement

Canada

Pasquiaik Business Development Corporation: A Corporate Overview



In 1970, the Opaskwayak Cree Nation (formerly The Pas Indian Band) realized the need to take responsibility for their own destiny and put into place the resources necessary to assure themselves a future of prosperity and pride.

Initial undertakings which included the purchase of the Timberland Trailer court, the construction of the Otineka Mall and several other ventures have earned the Opaskwayak Cree Nation national recognition and credibility.

In 1987, the Pasquiaik Business Development Corporation was formed as the economic development arm of the Band responsible for overseeing the planning, management and growth of its business portfolio.

To access the resources and knowledge of our skilled staff, contact the Pasquiaik Business Development Corporation and you too, can begin the plan to becoming progressive and independent.



Pasquiaik Business Development Corporation
P.O. Box 960
The Pas, Manitoba R9A 1K9
(204) 623-3471 Fax: (204) 623-6830

Wind speaker

August 30 - September 10, 1993

Regional Section

Volume 11 No. 12

Have an interesting story that affects your community? Send us a letter c/o Dina O'Meara, regional editor.

Deh Cho declare sovereignty

By Judy Langford
Windspeaker Contributor

KAKISA, N.W.T.

The Deh Cho Tribal Council's first annual assembly ended with a declaration of rights that proclaims the region's sovereignty from the federal government.

The declaration of rights affirms the Deh Cho Dene's belief that their inherent right to self-government cannot be extinguished on settling a land claim.

"Only sovereign peoples can make treaties with each other," the declaration says. "Therefore our Aboriginal rights and titles and oral treaties cannot be extinguished by any EuroCanadian government."

The Tribal Council has had no reaction from the Department of Indian Affairs and Northern Development. DIAND's policy is that treaty rights must be extinguished when a land claim is settled. The Deh Cho leadership wants control over the region, which is rich in oil, natural gas and minerals.

The wording of the declaration follows the advice of Elders who spoke throughout the assembly, Fort Simpson Chief Herb Norwegian said.

"What was written down

was almost word for word what they said," Norwegian said.

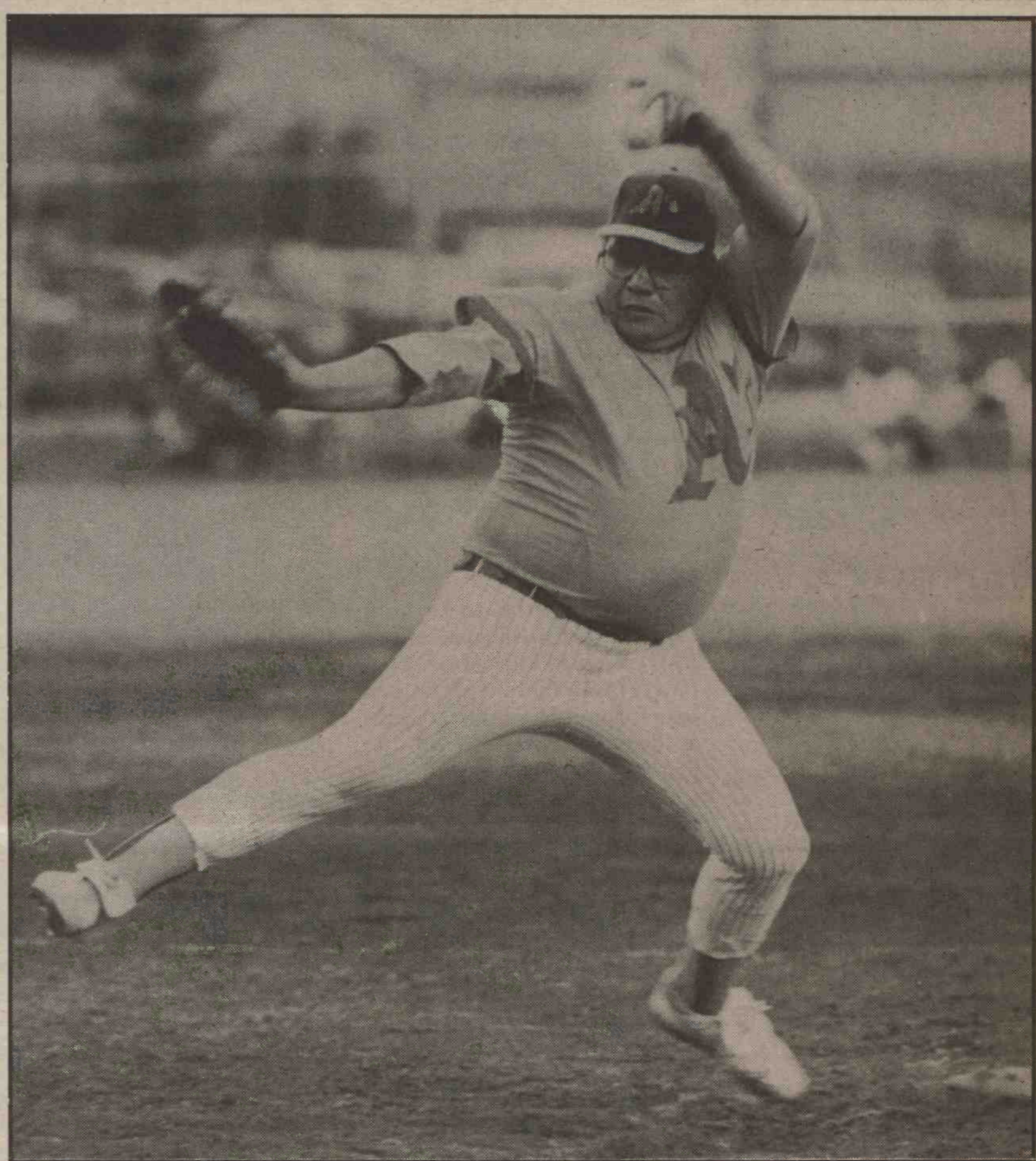
Elders urged the Deh Cho leadership not to give up treaty rights and to continue as part of the Dene Nation.

"If we're not careful, we will lose all of our land and all of those things people have been after for many years," Daniel Sanfrere of Hay River said.

Another Elder said anyone who wanted to break up the Dene Nation was crazy. The Dene Nation has been criticized as irrelevant after two N.W.T. regions - the Sahtu and the Gwich'in - broke away from the umbrella group and settled their own land claims. An annual assembly in Fort Norman later this month is supposed to settle the direction the Dene Nation takes in the future.

"We're going in there with a clear position that the Dene Nation does have some work cut out for it," Norwegian said. The Deh Cho Tribal Council sees the Dene Nation playing a crucial role in the development of a Western Arctic constitution made necessary by division of the N.W.T. into two territories, he said.

Dene from Deh Cho region camped for a week on the shores of Kakisa Lake, near Fort Providence.



Bert Crowfoot

Let 'er fly!

B.C. Arrows pitcher Terry Bone pull himself up into the air as he whips a fast one during the 1993 National Indian Athletic Association Fastball Championships. see Pages R4 and R5.

Federal report affirms Native self-government

By Doug Johnson
Windspeaker Contributor

OTTAWA

Canada's Native people have an inherent right to self-government, concludes a federal report.

Natives "are entitled to exercise jurisdiction over certain core subject matters that are of vital concern to their communities," states a Royal Commission on Aboriginal People's interim report released Aug. 18.

The report stated Aboriginal peoples may begin the process of self-government immediately without negotiating with other levels of government. The right is included in Canada's Charter of Rights

Commission Co-chair, George Erasmus believes it would be preferable for communities to negoti-

ate with other governments before taking jurisdictional control of areas such as education, social policy and certain areas of justice.

"We firmly believe the way to move is with cooperation. We live in a federation. We live with a number of levels of government," Erasmus said.

The 65-page report, entitled *Partners in Confederation*, details extensively legal precedents which support Aboriginal's inherent right to self-government. But before jumping into independence, the report recommended Aboriginals should have a constitution outlining government structure and powers, and citizenship criteria established.

Details in *Partners* give an example of how a group with a land base may gain self-government but cautions "the case of Aboriginal groups without any form of land base is different and poses a range

of complex problems that cannot be dealt with here".

While Erasmus believes the existence of an identifiable community is more vital than a land base, he concurs the lack of a land base complicates self-government matters.

"It is more than likely easier for people with a land base to have an initiative on their own in the core areas than an Aboriginal group or Nation that has not yet secured a land base," he said.

Ron George, president of the Native Council of Canada, was pleased the report did not include a land base as a prerequisite for self-government. He told *Windspeaker* his group will be putting forward an intervenors report on urban self-government this fall.

"Once that report is out we will have a clearer view of how urban government will work," he said.

Selected highlights of the report *Partners in Confederation*

Main points:

- In this paper, the Royal Commission on Aboriginal Peoples of Canada have the inherent right of self-government within Canada.

- This right exists in Canadian law and is guaranteed by section 35 of the Constitution act, 1982, as one of the "existing Aboriginal and treaty rights of the Aboriginal people of Canada."

- The right is held by the Indian, Inuit and Metis peoples of Canada and is guaranteed equally to men and women.

- By virtue of their inherent right of self-government, Aboriginal peoples are entitled to exercise jurisdiction over certain core subject matters that are of vital concern to the communities. They may do this at their own initiative. However it would generally be preferable for them to proceed by way of treaties or agreement with the Crown.

- Aboriginal peoples are also entitled to deal with a larger range of subject matters lying beyond the core areas of their jurisdiction, in cases where they conclude treaties or agreements to this effect with the Crown.

The Canadian Charter of Rights and Freedoms regulates the manner in which Aboriginal governments exercise their powers. However, the Charter cannot be used to challenge the existence of the inherent right of self-government as such.

The inherent right of self-government may be implemented in a variety of different ways, in accordance with the aspirations and circumstances of the Aboriginal group in question. It includes the right to join in regional, tribal, treaty, or larger groupings and to participate in public governments that represent all the residents of a certain territory.

Central Canada

Women's Centre gaining in scope

By Janice Duncan
Windspeaker Contributor

TORONTO

Native women working for and with other Native women for the empowerment of both Native women and the Aboriginal community as a whole.

This is the mandate of the Native Women's Resource Centre of Toronto, says acting executive director Nancy Cooper.

"Native women have specific needs and this is a space they can come and find where to have those needs met or to have them met here," said Cooper. "It's a place they can grow and learn from each other."

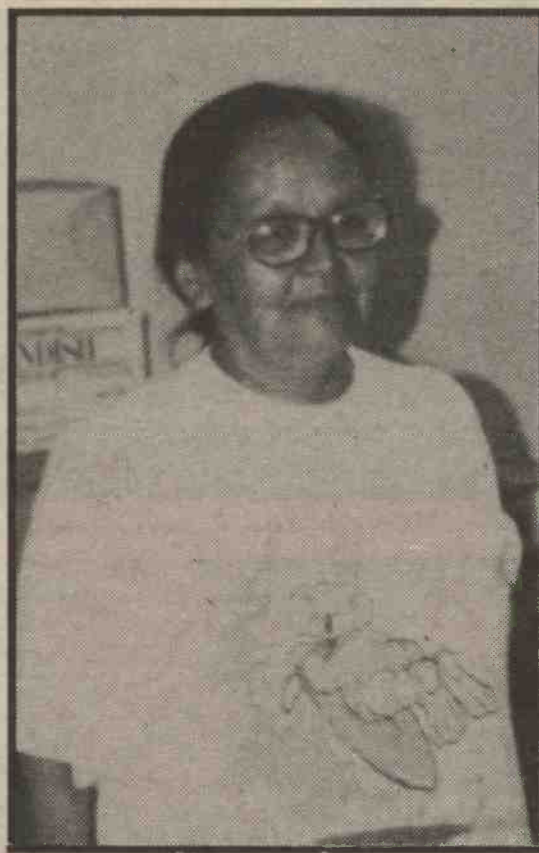
The Resource Centre is located in Toronto's downtown, and consists of three offices in a storefront block. With six staff, two summer students and numerous volunteers they offer an

array of services, with everything from information and referral to a literacy program and beading and crafts groups.

"We do not specialize in any one area," reads the centre's pamphlet. "But rather believe in a holistic approach to the provision of support services for Native women."

The centre opened in 1985 after a group of Aboriginal women in Toronto expressed concern there weren't any specific services available for them in the city. The office opened in October of that year, run by volunteers out of donated office space. Since then they have grown, with full time staff and computer services to offer their clients.

Nicole Tanguay is the Life Skills Trainer at the centre. Every eight months, approximately ten women join up for the Grade 12 equivalency program offered there. The course is taught on



Winnie Ashkewe, coordinator

computers, so as well as learning algebra and chemistry, the students become computer literate.

"The life skills training focuses on different aspects of their

lives," said Tanguay outside one of the offices that houses the computer classroom. "We cover kids, communication, job skills—just who they are and how their lives are effected by the outside world."

In the basement office there's a drop-in centre, a resource centre and lending library, as well as a job board and food bank.

Many of the people who use the Centre are from outside Toronto.

"There's a large amount of people coming from reserves," said Cooper. "It's a really good first stop for women from reserves because we're specifically geared to serve Native women as opposed to other Native organizations who serve the community as a whole."

The Centre received good news on the funding front this year. In the past they have survived on provincial grants and private donations, but last June

the Ontario government announced core funding would be available for the Ontario Association of Women's Centres. That translates into \$50,000 a year for two years starting in January, 1994 for the Native Womens Centre.

The centre also offers healing, tradition and culture classes, but Cooper denies the need for these classes has anything to do with living in the city.

"I don't think it's because we specifically live anywhere," said Cooper, who graduated from Trent University in Ontario with a degree in Native Studies. "Because of the hundreds and hundreds of years of cultural genocide that we've been living under we all need it no matter where we are."

"We just happen to be living in the middle of all this concrete. We need as much healing and learning about culture as anywhere else."

Aboriginal Nurses Association growing

By Vicki White
Windspeaker Contributor

BRANTFORD, Ont.

Native health care has improved since the Aboriginal Nurses Association of Canada was formed 18 years ago, said a founding member of the group.

But Jean Goodwill, a Cree

woman who was on of Saskatchewan's first Aboriginal nurses on graduating in the late 1950's, adds there is still a long way to go.

"We don't have enough Native health care professionals yet," Goodwill said. "There have never been enough of us."

The association was formed in 1975 to attract more Native people to careers in health care and improve com-

munication among those already there.

Fourty-one people attended the first meeting in Montreal. Today, there are more than 300 active members of the group, which is still dedicated to improving health care in Aboriginal communities.

Its current president, Marilyn Sark, a Micmac from Prince Edward Island, said

she has found that most people shy away from nursing.

"Nursing is not a career that people rush to," she said. "It's a very rewarding and satisfying career, but it is demanding."

For more information, call (613) 230-1864 or write the group at 55 Murray Street, Third Floor, Ottawa, Ont. K1N 5M3.

MICMACS OF GESGAPEGIAG BAND GESGAPEGIAG INDIAN RESERVE

P.O. Box 1280, Maria, QC G0C 1Y0

MICMAC BAND ASKS FOR SUPPORT

Dear Chief and Council

The Gesgapegiag Band, a small MicMac community on the Gaspé Peninsula in eastern Quebec is in need of your support. The population on our Reserve is four hundred forty-five (445) band members. We have, on the Reserve, a nurse's station, a drug and alcohol treatment centre, a restaurant, a couple of convenience stores, a handicraft shop, a school that has students from nursery to 6+ and an outdoor skating rink. The reason we are writing this letter is that we are in desperate need of a gymnasium not only for the school but the community also. When the school was built 10 years ago the gym was not included because we were told that we did not have enough students attending our school. We were told we had to have at least 100 students or more and we had only 62 students at the time. As most band councils are aware, the D.I.A. school construction norms are inflexible. They also do not meet the needs of small communities such as ours. As a result, our community will not be able to meet D.I.A. construction norms for another 20 years. We have tried to get funding from all levels of government, both provincial and federal but it's always the same story - we don't have enough students.

Once they get to grade 6+, all students are transferred off the reserve to different schools at 5, 15 and 35 miles away from the community. The takeover of secondary or high school grades is also feasible due to D.I.A. construction norms.

As most first nation communities we have our fair share of problems. Our last suicide was in July '93. Alcohol and drug abuse are rampant and so are the multiple problems that accompany such a situation. We believe that a gymnasium will allow us to provide activities that will help us fight these numerous problems. The

community would greatly benefit from a gymnasium because our young people would have some place to go and participate in different sports activities instead of the temptation of alcohol and drugs.

The estimated cost for our gymnasium amounts to five hundred thousand dollars (\$500,000). To date we have been confirmed two hundred thousand dollars (\$200,000), from community services at the D.I.A. A number of fund raising initiatives are presently underway such as bingos and suppers. Our most valued initiative is the 1st Nations Wall of Solidarity. We hope that 1st Nation communities and people will rally to support our communities initiative to try and improve our situation so our children and our community can have a better future.

A wall is being dedicated to 1st Nation Solidarity. We believe that this solidarity will give us the remaining financial resources necessary to build our gymnasium. All donations of \$250.00 and more will merit a golden plaque on the wall of "1st Nations Solidarity".

We understand every Reserve has problems and we are trying to solve ours by providing the community members, young and old alike, with a gymnasium. We hope we can count on your support and contribution.

Please make all contributions payable to MicMacs of Gesgapegiag Band, P.O. Box 1280, 35 Main Street, Maria, QC, G0C 1Y0. Please specify (GYMNASIUM PROJECT).

In Peace and Friendship
& Solidarity for a better future!

J.B. Conroy
COUNCILLOR

Andrew Smith
COUNCILLOR

John Martin
COUNCILLOR

Sup. Smith
COUNCILLOR

Bruce Dumas
CHIEF

William Dumas
COUNCILLOR

Jacques White
COUNCILLOR

Robert Dumas
COUNCILLOR

Charles Dumas
COUNCILLOR

Maritimes

Youth centre a pipe dream

By Paul Doucette
Windspeaker Contributor

OROMOCTO, N.B.

If Richard Polchies has his way, every time smokers on the Oromocto Indian Nation light up they'll be helping make sure kids buff out.

Polchies, the operator of Jackie's Variety store on the small reserve outside of Fredericton, N.B., plans to build a recreation centre to be used by the 100-odd children in the community a non-smoking, drug-free recreational environment.

"My wife and I always wanted to do something good for the community," said Polchies. "This building will give kids on the reserve a good place to hang out."

The centre would host children's activities, a playground, movie nights (with a big-screen television) and card games. To use the centre, kids would be required to not smoke, drink or use drugs. Programs promoting drug and alcohol awareness, cultural education, recreation and non-smoking would also be offered.

Polchies is putting his own money into the project to fund the new building. Approximately three per cent of sales of all products in his variety store will go towards construction. Already Polchies has nearly

completed an \$18,000 addition to the variety store to be used as a meeting space for a community hot lunch program, all without outside financial assistance. In fact, Polchies doesn't want government help for the centre.

"Government programs don't work," said Polchies. "If I applied for money for a community centre there's too much red tape. This way I can build it using the store instead."

However, the idea for the new centre has hit some rocky road. A good portion of Polchies' business comes from selling tobacco products without charging the provincial sales tax. Which isn't a problem if the tobacco is bought by Natives on a reserve as they are exempt from such taxation, explained Paul Leger, provincial tax commissioner.

But many of Polchies' customers come from the nearby Canadian Forces Base Gagetown, a military centre of approximately 10,000 personnel and family.

"The problem is when store operators don't charge tax to people off the reserve," said Leger. "Operators aren't allowed to use the tax exemption for competitive advantage."

Polchies refuses to charge the tax to off-reserve customers because it would hurt his business. He estimates sales would drop by 30 per cent if he

did charge tax.

The issue of tax exemption for tobacco products could destroy plans for the new centre. Polchies has applied for business development grants to raise up to \$30,000 to supplement money from sales at the variety store. But those grants, sponsored by the Micmac Maliseet Development Corporation of Moncton, New Brunswick, are conditional on all facets of the project satisfying all provincial laws. That means funding is on hold until the tax issue is resolved.

If completed, the new two-level centre would be owned by Polchies, not by a band council or other community group.

"We don't want a band hall," said Polchies. "This is going to be a community for kids. We want the kids to look after it, not some band council. We'll teach them to respect it because it will be theirs."

The issue of who owns the new centre doesn't seem to bother people living in the Oromocto reserve. When Polchies committed to the project more than 200 people signed a petition supporting his application to band council for permission to build. Business at the variety store has perked up as the community supports the idea, Polchies says.

"The ownership factor is out of their minds," said Polchies. "They just want this building

here. My wife and I aren't going anywhere. This is our home. Beside, it's not my money, it's theirs (the community). They're the ones supporting this project by supporting the variety store."

The idea of using money from tobacco sales to build a centre sponsoring non-smoking programs is the first of its kind in the Atlantic provinces, said Peter MacGregor of the Atlantic Indian Health Unit of Health and Welfare Canada.

"The approach is innovative," said MacGregor. "Most non-smoking programs are community based, where the individual community decides how exactly to promote non-smoking."

"But I'm not aware of any other community relating tobacco sales to non-smoking programs."

Studies in Quebec and the Arctic show that in some populations up to 71% of teenagers under the age of 19 smoke.

Polchies hopes the new centre will change that.

"This is important," said Polchies. "These kids need a place to show them they don't have to smoke, or drink, or fight. We can show them this by not preaching, not lecturing. Just giving them their own place and having fun with them."

Polchies hopes to have the framework of the new building finished by the end of September.

Profits go up in smoke

TRURO, N.S.

Only 25 per cent of the tobacco confiscated during recent raids in Nova Scotia reserves will be returned, say provincial authorities.

Approximately \$180,000 of tobacco products were seized from 30 reserve stores by provincial finance department officials and RCMP officers in late July.

But officials with the provincial tax commission say only a quarter of that may be returned. The remainder of the confiscated tobacco is contraband, according to U.S. codes found on the packages.

While the federal Customs department continues to sort through the piles of tobacco products, RCMP wait to lay charges against store owners involved in the raid.

And the offenders deserve what they get, say others.

"Chief Lawrence Paul said the government should keep the illegal tobacco. The crime was committed, they should pay for it," said Millbrook band manager Clara Gloade. There are several buttlagers on the reserve, she said.

LIBRARIES, ARCHIVES, AND MUSEUMS TRAINING PROGRAM

Sponsored by the Metis Nation of Alberta in conjunction with the University of Alberta

PROGRAM DESCRIPTION:

In order for aboriginal people to become fully self governing they will need to have people trained to acquire, control and disseminate information - i.e., in information and cultural resource techniques. These techniques are used in libraries, archives and museums. Aboriginal individuals trained to world in such institutions will be able to play a major role in the cultural and political developments of their peoples. They will be able to preserve and make accessible information related to their people's present and future.

The program will consist of four modules: introduction, libraries, archives, and museums. Each module will contain both classroom instruction and on the job training. A one week Job Search Training program will also be included.

The duration of the entire program is 50 weeks, and runs from September 20, 1993 to September 2, 1994. All students will receive a training allowance during this time.

ENTRANCE REQUIREMENTS:

Participants:

- must be of aboriginal descent
- will be required to have completed, or nearly completed, a high school diploma
- must currently be unemployed
- **must reside within the metro Edmonton area**

Upon successful completion of the Libraries, Archives and Museums program, students will be eligible to apply for the following careers:

- Technician (library, archive or museum)
- Library Clerk
- Information Specialist
- Library Assistant
- Resource Centre Manager/Operator
- Circulation Clerk
- Heritage Interpreter
- Library Programs Assistant
- Audio - Visual Assistant
- Curator/Collections Assistant
- School Library Aide
- Public Programs Assistant
- Records Processor
- many other careers

APPLICATION PROCEDURES:

If you are interested in registering for this course, please contact Bob Andersen, Project Manager, Metis Nation of Alberta Association, 451-2870. Applicants will be required to complete an application for training form, write an entrance exam, and attend an interview with the Project Manager. All interested individuals are requested to respond as soon as possible, as space is limited.

Pending final approval, this project will be funded by Employment and Immigration Canada and the Edmonton Local Aboriginal Management Board

GET YOUR APPLICATIONS IN EARLY! APPLICATION DEADLINE IS SEPTEMBER 3RD, 1993.

Sports

Lumber Kings deflect B.C. Arrows

By Ian Cobb
Windspeaker Contributor

INVERMERE, B.C.

Only true fastpitch baseball fans would stick around until 1 a.m. to watch the finals of a tournament.

But stick around they did for the 20th annual National Indian Athletic Association Men's and Women's Fastball Championship final games, held in Invermere, B.C. Aug. 21. A total of 15 womens and 23 mens teams gathered in the East Kootenay tourist centre to vie for the North American championship, played Aug. 19-21.

The host team was none other than the NIAA dynasty BC Arrows, playing in their final tournament - after 16 years and eight NIAA titles.

The Arrows lost their footing in the early going, losing a

close game to a hot squad from Dresslerville, Nev. The loss forced the defending champion Arrows to take the hard road toward their ninth and final title.

Yet a talented young team from Prince George, the reigning Canadian champs, had other plans for the elder statesmen. Coming into the finals, the Arrows had to defeat the Prince George Lumber Kings twice.

In game one, played before an enthusiastic, noisy crowd of about 1,200, the Arrows defense was in it's usual stingy form and bullet tossing left-handed pitcher Terry Bone stymied Lumber King hitters.

Thanks to a fifth inning Randy Martin two run homer, the Arrows piled up a 3-0 lead.

The Kings refused to die and battled back to make it

3-2 but that was as far as they got. And the Arrows were one

step away from their ninth title.

Game two was another pitching battle, this time between Arrows' Brad Riquette and Prince George's Gord Gervais.

The Lumber King's found a way around Riquette in the bottom of the fourth inning and scored two runs off a deep shot to the centre field and an Arrows overthrow to third base.

They then returned to tight defense, leading to the bottom of the seventh inning and the Arrows last at bat.

Before Arrow first baseman Darrell Jacques put the batting helmet on, the team gathered around general manager/right fielder Dean Martin and rallied to the cry, "It's never over."

Jaques stepped to the plate and nailed a line drive to Prince George third baseman Joey Potskin.

Joe Jack was up next and the stalky catcher drilled a

grounder to short stop Marty Laing who make a phenomenal dive, knocking the ball down. He managed to get the ball to first to beat Jack and nail down the second out.

The final Arrows batter dribbled a shot to Gervais who tagged the runner and ended the Arrows careers.

Emotional moment

The moment was obviously an emotional one for the Arrows, calling it quits after such a long time together, but coach and Shuswap Band Chief Paul Sam found justice in the loss.

"It looks like they're living after us," he said of Prince George's skilled young team. "We gave it our best but we just ran out of steam."

Prince George coach Grant Williams was equally as gracious in the victory.

"They're a good ball club. These kids can learn an awful

lot from this team," he said of the Arrows, whose average age equals 36 - compared to the Lumber Kings average of about 23.

Arrows GM Dean Martin assessed his team's try for a ninth and final NIAA title as one "for a storybook ending but it just didn't turn out that way".

He praised the squad for keeping their intensity during the tourney, in which they played 10 games after losing to Dresslerville.

"The guys took it on a positive stride," he said, explaining they viewed the B-route as chance to play a few more games before hanging up the cleats.

The team could have folded and cruised through the tourney having fun and socializing.

"But that's not the character of this team and it never has been and that's why we've been so successful," said Martin.



Photos by Bert Crowfoot

Going home

Serena Hill, with the Oklahoma Okmulgees, gives it her best shot to home plate. But the dive was in vain as catcher Tanya Williamson, with the Riverside Native Americans, tags her out. The Okmulgee team continued to win the Women's NIAA Fastball Championship, held in Invermere, B.C.



BASSETT PETROLEUM
DISTRIBUTORS LTD.

Serving the Communities
of the South MacKenzie

Gas & Diesel & Heating Oil

BOX 130
HAYRIVER, NWT X0E 0R0

PHONE (403) 874-2562
FAX (403) 874-2732

PRAIRIE LEATHERCRAFT

BEADS & LEATHER
SUEDE OTHER CRAFT FUR
SUPPLIES

224-2nd Ave. South Saskatoon, Sask. S7K 1K9

Open 9-5 Mon. to Sat. **(306) 934-1684** Mail order catalog available



Lake of the Woods, Manitoba
A 4-Seasons Destination Catering
to Quality, Service & Price

- Meeting & Workshop Facilities -
- Luxury Cabins - - Licensed Dining -
- Lounge with Video Lotto -
- Year Round Entertainment for all ages -

Call (204) 437-2133
Box 37, Middlebro, MB R0A 1B0

Windspeaker is... Native Sports



ROYAL TRUST FIRST NATIONS ADVISORY SERVICES

...responding to the unique needs of the Aboriginal community
with customized services and expertise in:

- ** Trust Administration Services
- ** Financial Education Programs
- ** Investment Management
- ** Lending
- ** Cash Management Accounts
- ** Investment Products

At Royal Trust we recognize the need to be flexible, creative and sensitive to the issues affecting Aboriginal groups. And, we provide unmatched experience and expertise in Aboriginal financial matters, with the best service available.

For more information call or write:

First Nations Advisory Services
Suite 400 -330 St. Mary Avenue
Winnipeg, Manitoba
R3C 3Z5

Attn: Darrell V. King
National General Manager
Phone: (204) 982-7050
Fax: (204) 982-7027



Sports

NIAA 1993 awards

Men's tourney

Saskatchewan's Ochapowace Thunder took third place, with Dresserville grabbing fourth. Fifth and sixth went to South Dakota's Fort Randall Casino and Alberta's Alexander Teepee Crawlers.

The youngest Arrows, 19-year-old centre fielder Randy Martin, nabbed the MVP outfielder and his four home runs and batting average of .485 earned him top batter honors.

Joe Jack earned the MVP jacket for top catcher.

Prince George pitcher Gord Gervais was selected over-all MVP, Joey Potskin was infield MVP and John Rice was pitching MVP.

Women's tourney

Third place was awarded to Riverside, Calif., fourth went to Vancouver Spirits Quest, fifth to Bishop, Calif and six to Macrea Magicians.

Okmulgee pitcher Carol Dawson won tourney MVP and teammate Debbie Burgess top batter. Catcher Robin White won honors for her position.

Chillkat's Veronica Aguiar received MVP honors as top outfielder, Flo Santana, who possessed a deadly accurate arm, was top infielder and Dean Pitts received top pitcher accolades.

Columbia Lake Ladies, Dollie Nicholas won tourney all-star first baseman.



Bert Crowfoot

Pitcher John Rice, with the Prince George Lumber Kings.

Okies do it the hard way

By Ian Cobb
Windspeaker Contributor

INVERMERE, B.C.

They wanted to win it for a teammate stricken by cancer.

And the Okmulgee team from Oklahoma did. But the road throughout to the Women's National Indian Athletic Association finals, held August 19-22 in Invermere, B.C. wasn't an easy one.

"We got it together and did it for her (shortstop Karen Long)," said a happy Okmulgee coach Charlie LaSarge.

A total of 15 women's teams were entered in the tourney. The Okmulgee battled back after losing their tournament opening game August 19 to the Bishop Lethal Natives from California and rode the accu-lightning arm of pitcher Carol Dawson to their goal, the finals on August 21.

Dawson tossed three shutout games to lead her squad to the finals against the undefeated Santa Rosa Chillkats from California. And her stingy arm didn't stop there.

Dawson allowed just one run and that was a sacrifice run to get a late game out to lead Oklahoma to the NIAA title. To win the championship, they had to beat Santa Rosa and their windmilling speedball pitcher Dean Pitts twice.

Thanks to rain on August 20, the tourney was knocked back behind schedule which meant the final games for both the men and women were played under the lights at Invermere's Rotary Ball Park.

Pitts and Dawson dueled throughout the first eight innings of the first game and neither side could make it home.

So, utilizing international rules at the top of the ninth, Oklahoma had a base runner, Serena Hill, placed on second. After a miscue between Chillkat's Pitts and catcher Ann Lucero on a third strike pitch, Hill make it to third and Debbie Burgess was safe on first.

Next up was Robin White and she walloped a huge shot to centre field, bringing in two runs.

Santa Rosa was unable to counter and Oklahoma turned the finals into a one game affair.

Unfortunately, the two teams didn't make it back out onto the field until 1 a.m. and the long days of ball took their toll on the younger, less experienced Chillkats.

Oklahoma came out firing and by the end of the second inning, they were up 3-0.

Santa Rosa's legs appeared tired and several miscues between pitcher Pitts and catcher Lucero and numerous infields and outfield errors helped the Okie squad crush the Chillkats 10-0 to lay claim to the coveted fastpitch title.

Yet credit must be given to Santa Rosa as the girls gamely fought on.

"I'm really proud of the girls," beamed coach LaSarge, his eyes reflecting the 2:30 a.m. finish time.

The play of pitcher Carol Dawson didn't go unnoticed. Tournament score keeper Eddie Mountain quipped during the late innings of game two "She can pitch for me anytime - men's or women's!"

A CALL TO ALL
ARTS & CRAFTS PEOPLE
THE PE-KUN-NEE
ARTS & CRAFTS SOCIETY
will be hosting a
NATIVE ARTS & CRAFTS
SHOW/SALE
SEPT. 17 - 18, 1993
AT PINCHER CREEK CO-OP MALL
PINCHER CREEK, ALBERTA
IN CONJUNCTION WITH
PINCHER CREEK NAPI FRIENDSHIP CENTRE
25TH ANNIVERSARY CELEBRATION
BOOTH RENTAL - \$50.00 per day
Limited Booths Available
FOR INFORMATION CONTACT
OMRCC 965-3939
AFTER HOURS
TINY BLACK EYES 965-9254



Canada's National Aboriginal News

Thank you

WINDSPEAKER DISTRIBUTION IS 15,000 PER ISSUE — 12,207 OF WHICH ARE PAID SUBSCRIPTIONS

When Windspeaker went National on March 29th as part of its 10th anniversary celebrations no one could have imagined the great results. 12,207 Canadian individuals and organizations have responded to the need for a National Aboriginal News Publication by choosing to subscribe to Windspeaker.

Windspeaker will continue to provide the award-winning coverage of Aboriginal news, events, and people that has earned your trust.

Windspeaker is financially and politically independent (it receives no government funding) and is a member of:

- NACS- National Aboriginal Communications Society
- NAJA- Native American Journalists Association
- CPMA- Canadian Magazine Publishers Association

The Mashantucket Pequot Tribe presents..

SCHEMITZUN '93

Second Annual Feast of Green Corn and Dance

WORLD CHAMPIONSHIP SINGING AND DANCE

**BIGGEST CASH PRIZES EVER AWARDED AT
WHAT IS EXPECTED TO BE THE WORLD'S
LARGEST NATIVE NORTH AMERICAN GATHERING!**

\$200,000



SEPTEMBER 16 - 19, 1993 AT
The Hartford Civic Center, Hartford, Connecticut

HEAD STAFF

Northern Emcee
Danny Seaboy
Southern Emcee
Orville Kirk
Northern Head Judge
Boye Ladd
South Head Judge
Rusty Cozad
Head Singing Judge
Cecil Nepoose
Arena Directors
Gerald Cleveland Sr.
Dayton Seaboy

HOST DRUMS:

White Fish Jr's
Saskatchewan, Canada
Young Blood
New York, USA
Wahpe Kute
South Dakota, USA
Grey Horse Singers
Oklahoma, USA
Ft. Oakland Ramblers
Oklahoma, USA
Bear Clan
Wisconsin, USA

INVITED DRUMS (By invitation only):

Eyabay Minnesota, USA	Red Bull Saskatchewan, Canada	Black Lodge Washington, USA
Whitefish Bay Ontario, Canada	Bad Lands Montana, USA	Sun Eagle New Mexico, USA
Eagle Tail North Dakota, USA	Iron Wood South Dakota, USA	Eagle Whistle North Dakota, USA
Red Earth Iowa, USA	Sioux Assiniboine Manitoba, Canada	Smokeytown Wisconsin, USA
Haystack Montana, USA	Stoney Park Alberta, Canada	Chiniki Lake Alberta, Canada
Blackstone Saskatchewan, Canada	Eagle Feather Iowa, USA	Eagle Mt. South Dakota, USA
Elk Whistle Saskatchewan, Canada	Assiniboine Jr Manitoba, Canada	Fly-in Eagle Saskatchewan, Canada
Pipestone Creek Manitoba, Canada	Mandaree North Dakota, USA	Northern Wind Ontario, Canada
Red Lake Minnesota, USA	Blackfoot Crossing Alberta, Canada	

DANCE CATEGORIES:

Golden Age (45 & over):

Men's Northern Traditional, Southern Straight, Grass & Fancy Combined
Women's Northern Traditional, Southern Traditional
1st/\$2,500 · 2nd/\$2,000 · 3rd/\$1,500 · 4th/\$1,000 · 5th/\$500

Adults (18 - 44):

Men's Northern Traditional, Southern Straight, Grass, Northern & Southern Fancy
Women's Northern Traditional, Southern Traditional, Jingle, Fancy
1st/\$2,000 · 2nd/\$1,500 · 3rd/\$1,000 · 4th/\$800 · \$500

Teens (13 - 17):

Boys Northern Traditional & Southern Straight Combined, Grass & Fancy
Girl's Northern Traditional & Southern Straight Combined, Jingle & Fancy
1st/\$1,000 · 2nd/\$800 · 3rd/600 · 4th/\$400 · 5th/\$200

Juniors (6 - 12):

Boy's Northern Traditional & Southern Straight Combined, Grass & Fancy
Girl's Northern Traditional & Southern Straight Combined, Jingle & Fancy
1st/\$500 · 2nd/\$400 · 3rd/\$300 · 4th/\$200 · 5th/\$100
Tiny Tots Boy's & Girl's Ages 0-5 yr Receive Day Money.

Registration opens at Host Hotel Wednesday, September 15 1993 at 12 noon. Closed Friday, September 17, 1993 at 12 noon.
Point System will be used for all contests and Grand Entries.
Grand Entry each day at 12 noon & 6:30 pm.
Arts & Crafts vendors (by invitation only)

For further information call:
Wayne Reels: (203) 536-2681
Boye Ladd at (306) 522-6049



NATIVE ENTERTAINERS:

Charlie Hill · *Williams & Ree · Joanne Shenandoah · Redbone
Buddy Big Mountain · Floyd Westerman · Clyde Rollette
Laughing Woman & Eagle Wing · Mixashawn · Keith Secola Shingoose
*Saturday only - Sept. 18

ALL DAY TICKET:

Adults: \$10 Seniors: \$5 Children: \$5

HOTELS & CAMPING:

Hartford Visitors Bureau: 800-446-7811
(this includes Hartford and 20 surrounding towns)
Tobacco Valley Visitors Bureau: 800-248-8283
(this includes areas North of Hartford)
Vacation Guide for the State of Connecticut -
(800) CT-BOUND (w-accommodations)

Sheraton Hartford Hotel:

Participants call (800) 325-3535 and ask for "Schemitzun Festival" for special rates. Call (203) 728-5151 for special accommodations requests.
RESERVATION CAMPING INFORMATION, CONTACT:
Mike Thomas at (203) 536-2681



North America's Largest Native American Casino

Anthrax outbreak over

By Dina O'Meara
Windspeaker Staff Writer

YELLOWKNIFE

A deadly outbreak of anthrax among bison at a northern sanctuary has come to an end, say experts.

More than 125 wood bison at the Mackenzie Bison Sanctuary have died from the highly contagious disease

since the beginning of August. But emergency measures to contain the disease have paid off, with the number of stricken bison decreasing each day.

"We're hoping it's all over by the weekend (Aug. 28)," said wildlife biologist Ray Case. "Judging by the numbers found, we're not getting any new carcasses."

Staff last discovered the partially decomposed carcass of one

bison Aug. 23. That it had been dead for several days and that no other carcasses were found in its proximity are good indications the outbreak has abated, said Case.

Thirty three sanctuary personnel were mobilized to find, burn and bury any contaminated carcasses, the only effective way of containing the disease, said Case. The three-week campaign cost most than half a million dollars.



Saskatchewan Indian Federated College at the University of Regina

SIFC offers undergraduate and graduate degree opportunities in an environment of Indian cultural affirmation. The College has five resident Elders who provide counselling and advice based on traditional Indian values. Student Services offers academic counselling, registration services, tutoring, sports and recreation programs, Co-op Work/Study, student development workshops, and other activities in a friendly atmosphere that helps students succeed.

The SIFC offers certificate and/or degree programs in the following areas:

- *Indian Studies *Indian Fine Arts *Indian Communication Arts *English
- *Science and Mathematics *Indian Languages, Literature and Linguistics
- *Indian Health Studies *Indian Social Work *Business/Public Administration
- *Indian Education *Extension and Northern Programs

SIFC SPECIAL EVENTS 1993/94

The Saskatchewan Indian Federated College extends an open invitation to everyone to come and join us as a spectator or participant in these special events.

SIFC Hockey Cup
March 18 - 20/94
Sherwood Arena
Regina, SK

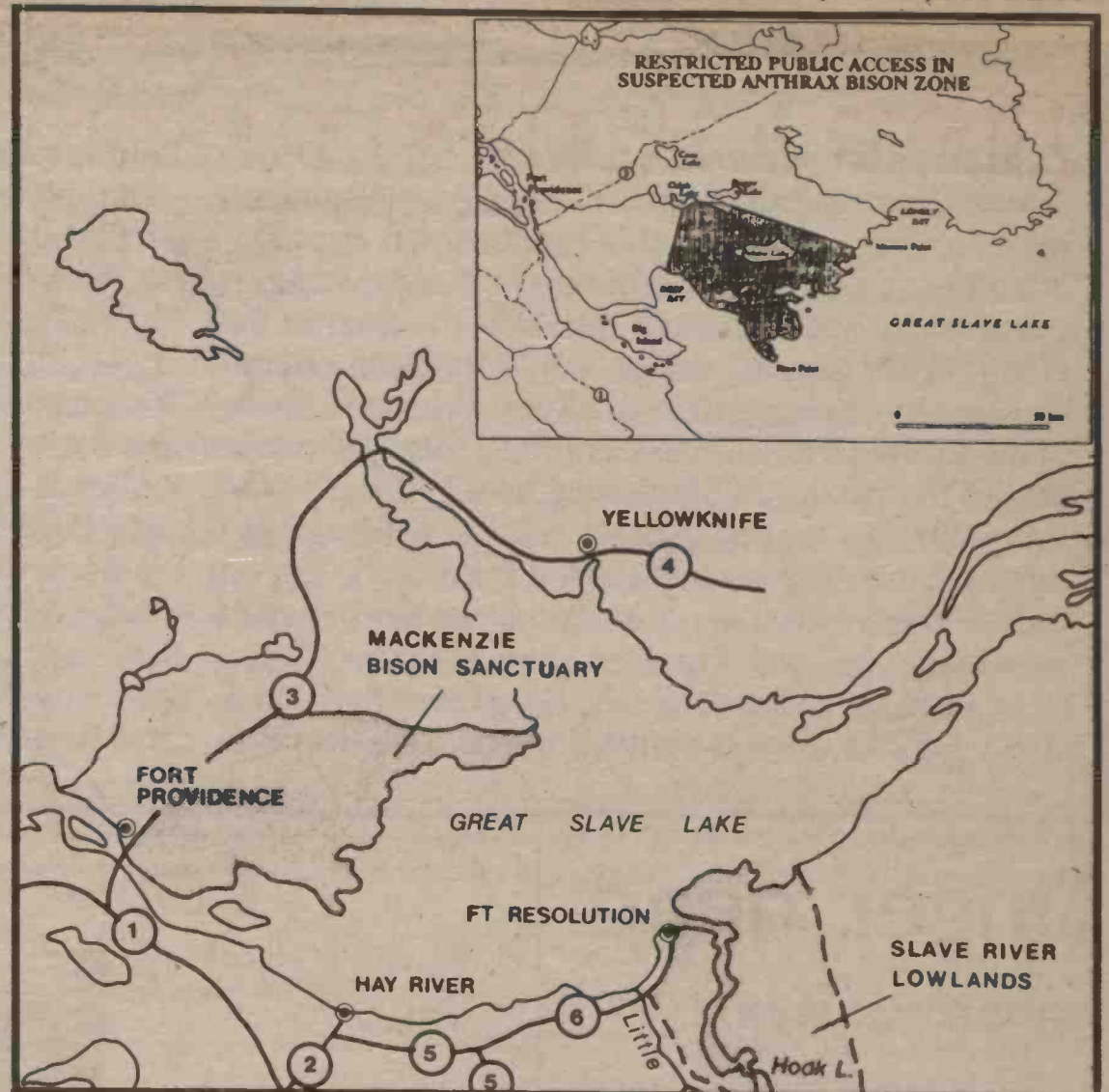
SIFC Volleyball
October 30 & 31/93
Univ. of Regina
Regina, SK

SIFC Pow-wow
April 2 & 3/94
Regina Agridome
Regina, SK

For more information write, call or fax:

SIFC - Information Service, Room 118 College West,
University of Regina, Regina, SK Canada S4S 0A2

Phone: (306) 584-8333 Fax: (306) 584-0955



Alberta Briefs

Protesters confront anti-Bill C-31 leader

Demonstrators demanding to be reinstated to a Slave Lake band confronted their chief opponent on his own turf. But Chief Walter Twinn, of the Sawridge Band, ignored the two dozen men, women and children picketing a band-owned truck stop on Aug. 12, refusing to discuss the issue. One of the protesters, Aline McGillvray gave Twinn a one-page letter outlining the group's demands, but Twinn did not respond. The group are descendants of band members and want to claim membership after being reinstated under Bill C-31. More than 300 people have applied for membership under the 1985 amendment to the Indian Act. Twinn heads an Alberta group challenging the bill, arguing only bands have the right to choose their members. Sawridge is said to be the wealthiest band in Canada and has 84 members.

Saskatchewan entitlement claim settled

The Muskowekwan First Nation has finalized settlement of their treaty land entitlement claim with the federal government, becoming one of 19 Saskatchewan First Nations to do so. The \$14.3 settlement will be paid to Muskowekwan Reserve over the next 12 years, and may be used to buy up to 20,622 hectares. There are 74 First Nations in Saskatchewan.

Housing program cut

Amisk Housing Association in Edmonton received a final \$851,862 loan this month from the Canadian Mortgage and Housing Corp., marking the end of the corporation's urban Native non-profit housing program. While Amisk Housing will build 20 apartment units with the money, at least 500 people remain on the housing group's waiting list. Approximately 13,700 living units have been built in Canada since 1979 under the program which ends this year despite Native lobbies to maintain it. The CMHC will also provide a \$92,000 annual subsidy for the length of the 35 year mortgage.

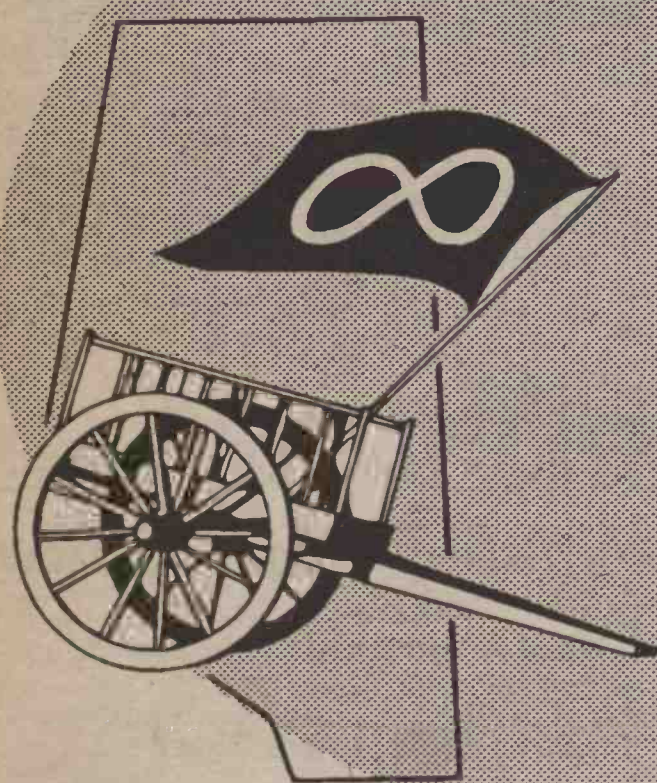
Student loans OK'd

Status Indians in Saskatchewan now qualify for student loans following a human rights case against Saskatchewan Education. In 1991, an Indian was denied a provincial student loan to attend the University of Regina because it was assumed status Indians had access to federal monies. The student successfully argued federal funding for education no longer cover the costs of education because of budget cuts, forcing students to seek provincial support. The new loan policy is effective retroactively to May 1 of this year.

Twinning project first in North America

The Norway House and Siksika First Nations are starting a unique experiment in opening cultural ties. The two bands will sign a Twinning Accord, making them "sister" reserves on Aug. 28 during the Siksika Nation Fair. That will be a reciprocal signing to a signing earlier this month at Norway House. The bands are the first in North America to follow a trend in which cities across the world open cultural exchanges.

CONGRATULATIONS...



to the
Metis Nation
of Alberta
on your
65th Annual
Assembly.

from the Board
and Staff
of
Alpac



The Annapolis Valley Band Council announces the official opening of their new community hall and administration building.

Annapolis Valley Band Council
Box 89
Cambridge Station, Nova Scotia B0P 1G0
Phone: (902) 538-7149 Fax: (902) 538-7734

International Briefs

Indians slaughtered in Brazil

Approximately 75 Yanomami Indians on a Brazilian reserve were massacred this month in an apparent attempt to claim the mineral-rich area for mining. A government spokesperson reported the men in the village were gunned down, while the women and children were chopped to death by machetes. Some of the 35 children were decapitated. Only four members of the Hoximu village survived. Witnesses to the slaughter say it was carried out by wildcat gold miners. Since prospectors started mining the region in 1987 there have been numerous clashes between miners and Indians. President Itamar Franco called an emergency session of the National Security Council Aug. 22 to discuss protecting the tribe. Reports

said the armed forces and federal police will be sent to clear the area of all gold miners, and to dynamite their airplan runways. Approximately 20,000 Yanomami live in the Brazilian and Venezuelan Amazon. Many are dying from foreign diseases such as chicken pox and tuberculosis brought by miners. The decimation of the Yanomami's natural environment is also taking toll on the social structure of the aboriginals and suicide, an unheard-of phenomena less than five years ago, has also begun to plague the Indians. Grand Chief Phil Fountain of the Assembly of Manitoba Chiefs challenged Prime Minister Kim Campbell to state Canada's outrage at the massacres and establish diplomatic and economic sanctions against nations which violate Native human rights.

Guerrillas kill tribespeople

Shining Path rebels and Indian recruits hacked and speared 55 Ashaninka villagers to death earlier this month in a three-day killing spree that spanned seven villages along the Ene River Valley. A region administrator said 14 children with mutilated ears were hospitalized in Satipo, 290 km east of Lima. Shining Path has been waging guerrilla warfare against the Peruvian government for decades, and since 1987 have recruited some Ashaninkas while forcing others to produce food for the terrorist group. The Ashaninka are subsistence farmers in the central jungle of Peru, approximately 400 kilometres east of the capital Lima.

Singer dead

WHITE SWAN, Wash.

The full-throated songs of North American powwows are diminished by at least on voice this season. Levi Lee Walsey, lead singer with the Washington Eagle Spirit Singers, died this summer.

The 26-year-old Native of Wapato, made music his life, participating in with the Eagle Spirit Singers in powwows throughout the northwest of the United States, and the Canadian prairies. Walsey was a competitive traditional dancer, who kept in shape following traditional activities such as hunting and fishing, and non-traditional sports like basketball.

Walsey died on June 18 near White Swan. He is survived by his parents Richard and Anita (Totus)Walsey, five brothers, seven sisters and numerous aunts and uncles.

*Did you know
Windspeaker has
been publishing
since 1983?*

CFWE
ALBERTA'S ABORIGINAL VOICE

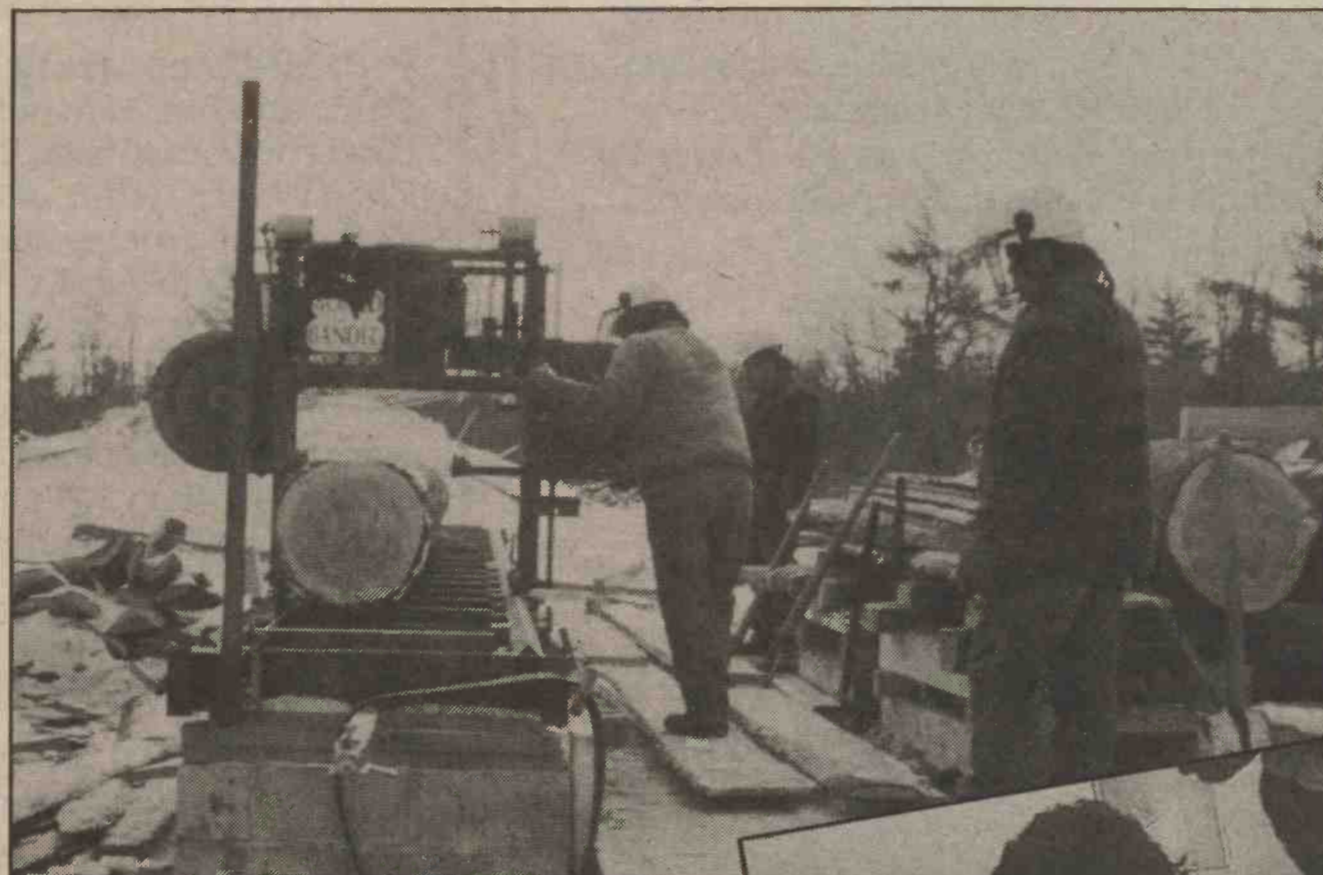
89.9 FM
(88.7 in Slave Lake)

Assumption
Cold Lake
Conklin
Elizabeth
Frog Lake
Fort Chipewyan
Jean D'or Prairie
Lac La Biche
Loon Lake
Little Buffalo
Siksika

Bushe River
Boyer River
Child Lake
Driftpile
Fort McKay
High Level
Janvier
Kinuso
Meander River
North Tallcree
South Tallcree
Paddle Prairie
Peavine
Saddle Lake
Slave Lake
Sturgeon Lake
Sucker Creek

Anzac
Atikameg
Beaver Lake
Buffalo Lake
Chipewyan Lake
Duncan's Band
Fishing Lake
Fort Vermillion
Fox Lake
Gift Lake
Grouard
Heart Lake
Horse Lake
Kehewin
Kikino
Peerless Lake
Sandy Lake
Trout Lake

jobsOntarioTraining



It's all about your business.

jobsOntarioTraining is a new program created with input from the business community: To help people in Ontario get back to work and to increase productivity by upgrading the skills of existing employees. You know where the opportunities are for improving the potential of your business. We're here to help you take advantage of them.

For every position you create, there's up to \$10,000.00 available in funding from jobsOntario Training... for example, with five new employees, funding could be up to \$50,000.00. Half is for training



jobsOntario • Training

Ontario

It's all about the future.

Call your local Aboriginal Management Board jobsOntario Training office:

Six Nations Area Management Board
tel: (519) 445-4086

Niagara Peninsula Aboriginal Area Management Board
tel: (416) 522-5074

Huron Area Management Board
tel: (705) 722-8708

Akwesasne Area Management Board
tel: (613) 575-2895

First Peoples Training Corporation Area Management Board
tel: (519) 637-1387

Naadmaadwiik Area Management Board
tel: (705) 356-2271

Mnido Mnsing Manitoulin Area Management Board
(formerly Waubetek Aboriginal Management Board)
tel: (705) 368-3533

Gezhtoojig Aboriginal Area Management Board
tel: ((705) 670-2140

Kitchi Gaming Area Management Board
tel: (807) 346-9171

Sioux Lookout Aboriginal Area Management Board (SLAAMB)
tel: (807) 737-4047

Mamo-Wichi-Hetiwin Area Management Board
tel: (705) 268-9071

Kagita Mikam Aboriginal Management Board
tel: (613) 396-3424 ext. 323

Omeshkegowok Training Management Board
tel: (705) 658-4222

Greater Toronto Aboriginal Management Board
tel: (416) 591-2126

Shooniyaa Biidoong Area Management Board
tel: (807) 274-0895

the new employees, and you can use the remainder to further train and upgrade the skills of your other employees.

Your local jobsOntario Training office will screen and refer potential employees whose experience best fits your needs. If you need some help to design or implement the training program, the jobsOntario Training office is right there to work with you. It's all part of the program.

All for-profit businesses that have been operating in Ontario for six months are eligible to register for the program.

In aboriginal communities, the program is also extended to aboriginal-controlled non-profit employers who plan to hire and train new employees

for new positions.

The Aboriginal Area Management Boards also offer the program to surrounding non-aboriginal communities and businesses in their areas.

**And how we'll fund
up to \$10,000.00 to help
increase your productivity.**

**Windspeaker is...
What's happening
in
Indian Country**

CFWE
Aboriginal Radio
89.9 FM
*up to the minute
community
events*

Wabaseemoong

INDEPENDENT NATIONS

OF ONE MAN LAKE, WHITEDOG, SWAN LAKE

WABASEEMOONG ECONOMIC DEVELOPMENT CORPORATION

Ronny R. McDonald - Chairman
John Paul Jamieson - Co-Chairman
Barry Cameron - Secretary
Marvin McDonald - Treasurer
Dave Cameron Sr. - General Manager

HEAD OFFICE: P.O. WHITEDOG, ONTARIO • P.O. BOX 110 •
PHONE: Band Office (807) 927-2068 • FAX: (807) 927-2071

Business Briefs

Study to aid Al-Pac

A study identifying traditional uses of the forest by Aboriginal people will give the 11 First Nations and Metis communities of northeastern Alberta a stronger voice in forest management decisions for provincial Crown land allocated to Alberta-Pacific Forest Industries. The project was initiated by the Athabasca Native Development Corporation, which is owned by the northeastern Alberta Aboriginal communities. ANDC was concerned forest management and harvesting plans of the Al-Pac project would infringe upon the traditional lifestyle, land use and occupancy patterns of Aboriginal people. The study is using interviews with Elders to determine the historical and background use of the land, followed by interviews with current Aboriginal land resource users to learn exactly where, when and how Metis and Native communities are using the land today. Results of the study will be shared with Al-Pac, who will work together with chiefs and leaders of Metis Locals so the company can consider Aboriginal interests when deciding its forest management plans.

Software aimed at First Nations

The Housing Inventory Management Module is a computer software program developed specifically for First Nations. It allows First Nations to maintain extensive information on their housing units and provides them with complete details on any house or group of houses. Designed by Abenaki Computer Enterprises, an Ottawa Aboriginal company, the housing management module is the first of a number being designed by Abenaki. New Venture Financial Analysis is a program designed to take the mystery and labor out of preparing the financial analysis of business plans. Other modules are under works for social assistance, membership and education. All are compatible with ACCPAC Plus products.

Entrepreneurs assisted

Tale'awtxw Aboriginal Capital Corporation, a Native-owned and controlled lending institution, will provide Native entrepreneurs of Coast Salish ancestry and members of the United Native Nations with business loans and advice on business planning and available programs. Loans provided include capital loans, working capital, equity loans, bridge financing and loan guarantees. Two offices, in Chemainus and North Vancouver, will be operated initially.

Cree company expands

A Cree-owned company active in the wholesaling of food and confectionery items throughout Northern Quebec, Baffin Island and the Eastern Arctic celebrated its official opening Aug. 21 in Val d'Or, Que. Servinor was created by the purchase and merging of Distributions Marcel Lacroix Inc. and A. Baril Inc. With those purchases the company became a member of the Collabor purchasing group, which gave it access to more competitive prices. Servinor, which now employs 38 people, will have its main operation at Val d'Or. The \$4 million business venture was aided by a \$1.3 million contribution from the federal government's Aboriginal Business Development Program.

OPPORTUNITIES FOR ABORIGINAL BUSINESS



Canadian
Aboriginal
Economic
Development
Strategy

Stratégie
canadienne de
développement
économique des
Autochtones

Through its Aboriginal Economic Programs,
Industry and Science Canada provides financial
and development assistance to help
Aboriginal individuals and communities
establish or expand commercial ventures.

If you would like more information, call:

Halifax (902) 426-2018	Winnipeg (204) 983-7316
Montréal (514) 283-1828	Saskatoon (306) 975-4329
Toronto (416) 973-8800	Edmonton (403) 495-2954
Ottawa (613) 954-4064	Vancouver (604) 666-3871



Industry and Science
Canada

Industrie et Sciences
Canada

Canada



TALE'AWTXW ABORIGINAL CAPITAL CORPORATION

Provides Native entrepreneurs of Coast Salish ancestry and members of the United Native Nations with loan capital for:

- New Businesses
 - Existing Businesses
 - Bridge Financing
 - External Delivery
- of the Aboriginal Business Development Program

For further information and a copy of our brochure, please contact us at:

209-1999 Marine Drive
Vancouver, BC
V7P 3J3

Telephone
(604) 986-9707
Fax
(604) 986-3530

OR

RR#1, Trans Canada Hwy
Ladysmith, BC
V0R 2E0

Telephone
(604) 245-9903
Fax
(604) 245-9913



Loans to Six Nations Members
call:

Lewis C. Staats
President &
General Manager

P.O. Box 225
Ohsweken, Ont. N0A 1M0
Tel: (519) 445-4103
Fax: (519) 445-4144

"CIBC and the First Nations"

CIBC's Park Royal branch is located on Reserve lands in West Vancouver, B.C. Special Tax benefits are available on qualified deposits for Status Indians.



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



Tina Heal, Aboriginal Banking
902 Park Royal South
West Vancouver, B.C.
tel: (604) 926-7336

Economic Development

Capitalism in Nunavik unique blend

By Stephen Hendrie
Makivik News

NUNAVIK, NWT

A book on capitalism sat at the top of the Globe and Mail bestsellers' list for some time this spring. *Twenty First Century Capitalism*, by Robert Heilbroner, explains the basics of the market economy and concludes capitalism will remain healthy probably for another century, but will eventually give way to some sort of planned economy.

Despite a doubtful conclusion, the book provides a useful explanation of the contemporary capitalist economy and echoes some recent comments made by Charlie Watt.

During the Makivik Annual General Meeting in Kuujuaq last spring, Charlie Watt said the market economy was spreading to more countries, with the downfall of communism in the former Soviet Union and the East Bloc countries, and to a certain extent in China. Watt mentioned these events to explain the economic change that is occurring in Nunavik with the creation of more sophisticated businesses, including the imminent marketing of wild meats.

A different economy

It is safe to say that the economy in Nunavik is considerably different than the economy in southern Canada. In academic texts it is described as the Native economy, composed of subsistence and participation in the capitalist economy. The nature of the participation in the capitalist economy determines the extent to which Inuit retain their traditional values.

A Nunavik labor force study conducted in 1991 by University of Laval Professor Gérard Duhaime showed that approximately 550 Inuit held full time jobs out of an active work force of 2,400. Generally speaking, the economy is fueled by government and administrative services. Each community has a municipal office, school, a Northern store and a Co-op. Larger villages also have para-public and government offices. Thus there are opportunities for permanent clerical, secretarial, skilled, and semi-skilled labor in each community.

The Nunavik economy is also characterized by a phenomenon of part-time, short-term, and temporary work that is complex and conforms to the Inuit value of sharing. To his credit, Duhaime analyzes this aspect of the labor market. He contends that Inuit share jobs among themselves. For example, a restaurant manager will sometimes be surprised that one of several children of a worker will show up to perform the tasks in the restaurant on any given day, instead of the person originally hired for the job. Similarly, most Co-op managers know that they will sometimes have a list of 50 people available to work in the store.

The way Inuit participate in the labor market is just one of the aspects that differentiate the Nunavik economy from the South. The high costs of goods caused by the need to transport them hundreds of kilometers, and the size and dispersed nature of the market are other significant factors.

Nature of capitalism

While some aspects of the capitalist economy are evident, such as the existence of businesses, factories, banks, stock markets, and the ability to own private property, some are invisible. The invisible parts are those forces of the market economy that dic-



Stephen Hendrie

Samwilly Elijassialuk repacks discarded bullet shells with fresh gunpowder.

tate how supply will meet demand, how prices will change as a result of competition, and a variety of other factors.

The fundamental values inherent to the capitalist economy are also invisible, but affect the way people behave and make decisions about their lives. Notions of "gain" as the object of daily life, the drive to accumulate capital, the constancy of "change," the importance of "growth" or the urge to "innovate" are all hallmarks of the capitalist economy. These values are discussed at greater length in Heilbroner's book, as are the more traditional values of an Aboriginal group of people.

Clearly one of the questions that has to be asked is whether Inuit are trading their traditional values for capitalist ones, or making the capitalist economy conform to traditional Inuit values. The research conducted by Duhaime, among others, suggests that there is considerable evidence of the latter taking place, and the emergence of a group of Inuit business leaders provides some support for this view.

One of the more interesting aspects of the capitalist system is that it creates an environment whereby certain individuals will become entrepreneurs. Nicholas Hayek, the President of Swatch Watches in Switzerland, describes how entrepreneurs operate: "With creativity, fantasy, developing new products, and having confidence in yourself. It's a person who creates a new market, a new development, new wealth, new factories, and makes this investment." In any market economy, entrepreneurs are the exception. So it

is in Nunavik as well.

Within the last five years, there is measurable growth in this activity, and stories to tell in each community about people who are going through the initial stages of creating small businesses. There are some fundamental differences, but the startup process appears to be similar to that experienced by small businesses anywhere in Canada.

KRDC helps entrepreneurs

The Kativik Investment Fund, the Kativik Regional Development Council and Makivik Corporation all contribute to assist Inuit who want to start their own businesses. Speaking with Michel Lemieux, KRDC economic development officer in Inukjuak, it is clear that most Hudson Coast communities have about half-a-dozen small businesses in the startup phase.

Lemieux helps people with business projects to get funding. The process involves filling out several forms and drafting a clear business plan, showing the potential for revenue in the first three years of the business. About six months is the time it takes for the planning phase of a business.

Despite this limitation, Lemieux and the other KRDC economic development officers in Nunavik have plenty of work to keep them busy. There are KRDC offices in Salluit and Kuujuaq and more and more Inuit are coming forward with ideas to create small businesses.

Freelance translator Eva Kasudluak applied for a grant of roughly \$3,500 to purchase computer equipment that would allow her to work from her home. She had spent several months collecting letters of

recommendation from potential clients in order to prove that she would be able to make enough revenue to cover the costs of the new business.

With those letters, and the contracts Kasudluak already had, Lemieux was able to put together a proposal with a three-year estimate of the potential revenue. From Inukjuak, he was able to register the name of Kasudluak's business with the province of Quebec and fill out funding request forms. Kasudluak decided to call her business Tukasivik Registered.

"Her chances of getting this grant are excellent," says Lemieux. "During the time she prepared the proposal she has been doing quite a bit of translating already."

Indeed, while calling for a letter of recommendation from the Kativik Regional Government in Kuujuaq, Kasudluak was put on hold, and when the caller returned, she not only had a letter of recommendation, but a request to translate some documents from English to Inuktitut.

Kasudluak's attitude about going into business for herself appears to be a mixture of anxiety and optimism. She worries about the paperwork and filling out proper tax forms, but on the other hand looks forward to working at home, providing income for a baby-sitter for her kids, taking over the responsibility of the groceries from her husband and generally providing for a better standard of living for her family. It is premature to talk about expanding the business, but Kasudluak envisions hiring other people to help with some of the translations.

Nunavik entrepreneurs

Lemieux told us of at least three other business plans in Inukjuak. Samwilly Elijassialuk is preparing to launch Naqquq Enterprises Reg'd. Over the past few years, Elijassialuk has been busy reloading empty bullet shells with gunpowder and lead pellets (depending on the caliber). In a small shed behind his house, Samwilly showed us the equipment he has obtained to reload a variety of bullets. He awaits permits from the federal and provincial governments before he can sell his bullets. Naqquq, which Samwilly explained means arrowhead, is a rare example of manufacturing in Nunavik, one that actually recycles resources (empty bullet casings).

Inukjuak also has a taxi service now, thanks to Johnny Williams. He got a grant to buy a van and radiotelephone equipment so that when people call the taxi, the call is answered in the vehicle. (There are no cellular phone services yet in Nunavik.)

The taxi service has been in operation since the fall of 1992. Williams hasn't neglected marketing: He's put notices with the taxi phone number in all public places and produced huge fridge magnets with the taxi phone number.

Another Inukjuak entrepreneur is Jobie Epoo, the Mayor of Inukjuak. Epoo owns Epoo Snowmobile Clinic Inc. and is launching another venture called Caripoo Trading Inc. The new business involves selling caribou antlers to Korea, where they are made into medicines, including aphrodisiacs. Epoo says a group of Korean businessmen approached him about the venture.

Two track vehicles, manufactured in the U.S. and purchased from a Canadian distributor in Winnipeg, were recently driven over land and ice from La Grande to Inukjuak (a voyage covering more than 500 kilometers). The bright red Track Trucks are worth roughly \$38,000 each. Epoo plans to

Economic Development

d of traditional, modern economies

use them to follow the caribou herds and pick up the antlers as they molt off the animals. He hopes to pick up 40,000 pounds of antlers over four months.

"It's never been tried before in Nunavik. It's not going to be easy." Epoo is excited by his business ventures.

"It's fun. I have an opportunity to learn something new every day, a new snowmobile part, or a new aspect of banking. It's great education."

On the down side, Epoo spoke of the difficulty everybody in Nunavik shares in raising capital.

"People have rarely had enough income or savings to start a business. For a small business you need at least \$20,000 cash. With less than that, it's pretty difficult to start anything. Whatever savings people have had have been deposited at the Northern Store or Co-op and they don't pay any interest."

It's clear Epoo thought businesses should do more than just exist in a community.

"They should contribute in some way to the life of a community."

The notion that a business should make a social contribution as well as an economic one can be described either as good corporate citizenship, philanthropy, or even enlightened capitalism. Anita Roddick, the founder of the London-based cosmetics multinational The Body Shop, has written a book that outlines that brand of business ethic. Her unorthodox approach to business, reflected in the layout and writing style of the book, is based on her belief that businesses who don't give back to the community what the community gives to them will not be the ones operating in the 21st century.

Umiujaq's Co-op

In Umiujaq, at the independent Co-op store, the sort of business ethic espoused by Roddick was clearly at work under the guidance of manager Yves Bertrand. In the hands of the previous manager, the Umiujaq Co-op had lost several thousand dollars through a combination of in-store theft, reckless budgeting and overall poor management, Bertrand says.

"(The previous manager) spent \$56,000 in airfare, he granted himself a salary \$20,000 more than budgeted, and left the Co-op with over \$330,000 in debt. They gave me a year to turn it



Stephen Hendrie

Inside Allie's Café, Louisa Kuananack, (left to right), Louie Novalinga and Lucy Novalinga keep things cooking.

around."

Bertrand arrived in March 1992. Since that time he has implemented a number of measures to eliminate theft, but most significantly, he computerized the stock in the store and trained the Inuit employees.

"The best way to keep Inuit in the dark about what's going on is to not provide any training," he says. The computerization of the stock created two jobs in 1993, and he expects it to create two more in 1994. As well, he insists that all staff are trained to do all the jobs in the Co-op.

"It provides better understanding of the operation. Everyone has to know how the business works. It can get pretty boring putting things on shelves all the time. So if we want people to be autonomous, we have to provide them with training."

As well, Bertrand expanded the scope of the Co-op's activities by opening a Co-op hotel, managed by Willie Tooktoo, selling arts and crafts, and helping people with their administrative matters.

Trained as a lawyer, Bertrand says "People come in with all sorts of bills

and documents that they have little understanding of what is in them. We help them deal with these matters."

Similarly, Bertrand provides services to fill out personal income tax forms for \$5 for people on welfare, and \$15 dollars for people with a job. Regarding the debt, it is scheduled to be paid off in full by October 1994.

There are other entrepreneurial ventures in the planning stage in Umiujaq, some similar to those in Inukjuak, such as a ski-doo parts store, a restaurant, and others based on the tourism industry.

Activity in POV

Further up the coast in Povungnituk there was evidence of some small businesses entering their first and second years of existence. Allie Novalinga is the owner of Novalinga Taxi and he runs Allie's Coffee Shop with his wife Lucy, many of his children and a full-time cook. Both were started with assistance from KRDC.

Allie is a true entrepreneur in the sense that he practically never sleeps. Always on the go, he splits his time

between driving the taxi van, working in the restaurant and working at the hospital as a security guard from 6 p.m. to 3 a.m.

Putugu Books is another story. There is nothing to differentiate house number 106 from the other homes in Povungnituk, and one would never guess that a book store was operating from a bedroom on the second floor. James Putugu sells religious books, T-shirts, pencils, bookmarks, videos and a variety of other products with spiritual messages. On the handmade counters beside the religious items are some Avon cosmetics, tool sets, tarps and Bibles.

Putugu says he'll order anything people want if they call him. Asked about the lack of a sign to indicate the presence of his store, Putugu says "Everyone in Povungnituk knows I'm here. But I'm waiting for a building from the municipality. I'll probably move in the fall."

Elsewhere in Povungnituk that day, Qumaluk Iqiqu was busy tending to his video arcade and Jimmy Tukalak supervised activity in his welding shop. Still in the development stage are a corner store, butcher shop and bakery, as well as businesses based on tourism.

So what about sharing?

Far from exhaustive, these examples of new enterprise bear testament to the extent to which the values of the capitalist economy have penetrated the Nunavik region. Still, the traditional values are hard to shake. Asked whether the capital, or profits, earned from these businesses would be shared, Jobie Epoo laughed at the question initially, but then admitted that he did share some money with relatives outside his immediate family.

Eva Kasudluak spoke about buying bags of groceries for people who made public appeals on FM radio and clearly needed it. In Umiujaq, the Co-op is independent and owned by the entire community. The sharing of work as described by Professor Duhaime was in evidence at Allie's Coffee Shop in Povungnituk.

Depending on the nature of the business, or economic activity engaged in, the ability to preserve traditional Inuit values while engaging in the capitalist economy appears to be a feature of the Nunavik economy.

Canadian Aboriginal Minerals Association

Chippewas of Rama First Nation
P.O. Box 35
Rama, Ontario
L0K 1T0

Board of Directors

P. Jerry Asp
(604) 771-5482

D. Lyle Bear
(306) 242-8894

Grenville Crate
(204) 645-2628

Calvin D. Helin
(604) 687-3216

For more information, call Hans Matthews at (613) 238-8200.

Jimmy and Donald MacLeod
(418) 923-3253

Hans L. Matthews
(613) 238-8200

Neil J. Sterritt
(604) 842-6475

Greg J. Tyszko
(403) 296-8000

Windspeaker is... What's happening in Indian Country



LAURA MOULD
YOUR ADVERTISING SALES
PROFESSIONAL
for
Yukon
Northwest Territories
Manitoba
Quebec

Laura would be happy to discuss the advantages of advertising in Windspeaker.

Toll Free 1-800-661-5469

**Wind
speaker**

Economic Development

Sechelt thriving under self-government

By Susan Lazaruk
Windspeaker Contributor

SECHELT, B.C.

The sun is shining on a beautiful, warm August day in this picturesque resort town on B.C.'s Sunshine Coast, home of the only Native band in B.C., and one of a handful in Canada, that has self-government.

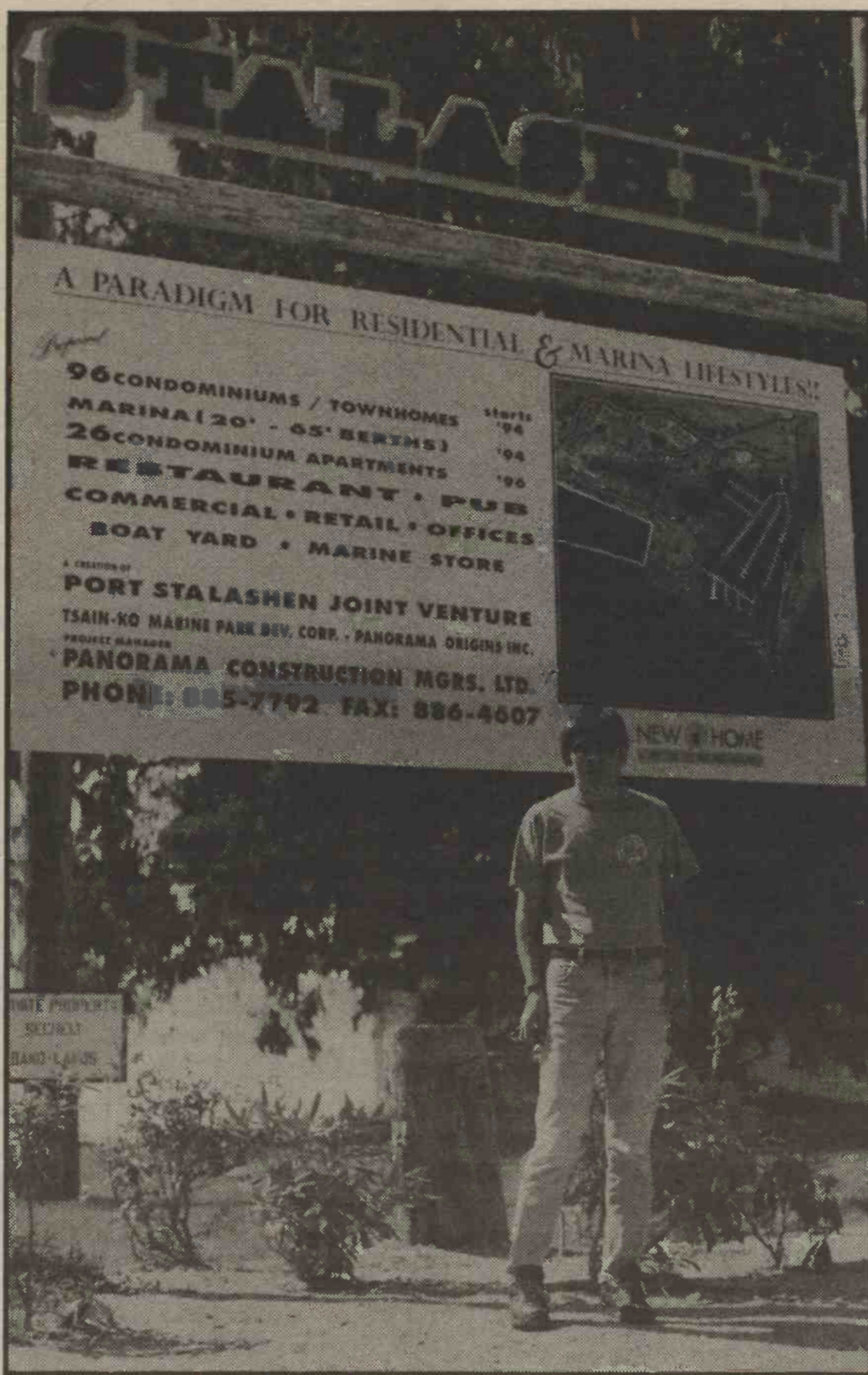
The salmon are jumping in the Pacific Ocean as they return to spawn at the hatchery on Sechelt Nation lands, which hug the western shore of the B.C. mainland, accessible only by a 40-minute ferry ride from Vancouver.

Down the road from the fish farm, which provides Coho salmon for local pleasure and commercial fisherman, a conveyor belt continuously ships tonnes of gravel to waiting barges. The gravel pit is run by a local construction company in a joint venture that provides about half of the band's \$2 million of annual revenues.

All along the coast, about a 20-minute drive from the ferry dock and the town of Gibsons, where the old CBC show *The Beachcombers* was filmed, vacationing non-Native cottagers enjoy the summer on land leased from the band. This puts the other \$1 million a year in the band's coffers.

And light float planes from Sechelt's money-making commuter fleet buzz through the bluesky overhead, flying tourists and businessmen to Nanaimo and Vancouver across Georgia Strait and other destinations.

Life at Sechelt wasn't always so peaceful or prosperous. In the 1950s, Sechelt, along with many other Canadian bands, was stuck in a dismal cycle of poverty, says



Chief Garry Feschuk stands in front of the band's proposed \$19 million project that would include condominiums, a marina, restaurant-bar, shops and office space at an old log dump site on the waterfront.

band councillor Calvin Craigan. Craigan, along with Chief Garry Feschuk, councillor Wesley Jeffries and two other councillors run affairs for the 870-member band. Some 450 band members live on band lands.

In the late 1960s and early

1970s, the band approached the Indian Affairs ministers of the day, Otto Lang and Jean Chretien, to discuss self-government.

"That's always been the dream of our forefathers," says Craigan. "They knew we would need self-government to be self-

sufficient."

"Once they realized they wouldn't be able to negotiate with the Queen" for their Aboriginal right of self-government, "they knew they had to educate themselves and beat (the federal government) at their own game."

They hired two non-Native advisers, lawyer Graham Allen and financial adviser Gordon Anderson, both of whom still work for the band, to help train their people.

Craigan, 21, had quit school after Grade 10 to run his own painting and decorating business. He and other young band members were among the first to go away to school in Vancouver to learn business administration.

They set their sights on gaining self-government for the band. By Oct. 9, 1986, the federal government under Indian Affairs minister John Crosbie passed Bill C93, which freed the Sechelt band from the Indian Act and set it up as its own government. The new government was ratified with near unanimous support during four band referenda.

The government is a complex mix of federal, provincial and municipal powers bound together with Canadian federal and provincial laws. It has its own constitution and follows parliamentary procedure. The legislation allows the band to adopt B.C. law into their own constitution to make it band law, explains Feschuk.

Their lands are now called band lands, not a reserve, and can be developed, taxed, mortgaged, and even sold without federal involvement.

This is perhaps the greatest advantage to enable the band to embark on business ventures, explains Craigan.

That's because the Indian act

does not allow bands to mortgage reserve lands, which are held in trust by the government for use by Natives, to prevent the lands from being seized as collateral for loans.

But the Sechelt council says its constitution guarantees against the selling of their lands because any such sale would require approval by 75 per cent of the membership (and that 75 per cent of the members come out for the vote.)

Sechelt doesn't pay taxes to the federal or provincial government. And it collects its own taxes, using the B.C. assessment authority, through the band, for use by the Sechelt Indian Government Department.

The band receives grants for improving the band's infrastructure, such as roads, sewers, "just like any other municipality," says Craigan. Their yearly operating budget is \$3 million. They make about \$2 million in revenues and they have "a few million" invested, says Craigan.

The councillors say they expect any companies with interest in or around their claimed lands to co-operate with the band.

"They're going to have to jump on the bandwagon or be left behind," says Jeffries.

But not all dealings with other groups are going as smoothly because some of the surrounding communities and other levels of government don't recognize the band as a legitimate government, they say.

Craigan says it's a matter of the province not knowing how to deal with a self-governing band and that new policies are not established.

"They're using this band as a scapegoat or a guinea pig," he

continued on page 13

Up to the minute news with CFWE 89.9 Aboriginal Radio

Striving to keep the Aboriginal community working

Dennis Callihoo

Barrister & Solicitor

Serving the Native community with a full range of professional legal services

Box 900, Hobbema, AB T0C 1N0
Ph: 585-3037 428-6778 (Edmonton Direct)



**WAUBETEK BUSINESS
DEVELOPMENT CORPORATION**

Supporting Aboriginal business development in the area of
Manitoulin Island and Spanish River

TEL: (705) 285-4275 FAX: (705) 285-4584



EDCAW

ECONOMIC DEVELOPMENT FOR CANADIAN ABORIGINAL WOMEN INC.

396 Cooper Street, Suite 204, Ottawa, Ontario K2P 2H7
Phone: (613) 563-0998 Fax: (613) 563-1473

FIRST NATIONS - FIRST CHOICE

"DEVELOPING NEW INITIATIVES
WITH ABORIGINAL COMMUNITIES"

For the TD branch nearest you, call toll-free:

1-800-387-2092

For more information contact:

MARSHALL M. MURDOCK

Associate Vice President

National Aboriginal Banking Services

Phone#: (204) 988-2282

Fax#: (204) 943-4483



YOUR BANK YOUR WAY

Economic Development

B.C. band thriving

continued from page 12
says. "To me it's a power struggle. I feel there's a lot of jealousy, resentment. You know, we're taking over."

But it brings up an important issue for Native self-government. Does the Canadian Charter of Rights and Freedoms supersede Native law, particularly in the case of Native women who fear inequality on some male-dominated reserves, as was brought up during last year's constitutional talks?

Craig says that's not a current concern because their self-government is primarily for economic purposes. The other governments still run the justice system, policing and health care, all Canadian laws still apply and members can appeal to the Supreme Court of Canada, says Craig.

"Maybe in the future when we're more developed and more sophisticated, we'll go for full sovereignty."

"We still depend on the Great White Father to protect us under their constitution. We think it's a good law."

The band prefers to devote their energies to economic development and job creation.

Unemployment runs about 50 per cent in the band, where 85 per cent of the members are under 40, but Craig says the goal is to have full employment in two years.

The band is in a joint venture with a local developer on the project and stipulates that a certain percentage of the workers must be Native.

That arrangement works with the gravel pit, which has 25 years of gravel left in it, where

one in five of the jobs must be filled by local Natives.

"We encourage joint ventures - they form a better relationship with the rest of the communities and we won't take on projects we don't have the expertise in because it dooms them for failure."

Council recommends bands "take an inventory of themselves" and start small ventures, working up to larger ones, and expect to work long, hard hours.

"The sacrifices we made caused a lot of families to break up," says Craig. "It's a heavy agenda - it's burned out a lot of the leaders."

He says bands should work toward gaining control first because "self-government gives you better leverage" in dealing with the government and non-Natives.



Native Venture Capital

... A source of Venture Capital and business experience for Alberta Native businesses.

Suite 505, 10408 - 124 St.
Edmonton, AB T5N 1R5
Phone: (403) 488-7101 Fax: (403) 488-3023



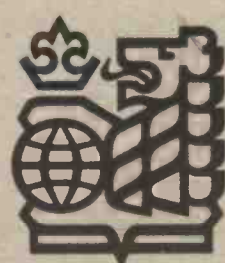
Royal Bank First Nations Term Investment™

Because your interest should never stop growing.

With Royal Bank First Nations Term Investment, you have a fully redeemable investment with a competitive GIC interest rate. Developed especially for First Nations investors and band councils,

your earned interest may even qualify for preferred tax treatment under The Indian Act (Canada).

For more information, from anywhere in Canada, call toll-free 1-800-263-9191.



ROYAL BANK



™Trademark of Royal Bank of Canada.



JOANNE THIBAUT
YOUR ADVERTISING SALES PROFESSIONAL
for
Southern Alberta
USA
British Columbia

Joanne would be delighted to show you how Windspeaker can improve your sales potential.

Toll Free 1-800-661-5469



CFWE

ALBERTA'S ABORIGINAL VOICE

89.9 FM
(88.7 in Slave Lake)

Assumption
Cold Lake
Conklin
Elizabeth
Frog Lake
Fort Chipewyan
Jean D'or Prairie
Lac La Biche
Loon Lake
Little Buffalo
Siksika

Bushe River
Boyer River
Child Lake
Driftpile
Fort McKay
High Level
Janvier
Kinuso
Meander River
North Tailcree
South Tailcree
Paddle Prairie
Peavine
Saddle Lake
Slave Lake
Sturgeon Lake
Sucker Creek

Anzac
Atikameg
Beaver Lake
Buffalo Lake
Chipewyan Lake
Duncan's Band
Fishing Lake
Fort Vermilion
Fox Lake
Gift Lake
Grouard
Heart Lake
Horse Lake
Kehewin
Kikino
Peerless Lake
Sandy Lake
Trout Lake

Cree culture considers Elders, children important

By Noel Archie Starr
Windspeaker Contributor

FILE HILLS RESERVE, Sask.

(This is the part 2 of a column which began in the Aug. 16 issue, on Page 14.)

One who perceives only from the west will always be procrastinating in the sense that the person will go over the same thought again and again in his or her mind and will be undecided.

A person with the gift of the south will see everything with the eyes of a mouse. This person will be close to the ground and have trouble seeing things except when they are right in front of them.

The concept is that one has to develop spiritually, physically, socially and intellectually. A person grows by seeking understanding in this way. In this way one becomes whole and capable of balance and makes decisions in what he or she has to do.

Elders share some of their life experiences, reflecting some of the things that are important to them. The extended family is very important. There are strong family ties (kinship) which mould Indian families together from parents to both sets of grandparents, down the line to their cousins and beyond. The old saying is "everybody is a relative on the reservation."

Socially, education is another factor in the Indian culture. Children are taught respect for the Elders. Children are taught to listen to the instructions of the Elders, to learn from the Elders things about their culture and other Indian ways. The child and old people are considered important in the Indian communities.

Elders are important for their knowledge and wisdom of the Indian traditions and values. They are the people who have earned respect in the ways of human conduct and have become spiritual leaders. They perform ceremonies

because they have been given the gift to do so by others before them.

Children are important because they are looked upon as gifts given to the parents by the Creator. If the parents abuse their children, the Creator might take their children away from them. Children are the means to survival of the Indian people.

Children are taught not to talk back to their parents and Elders. When children are disciplined, they stand with their eyes averted downward, not for shame but for respect. An Elder will not strike a child who is looking downward. They will discipline them with words.

The beauty of sharing is another important aspect of spirituality. If one sees a brother, sister or another member of the community in need, he or she generously shares provisions, even if it is a small portion. One is encouraged never to walk by a person who is in need.

Children are taught there should be equality among brothers and sisters, relatives and others within the community. Only roles are different. Humbleness is respected and one is not to think or act superior over others. With equality comes respect for one another, respect for one another's vision.

I have learned from the teachings of Herbie and the late Bill Creely the significance of Indian traditions and spirituality in respect to the circle, the four directions and social education as it reflects on the socialization of the Indian people's culture, whether it's individual, in a group or in a larger network of society.

Either way it is vitally important that the Indian maintains his or her cultural traditions, values and spiritual beliefs in respect of the identity and the acceptance of oneself in order to function in a large network of relationships. This privilege for a person to make this choice is not only a man-made law, but is also God-given.

DIAND angers municipalities

SASKATOON, Sask.

The Department of Indian Affairs and Northern Development has rural municipalities in Saskatchewan seeing red over a sudden change in tax reimbursement policy.

Under the department's specific claims policy, Indian Affairs will only reimburse rural municipalities five times the municipalities' "share portion" in annual taxes when land reverts to reserve status.

But Ottawa signed an agreement in November 1991 similar to last year's agreement governing treaty land entitlements that promised to reimburse municipalities 22.5 times the annual amount, said Daryl Chambers,

executive director of the Saskatchewan Association of Rural Municipalities.

"Since the fall of 1992, the deputy minister has reviewed the law. July 8th, the new minister brings in a new policy. We don't have an agreement. What they're offering is totally insane."

Rural municipal taxpayers in Saskatchewan are concerned that the loss in revenue from Ottawa means a decrease in infrastructure maintenance and services.

"We're trying to stop the rural municipal taxpayers from panicking. We cannot reassure the municipalities that there will not be any tax loss."

Taxes reimbursed under specific land claims are not part of the same deal, Indian Affairs spokes-

person Lois Herback said. With specific land claims, Indian Affairs has no "lawful obligation" to provide additional land to First Nations bands and is therefore not responsible to the municipalities to the same extent, either.

The Federation of Saskatchewan Indian Nations will not get embroiled in the dispute, federation spokesman Chief Dan Bellegrade said.

"This is between SARM and the feds. Our perspective is the land was illegally surrendered and the federal Crown must return that land to reserve status."

Indian Affairs Minister Pauline Browes met with association representatives Aug. 9. A decision is pending.

WINDSPEAKER'S CAREER SECTION



Are You Native? Have You Ever Thought of Becoming a Nurse?

The National Native Access Program to Nursing (NNAPN), is an annual 9-week spring program that assists students of aboriginal ancestry to gain entrance to university degree nursing programs across Canada. In 1994 it will take place through May and June. Applicants are eligible if they have the high school courses that are the requirement of the university they wish to attend.

For further information, please contact:

The Co-ordinator, NNAPN,
College of Nursing
University of Saskatchewan, Saskatoon, SK
S7N 0W0 - or call collect to (306) 966-6224.

CARRIAGE HOUSE MOTOR INN



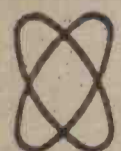
Let's work together to improve and preserve the environment.

The place to stay when in Calgary.

- ✓ Comfortable Rooms
- ✓ Friendly Service
- ✓ Reasonable Rates
- ✓ Coffee Shop
- ✓ Dining Room

Ample Free Parking!
Entertainment Nightly!

9030 MACLEOD TRAIL, CALGARY, AB/253-1101



THE DISCOVERY CONSORTIUM INC.
INNOVATIONS IN ADULT LEARNING

DISCOVERY CONSORTIUM INC. AND
EAGLE WINGS EDUCATIONAL PROJECTS INC.

PROJECTS IN ABORIGINAL EDUCATION
SEPTEMBER 1993 - JUNE 1994

PRE-UCEP

Academic Upgrading:
Math, English, Native Studies,
Computer Training, Cree, Science

CALL 944-0776

It pays to advertise in Windspeaker

JOB OPPORTUNITY

ALCOHOL AND DRUG ABUSE CO-ORDINATOR/COUNSELLOR

The Bigstone Cree Nation, Alcohol and Drug Abuse Program, requires (1) one Program Co-ordinator/Counsellor.

RESPONSIBILITIES:

The Candidate shall be responsible for supervising staff;

- Plan and develop training for staff;
- Budgetary planning and development;
- Implementation of Program Policies and Procedures;
- Refer clients to appropriate treatment;
- Provide aftercare counselling and groups on one-to-one basis;
- Work as a team with the Bigstone Cree Nation Health Team;
- Available when clients require service even after working hours;
- Preparation of regular reports on clientele and to the employer.

QUALIFICATIONS:

- Possess Managerial Skills;
- Must be sober for a minimum of (3) years
- NECHI and AADAC Counselling credentials; (if not, successful candidate must be willing to enter training within (6) six months of taking the position).

SALARY:

Depending on qualifications, skills and experience.

ALL APPLICATIONS SHOULD BE SENT TO:

Francis G. Gladue
Bigstone Cree Nation Health Department,

No later than September 17, 1993. Interview date will be announced.
For more information and application forms, call (403) 891-3836 or 891-2000.

CFWEABORIGINAL RADIO 89.9 FM
UP TO THE MINUTE COMMUNITY EVENTSTHE
UNIVERSITY
OF CALGARYUNIVERSITY HEALTH
SERVICES - SESSIONAL
PART-TIME NURSE

Under the supervision of the Director, required to promote wellness and to perform a variety of nursing duties. Requirements: Nursing Degree; eligible for AARN registration; ability to instruct students in health related issues. Session from September to April each year. Two days per week. EMPLOYER RELATIONS: 2500 University Drive N.W., Calgary, Alberta T2N 1N4

FIRST NATION FAMILY COUNSELLOR

The Vancouver Aboriginal Child and Family Services is an Aboriginal community based agency whose purpose is to provide a preventive and supportive resource centre for urban Aboriginal children and families involved with or receiving services from child welfare authorities.

Under direction of the Family Support Supervisor, the worker functions as a member of a Team in providing supportive interventions designed to enable families to achieve their full potential. The worker offers guidance counselling, material resources, and other voluntary and preventive social services to assist the family in resolving difficulties. The worker is expected to work with person(s) in determining strategies to help overcome conditions in the home or barriers in the community that contribute to family breakdown.

The incumbent should possess a Certificate in Social Services along with two years experience or the equivalent of at least five years experience in the field of Social Services. Knowledge of an Aboriginal language is desirable, however culture knowledge is essential. Must have a valid drivers license and a vehicle. Must be computer literate in WordPerfect 5.1.

Must be willing to participate in personal and staff wellness program.

Closing Date: September 8, 1993

Please send detailed resume, cover letter and references to:

VANCOUVER ABORIGINAL CHILD AND FAMILY SERVICES
SOCIETY
Personnel Committee
204 - 96 E. Broadway St., Vancouver, B.C. V5T 4N9
No telephone calls please.



PROJECT MANAGER - SILVER BIRCH RESORT
Kikino Metis Settlement seeks Project Manager for lakefront tourism area. Responsible for development of facilities, marketing and administration. Send resume in confidence to Roger Littlechild, Administrator, General Delivery, Kikino Metis Settlement, Alberta T0A 2B0

Career Opportunities

THE CITY OF
Edmonton**SOCIAL WORKER I**(2 Permanent Part-Time Positions - Each Position 3 days per week)
Community & Family Services Department

These are professional social work positions with the primary responsibility of working closely with Aboriginal families. The individuals will be expected to provide a broad array of direct preventive social services ranging from initial assessment, counselling and group work to community work initiatives. Emphasis will be placed on the enhancement of access to, and the provision of culturally sensitive social service to Aboriginal clientele. The individuals will work in a supportive, team environment to deliver preventative services.

To qualify you must have completed a Bachelor's degree in Social Work plus a minimum of one year's experience in such areas as intake and assessment, counselling, group work and community work. Well developed communication, group work and negotiating skills are essential along with a sound knowledge base in social work prevention, direct social delivery and community resources related to the needs of Aboriginal clientele. Preference will be given to those applicants having an intimate knowledge of native culture and directly with the Aboriginal community. Also, fluency in a native language would be desirable.

NOTE: Applicants will be required to arrange their own transportation for use on City business and where appropriate, will be reimbursed in accordance with City of Edmonton Policy. These positions qualify for the City of Edmonton's Employee Benefits Package.

SALARY RANGES: 583 \$19.16 - \$24.07 (Hourly)

When applying please quote POSTING NO. 24-0018-93 PR

CLOSING DATE: September 17, 1993

The City of Edmonton is an Equal Opportunity Employer. Positions are filled by means of open competition where the selection is based on the job related skills, training, experience, suitability and where appropriate, seniority and residency.

Please forward applications to:

City of Edmonton
Personnel Department
18th Floor, Centennial Building
10015 - 103 Avenue
Edmonton, Alberta T5J 0H1

THE CITY
OF CALGARY**PUBLIC NOTICE****INVITATION FOR
APPLICATIONS FOR
ABORIGINAL URBAN AFFAIRS COMMITTEE**

Each year at its Organizational Meeting in October, City Council appoints citizens to various boards, commissions and committees. Applications from persons who would be willing to sit on The City of Calgary Aboriginal Urban Affairs Committee for the year 1993/1994 are requested. In some instances City Council may re-appoint

members who wish to continue to serve, therefore the number of appointments shows does not necessarily reflect the number of new appointees. Applicants may be requested to submit to a brief interview by City Council. Particulars of the Aboriginal Urban Affairs Committee are as follows:

	Citizens to be appointed	Term of Appointment	Total Number of Members	Meetings Held	Approximate Length of Meeting	Regular Time of Meeting
Aboriginal Urban Affairs Committee	12	1 year	14	Monthly (First Wednesday)	2 hours	4:30 p.m.

Your application should state your reason for applying and service expectations. A resume of no more than two 8 1/2 x 11 inch pages should be attached stating background and experience. Please mark the envelope "Committees." Should you require any further information, please do not hesitate to telephone 268-5861.

**DEADLINE FOR APPLICATIONS IS 4:30 p.m.
1993 SEPTEMBER 17.**

Applications should be forwarded to:

City Clerk
City of Calgary
P.O. Box 2100
303 - 7th Ave. S.E.
Calgary, Alberta
T2P 2M5

Diana L. Garner,
City Clerk

3CC00011

**NORTHERN MANITOBA BUSINESS INSTITUTE
EXECUTIVE DIRECTOR**

Northern Manitoba Business Institute invites applications for the position of *Executive Director*. The *Executive Director* will report to the Board of Directors of the Institute and is responsible for developing and directing the programs and activities of the Institute.

Northern Manitoba Business Institute is the result of a recently established partnership between Brandon University and Swampy Cree Tribal Council with the mission to:

"...provide both quality university management education and related consultative services, which are accessible to all northern Manitoba residents and designed to meet their diverse cultural and educational needs, in order to assist in development education and production of community business leaders and to contribute to ongoing management development in northern communities."

DUTIES AND RESPONSIBILITIES:

- The development and administration of the business consulting arm of the Institute.
- The development and administration of annual and strategic plans and budgets.
- The development and administration of a program and organization evaluation plan.
- The evaluation and development of Institute staff.
- Liaison with Northern businesses, business associations and public institutions.
- Media and public relations.

The successful candidate must possess strong leadership, administrative and interpersonal skills. He/she will be an integral participant in the formative development and operations of this unique enterprise.

QUALIFICATIONS:

- A university degree (preferably post graduate) in Business Administration or a related field with several years of experience in business education and/or business management, consulting and development.
- Familiarity with and appreciation for the issues pertaining to the Northern economy, business education and/or business management in the North.
- Experience with First Nations Communities/Peoples and the Cree language and culture will be a definite asset.

LOCATION: The position will be located in The Pas, Manitoba and will involve extensive travel.

TERMS: This initial appointment will be for a 3-year term. Salary is negotiable and will be at a competitive rate.

INTERESTED CANDIDATES SHOULD APPLY IN WRITING TO:

Search Committee for Executive Director, Northern Manitoba Business Institute,
P.O. Box 3240, The Pas, Manitoba R9A 1R8
Telephone: (204) 623-6378 Fax: (204) 623-2882

Please include a current resume and provide names, addresses and telephone numbers of at least three references.

CLOSING DATE: Applications will be accepted until September 13, 1993.

**HEALING OUR SPIRIT
B.C. FIRST NATIONS AIDS SOCIETY**

Requires an AIDS Educator

The successful candidate must have the ability to organize and deliver HIV/AIDS educational workshops in the rural &/or urban aboriginal community.

- * Must have updated knowledge of HIV/AIDS issues.
- * Must be able to deal calmly in high stress situations & work well within a team setting.
- * Must be non-judgemental regarding alternative lifestyle choices.
- * Ability to deal with the public in a positive & sensitive caring manner.
- * Must be willing to travel to remote communities in B.C. as required.

Resumes accepted until 5 p.m. September 9, 1993.

Attention: Linda Day, Executive Director
Healing our Spirit B.C. First Nations AIDS Society
201 - 2525 Manitoba Street
Vancouver, B.C. V5Y 1P3
No telephone calls.

Persons living with HIV and AIDS are encouraged to apply.

International Year of the World's Indigenous People

Partnerships Work

Canada and Aboriginal peoples are building a new relationship for a stronger, more prosperous nation for everyone. In order to work, this partnership cannot be limited just to governments. It must involve communities, institutions, businesses, and individuals, and these connections are beginning to be made. Meanwhile, the Government of Canada is playing its part through its *Native Agenda* — a commitment to accelerate the settlement of Aboriginal land claims, improve social and economic conditions on reserves, renew and modernize the statutory relationship with Aboriginal peoples, and undertake an in-depth examination of the role of Aboriginal peoples in contemporary Canadian life. Evidence of this new relationship is seen in many areas:

◆ SETTLEMENT ABORIGINAL CLAIMS

More land claims have been settled in the past two years than ever before. Settling land claims will improve social and economic conditions for Aboriginal people, leading to a more prosperous and vibrant economy for all Canadians. Settlements provide certainty about ownership of land and resources, thereby enhancing the climate for economic development and increasing the opportunities for Aboriginal people to determine their own future. For information, contact the Department of Indian Affairs and Northern Development at (819) 997-0380.

◆ IMPROVING SOCIAL CONDITIONS

The Department of Health's Community Action Program for Indian and Inuit Communities, part of the Brighter Futures initiative, helps on-reserve Indian communities and Inuit communities develop holistic, community-based approaches to address problems affecting Aboriginal children and families.

The Indian Health and Water Initiative is meeting the need for new or improved water and sewage facilities on reserves. For information, contact the Department of Indian Affairs and Northern Development at (819) 997-0380.

Family violence is being addressed through a Department of Health program aimed at helping Aboriginal communities provide prevention and treatment programs.

Aboriginal persons with disabilities are being helped through a strategy to raise public awareness, improve access, and promote independence for the elderly and the disabled on reserves. For information, contact the Department of Indian Affairs and Northern Development at (819) 997-0380.

Combatting substance abuse is an important need in Aboriginal communities as it is elsewhere in Canada. Special initiatives have been put in place by the Department of Health.

Improving housing is a major priority for First Nations. Considerable progress has been made and although serious problems still exist, the federal government is working with First Nations to design a new housing policy that builds on recent progress.

The Aboriginal Justice Initiative is a five-year program to address the justice aspects of the Native Agenda. Support is provided for policy consultation; enhancement of existing programs such as the Native Courtworker Program, the Legal Studies for Aboriginal People Program (LSAP) and public legal education and information (PLEI); Aboriginal recruitment; cross-cultural training; and innovative projects designed by Aboriginal communities to test alternative approaches to the justice system. For information, contact the Department of Justice at (613) 957-4717.

Aboriginal communities have the opportunity to develop police services which meet their cultural values and needs, in partnership with the federal, provincial and territorial governments. Correctional Service offers support programs to Aboriginal offenders appropriate to their cultural and spiritual needs. For information, contact the Department of Public Security at (613) 990-2733.

◆ EDUCATION AND JOBS

Education programs administered by First Nations and financed by the federal government are resulting in improved attendance and lower drop-out rates. More than 63 percent of Inuit and Indian elementary and secondary students are currently receiving some instruction in their own languages.

The Stay-in-School initiative, administered by the Department of Human Resources and Labour, encourages young people to complete high school. It addresses

Aboriginal issues on two fronts: community-based intervention programs (contact Canada Employment Centres for details) and a national awareness campaign. The brochure, *Fulfill Your Dreams*, is available in English, French and Inuktitut. Call toll free at 1-(800) 461-2525.

Post-secondary education programs are administered largely by Aboriginal community governments and are achieving dramatic results in preparing Aboriginal youth to take control of their future. For information, contact the Department of Indian Affairs and Northern Development at (819) 997-0380.

The Aboriginal Workforce Participation Initiative is helping Aboriginal people find jobs in the public service, and encourages private sector employers to recruit Aboriginal people. For information, contact the Department of Indian Affairs and Northern Development at (819) 997-0380 or the Department of Human Resources and Labour at (819) 953-7414.

Through Aboriginal Management Boards, Aboriginal peoples co-manage all of the Department of Human Resources and Labour's human resource development programs applied to Aboriginal Canadians. For information, call (819) 994-2142.

Pathways to Success gives Aboriginal Canadians a direct voice in the establishment of employment and training services to their communities. For information, contact the Department of Human Resources and Labour (819) 994-2142.

The Native Internship Program provides Aboriginal secondary and post-secondary students summer employment opportunities. The program emphasizes training and work experience for future careers in the federal public service. For information, contact the Department of Human Resources and Labour at (613) 953-1235.

◆ BUILDING A STRONGER ECONOMY

The Canadian Aboriginal Economic Development Strategy (CAEDS) is a joint initiative involving federal government departments in partnership with Aboriginal people. The strategy supports the expansion of the Aboriginal business and capital base; the management by Aboriginal communities of their own economic institutions and development opportunities; and skills training, increased employment and higher incomes. For information, contact the Department of Indian Affairs and Northern Development at (819) 997-0380, the Department of Industry and Science (at the office nearest you), or the Department of Human Resources and Labour at (819) 994-2142.

Business development is seen by Aboriginal Canadians as a means to rebuild a successful and self-sufficient economy. Aboriginal entrepreneurs are participating more than ever before the national economy and in every business sector. Thousands of these businesses have taken advantage of the Department of Industry and Science's Aboriginal Economic Programs which offer support to Status, non-Status, Inuit and Métis individuals and groups to undertake commercial ventures. For information, contact the Department of Industry and Science office nearest you.

Forest resource management is crucial to many First Nations communities. Forestry management, combined with forestry training for Aboriginal people, and the application of research, is an efficient means of obtaining economic development and maintaining social and spiritual values for First Nations. For information, contact the Department of Natural Resources at (819) 997-1107, ext. 2054.

Trapping for fur is a tradition, but also a major economic activity among First Nations. Recent efforts have included funding for the development of international humane trapping systems and for an extensive

Aboriginal trapper education program. For information, contact the Department of Indian Affairs and Northern Development at (819) 997-0380.

Historic fishing rights of Aboriginal people have been recognized by the courts, and the federal government is working with First Nations to ensure that their rights are protected and that economic opportunities are enhanced, while taking into account the interests of the non-Aboriginal commercial and sport fishery. The Aboriginal Fisheries Strategy is one such initiative. For information, contact the Department of Fisheries and Oceans at 1-(800) 668-5222, or (613) 993-0999.

◆ PROTECTING THE ENVIRONMENT

The federal Green Plan supports Aboriginal communities in the development of their own plans to deal with environmental issues. In the North, the Arctic Environmental Strategy involves Aboriginal northerners in projects to protect the fragile Arctic environment. It also addresses the serious question of contaminants in country foods. For information, contact the Department of Indian Affairs and Northern Development at (819) 997-0380 or the Department of Environment at (819) 953-7352.

◆ CULTURE AND LANGUAGES

The Cultural/Educational Centres Program supports First Nations non-profit organizations in operating centres which promote Aboriginal languages, culture and heritage. For information, contact the Department of Indian Affairs and Northern Development at (819) 997-0380.

The Northern Distribution Program provides funding to Television Northern Canada (TVNC) — the first national Aboriginal television network of its kind. TVNC serves 94 remote communities with programming in eight Aboriginal languages. For information, contact the Department of Canadian Heritage at (613) 990-4896.

The Cultural Initiatives Program helps Canadian, non-profit, incorporated, professional arts organizations with activities in the arts. For information, contact the Department of Canadian Heritage at (613) 990-4183.

The heritage programs of the Department of Canadian Heritage support the preservation of Aboriginal culture by assisting with the development of Aboriginal museums, the training of Aboriginal heritage professionals, and the preservation of Aboriginal archaeological sites. For information, call (613) 991-1690.

The Movable Cultural Property Program helps preserve Canadian heritage and has assisted museums run by Aboriginal peoples to repatriate Aboriginal property outside Canada. For information, contact the Department of Canadian Heritage (613) 990-4161.

The Department of Canadian Heritage is working with First Nations to develop a standard set for Aboriginal language syllabic characters. This new standard will facilitate information sharing through electronic means, and will enable Aboriginal teachers, businesses and health care workers to use computers to do work in their Aboriginal language. For information, call (613) 990-4297.

◆ POLITICAL DEVELOPMENT

Self-government remains an important goal for First Nations. The Government of Canada has worked closely with First Nations to develop self-government at the community level. Some First Nations already have community self-government arrangements in place which meet the unique circumstances of their communities. For further information, contact the Department of Indian Affairs and Northern Development at (819) 997-0380.

Department of Canadian Heritage, Department of Environment, Department of Fisheries and Oceans, Department of Health, Department of Human Resources and Labour, Department of Indian Affairs and Northern Development, Department of Industry and Science, Department of Justice, Department of Natural Resources, Department of Public Security.

Canada

International Year of
the World's Indigenous People
A New Partnership



Année internationale
des populations autochtones
Un nouveau partenariat