

Windspeaker



HEALTH AND WELLNESS

Windspeaker takes a look at health concerns in First Nations today.

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April 11 - April 24, 1994

Canada's National Aboriginal News Publication

Volume 12 No. 2

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

Audit critical of \$50 million spent on self-government

By Debora Lockyer
Windspeaker Staff Writer

Federal government funding for the Community-based Self-government Program has been limited to \$3.2 million over the next six months, announced Indian Affairs Minister Ron Irwin on March 30.

The funds have been committed to the end of September to negotiations with 14 aboriginal groups representing 44 communities.

The announcement was made in response to a federal audit which criticized the program for spending \$50 million in six years without finalizing one agreement.

"The decision I have to make is whether I just discontinue this tomorrow, because of that bad press, or get the best of this process and implement it as much as I can," said Irwin in a telephone interview.

The decision to grant the limited funding was based on the realization the process couldn't be open-ended, said Irwin. He hopes there will be three or four final agreements signed within the next month.

Irwin called the 14 negotiating groups his 'survivors' because of the number of changes they've

"The decision I have to make is whether I just discontinue this tomorrow, because of that bad press, or get the best of this process and implement it as much as I can."

- Minister of Indian Affairs Ron Irwin

had to endure since entering into the self-government process. The department has funded as many as 400 communities representing 103 proposals since 1986 with all but a few dropping out of the process.

The federal audit noted First Nations found the process too long, limited in scope, rigid, legalistic and intimidating, which accounted for groups dropping out or not entering into the process at all.

Irwin said he wants to build confidence by showing the First Nations that have shied away from the program some successes. "What I'm trying to do is work with groups that want to move ahead." These groups would then become role models for other groups prepared to take on "the responsibility and risk of self-government."

Powwow time!

Regina hosted the first major powwow and it was a fitting end to the long, cold winter we've left behind. Dancers, drummers and spectators came from across North America to celebrate Aboriginal cultures and meet up with old friends and new. Chontoy Her Many Horses came up from South Dakota to take part in the Fancy Dance competition.



Bert Crowfoot

Self-government push ignoring issues

By Debora Lockyer
Windspeaker Staff Writer

WINNIPEG

A Manitoba group claiming to represent Bill C-31 natives, as well as many Treaty Indians, wants the entire process of self-government put on hold until the Department of Indian Affairs responds to its concerns.

Native Mediation Representative, Inc. states the move toward self-government in Manitoba is premature because a number of basic issues have yet to be resolved.

Of the issues raised by NMR is the need for representation of off-reserve and Bill C-31 Indians at any discussions relating to the dismantling of Indian Affairs or self-government negotiations.

Minister of Indian Affairs and Northern Development Ron Irwin said in a telephone

"As a major component of self-government, there has to be fiscal regimes developed through discussion with the First Nations."

- Ron Irwin



interview March 29 the lines set up over the past 100 years are artificial barriers he is trying to break down.

"As for who talks for who, I'm not getting into the politics of the AFN, (Assembly of First Nations), CAP, (Congress of Aboriginal Peoples), or the ITC, (Inuit Tapirisat Canada). Whatever leader is elected is the leader I will deal with."

The funding of services such as old age pensions, family allowance and other DIA programs is also in question.

"It is quite unclear whether

the reserves will somehow transform into 'municipalities' with a tax base or whether there is some other system being contemplated," reads a NMR news release.

Irwin maintains the department will not hand over responsibility for programs without having a 'fiscal regime' first in place. First Nations have to be able to plan for five or 10 years and have a reliable source of revenue on which to depend, said the minister.

"As a major component of self-government, there has to

be fiscal regimes developed through discussion with the First Nations."

Irwin sees financial arrangements being established between the federal government, the provinces and First Nations.

"I don't think we are ever going to be truly independent of each other, and I don't think we want to be."

The NMR insists assurances must be made that with self-government the rights and freedoms of off-reserve and Bill C-31 Indians will be protected against the misuse of power by chiefs and councils under the Canadian Charter of Rights and Freedoms.

NMR also believes the inherent right to self-government must be entrenched in the Constitution prior to any steps being taken to dismantle the department, and the status of the Indian Act must be clarified in regard to self-government.

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PUBLICATION MAIL REGISTRATION #2177

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TB A THREAT

Tuberculosis is still a threat, especially in Aboriginal communities. A new strain of TB, resistant to every antibiotic, along with the danger of HIV-infected people dying from TB is making the disease's comeback more ominous still.

See Page 13.

ROCKER BACKS LUBICON

Musician Bruce Cockburn took time from his Western Canada tour to speak out in support of the Lubicon Nation in northern Alberta. Cockburn joined international figures at a fund-raiser following his Edmonton concert.

See Page R1.

AD DEADLINES

The Advertising deadline for the April 25th issue is Thursday, April 14, 1994

Blood council purged of contempt charges

By Debora Lockyer
Windspeaker Staff Writer

BLOOD RESERVE, Alta.

Blood Band Chief Roy Fox and 12 co-defendants successfully purged themselves of contempt of court charges just one day before they were to re-appear in Federal Court.

All conditions of a court order by Court of Queen's Bench Justice Barbara Reed were satisfied by the defendants on Monday, March 28, said Dan Buel, Director of Administration at Calgary's Federal Court.

Reed had scheduled a March 29 court date in the event the defendants failed to meet the conditions set out in a Feb. 16 agreement signed by Fox, 12 band councillors and former Blood Chief Harley Frank.

The contempt charge was issued when the Alberta Blood Tribal Council ignored four Federal Court orders forbidding a byelection and the removal of Frank as chief. Council sought Frank's removal after he used band funds to purchase a herd of bison council said it did not approve.

A November byelection for chief was held despite the court orders. Justice Reed rejected ar-

guments the Federal Courts had no jurisdiction in the leadership dispute.

To purge the contempt, a general election was held March 18, and Frank was reimbursed back pay and out-of-pocket expenses. "I'm relieved it's over, in a sense," said Frank. "It's wasted 18 months of my time."

Frank said the battle with the Blood Council has taken a toll on his family and he blames himself for being "too trusting and innocent in a lot of ways. I didn't think my people would do this to their chief."

Frank will not appeal the outcome of the March election. He said he is just looking forward to

taking a rest and getting his life back in order. "I'm glad to get out of that — it's a mess in there."

Although the federal court has been satisfied, Frank warns it's not the end of the story. Considering an appeal is Francis 'Homer' Devine, who lost his bid for a seat on council. Devine is concerned a number of election improprieties took place on election day, including scrutineers who allegedly slept during the ballot count.

Still he holds little hope for a successful outcome.

"If I do appeal, chances are I won't be heard. . . . It's like you can't fight city hall," Devine said.

Aboriginals disabled at twice national rate

OTTAWA

More than twice as many Aboriginals as those in the general population have some kind of disability.

According to the 1991 Health and Activity Limitation Survey, 31 per cent of Aboriginals over the age of 15 report some level of disability. Only 15 per cent of Canadians in general are disabled.

For Aboriginals living on reserves and settlements, that number goes up to 33 per cent, while 29 per cent of Inuit report some form of disability.

For Natives aged 15 to 34, the rate is almost three times higher — 23 per cent, compared to eight per cent for Canada's total population in the same age group.

Hearing problems were the most common disability among adult Inuits — 44 per cent. Among Natives on reserves and settle-

ments, 39 per cent of disabilities are related to hearing, almost double that of Canada's population.

The higher incidence of hearing disabilities among Aboriginals and Inuit may be attributed to the prevalence of chronic ear infections and the resulting hearing loss, especially among those living in northern areas.

The Statistics Canada survey links the high rate of disabilities to the poor housing conditions in most Aboriginal communities.

Although more than half of Aboriginal homes were built after 1971, about 20 per cent of those dwellings need major repairs, compared to nine per cent of dwellings in Canada. On reserves and settlements, 39 per cent of dwellings need major repairs, more than four times the national rate.

Houses on reserves and settlements are also twice as crowded as in the rest of Canada, with 0.8 persons per room, compared to 0.4 per

room in Canada as a whole. Off reserves, the average is still high, with 0.6 persons per room.

Homes on reserves and settlements depended almost equally on electricity (42 per cent) and wood stoves (41 per cent) as heat sources, but the use of wood stoves for heat was 10 times greater for this group than for Canadians in general.

Only 83 per cent of homes on reserves and settlements have bathroom facilities, while more than nine out of 10 homes in Canada have bathrooms.

The results show not much has changed in the 10 years since the Special Parliamentary Committee on the Disabled and Handicapped released The Follow-Up Report: Native Population.

"Native communities, and Native people living in non-Native communities, suffer on a daily basis from living conditions which other Canadians experience only rarely," reads the

American Indians want to reject name Sioux

By Martin Walker
(INSIGHT/Guardian News Service)

WASHINGTON

The word Sioux, one of the proudest names in United States history, may be consigned to the history books after campaigns by the Lakota, Dakota, Nakota and Wahpeton tribes to drop the appellation, which they say means "snake" or "little adder".

"The name can also mean 'cut-throat', and metaphorically means 'enemy'. It is the French rendition of the Iroquois name for us," says Victor Douville, chairman of the Lakota studies department at Sinte Glaska university in South Dakota.

"We accepted it for the sake

of convenience until our people began to realize what the name meant."

The clans have made a formal renunciation of the name Sioux an issue in this year's tribal elections, reflecting the renewed pride and sense of identity that followed the Oscar-winning film about the Lakota tribes, *Dances With Wolves*.

Sioux was the generic term used by successive white groups — French, British and American — to describe the alliances forged among groups of plains Indians in response to the threat of white incursions.

The Lakota, Dakota and Nakota, and the other smaller clans, each speak a different dialect. They hope that by redefining themselves as separate nations, they can better

distribute the new wealth of the Indian reservations — the fruit of the proliferation of casinos since the courts ruled that lands deeded to the tribes by treaty were exempt from state bans on gambling.

The outcome of the elections is uncertain. The Navajo Indians of the southwest defeated a similar proposal last year to rename themselves the Dinee, which means "the people", rather than Navajo, which means "thieves" or

"raiders"."

One of the ex-Sioux tribes has already voted to rename itself the Sicangu Nation. The term means "burnt thighs", after a battle in 1762 when the clan barely escaped extinction after their camp was burnt down.

"At first, Sicangu was derogatory, because it made our people look bad," Douville said. "But now we have come to accept it as part of our heritage."

Correction

An article headlined Discrepancies pepper financial records, which appeared in the March 28 issue of Windspeaker, incorrectly said Angela Morin threw a cup of coffee at Bernice Hammersmith's son. We apologize for any inconvenience or embarrassment this may have caused.

NATION IN BRIEF

Inuit hero finally recognized

More than 20 years after sacrificing his life to help a wounded pilot, David Kootook is being recognized as a hero by the federal government. The 14-year-old boy from Spence Bay who gathered food and kept a life-saving fire going for Martin Hartwell following a plane crash in the Northwest Territories was named for a Governor General's Award for bravery after the 1972 incident. Kootook, who was being flown to hospital suffering from appendicitis, built a shelter and gathered food for the pilot following the crash in which his aunt and a nurse died. Hartwell suffered two broken legs, and survived after Kootook died by cannibalizing the dead nurse. In the past Ottawa has insisted Kootook didn't willfully put his life at risk during the 23-day ordeal. But in a recent letter to lawyer David Ward, who has been championing Kootook's memory, a representative of the Governor General's office said proper recognition for Kootook is near — he will receive the Meritorious Service Cross. The honor was established in 1991.

Metis Nation gets first response

Although the final audit of the Metis Nation of Saskatch-

ewan has been completed, it will not be made public until the Metis Nation has been given a chance to review the document, said Marie Couturier, a federal government official. The government called for the audit when financial and accounting deficiencies were discovered during its own investigation. And across the border, the Alberta RCMP commercial crime section is wrapping up a probe into the provincial Metis Nation after allegations of misuse of funds. The investigation has been turned over to the Alberta Justice Department for review, after which the RCMP will decide if charges will be laid. Formal complaints against the organization have not been released by the police, who only say the allegations involve misuse of funds by persons currently and formerly associated with the Metis Nation.

Saskatchewan casino trial adjourned

Final arguments are being prepared in the White Bear Band casino trial and are scheduled to be heard beginning May 13 when the trial resumes. The province is pursuing charges against the Bear Claw Casino and the American supplier Alan King for operating an unlicensed gaming facility on the White Bear reserve. The Saskatchewan Native Gaming Al-

liance's plans to open a series of casinos has also been postponed until the close of the trial. Ed Pasap, casino chairman, said the alliance did not want to do or say anything that might influence the outcome of the trial, but is now in the process of co-ordination so all the casinos open simultaneously.

Man suspended after memo leak

John Dorion, director of core operations at the Gabriel Dumont Institute, an affiliate of the Metis Nation of Saskatchewan, has been suspended after a memo concerning the reallocation of budget funds was released to the media. Dorion said he had nothing to do with the leak, which questioned why the institute took \$170,000 from its Metis facilities budget and directed it to a new executive department. A spokesman for the institute said the suspension was a standard disciplinary procedure and the matter would be brought before the next board meeting in the coming weeks. He refused to elaborate on the situation, saying it would be best for Dorion and the institute if the matter was left to be dealt with internally.

News

Manitoba mom wins tussle over infant son

By Debora Lockyer
Windspeaker Staff Writer

GARDEN HILL FIRST NATION,
Man.

A Garden Hill First Nation woman fought in Scotland's courts and won the legal right to take her infant son out of the country and back to her home in north-eastern Manitoba.

Cynthia Beardy and son William arrived at the Winnipeg airport March 20, effectively leaving behind months of legal wrangling in a custody battle which at one point saw Beardy jailed.

Percy Flett, a Garden Hill councillor, was sent to Scotland to assist Beardy when requests to External Affairs and Indian Affairs for intervention were denied.

Flett also provided testimony to refute an affidavit which scorned the lifestyle of Aborigi-

nal people living on reserves, and suggested the child would be "better served by being reared in Scotland than by being raised as a resident of an Indian reservation in Manitoba."

Beardy's problems began soon after she, her husband and son moved to Scotland in August 1993. The marriage soured and Beardy and her baby moved to a trailer park, said Flett. Lonely for her family, Beardy booked a flight to Canada and arranged for transportation to Manchester Airport where she was arrested for attempting to take the baby out of the country. Beardy was unaware her husband had obtained a court order that gave custody of young William to his parents.

Beardy was kept in prison for two days, said Flett. There she was given a blanket and a thin mattress on a cement floor to sleep on. A friend obtained legal aid for Beardy, and the fight

for custody was on.

Beardy's father contacted the Garden Hill council for help when the Canadian Embassy in Scotland declined assistance. When appeals to Canada's External Affairs and Indian Affairs also proved fruitless, First Nations in Manitoba pooled resources and came to Beardy's aid.

Flett describes Beardy as a strong and brave girl, but the stress of the court proceedings soon began to show. She was allowed to see her baby only twice each week for a couple of hours at a time while supervised, said Flett. This took its toll on Beardy. The tear-filled scenes at the end of each visit often led to the father not showing up with the baby at pre-designated meeting places.

The Winnipeg chiefs decided Beardy needed a distraction and, with the help of a fundraiser in the community, sent two of Beardy's aunts and an elderly

woman to Scotland to lend moral support.

At the heart of the custody hearing was an affidavit, penned by Bernard Dickens, a University of Toronto medical law professor, which painted a bleak and misleading picture of the lifestyle of the First Nations people, said Flett.

And while it was frustrating to battle the lack of knowledge the Scots had of First Nations people, the affidavit only proved to disturb, anger and confuse the custody issue, he said.

"This does not affect just one person. It affects a family, a whole community and First Nations all across Manitoba."

The Sheriff (judge) in Scotland was moved by Flett's efforts to educate the courts as to the reality of life on Manitoba's First Nations. Beardy was awarded custody of baby William on Feb. 18. She did not actually get him back until March 18 and both left

Scotland shortly thereafter.

The Island Lake Tribal Council of Manitoba has written to the author of the affidavit and to the president of the University of Toronto to express "anger and dismay at the characterizations" made about the First Nations communities.

"Your condemnation of the life facing a specific child in a specific First Nation based on generalizations is methodologically flawed, dishonest and grossly misleading," the letter to Dickens states.

Further, the letter reads, the attitude and approach demonstrated by Dickens demonstrated a flagrant example of the systemic discrimination inherent in the world.

Garden Hill First Nation is considering legal and/or political action against Dickens, said Flett. So far, no response to the correspondence has been received.

U.S. drug program being peddled on reserves Scientology course 'potentially dangerous', says Oklahoma report

By Bob Beaty
Calgary Herald

CALGARY

A drug treatment program backed by a controversial church is trying to sell Alberta Natives addiction-cure services that medical experts have warned are unsafe and ineffective.

As many as 10 Alberta reserves have been approached by Narconon, a U.S.-based program associated with the Church of Scientology.

The program — which costs about \$18,000 U.S. and prescribes daily saunas and megavitamin doses — has been rejected by a U.S. state board of health because it "may endanger the physical or mental well-being of (its clients)."

Brendan Moore, a former Scientology and director of the Calgary-based Cult Information Service Inc., said Narconon recruits members for Scientology.

While none of Alberta's 45 Native reserves have signed up for the program, Moore fears it is only a matter of time.

"It makes me shudder thinking of taxpayer's dollars going into this," he said.

But Los Angeles-based Scientology spokeswoman Gaetane Asselin said just because Narconon used Scientology prin-

ciples, it didn't mean every Narconon client became a Scientologist.

"It's such an old (criticism), it is boring. It's terrible," Asselin said.

"People for many years have tried to stop us from helping others to be drug-free."

In most of the United States, drug treatment programs must be certified by state authorities or sanctioned by nationwide industry associations.

In Canada, nothing would prevent a reserve from funding its own Narconon program, said Garth Corrigan of Edmonton, regional director of Health Canada's medical services branch.

But if the reserve asked Ottawa to fund such a program, the chances of approval were slim because cash was scarce, Corrigan said. In addition, the program would have to be recognized by medical or therapeutic associations in Alberta.

Of the 34 alcohol and drug rehabilitation centres Narconon claims to have in 12 countries, the best known in North America is a 75-bed facility on the Chilocco Indian reserve in Oklahoma.

Narconon applied to the state's board of mental health for certification. In a report, the board found Narconon requires its patients to sweat up to five hours per day for 30 days and take high doses of vitamins and minerals.

The doses were so high the board

concluded it could be "potentially dangerous to the patients."

The board noted that most drugs were removed from the body through the liver, kidneys and lungs.

"Although minute quantities of some drugs may be found in sweat, the amount represents a small fraction of drug elimination," the board ruled.

The board warned sauna therapy could pose "significant health risks to intravenous heroin addicts."

It also stated that by restricting patients to seeing their doctors, family, lawyers, clergy and other such contacts only at limited, specified times, Narconon was endangering their physical and mental well-being.

But the board decision didn't stop Narconon. Bob Lopsinger, publisher of an Oklahoma weekly paper, said Narconon was given approval to set up a facility through a nationwide industry association.

Gary Smith, Narconon's Los Angeles-based acting chief executive officer, said the Oklahoma board refused to hear testimony from a clutch of experts supporting Narconon's program and as a result its findings were flawed.

Smith claimed the Chilocco facility had treated as many as 400 drug addicts and more than 70 per cent remained drug-free since it opened in the early 1980s.

Scientologist and Narconon volunteer Steve Koochin of Edmonton said he had always disclosed — in dealing with tribal leaders — that Scientology supported Narconon. He added no Alberta tribe had subscribed to the program.

Chris Shade, administrator of the Blood Tribe's department of health, said a tribe member convinced him to send a medical student to Narconon's Chilocco facility to check the program out. The student found out about the Narconon-Scientology connection.

"That is when I started to backpedal fast," Shade said.

Marvin Fox, director of the Tsuu T'ina Nation Spirit Healing lodge near Calgary, wrote the Herald that Narconon's program "is worth while looking into." After being told about the Oklahoma findings, though, he said his or any other reserve would have to carefully examine it.

Scientology was founded by American science-fiction writer L. Ron Hubbard to create a new civilization that is "without insanity, without criminals and without war."

Despite that goal, 11 top U.S. Scientologists — including Hubbard's wife — were sent to prisons in the early 1980s after being convicted of burglarizing and wire-tapping more than 100 private and government agencies.

Innu protest military flights over Nitassinan



Protesters begin their march to the federal Liberal headquarters with Maurice Penashue, centre, in the lead.

By Kathryn Doohan
Windspeaker Contributor

TORONTO

It was not so much a day of action as it was a day for awareness.

About 100 people united for a day-long combined conference and protest to educate and galvanize citizens about the plight of the Innu at the The Second International Day of Action for the Innu and the Earth.

As part of Canada's military obligation to NATO, international air forces use the Innu nation's land, Nitassinan, to practice low-level flying, speakers told the crowd at the Native Cultural Centre in downtown Toronto.

Flying less than 100 feet above

the ground, modern bombers practise target runs from the Goose Bay military base. The jets practise flying at low levels to get past the radar of enemy nations and occasionally, these machines with nuclear capability practise target bombing.

In peace time or war, the jets are destructive. The Innu describe the noise of the jets as unbearable, shocking, frightening. The jets are so fast that you don't hear them coming until they are so close, they're almost on top of you, Innu witnesses say. One woman, a visitor to Nitassinan, fell to the ground when she first heard it and couldn't stop shaking for 15 minutes after.

Maurice Penashue, an Innu from Sheshatshiu and guest speaker at the conference, said the noise and the air base have done

enormous damage to the land. Innu hunters have noted that young caribou are smaller in recent years and wildlife migration may have shifted. The flights take place between April and October when caribou give birth.

Stephen Dankowich, spokesman for the International Campaign for the Innu and the Earth, organizers of the day's events, said the next two years are critical for the Innu.

On March 31, 1996, British agreements to use the area will expire. The Canadian government is in the process of re-negotiating another bilateral agreement with them to continue the flying. Though an exact price is not confirmed, Dankowich said the Canadian government must be getting a rather large cheque from this deal.

Our Opinion

Whimper, sputter, gasp only reaction to federal audit

If you were expecting to hear a big bang for the bucks spent by the feds on Native self-government since 1986, listen carefully. You're about to hear the system belch out the biggest backfire your tender ears can endure.

A federal audit, spanning the time from the Community-based Self-government Program's inception to the end of 1992, reveals the Department of Indian Affairs and Northern Development has virtually squandered \$50 million on a process that has garnered little more than attention over six years.

A cursory inspection of the audit shows not so much as a single final agreement was signed during that time frame, or since for that matter, and the most favorable effect of the self-government process "is that it has improved the First Nations understanding of the concept and what it means to them."

But what is it? Despite the expenditure we are still forced to screw up our faces in melancholic thought and ask again: What is self-government? Well, according to the audit, it depends on who is bandying the term about, because dialogue has not necessarily led to First Nations agreeing with the department's definition of self-government.

Included in this consciousness-raising campaign are the provinces who say they, too are more familiar with the self-government process, but are reluctant to accept the process of self-government as laid out by the feds.

Beyond this faint praise is condemnation of a program which at first provided such hope and optimism to First Nations and then frightened them away in droves. Rigid, legalistic and intimidating were common descriptions of the process from many Native communities. While 400 First Nations entered the self-government dialogue at the outset, by 1992 only 29 proposals representing 103 communities were still active. Today, only 14 negotiating groups representing 44 communities are active.

A statement from Minister Ron Irwin which accompanied the audit's release clearly shows his tongue firmly lodged in his cheek when he says the government has the responsibility to share with Canadians the "efficiency and effectiveness" of federal policies and programs. But what is he doing to improve the process? Is he prepared to curb spending on the self-government program? Well, it depends on which day you speak to him. On March 29 in a telephone interview, the minister said the spending cap is what the public will accept.

"If they think that we are irresponsible they're going to throw us out of office. But generally the public wants results, and they're willing to spend some money if they see good results."

Well, we've spent the money, so where's the results? Just \$3.225 million dollars more, said the minister the next day, to be spent over six months on 14 negotiating groups, and this time we'll get results — practical and tangible results.

"There's a window there, and we've got to get through that window," said Irwin, referring to the Liberal's four-year term of office. "There's no guarantee that I'll be here or the Liberal government will still be in power or Elijah Harper will be there or Jack Anawak or Ethel Blondin or the liberal caucus. Now it's a window. Now, let's take advantage of that window."

Hold on there, Mr. Minister. Didn't we just jump back to square one with that statement? Unless the inherent right to self-government is entrenched in the Constitution, there is no guarantee First Nations won't be left holding the bag again. Who's to say future governments — and the courts — will respect the deals worked out with the Liberals?

You sure don't get a lot for \$50 million these days.

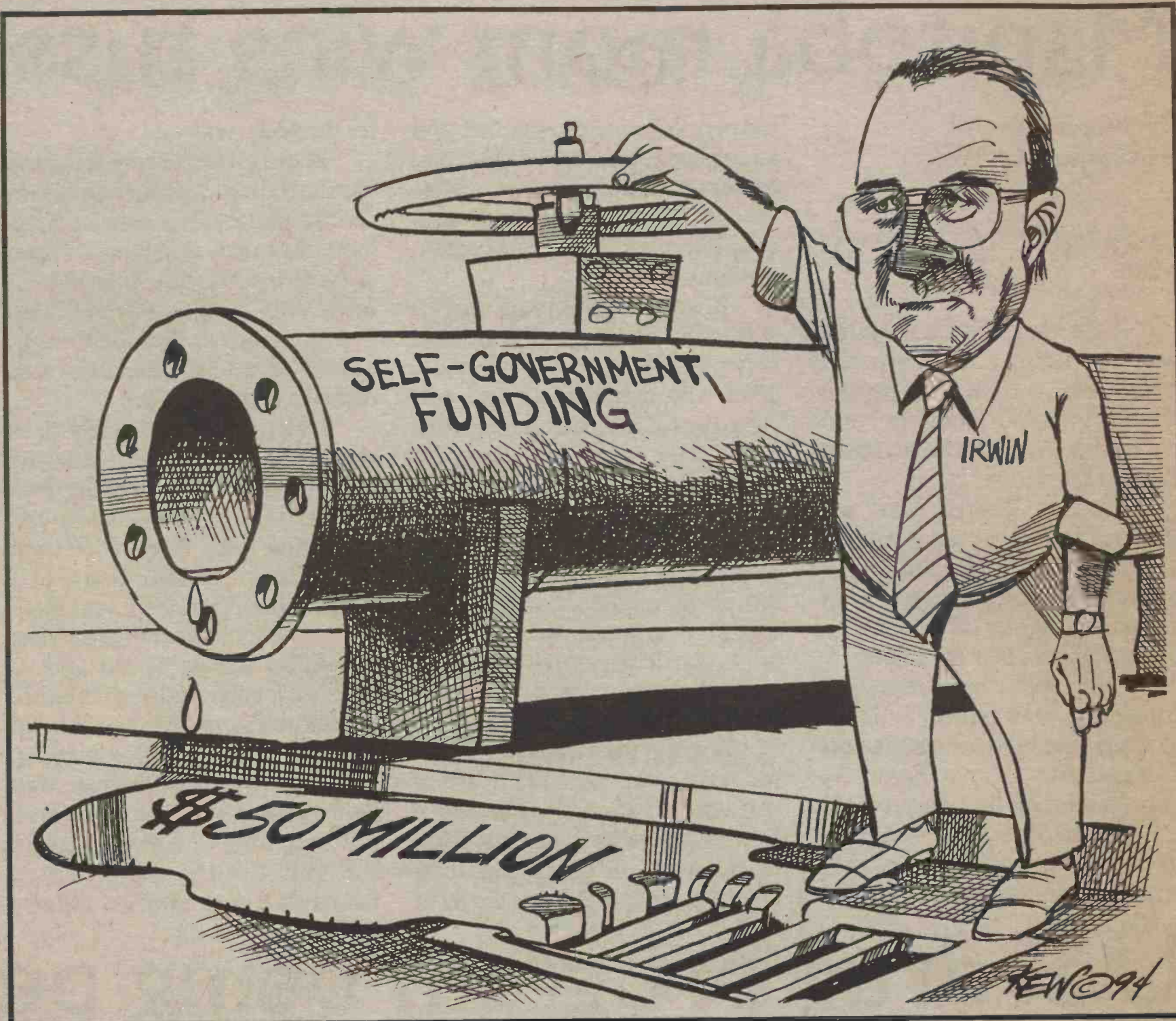


Illustration by Don Kew

Spirituality in traditions, not church

The other day my non-Native brother-in-law asked me if I was going to have Easter dinner with the rest of the family. Without thinking twice I said, "No, I don't celebrate Easter or any other Christian holiday because I am not a Christian." Immediately responding, he blurted out "hmm, you're really a radical, aren't you?" Not wanting to get into one of our famous loud, lengthy, and heated discussions about Native politics or religion, I simply pointed out that I've chosen to reject Christianity and embrace my own Anishnabe spiritual traditions.

Thinking back to residential school, I feel cheated and manipulated by the so-called educators who very selectively taught us only about Christianity and not about any of the other wonderful ways of knowing the Creator. As an adult entering university, I made a special point of studying the major religions of the world (which included a comprehensive overview of the history of Christianity) because of my oppressive and abusive experiences in a Catholic residential school. What I realized was that Christianity, on a philosophical level, can be quite appealing. My



JANICE ACOOSE

own experience with Christianity, however, left me very critical and guarded. During my course of studies, I realized that I had a choice in terms of spirituality and it was at that point that I rejected Christianity and reclaimed my own spiritual traditions.

The other day, in the middle of a discussion about the influences of Christianity, an acquaintance pointed out that there are several other religious options such as Islam, Buddhism, Judaism, and Taoism that we can consider in our search for spirituality. Because she was a Native person I found it quite strange that she didn't talk about our own spiritual ways. So, I said "Why didn't you include your own culture's spiritual traditions in your list of options?" Explaining that in their family everything "Native" was dis-

couraged, she spoke with a real sense of loss.

It was at that point that I finally understood the smoothing influences of Christianity in this country's many institutions. It's ironic, however, that Canada still boasts about free choice and free speech while it holds its citizens hostage to Christian ideology through the schools, universities, governments, media and laws.

I also realize that too many Native peoples have forgotten or have never been taught the ways of their ancestors. Indeed, those people have become so indoctrinated in Christianity that our spiritual ways have become part of a past they would just as soon forget. That saddens me because our spirituality, like every other aspect of our lives that was ripped away from us, needs to be reclaimed, honored, and celebrated.

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

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Linda Caldwell
• EDITOR
Dina O'Meara
• REGIONAL EDITOR
Debora Lockyer
• NEWS REPORTER
Ethel Winnipeg
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MEMBERSHIPS
Native American Journalists Association (NAJA)
National Aboriginal Communications Society (NACS)
Canadian Magazine Publishers Association

Your Opinion

Juno winner thanks Creator for honor

Dear Editor,

I stood in the wings of the stage where I was peeking through the cracks of the curtain, listening and watching the famous rock star Robbie Robertson name the people off the listing from the teleprompter.

One by one, (and ever so slowly it seemed), the nominees were called and thunderous applause was given for each name by the well dressed and some well known members of the audience.

I heard my name being called and I tried to think of something else. . . like snowmobiling in Sioux Lookout on a warm winter day. . . as I could not believe that I would be here waiting in line to be offered an award at the biggest

music awards ceremony in Canada. I really didn't want this part of the show; I preferred the part where I sang my song. . . that was more comfortable and predictable. But this waiting to find out the winner was just unbearable.

I knew my family was probably more nervous than I was, because I am usually quite cool in high pressure events like this, being the politician and all. . . I thought of them, hoping they would get their wish. . .

After what seemed to be an eternity, Robbie says ". . . and the winner is. . . Wapistan is Lawrence Martin".

Gulp! Wow! That's me! Alright! Cool! Now what do I say? Oops!

As I slowly walked, no, actually, I ran because I knew the network didn't allow much time

for the artists to say their piece. I began my frantic search for the words I didn't have; the speech that I wanted to create but was afraid to think out in fear that I would bring bad luck to myself.

I first thought of my family, up in the balcony, of my folks back home in Northern Ontario, and of my people in the various communities throughout Canada.

I looked at Robbie Robertson — Wow — I finally get to meet him — Wow — thank you, Robbie. It's so nice to meet you, I stammered. I used both my hands to shake his. I accepted the Juno and thought, "Oh oh, what if I drop it? How should I hold this gem? What is it made out of, anyway?"

I turned away from Robbie and for the first time saw the thousands of faces looking my

way. I saw the lights, some red, some were yellow, some were very bright. I could not see my family, but I could hear them. They were yelling.

I reached in deep into my mind and into my heart to pull the words, the words that I had asked the Creator to help with, just in case this would ever happen. When I began to say the words, I heard myself speaking in Cree — Cree? Good, I guess that is what the Creator wants me to use to address my people first and then the rest of Canada.

When I heard my voice, it seemed like I was listening to someone else speak. I thanked the people whose names I forgot. I even forgot how to thank some of them. It's too bad the network had to rush me through such an important moment. Damn.

After I said final "Meegwetch," (thank you), I think I walked off the stage and someone took the Juno from my hand. They said one will be sent to you shortly.

I was then escorted backstage up to my dressing room. As I passed the make-up person who had painted my face earlier, she shook my hand and said, "See? The make-up I put on you was what won you the Juno". I didn't see the rest of the program as I spent many hours among many people with many questions and many cameras and many microphones. . .

Thank you, Creator. Help me with the responsibility of this gift as I continue to work for my people.

Lawrence Martin
Wapistan

DIAND minister's honesty applauded

Dear Editor,

Two incidents occurred that had journalists ranting and showing how ignorant they can be when it comes to Native issues. The Winnipeg Free Press blasted Indian Affairs Minister Ron Irwin for referring to a Reform MP as a redneck. As a Native person I applaud Irwin for having the courage to call it as he sees it. The Reform Party policies on Native people are racist, little more than stalling tactics designed to frustrate Natives. Canadians constantly complain that they can't trust politicians and public opinion polls rate politicians as the lowest of the low. No wonder politicians are despised — they are not allowed to speak the truth. They make national news if they do and are condemned for trying. Irwin will be moved from his job if he keeps demanding to tell the truth to a public unwilling to listen.

The other incident was the Winnipeg Sun doing a hatchet job on Billy Two Rivers, the Mohawk chief who supported the removal of non-Mohawks from reservation lands. Cries of racism rained from the Winnipeg Sun and comparing Billy Two Rivers to Hitler and the Nazis racial purity laws was real hypocrisy. I'm sure Billy Two Rivers stated the obvious which is that the Mohawks, like all "Indians" in Canada, have little land left and can't afford to care for the whites who try to reside in the last of the Mohawk territory. What was reported however was the Mohawks were concerned with maintaining their culture and blood line. It was a mistake to mention blood lines.

The Mohawks should have done as Canadians have done for hundred of years: pass preferential immigration laws.

Canada routinely sends people back to their home country if they don't pass Canadian immigration standards. Just who sets those standards? Why do you think that Canada has a population whose majority is white and of European descent? Because Canada has always been concerned with racial purity.

Guess who wrote the article condemning Billy Two Rivers and why is this news? Because now whites are on the receiving end of preferential immigration laws. It's about 500 years too late for the Mohawks. If Canadians are so concerned about the evictions, give back the land that was stolen from the Mohawks, land that's now needed to house and care for those whites who were evicted from the last of Mohawk land. After all, whites now have use and benefit of more than 90 per cent of the land in Canada. Whites can better afford to take care of their own. Why ask the Mohawks to care for them?

I may be racist but I'm not alone. It may not justify my racist writing but then I'm not writing a regular column read by thousands of people every day. Some of the newspaper writers and editors will deny, deny, deny, but I won't be surprised if turtlenecks come back in style, after all, got to hide those rednecks somehow.

Terrance Nelson
Lynx Clan
Roseau River Anishinabe First Nation
Manitoba

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.

Input, suggestions sought on adoptions of Native children

Dear Editor,

B.C. Minister of Social Services Joy McPhail has invited us, the undersigned, to join with Margaret Lord, Comox Valley MLA, in concluding adoption consultations that began February 1993. In expanding the existing review process, she has noted that there is a large sector of the B.C. community, including the Aboriginal community, that has not been heard from regarding the review of current adoption legislation, policies and practices.

You may recall that in a report entitled *Liberating our Children, Liberating Our Nation*, many recommendations were put forth concerning a broad range of child protection issues relating to Aboriginal children, families, and communities. It is noted in this report that the community panel did not canvass all of the adoption issues relevant to the Aboriginal peoples, nor did the consultations that preceded this report include all of the Aboriginal people who wished to speak. In undertaking this task, we think it is important that the work undertaken and reported in *Liberating our Children, Liberating Our Nation* be considered as a starting point for these final series of consultations.

Our hope is that this consultation process, which began in February 1994, reaches as many Aboriginal people and communities as possible before June 1994. The objective is to record Aboriginal perspectives on how the government of British Columbia should amend legislation (adoption Act), practices and policies. The minister has asked that the review and consultations be completed and a final report be submitted to her by June 1994 so that they can prepare new legislation for spring 1995.

As you can see, the time frame for this final phase of the review process is extremely short. Therefore we are anxious to hear your views.

In one way or another, all Aboriginal people have been touched by legislated adoption and we are seeking submissions from individuals, bands, tribal councils, agencies and organizations concerned about adoption as it relates to Aboriginal people. People we hope to hear from are: adoptees, adoptive parents, birth mothers, fathers and other family members, band administrators, membership administrators, social development workers, community health representatives and other citizens at large.

My name is Lizabeth Hall and I am Nuxalkmx from Bella Coola, B.C. and I have been a frontline worker in the Family Reunification program at the United Native Nations Society for the past five years.

My name is Larry Gilbert. I am an Algonquin lawyer from Ontario. For the past three years, I have been working in British Columbia with Aboriginal communities on forestry and natural resource issues and programs. I am now practising law in Victoria.

We welcome your questions, suggestions, and requests for more information. Please feel free to write, fax, or telephone Lizabeth Hall, 4th floor, 411 Dunsmuir St., Vancouver, B.C. V8V 1X4 or call her at either (604) 688-1821 or 660-2233. The fax number is 660-2383.

Comments and submissions can also be made to Margaret Lord, MLA at: Parliament Buildings, Victoria, B.C. V8V 1X4 or call 1-800-663-1251.

Lizabeth Hall
Larry Gilbert

Lonely warrior seeking compatible single women

Dear Editor,

After much debating within myself and my ego, I have decided to reply to an article in your March 14, 1994 edition. Would it be possible to submit my name as an eligible Native male looking for suitable female companionship?

As in your previous article, as a Native male, I find it difficult to find eligible and suitable women with similar goals, inter-

ests, lifestyle and education. Today's dating practices are comparable to walking through a minefield.

Currently, I am completing a Business Management course and will be entering into the Certified Management Accountant program this fall. As for physical characteristics, I am 6'1" - 210 pounds and physically fit. I am actively involved in the majority of sports, community events and learning Native culture. My val-

ues include honesty, sharing, commitment, and faithfulness.

I will answer all inquiries promptly, with strict confidentiality and I will provide a recent photo. Recent photos would be appreciated but not required. Send all inquiries with confidence to the following address:

Lone Warrior
General Delivery
Erickson, MB
R0J 0P0

Indian Country

Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENTS IN THIS CALENDAR FOR THE APRIL 25TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, APRIL 13TH 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, Edmonton, Alberta
- NATIVE AMERICAN INDIAN BASKETBALL CHAMPIONSHIPS**
April 12 - 16, 1994, Norman, Oklahoma
- CELEBRATING ALL NATIONS POWWOW**
April 15 - 17, 1994, Chilliwack, British Columbia
- 8TH ANNUAL ARIZONA STATE UNIVERSITY SPRING POWWOW**
April 15 - 17, 1994, Tempe, Arizona
- HOBHEMA SENIOR 'A' HOCKEY TOURNAMENT**
April 15 - 17, 1994, Hobbema, Alberta
- BUILDING VALUE SEMINAR FOR FIRST NATIONS COMMUNITIES (see ad)**
April 21, 1994, Edmonton, Alberta
- GATHERING OF NATIONS POWWOW**
April 22 & 23, 1994, Albuquerque, New Mexico
- THE PEOPLE'S SUMMIT FOR ENVIRONMENTAL JUSTICE CONFERENCE**
April 22 - 24, 1994, Olympia, Washington
- NATIONAL TREATY CONFERENCE**
April 27 & 28, 1994, Regina, Saskatchewan
- BUILDING VALUE SEMINAR FOR FIRST NATIONS COMMUNITIES (see ad)**
April 28, 1994, Morley, Alberta
- DOTC MINOR HOCKEY TOURNAMENT**
April 28 - May 1, 1994, Brandon, Manitoba
- 3RD ANNUAL SPRING POWWOW**
April 30 - May 1, 1994, Lebanon, Indiana
- ABORIGINAL BUSINESS & FINANCE CONFERENCE (see ad)**
May 2 - 4, 1994, Alberta
- NATIVE CHILDREN: EMPOWERMENT/SELF-DETERMINATION 8TH ANNUAL INTERNATIONAL NATIVE EDUCATION CONFERENCE**
May 4 - 6, 1994, Winnipeg, Manitoba
- U. OF MANITOBA'S 5TH ANNUAL POWWOW**
May 7, 1994, Winnipeg, Manitoba
- 15th ANNUAL UNITED INDIANS POWWOW**
May 7 & 8, 1994, Milwaukee, Wisconsin
- WELLNESS & NATIVE MEN III CONFERENCE**
May 9 - 12, 1994, Mesa, Arizona
- 1994 ST. MICHAEL'S "AA" & "AAA" HOCKEY EVALUATION CAMP**
May 16 & 17, 1994, Saskatoon, Saskatchewan
- 12TH ANNUAL AMERICAN INDIAN CONFERENCE ON CHILD ABUSE & NEGLECT**
May 16 - 18, 1994, Spokane, Washington
- CURATORSHIP: INDIGENOUS PERSPECTIVE IN POST-COLONIAL SOCIETIES**
May 17 - 19, 1994, Victoria, British Columbia
- MATERIAL CULTURE IN FLUX CONFERENCE**
May 20 - 22, 1994, Vancouver, British Columbia
- MARIEVAL COMMUNITY 100 YEAR REUNION (see ad)**
May 20 - 22, 1994, Broadview, Saskatchewan
- "BREAKING BARRIERS... ECONOMIC PERSISTENCE" CONFERENCE (see ad)**
May 20 - 22, 1994, West Bay First Nation, Ontario
- 12TH ANNUAL MEMORIAL DAY POWWOW (see ad)**
May 28 - 30, 1994, Columbus, Ohio
- 2ND ANNUAL OREGON INDIAN NATION & COWBOY ART CELEBRATION**
June 18 & 19, 1994, Portland, Oregon

Oki. The Saskatchewan Indian Federated College had their annual powwow this past weekend. I heard it was a hoot and a half. Envious old me and my holey moccasins were abruptly stopped in Calgary, where I won the Stanley Cup from the sorriest guy I have ever known. And I lost my identity somewhere in Calgary. All I have to say is that I should have went to the powwow instead.

Speaking of powwow
Vancouver, British Columbia - There is a new association that started not too long ago. It is called the North American Powwow Association (NAPA). What they are looking for is the champions from your powwow from this year and the next and the next after that. They want to compile all of the winners and have a big dance-off in 1997. They will pick the three biggest winners from each province and state in North America. Also the top 20 drums will be invited. If you would like to get involved with this unique idea with your powwow give them a call, the number is (604)480-1275.

They also have the book of all books, yes, you got it — the 1994 Powwow Guide. You can give them a call at the same number as above.

Looking for the past
Vernon, British Columbia - Hey, there is a gathering of a different sort in Vernon. It is a very special reunion for the ex-cadets at the Vernon Army Camp. They have asked if you know anyone that has gone to this camp many moons ago to contact them. The reunion is on July 22-24, 1994. If you would like to contact them, they have a Reunion Hotline at (604)268-9977.

Borderline Natives
Wikwemikong, Ontario - Lately I have been reaching out to touch the people out there in our vast country. So you better watch it or I'll phone you next. Anyway, back to the topic, I phoned to the Manitoulin Island in Ontario. I started to talk with Walter Manitowabi, the band manager of Wikwemikong Unceded reserve. The reserve is one of the very few reserves to not sign the treaty back when the treaties were signed. They are pretty well off, even if they aren't branded, so to speak.

The reserve is well on its way to being ahead or even being a part of the role model class in reserves. They have a manufacturing business, marina business (just off the coast), and they just finished opening up a bank on the reserve. The policing was taken over last year from the province. If you get bored on business, they have a theatre group called Debajehmujig you can watch or join. Or if you would like to cheer on NHLer Chris Simon, but guess what I don't remember which team he was on. On top of all this entrepreneurial expertise, the reserve itself is culturally rich, also.

They have about 2,800 people on reserve and about 5,000 people registered. They are of mixed tongues:



PEOPLE & PLACES

by Ethel Winnipeg

Ojibway, Odawa and Pottawatomi.

I started to ask Walter about himself. Walter left the reserve to go to school. He worked for the Canada Mortgage and Housing Corporation where he received his Certified Management in Accounting. He also went to the Canadore College in North Bay, Ontario. Of course, a good man would have a good woman behind him and he also has a little girl. Thanks Walter and Kwe to everyone on the island.

Ontabec Natives

In between Quebec and Ontario - Nancy McBride is the assistant band manager of Temiskaming Reserve on the border of Ontario and Quebec. She was very helpful to me in describing her reserve. They are bilingual in their administered languages of French and English, but their mother tongue is Algonquin. They have two schools on reserve, elementary and secondary (high) school. Their band name was changed from Saugeen to Temiskaming. Like many other reserves in the east, they are seeking their culture which was lost years ago. They have a big mini car-

nival during the summer which features rodeo and rides, you know, something to look forward to when you live in the north.

You know when I was getting information about the reserve Nancy was telling me a little about herself — she wanted to see her name in a national newspaper. So, I will introduce my new-found friend named Nancy McBride. She is 32 years old, has one daughter. She is shy to talk about herself. You know how they say this is a small world. Anyway, she told me she went to Canadore College in North Bay, too. Wow, I wish I could meet some of my old school mates through the newspaper. Thanks Nancy and to the people of Temiskaming. . . Kwe Kwe.

Note: All of the languages in the east are pretty similar in some words like Hello. In Micmac, Algonquin, Mohawk and Maliseet, they pronounce Kwe kwe, as Quay Quay. And more west, going into Ontario, the Ojibway, Oneida, Chippewas and Odawa, pronounce Kwe as Quey and they don't double the word. So if you happen to go out to the east remember say hello and don't be shy.



Singin the old age tune

Jessica (jess) is singing on the theme of age when she was singing Karaoke with her family. She sings about the day when she turns 16 in April. Happy Birthday, you ol' bag.

Visit to Germany inspires rise - and fall - of Drewland

The phone call came on a lazy Thursday afternoon, not so unusual since that's the only kind of Thursday afternoon I practise. "What are you doing next Thursday?" said the woman on the other end, who was from some sort of international institute for Canadian studies. I checked my anemic calendar. "Nothing. Why?" "Would you like to come to Germany for eight days?"

My mind raced over everything I had heard about Germany — beer, schnapps, frauleins, something about a wall coming down. That was enough for me. It wasn't long before I was hunting down my under-used passport and practising my "Ich bin Ojibway."

There was going to be a conference at a university in Marburg about "Canada's Indigenous People." I guess they wanted a real live one to attend. Their first choices, Daniel David Moses and Maria Campbell, couldn't make it, so I was third on the list — always the bridesmaid. . . .

I should have known from the beginning it was going to be a strange trip. Waiting to board my plane at the Toronto airport, I glanced into the duty-free shop. There, calling to my Aboriginal background, was a display advertising a "Traditional Native Canadian Meal!" I could feel the heartbeats of uncountable generations in my chest as I read the



DREW HAYDEN TAYLOR

label on the genuine wood box: "Contains: Indian Bannock, Wilderness tea (apple/cranberry), smoked trout, wild rice." It was enough to make me want to send a CARE package home. (My poor mother doesn't drink nearly enough apple/cranberry wilderness tea.)

Once on the plane, I had what started out to be a pleasant conversation with a teenager on his way to Israel by way of Germany. His parents had bought him a new CD Walkman and he was proudly showing it off. They had also thoughtfully provided him with some CDs to listen to on the way, until he had the chance to buy his own in Israel. At one point during the seven-hour flight, he asked me if I wanted to listen to his Walkman. I innocently asked what kind of music he had. He rummaged around in his bag and brought out a new CD with the plastic still on it. "This one is Ray Charles. You look old. You should like him."

It was a longer flight than I had expected, but I passed the time merrily with

thoughts of stuffing him, his Walkman and Ray Charles into the overhead luggage bin.

Germany itself was wonderful, once I got over the porn shop in the airport lobby and seeing people walk around happily stuffing their faces with french fries covered in mayonnaise. (In neglected to experience either.) But soon it was time to pay my tab, so to speak. I was whisked away to Marburg, an adorable hamlet somewhere in the northwestern part of the country, and asked to sit in on the almost two dozen lectures being given on Native people. They ranged from Subversive Humor in Maria Campbell's Halfbreed to Feminism in Canadian First Nations' Poetry to the always exciting Selected Problems of the Canadian Micmac.

The lectures were mostly in German. I felt like I was trapped in a continuous re-run of Das Boot without subtitles. One of the students was provided as an ad hoc interpreter, but having somebody whisper in your ears for two-and-a-half days can give you a headache, and I never did learn the German for "Do you

have any aspirin?"

By far the high point of the conference was a paper (luckily in English) on Environmental Conflicts: The Cree and American Environmental Groups Against the Hydro Projects at James Bay. It was about the successful campaign to cancel the contract between Hydro-Quebec and the state of New York for electricity from a dam to be built on Cree land. The woman delivered her paper (quite well), then opened the floor up for discussion. Immediately, a man off to the left of the room put up his hand, and proceeded to point out little inaccuracies in her paper and criticize her research.

It was whispered into my ear that this gentleman was a Quebec government representative stationed in Germany, sort of a provincial ambassador. He started to talk about how, unlike any of the other provinces, Quebec is proud of the relationship and dialogue it has set up with its Aboriginal people, the unique bond they have forged together, blah, blah, blah.

I began thinking, is this the Quebec that is in Canada? The one containing the community known as Kahnésatake, or (incorrectly) as Oka? What about Restigouche, where Quebec authorities in the early '80s staged a quasi-military invasion to crush a renegade village of salmon fishers, or James

Bay itself? Feeling I had to say something or turn in my status card, I brought these matters up for discussion.

No sooner had I sat down, than a woman behind me stood up and said, in an obvious French accent, that I "shouldn't bring Oka into this. Half the people there weren't even Canadians."

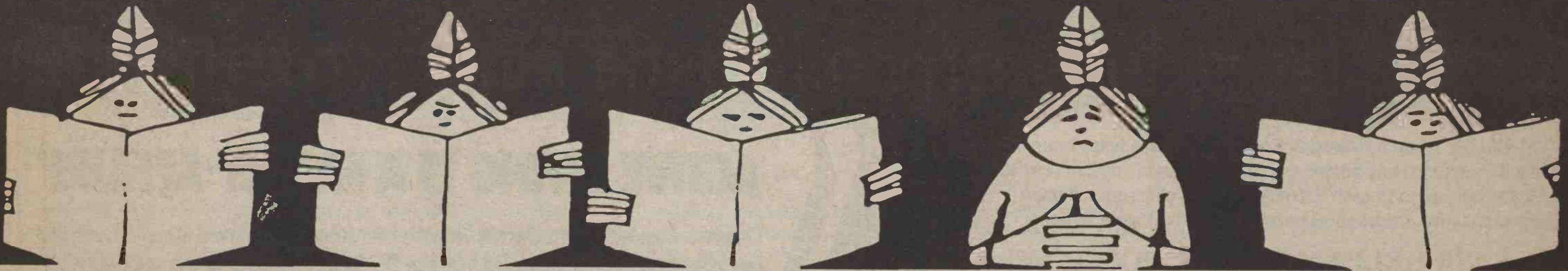
I considered going into the whole concept of the Iroquois Confederacy not recognizing the border, but then I noticed the poor young woman standing at the front of the room. Evidently the discussion planned for her paper was going slightly off-topic. So I decided not to pursue the point. I still occasionally bleed from where I bit my lip.

The rest of the trip was fantastic. Wonderful people, tasty beer, sausages galore. It was an interesting feeling seeing buildings that were older than when What's-His-Name stumbled onto Turtle Island, and there went the neighborhood.

But I had an interesting thought as I stood looking around at what is often called the Old World. If What's-His-Name could "discover" a continent with an estimated 100-million people already living there. . . Why couldn't I?

Unfortunately, the Dusseldorf authorities don't take kindly to flags being planted in their city square. So much for the short rise and fall of the empire of Drewland.

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Doctors encourage responsible alcohol use

OTTAWA

The Native Physicians Association in Canada recently launched a new program to encourage the responsible use of alcoholic beverages.

"We consider this to be a very important program in health promotion for the Native community," said Dr. Vincent Tookenay, President of the Native Physicians Association.

"This is the first initiative in what we see as continuing programs to encourage healthy lifestyles for our people."

The initial campaign elements include two posters, Caring Together, which encourage pregnant women, their partners and their families to take communal responsibility for ensuring the healthy growth of children. The campaign urges someone who is pregnant or considering pregnancy to give careful thought to their lifestyle and health activities, including what they eat, drink or smoke.

They are also encouraged to talk to their physician or health care provider to discuss how their behavior can affect an unborn child. The association recommends no alcohol

consumption during pregnancy.

The materials were researched and developed by Native people for Native people to ensure that they would be effective in getting a message through to the community, said Dr. Tookenay. The campaign is being funded by the Brewers Association of Canada as part of the brewers ongoing responsible use programs.

"I am pleased that the Brewers Association participated in our program," said Dr. Tookenay. "I believe partnership such as this with private industry can help in promoting healthier behavior."

The materials will be provided to physicians dealing with Native populations across the country, to nursing stations, to band offices and to those clinics and friendship centres which serve as a focus for Native people who have moved to urban areas.

Dr. Tookenay said the Native Physicians Association are focusing on awareness and education campaigns since they are more effective than warning labels in promoting a change in attitudes and behavior.

CFWE AND WINDSPEAKER A KNOCKOUT COMBINATION



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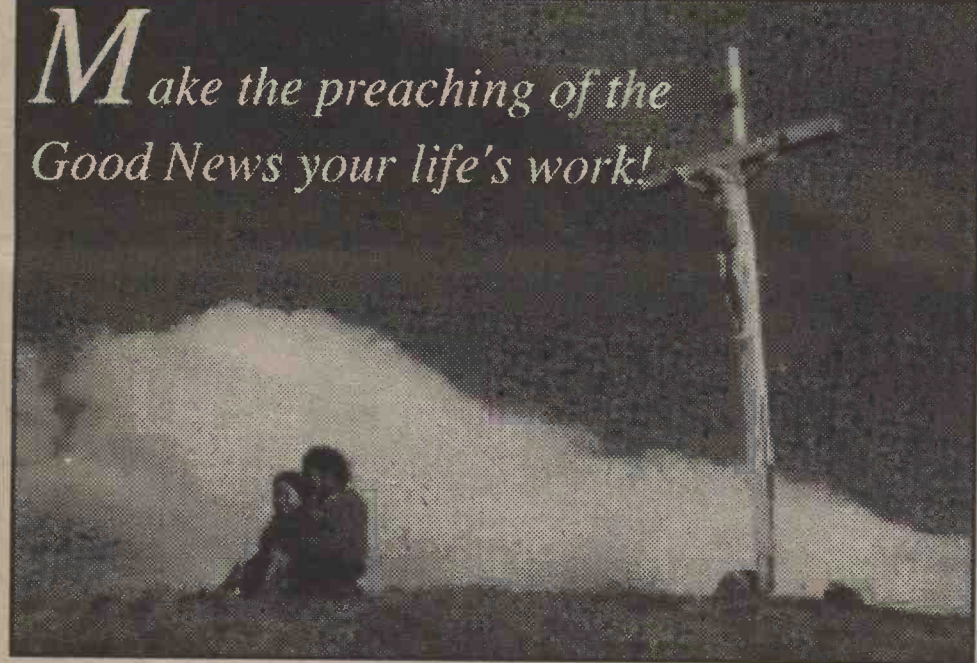


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On May 27, lace up your sneakers and go with it on **Sneiders Lifestyle Sneaker Day**. Bike It - You'll like It...so take up the **GET CYCLING Challenge**. Elementary schools will **Do It Daily...For Life!** Meanwhile high school students will vie to create an original Most Outrageous Group Activity during **MOGA Madness**. Be part of more than 200,000 employees in 2,000 workplaces joining in the **Shift Shuffle**.

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For more information on Canada's Fitweek or any of the above mentioned projects, please call or write:



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1994

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Windspeaker

April 11 - April 24, 1994

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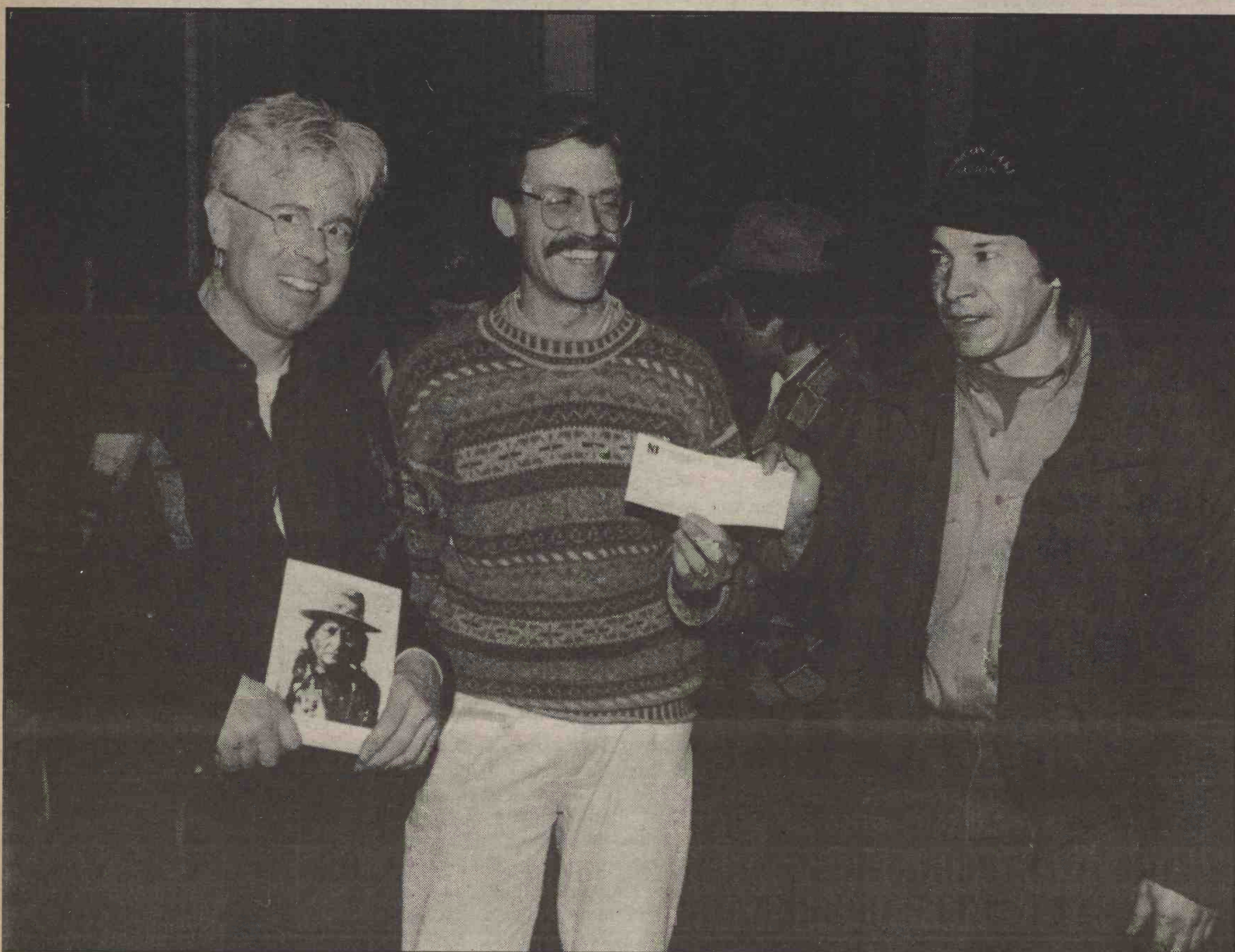
A college in Saskatchewan is the first Indian post-secondary institution to be granted full membership in the Association of Universities and Colleges of Canada.

The Saskatchewan Indian Federated College was given a unanimous vote of approval in the prestigious organization's national meeting in Ottawa. The SIFC first applied for membership in 1984, was granted provisional membership, then was monitored for long-term stability.

Gaining full membership puts the college on the same level as 87 member institutions, and gives the Aboriginal facility voice in the decision-making processes of university-level education in Canada, said SIFC president Dr. Eber Hampton.

"It is an example of Indian people and Indian institutions taking our rightful and equal place with other Canadian institutions," he stated in a March 18 press release.

In addition to bringing a Native perspective to educational discussion, being granted full membership also allows the college to receive research dollars from granting agencies limited to funding AUCC members. Up till this year, all SIFC grants applications have been sponsored by the University of Regina.



Kari Klassen

Rock hard support

Rock star Bruce Cockburn threw his support behind the Lubicon Nation with more than words this month. Cockburn, seen here with Bill Moore-Kilgannon (centre) and Chief Bernard Ominayak (right) took part in a press conference with Ominayak and threw a fund-raising reception after his concert for the Alberta band. Ominayak was presented a \$4,000 check by Moore-Kilgannon on behalf of the magazine *The Internationalist* during the reception.

Lubicon First Nation find ally in rock star

By Kari Klassen
Windspeaker Contributor

EDMONTON

A strong, international voice has joined the 50-year struggle of the Lubicon Lake Indian Nation in northern Alberta.

Rock musician Bruce Cockburn, in town for a concert April 5, spoke out for the Cree band at a pre-concert press conference, and was the guest of honor at a fund-raising reception after the concert. Cockburn believes the federal government is blocking a quick resolution of the half-century land claim struggle.

"The federal government, if it had the will, could solve this problem in about 15 minutes, this is the sick part of it," he said. "First of all, they've got to assume their responsibilities for the land in question."

While the Lubicon dispute is on Crown land, Alberta is try-

ing to make it look like Lubicon land is on provincial land, Cockburn said.

"The starting point is for the feds to come in and say, 'Look you guys, you can't do that.' (That's) an obvious move."

The federal government, the Lubicons and other interested parties must sit down and "hash it out," he said.

The Lubicon have been fighting to gain compensation for land since 1940. Their traditional hunting and trapping grounds, 345 kilometres northwest of Edmonton, are rich in natural resources such as gas, oil and lumber, and have been exploited by corporations for decades.

At the \$25-per-person reception, Lubicon Chief Bernard Ominayak was pleased with Cockburn's interest in their plight.

"It's nice to see people who have been involved, and are still involved, in regards to the Lubicon issue. But it is also nice

to have people like Bruce, people of his stature, making their positions known in regard to native issues."

Ominayak said he doesn't see to many people in the music business courageous enough to take a stand. He felt that musicians can contribute in a lot of different ways and can reach a lot of different people.

The chief hoped that the Cockburn reception in Edmonton, and the following one in Calgary, April 9, will raise public awareness as to what must be accomplished.

"Hopefully, we start bringing the Lubicon issue out to the public, again, and hopefully build on that as we try to get things moving."

Talks between Ottawa and the Lubicon broke down in 1992 after the band turned down a federal compensation package of \$45 million and 645 square km of land surrounding its settlement. As a result, the band splintered apart, with the Wood-

land Cree taking members and others forming the Loon River Band.

The band mounted a successful international campaign to pressure the government to resolve the land claim issue.

Cockburn said the present Liberal government has expressed a desire to resolve the situation properly, but noted that the Lubicons must still face the same bureaucracy they have come up against in the past.

"(The government) has got to do more than talk, obviously, to get it done."

"Hopefully, somehow, pressure can be brought to bear on them, or at least a show of solidarity sufficient to convince them that there's some votes hanging in the balance, and they can actually act."

Also at the reception was Marilia Schuller, Executive Secretary of the World Council of Churches' Program to Combat Racism.

Schuller, from Brazil, was

following up on a visit made by the Geneva-based World Council of Churches in 1983.

Very little has changed from 11 years ago, Schuller said.

"Travelling through the roads of the land, I saw that there were so many new roads that were opened by the oil companies, I saw the many trees that have been cut in order to build these roads. I really thought I was in the situation of war. I felt afraid."

"It's a struggle for human rights. It's a struggle for justice. How can you keep people alive, a culture alive, a tradition alive, if people start to have a very low self-esteem, a very low sense of self identity? Those are basic things for a person to live a full life."

The two Bruce Cockburn receptions were co-sponsored by the Western Canada Wilderness Committee and the Calgary Reinforced Action Group. Proceeds from the two affairs will be presented to the Lubicons.

Prairies

First Native woman ordained in Anglican Church

By Barb Grinder
Windspeaker Correspondent

PEIGAN RESERVE, Alta.

Margaret Water Chief didn't want the publicity she knew would surround her ordination as Canada's first woman Anglican priest. But she also knew it would be a chance for her to bear witness to her belief in Christ.

"I want to give the good news to those without hope," she says. "I want people to know that there's forgiveness."

For Water Chief the recent appointment as a fully ordained priest is the culmination of a 60-year career that has brought her home to the Peigan Reserve in southwestern Alberta, as well as back to the church where she spent her early years - St. Cyprian's, at Brocket.

"My parents were active in the church here," she said. "I remember my father (William Big Bull) used to go in and make up the fire and sweep the place out. I still have family here; my four sisters and a brother and my nieces and nephews."

Water Chief went to an Anglican residential school through Grade 8, and was encouraged to finish junior high school at the public school in nearby Pincher Creek. Later, the priest at St. Cyprian's suggested she attend high school on the Siksika (Blackfoot) Reserve at Gleichen.

"I went there, but I didn't get very far in school. I met my husband, Raymond Water Chief, there and I lived there for the next 40 years and raised my 10 children."

Despite the demands of a large family, Margaret found time to get involved in politics and social counselling on the reserve, and spent 18 years on the tribal council, including two years as vice president for the Treaty Seven



"I want to give the good news to those without hope. I want people to know that there's forgiveness."

- Rev. Margaret Water Chief

council. She had the social development portfolio and was chairman of child welfare when they negotiated to take over their own child welfare programs.

In 1976 Raymond died from the effects of alcoholism, and Water Chief spent the next five years fighting the disease herself.

"I know what it's like to be without hope because I've been in that situation. I've come through a lot of hardship and bad times, where you turn to drink because it's the only thing you can see that will let you feel good, even if it's only for a few minutes," she said.

Water Chief said it was at the end of that time, about 15 years ago, that she first began to understand God's plan for salvation.

"I've been a churchgoer all my life and I taught my children all about the bible again and understood that Jesus was offering us a chance to be a new person and start all over. I opened my mind and soul to God and I found a real peace," Water Chief said.

Though she didn't start out with the idea of becoming a priest, Water Chief says the peace and hope she got from the church led her to want to give something back to God. After moving to Brocket three years ago, she started holding weekly study sessions with a friend, Alice Weasel Child. Some time after that, the woman she calls her mentor, Reverend Beth Alme of the Anglican Church

in Cardston, encouraged Water Chief to become a licensed lay reader. Last June, she was appointed deacon for St. Cyprian's.

"I did a lot of very serious thinking about myself and my worthiness before I went to our bishop, Barry Curtis, and said I was ready to be a deacon. But the decision helped me to affirm my belief," Water Chief said.

When the bishop asked her to become ordained as a priest, Water Chief's faith was further strengthened.

Though she hasn't the formal education of most ministers in the church, Water Chief has attended summer courses at Vancouver's School of Theology, and has more than half the credits she needs to get into a Doctor of Divinity program.

"But I'm in rush," she says. "It's a little overwhelming here now."

Water Chief puts in lots of time studying for bible lessons with her parishioners, giving communion to the elderly, visiting families and hospitals and preparing people for baptism. She also attends weekly gatherings at the local Roman Catholic Church, where she enjoys bearing witness to her faith and telling her personal story.

"The most tragic thing done to the Native people was separating them from their spiritual beliefs (at the residential schools)," she says. "But I think those people thought they were doing the right

thing at the time. The church teaches us to forgive ourselves and others, and even though there were bad experiences, there was a lot of good too.

"My own experience at the residential school had its hardships, but it gave me strength to deal with life and taught me about Christianity."

Water Chief says her church teaches people are all one and the basic value of both the Native belief and Christianity is the same - a respect for the Creator and for one another. And though she believes there are ways to combine Native spiritual practices and her Christian faith, she says she'll take it slowly.

"I'd like to arrange my church into a Native circle. It will come in time, but I'm not sure the people would accept it. We were taught that such things were heathen practices. It's not easy to come back again to the old ways. Besides, I don't really know enough about the traditional Native beliefs. I have great peace with the beliefs I have now."

For now Water Chief is content to live in a trailer beside the church, which she uses as a rectory as well as her home. Through her efforts the parish has received a donation for a new rectory, which Water Chief says will give a place for the whole community to use, not just her 50 or 60 church members.

And though St. Cyprian's is more than 100 years old and has no running water and no heat, Water Chief has no hesitation about using for money for a rectory.

"I have to wear boots to give my sermons, and my feet still get cold," she says. "But it's more important to have a working and meeting place. Besides, the real church is the people. When they're ready, they'll build their own church."



Bert Crowfoot

Tiny tapping toes

Three-year-old Trenton Kakakaway was fearless at the Regina AgriDome Exhibition Park arena. The novice dancer from White Bear, Sask. helped open the event of the season, the 16th annual Saskatchewan Indian Federation College Powwow.

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Central Canada

Central Briefs

Checkpoints on Manitoba reserve
Escalating drug and alcohol abuse on a northern Manitoba reserve has band leaders calling for a checkpoint at the reserve entrance. Drug dealers and bootleggers have flooded the reserve since Nelson House, approximately 800 kilometres north of Winnipeg, was linked to the near-by town of Thompson in the 1970s, said band constable Conrad Moore. He wants to see a toll booth and gate installed at the highway turn-off on to the reserve where people will be submitted to a brief inspection by band constables. Anyone found with drugs or bootleg alcohol would be turned over to RCMP. Legal eagles in Winnipeg warn that the proposed checkpoint could be unconstitutional because the Charter of Rights forbids random and arbitrary searches.

Police chief facing charges
The chief of police of the Walpole First Nation in southern Ontario is facing three criminal charges. Bill Jones was charged with forgery, breach of trust and obstruction of justice. He is currently under suspension from the band police force. Another resident has been charged in the case, 20-year-old Joshua White, who faces charges of obstructing justice and utter a false document. White is accused of using a false supeona to skip a day of work.

Welfare cuts unfair - Peguis chief
Manitoba reserves should resist changes to social assistance rates, said the chief of the Peguis First Nation. Across-the-board welfare cuts to be instituted in Manitoba overlook incomparable differences between urban and reserve conditions, said Chief Louis Stevenson. To institute cuts of \$66 per month for employable families without dependent children, and \$33 to single employable adults ignores jobless rates of 70 to 90 per cent on provincial reserves. If it weren't for forest fires or floods, there would never be

opportunities for work on reserves, said Stevenson at a March 23 press conference. He cited the recent Human Rights Commission report which singled out the plight of Natives as Canada's most serious human rights problem, and called for alternatives such as training programs to the welfare cuts. Stevenson warned cutbacks without alternatives would worsen already desperate conditions on many reserves and could trigger a revolt from Manitoba Natives.

Land issue precedent set
A bid by an Ontario town to annex land traditionally used for hunting and trapping by the Nishnawbe-Aski and Matewa First Nations has been quashed by a provincial authority. The town of Geraldton, approximately 180 kilometres northeast of Thunder Bay, wanted to annex seven townships to increase their land base and open a radioactive waste storage site. NAN, Ginoogaming, Aroland and Long Lake First Nations opposed the annexations and appeared as witness at hearings held by the Ontario Municipal Board in March. The board recognized the right of First Nations to continue traditional activities on undeveloped land in the townships through formal agreements with federal and provincial governments, while allowing Geraldton to annex a small area of developed land immediately adjacent to the community. More important to First Nations across Ontario, the ruling also re-affirmed any land issues must be negotiated between First Nations and federal and provincial governments, calling on the Ministry of Municipal Affairs to take into account provincial policies on First Nations. "The Board is convinced that failure to address that problem will only lead to greater conflicts between Native and non-Native communities and could ultimately result in a situation where all affected boundary decisions could be halted..." read the ruling.

Conference a success

By Tina Roote
Windspeaker Contributor

SAUGEEN, Ont.

The future of Native education lies in taking ownership of programs and curriculums, participants at a recent Saugeen conference heard.

"Native education involves a partnership that recognizes and promotes the value of an academic as well as a cultural education. It is a holistic approach to remembering our past while looking to our future," stated Sandra Herney, organizer of the "Visions of Our Future: Partnerships in Native Education" conference.

Approximately 200 participants took part in the event, held in Port Elgin, Ontario. The two-day conference included workshops on language programs to racism, addressing past challenges such as the residential school experience, and present moves toward wholistic teaching methods.

Students also took part in the conference, voicing their opinions on the educational system from kindergarten to high school. Elders of Saugeen, Emma Kaghee, Rita Root and Frank Shawbeede also spoke, encouraging students and the audience to continue seeking knowledge.

Yvonne Howse, department head of social work program at Saskatchewan Indian Federated College, believes more focus should be placed on programs at

the elementary school level.

"There should be more improvements at the lower levels, (the) most impressional years. Our children need to feel good about who they are and the only way to do this is by taking control."

One way of taking control is to have full-course Native schools, from pre-kindergarten to post-secondary, said Howse.

The curriculum, purpose, difficulties and achievements of the Anishnabek School, a satellite program on the Saugeen Reserve, were outlined in one workshop. The origin of this cooperative education program were the students, who wanted their own school in their own environment. It provides a relaxed, flexible atmosphere that meets the needs of individual students as well as providing hands-on experience in the workplace.

The Riverside Indian School in Okklahoma was also highlighted by speakers Sandra Poolaw and Loretta Ridley. They addressed identifying gifted and talented students, as well as providing adequate programing. The students are first-nominated into the program by teachers, family or by themselves. The Riverside School has 250-400 students per year from across the United States.

"A sheet of paper is like a gifted student - it's just going to lay there if you don't do anything with it. You have to dig through negative traits to find positive traits especially with problem kids," said Poolaw.

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Sports

Siksika Nation win Peigan tourney

By Jim Goodstriker
Windspeaker Contributor

BROCKET, Alta.

Siksika Nation continue to dominate the basketball scene as they capture the 12-team All-Indian basketball tournament here March 20, by sweeping all four games they played.

Siksika defeated the Red Crows from the Blood Reserve by a score of 87-82, to win first place money of \$800.00. The runners-up took home \$450.00.

Lyle Bruno, averaging 26 points per game, led Siksika with 25 points, Gerald Gilham followed with 22 and Shay Yellow Horn added 17.

Joey Tatsey was the big gunner for the Red Crows, hooping 23 during the game. Shawn Scabby Robe added 19 and Al Spoonhunter, named the MVP for the tourney, chipped in with 16 points.

Siksika defeated Kaimai Twiggs 102-83 in their opening game, then won over the Siksika Rebels 102-85 and the Red Crows 96-78 in the battle of the undefeated at the top of the draw.

The Red Crows lost dropped them to the losers bracket of the double knock-out draw where they won over MG marketing from Glichen 87-81 to advance to advance to the finals. They won over Kainai Corrections and the Blood Grizzlies 92-71 in pre-

liminary round action.

MG Marketing took third place money of \$300.00, while the Twiggs received \$200.00 for a fourth place finish.

Marketing defeated the Twiggs 74-67 in the third place game, they won three of five games, while the Twiggs were also 3 and 2 in the win.

The tournament was co-sponsored by Andy Provost and Chris Good Rider, a fund raiser for the Alberta junior basketball team that will be competing at the All-Indian Junior Basketball Championships to be held in Denver, Colorado, April 8-10.

Following is a best of the All-Stars

1st Team

- Lyle Bruno
- Siksika Nation
- Gerald Gilham
- Siksika Nation
- Joey Tatsey
- Red Crows
- Shawn Scabby Robe
- Red Crows
- Craig First Rider
- MG Marketing

2nd Team

- Paul Goodstriker
- Twiggs
- Russell Twigg
- Twiggs
- Owen Tailfeathers
- Grizzlies
- Tyson Runningwolf
- MG Marketing
- J.R. McMaster
- Rebels

The Pas Blues take SIFC Cup

By Neil Pasqua
Windspeaker Contributor

REGINA

A fierce sense of competition marked the Fourth Annual SIFC Cup hockey tournament, making it a spectator's delight. Twenty eight teams competed in women's, senior men's and men's oldtimer tournament divisions in the Regina event, held March 18-20.

In women's play, Muskowekwan, Willow Cree, and host SIFC would finish in the money over Kawacatoose, Whitecalf, Gordon Ladies, Island Girls and Sandy Bay. The SIFC Puma's would eliminate Muskowekwan 7-2 to advance to the finals against the Willow Cree Lightning. Muskowekwan would take home \$500.00 for their third place finish.

The final was a scoreless affair for the first two periods. Matty Ballantyne and Francine Okemaysim scored in the third to lead the Lightning ahead of the Pumas, 2-0. The Puma's would respond with a goal by Miranda Kaisawatium but Donna Brooks Smith would get

the unassisted game-winning goal to seal the victory for the Lightning, 3-1.

The Willow Cree Lightning become SIFC'S first women's champion and earned \$1000.00 while host SIFC Puma's captured \$800.00 as runner's-up.

In men's Oldtimer play, the Federation of Saskatchewan Indian Nations defeated the Gordon Olden Hawks in the final. Piapot finished third for \$500.00.

The men's Senior draw featured ten teams from across the three prairie provinces including the SIFC Cup '93 finalists, the Pas Blues and Winnipeg Tobins.

The Ochap Thunder, of Ochapowace, would eliminate the Tobins while the The Pas Blues would hand the Calgary T-Birds their first loss while remaining undefeated. Nwyihaw, Starblanket, Gordon Hawks, SIFC Puma's, James Smith, and the Pas Blades were eliminated in earlier rounds.

The victorious Thunder rolled on to meet the T-Bird's in a rematch of an earlier game which saw Calgary win 3-2. The T-Birds had scored two quick goals in the early minutes of the opening period to take a 2-0 lead from which Ochap would not recover.

The game also saw Ochap have a goal disallowed which would have tied the game at 2-2 but rather saw Calgary score an insurance marker and lead 3-1.

The rematch, however, would be all Ochap as they dominated the T-Bird's and saw Thunder goaltender, Alfie Michard earn a 6-0 shut-out victory. Thunder Dwayne Willis and John Bear scored in the first to lead 2-0, and both would score again in the second to make 4-0. Ochap's victory earned their place in the final against the undefeated and defending champions, the Pas Blues. The Pas would open scoring in the final game with goals by Mike Elmore and Reggie Spence and Charlie Bear would reply for Ochap late in the first. The Pas led 2-1.

Blue's Darcy Pelletier would get a third period hat trick with additional markers by teammates Sonny Stevens and Chris Constant.

The Pas' 10-2 victory insured the Blues remained SIFC Cup champions for the third straight year and earned them the the \$5000.00 first place money. Runners-up, Ochap Thunder, earned \$3000.00. Calgary T-Birds finished third.



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| jamie leach | cincinnati cyclones/florida panthers | jeff friesen | regina pats |
| lorne mollekan (coach) | saskatoon blades | norm maracle | saskatoon blades |
| ted nolan (coach) | saulte ste. marie greyhounds | gino odjick | vancouver canucks |
| curtis nykoforuk | power skating instructor | shane peacock | lethbridge hurricanes |
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Sports

Kahnawake wrestlers shine at national championships

By R. John Hayes
Windspeaker Contributor

EDMONTON

Three members of the Kahnawake Survival School wrestling team did very well the 1994 Canadian Cadet/Junior Wrestling Championships, held at the Butterdome on the University of Alberta campus in Edmonton late in March. Fourteen-year-old Jonathan Rice won gold in the 43-kilogram Cadet competition, defeating a field of 13 entrants from across the country.

Sose Kirby finished fifth in a field of 15 in the Cadet 51-kilogram competition and John Kirby finished in the top 10 of a 30-entrant Cadet field at 60 kilograms. Both are 15-year-olds.

Rick describes his victory as a team success.

"Although it's an individual sport at competition, you get there because of teamwork. These guys," he gestured at his two teammates, "work with me."

Everyone on the team works with on another, and the older and heavier wrestlers bring along the skills of lighter and younger by working out with them.

Coach Dave Canadian spoke enthusiastically about the three wrestlers in Edmonton, and about the wrestling program at the school.

"Each of these wrestlers, as well as the others in our (30-wrestler) program, started working towards this goal six months ago. We train four times a week."

And Canadian came be justly proud. From humble beginnings 10 years ago, the Kahnawake Survival School has



R. John Hayes

Kahnawake wrestlers Sose Kirby (left), Jonathan Rice, and John Kirby.

developed one of the most successful wrestling programs in its area. In the Greater Montreal Athletic Association the KSS team, unofficially the "Akweks," or eagles, has won their wrestling league for five years in a row. The team is undefeated for three years, building up record of 34 matches without a loss in league action.

Canadian, too, spoke of teamwork, and points out that their successes have been greater than the local ones. His teams were champions at the 1990 North American Indigenous Games in Edmonton and the 1993 games in Prince Albert, Saskatchewan, both times edging Saskatchewan athletes, the second time at home. Canadian believes that the 1993 games will be a similar test.

"It's in Bemidji, Minnesota, and we'll have to beat the local (Minnesota) team, who won't want to lose at home."

They'll also have to beat competition from Saskatchewan, again, and Florida, Arizona, Oklahoma, all of the "pretty good competition," according to the Kahnawake coach.

The program itself is something of a miracle. The Kahnawake Survival School has an enrollment of only about 80 boys, yet their 30-man team has beaten schools with student populations of more than 2,000. Canadian brings good credentials to the program, and the results of his coaching are beginning to show. He wrestled, beginning when he was 15, in Michigan, "a good wrestling state,"

"I am proud that Jim Hagan was my coach. He taught me well," said Canadian.

He is passing on that knowledge now to a new generation of wrestlers. But Jonathan Rice is a gem among his students.

"He's the best at his age, one of the five or six best wrestlers I've ever seen," enthused Canadian. "He's quick as a cat and wants to go into a NCAA school as a wrestler."

Which would cap the wrestling program at Kahnawake just fine, said Canadian.

"We haven't even scratched the surface of Jonathan's potential." It helps that Jonathan's brother, Ryan, is an assistant coach. He helps to ensure that Jonathan, as well as the other wrestlers, are dedicated to their sport.

That's the theory, at least. But John Kirby insists that that's the fact.

"It's not thought out, not altogether. It's a quick sport, and you can think about some moves, but the other ones have to come to you, kind of by instinct. You don't have enough time to think out everything, that's why it's a team sport. The practices, the wrestling we do with each other, that's what leads to us doing better on the mat a competitions."

All three of the articulate young men work at their sport. Coach Canadian talked about what is ahead for the three of them, as well as his school's program.

"We've developed on of the best programs. We're limited a bit by geography and, of course, by money. We can't travel as we'd like to. This," he said, gesturing into the World Cup wrestler (the 1994 Amateur Wrestling World Cup was held in conjunction with the Canadian championships), "is great exposure for these three guys." They will take home the experience and spread it to their teammates.

Canadian's ultimate goal is to get some of his students into American NCAA universities on wrestling scholarships.

"We'll settle for one, first," he says. "It'll be a real achievement for the school and for the program."

Could it be one of the young men in Edmonton in 1994?

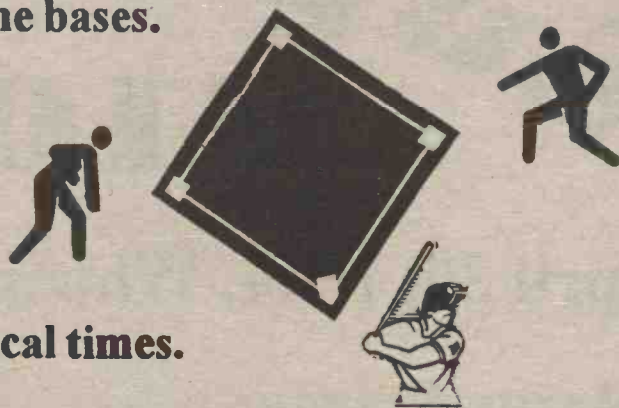
"It could be," he said quietly. "But it could be somebody else, too. The program is a team thing. When we get one of our wrestlers into a NCAA scholarship, it'll be an individual success, but it'll be a team success as well."

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Maritime Briefs

Missing fish spark conflict

What started as a chance to make good of a bad situation turned into something worse on the Whycocomagh Reserve in Nova Scotia this month. After personnel at the Eskasoni Fisheries noticed an unprecedented die-off of salmon in the hatchery due to algae, efforts were made to salvage some of the fish by early harvest. But when a band member took 200 salmon with the permission of a hatchery worker, the RCMP were called in by another worker who believed the member was stealing the salmon. The situation further escalated when the accused band member said a Micmac Mountie made death threats against him during the altercation. More than 200 warriors gathered at the reserve to protest the event April 4, but the situation was diffused the following day after various meetings between representatives and Chief Morely Googoo. RCMP continue to investigate the complaint made by the hatchery worker but no charges have been laid. They will investigate the complaint against the Native officer as well, said Googoo.

Tax issue and land claims separated

The Union of New Brunswick Indians has filed a

new application in its continued war against off-reserve sales tax. The complex legal challenge to provincial tax laws will be made simpler by taking any reference of land claims out, said lawyer Robert Strothers. The Union of New Brunswick Indians would like to negotiate land claims outside of court, he said, adding that reports negotiations are already under way are wrong. The organization's case against Natives paying tax on goods bought off-reserve comes to court April 20. The controversial tax was announced last year over Easter, sparking protests and road blockades.

Land dispute heats up

Negotiations for a land claim involving hundreds of hectares around a small Nova Scotia community will not be disrupted by Micmac warriors, promises the woman who enlisted the warrior's help. Ellen Robinson said the warriors have met with federal officials, and are demanding resolution of the claim by May 9. Robinson called on the warrior's assistance to resolve a three-year dispute with the federal government over the ownership of her century-old home on the outskirts of Shubenacadie, a village of 800 between Truro and Halifax. In February they threat-

ened to cut off the village's water supply or raise a blockade on Highway 102 if no action was taken. The warriors are laying claim to 760 hectares in and around Shubenacadie. Ottawa may solve the dispute by comparing federal and Micmac land-claim research.

Big Cove facing audit

An explosion of welfare costs in this community of 1,600 has federal officials digging through band finances to find out why Big Cove is spending 70 per cent more on welfare than they were three years ago. The band is spending \$6.3 million a year compared to \$3.7 million in 1990, with social workers reclassifying clients from "employables" to "unemployables," and allowing large increases in shelter, utility and fuel charges. The reserve, the biggest in New Brunswick, was torn apart by a flood of teen suicides in 1992-93, and was the object of a Federal Coroner's report that said over-crowded homes were a contributing factor to the high number of suicides. The December 1992 report also recommended that "the people's basic needs be adequately resourced by the governments."

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Northern Canada

Mercury levels in fish rising

Part two of a two-part series

By John Holman
Windspeaker Contributor

YELLOWKNIFE

Nature, a scientific periodical, also published a study in 1992 that showed mercury concentrations doubled in the Atlantic Ocean in the last 50 years. It is one link in a chain that may portend disaster for the Canadian ecosystem, warns a federal official.

The mercury buildup is thought to be from coal-burning to produce electricity for industrial and domestic use, mining effluents, especially lead production, as well as the incineration of municipal waste and sewage sludge, said Dr. Lyle Lockhart.

An example of the animals

"The animals are trying to tell us something. We're just in the early stages of learning what that is."

- Dr. Lyle Lockhart, Department of Fisheries and Oceans

giving humans a message can be found in the Yukon. Both governments have consumption limits set on some species of fish.

Alberta has consumption limits of fish caught in the Athabasca drainage system. The Yukon Territory has set consumption limits of lake trout livers (two per month) taken from the Kusawa and Laberge lakes in the western region.

The culprit in the Yukon? Toxaphene, according to experts. Toxaphene is an insecticide that replaced the poisonous, toxic DDT, used extensively

from the Second World War until it was banned in the 1970s.

The rising levels of contamination are not causing health problems for human in the north yet, but they may be, said Lockhart.

"The animals are trying to tell us something. We're just in the early stages of learning what that is," he said.

Lockhart is a research scientist for the Department of Fisheries and Oceans in Winnipeg. He did a presentation for the Department of Indian Affairs and Northern Development in Yellowknife on March 14.

Northern Briefs

Inuit presidency challenged

The presidency of the Inuit Tapirisat of Canada is being challenged by two contenders. The May 11 election will see Ruby Arngna'naaq pitted against incumbent Rosemarie Kuptana for the presidency. Arngna'naaq entered the race the last day for nominations, March 30. Until that point, officials thought there wouldn't be a need for an election as only Kuptana, running for a second three-year term, was registered. Arngna'naaq is a former executive director of the Inuit Tapirisat, and has worked from Ottawa with various Inuit organizations for several years. She is originally from Baker Lake, N.W.T.. Inuit in 54 northern communities will vote, as well as in major centres like Ottawa, Montreal, Yellowknife and Winnipeg. Advance polls are open May 4, or can be mailed in.

Senator defeated

The former president of one of northern Canada's biggest corporations has lost a bid to keep his position. Inuit Senator Charlie Watt lost his seat in a stunning defeat when 7,000 voters in 14 communities in northern Quebec voted 54 per cent in favor of rival Simeonie Nalukturuk. Nalukturuk was the only challenger to Watt's long-term reign as head of the Inuit development fund. Makivik represents and promotes the interests of Nunavik. Its exclusive membership is comprised of Inuit beneficiaries of the James Bay and Northern Quebec Agreement. The organization's mandate is to manage, invest and monitor the monetary compensation of the agreement. Watt blames an article in Maclean's magazine for his downfall. The national magazine article was critical of Watt's lifestyle and financial dealings. He claims the article was circulated in every Inuit community.

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Northern Canada

Caribou Cops get vacation winner

By Kerry McCluskey
Windspeaker Contributor

YELLOWKNIFE

Elaine Boucher dreamed about going on a thrilling holiday. But, as the single mother of a three year old son named Kieron, Boucher didn't have the extra money to spend on a vacation - that is until fate smiled on her and made her dream come true.

Boucher, a junior high school home liaison worker/counselor in Lac La Biche, Alberta, recently won a contest for a trip for two to Yellowknife, NWT, to take part in Caribou Carnival.

The contest, advertised in Windspeaker and sponsored by CFWE Radio, NWT Air and the Yellowknife Inn, asked people to write in and explain why they should win the all-expense-paid

vacation to Caribou Carnival.

Boucher wrote "I love my son Kieron very much and I enjoy my career and the students I work with. I am very dedicated to Kieron and my career ... they are my life. But sometimes there's this little voice inside of you that asks, 'what are you doing for me?' Oh, then I started dreaming. I'd love to go on a fabulous holiday, being carefree and adventurous. But, then I come back to reality and think...probably when Kieron has completed his education and I'm retired. It certainly won't be in the near future."

Boucher's letter was chosen as the winning entry and on March 24 she arrived in Yellowknife with best friend Donna Laboucane. "There was never any doubt or question in my mind that I would bring Donna with me on this trip," said Boucher. "We have the most

fun together, act silly, do everything, just act ourselves. I called her and asked what she was doing next week and told her she'd have to cancel it, that we were going to Yellowknife."

Boucher and Laboucane felt immediately welcomed by Yellowknifers from the onset of their five-day vacation. As part of their prize, the duo went on a guided snowmobile trip to Trout Rock on Great Slave Lake where they caught a nine kilogram fish through the ice.

"We spent the whole day at Trout Rock and it was beautiful. They treated us really well," said Laboucane.

Boucher and Laboucane also went to a variety show, a pancake breakfast and watched the Canadian Championship Dog Derby. On site at the Caribou Carnival grounds, they watched northern games, like the co-ed pillow fight, and tent raising, as



Kerry McCluskey

Caught in the spirit, Elaine Boucher (left) and buddy Donna Laboucane are jailed by a Caribou Cop until bailed out by friends.

well as ice sculpture judging.

The two friends were sad when their vacation came to an end on Monday morning but they plan to return to Yellowknife to celebrate their birthdays in mid-July.

"The people were so friendly and the hospitality was great. We met so many people and made so many friends. The men in this town are just incredible, they're very friendly. We'll be back," said Boucher.

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Arts & Entertainment

Sculptor creates unique art form

By Gina Teel
Windspeaker Contributor

EDMONTON

While most Aboriginal art forms can be traced back to time immemorial, once in a while someone comes along and creates something brand new. Myrtle deMeulles is one of those people.

She is the inventor of caribou hair sculpting, a sort of hybrid art form born out of the Slavee Indian's caribou hair tufting.

"I call it a gift," deMeulles said of her creation. "It was just like 'Eureka!'"

For years, deMeulles, a Metis, has been committed to the people of the North. To help preserve their culture, she taught dying Native art forms such as tufting, quill work and bead work to other Aboriginal people. But deMeulles felt an urge to move on.

She began experimenting with caribou hair, and created what she refers to as a "transi-

tional" art form that combined tufting and sculpting. While pleased with this new art form, something told her to experiment some more.

"After that," she said, "it occurred to me that I could just do strictly sculpture."

Excited by this latest discovery, deMeulles became engulfed in her new art form, sculpting piece after piece after piece.

"I was like a fiend," she said with a laugh. "I was trying to do as many as I could because I wanted to see what I could do with this type of art form." Indeed, her work proved so popular that she had it copyrighted.

deMeulles uses ordinary scissors to trim down her commercially tanned caribou hides to about half-an-inch of downy soft fur. Then she draws her pattern on the back of the hide, cuts it out, and starts "putting in the details."

The finished product resembles carved bulrush velvet, but a closer look reveals plushy fur. deMeulles only uses caribou hides because they are readily avail-

able and contain a range of colors from snow white to dark brown.

"A lot of these hides would otherwise be rotting on the tundra," she said, adding that because the hides are tanned, the sculptures are sanitary. Once under glass, deMeulles said her work is "virtually indestructible."

deMeulles gets the inspiration for her designs from her dreams.

"They come to me in a dream-like state when I wake up," she said. "And I immediately try to get the pattern down and cut it out." She is compiling a catalogue that contains more than 200 patterns that range from polar bears to birds to Native dancers.

Smaller framed pieces take her about half an hour, while her larger Arctic collages, mounted on black velvet on board, can take up to five days.

deMeulles has shown her work from her home town of Churchill, Man. to Victoria. She's also created a line of mythological creatures, and has done custom orders.

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The Asia Pacific region is one of the most dynamic in terms of economic activity in the world. Last year, Canada-China trade reached a record \$4.6 billion, making China Canada's fifth largest trading partner.

International Trade Convention Beijing '94 organizers want to tap into the Chinese market during the May 17-28 trip and they are looking for Aboriginal artists and crafts people to be a part of it.

As the Chinese people become more productive and market-driven, the demand for authentic arts and clothes produced by Canadian Natives will expand, says Regina Pearce, convention co-ordinator.

"The Chinese are tired of buying Chinese," she says.

Mainland China has a population of 1.2 billion, the largest market in the world. Income levels exceeded inflation by six per cent last year, according to statistics supplied by the Chinese government.

China's import and export volume hit \$165 billion U.S. last year, up 22 per cent over 1991. Exports were \$85 billion U.S. and imports \$80 billion U.S., increasing by 18 per cent and 26 per cent respectively over the year before.

Besides Aboriginal arts, crafts and clothing, the Chinese will have a need for building supplies, food processing equipment and food imports. Other opportunities include technology, education, communications and industrial processes and the environment.

Beijing '94 participants will depart from Toronto on May 17 and will stay in a hotel close to Tiananmen Square on arrival May 18. The convention will be held from May 21-24, followed by a three-day tour of Beijing and the Great Wall of China.

During the convention, each morning will feature seminars from both the Canadian and Chinese perspective while afternoons will be for attending the trade fair and keeping appointments with prospective clients.

Organizers will arrange appointments with potential customers for participants and help them make the most of their time in China, Pearce says.

"We're not just going to take them and plunk them into the middle of Beijing," she says. "We will hold their hands through the whole process so they don't have to worry about not being experienced experts."

For more information, call Regina Pearce at (416)534-3677 or fax her at (416)534-2739.

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Tailor advertising to customers

By Heather Halpenny
Windspeaker Contributor

If you don't have to worry about your advertising budget, then ignore this column. On the other hand, if every dollar you spend on advertising means less money you have for your loan payment, then read on.

Your advertising dollars may be small but they need to be cost-effective. To properly target your advertising money, consider your customer profile. Who are your customers? How old are they? Are they male or female, students, tourists? Statistics Canada publishes information about customer characteristics.

Check out your competition. Who uses their services? For each advertising campaign, a compromise between maximum effectiveness and minimum cost should be sought. In other words, you want to reach the largest possible number of prospective customers at the smallest possible cost.

Another consideration when you are planning to spend money on advertising is the purpose of the advertising. Are you trying to

let people know that you are in business to give them a service? Perhaps you want to inform your customers of a seasonal special. Perhaps you are telling the customer the advantages to dealing with you rather than the competition. Maybe you are building an "image" for your company through advertising. Advertise with a purpose.

Evaluate whether the advertising you do is working. Ask people how they heard about your business and keep track. You may find that flyers twice a year through the mail work better for your business than a large ad in the yellow pages.

What you want to spend time thinking about is where you can get advertising for free. If you are starting up a business, as well as buying some advertising space in the local newspaper, ask them to report on your business opening. Call the local radio station and ask for coverage about your business. Maybe you could give a five-minute spot once a week talking about your service, like tips on getting your car ready for winter.

Get involved with community affairs like hockey or baseball in some way. Don't

overlook the schools in your community. Many schools gave a career fair or career planning that might welcome your participation. These are ways that will help your business get exposure.

My company is a small business. There are two employees, sometimes three when things get very busy. The office is located in our home so we can keep our overhead, including things like advertising expenses, low. We advertise in the yellow pages, we have business cards and business stationery. We rely on moccasin telegraph for most of our business but we also advertise in Windspeaker once a month. We have a business card size advertisement and we saw that it took about six months until people said they called because of the ad in the paper. It works for us. As well, this monthly column provides us with a way to tell people about our business services.

Spring is a time for new beginnings. If you have a business idea you want to hatch call Crocker Consulting Inc. collect in Edmonton at (403) 432-1009. We would be glad to talk to you.

Advertising Feature

Conference unites experts to share knowledge

At last — Alberta Aboriginals get a chance to meet accountants, bankers and lawyers all together, all under one roof and all at the same time!

The Aboriginal Business & Finance Conference is the first of its kind in Alberta and is being presented three times, in three different locations, to make it accessible to most Indian bands and Metis settlements in Alberta.

Information sharing is the purpose of the conference, whose theme is Bridging the Gap - How to Get Full Value From Your Accountant, Banker and Lawyer. Hopefully, all the conference participants will leave the information sessions with a better understanding of what these professionals do and how their clients can best use their services.

For instance, accountants do more than just accounting and audits; they can help clients with business investigations, feasibility studies, financial control and information technology.

And lawyers do more than take people to court; they can help with negotiation and implementation of self-government, land claims and in overcoming obstacles associ-

ated with the obsolete Indian Act.

Bankers can help their clients do more than just save money; they can help secure bank loans and advise on making and managing sound investments.

In the afternoon, Breakaway Case Study sessions will help conference participants explore those services and other timely topics, including:

- Starting a business from scratch.
- Casinos and Bingos: How to organize and run profitably!
- Financial management systems.

This Aboriginal Business & Finance Conference, sponsored by the Toronto Dominion Bank, Cook Duke Cox and Coopers & Lybrand, will also feature special presentations by Industry Canada and Indian Agri Business.

This conference will be the first of many more to come and a major goal is to ensure Aboriginals work in partnership with their accountants, bankers and lawyers to get the fullest of services.

Register early to avoid the disappointment of being turned away! Deadline is April 22, 1994.

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Health and Wellness

Cowichan Elders, disabled get in-home care

By Laurie Herbus
Windspeaker Contributor

COWICHAN RESERVE, B.C.

Eighty-seven year old Steven Tom Jack smiles when you mention in-home care service. And he is not the only one on the Cowichan Reserve smiling these days.

There are 16 clients with a wide range of disabilities who are making use of a new in-home personal care program on the reserve.

Heather Payne, director of the Tsewultun Health Centre, says the program was sorely needed. However it has taken the Cowichan Tribes several years of negotiation with the Medical Services Branch of Health Canada to make it a reality.

"For a number of years, like other bands, we have had a homemaking service, usually Cowichan women," she explains.

"Although they weren't supposed to do personal care, and there was no liability insurance, as time went on they began to help personally as well."

They did so because they realized some of the Elders and others they were assisting had considerable disabilities. Some even were in need of the highest level of care, says Payne, where they needed help to dress, bathe and do other personal care.

In many cases it was their families who were helping them to survive.



Laurie Herbus

Steven Tom Jack gets a little help from in-home care worker Robert Rodriguez.

"But they were afraid to say how tough things really were because they didn't want to leave their homes and their land," Payne says. "So they wouldn't have to leave they didn't tell, but they were in dire straits."

And families, too, were feeling the strain.

Many of the Elders live with children and grandchildren.

Rebecca Rice, program supervisor and a Cowichan band member, explains that

many of these caregivers were getting burnt out.

"In a younger family, people are working as well. They need support so they can keep their parents at home," Rice says.

"Families can depend on this care - as much as six hours a day. It gives families (in many cases the main caregivers) a break."

The program swung into operation Feb. 21, 1994 when the 16 individuals, all with high-level care needs, began receiving

help from four full-time and two part-time fully trained First Nations people.

As of March 30, the entire program came on-stream. Assessment by the community's health-care workers has identified at least 50 Elders and other individuals who now need the service. Some will be able to manage with minimal assistance but others need full personal care.

The program is expected to provide employment for about 15 people, the majority of them likely from the Cowichan band.

Participants in the old homemaker program, many with years of service, were given priority in applying for positions in the new program.

To enable them to qualify for a continuing-care certificate, a 12-week program has been set up at Malaspina College in Duncan.

Initially there will be two groups of 10 (other bands will be able to apply for the open spaces). Students will go to school in the morning and spend their afternoons working with clients in their homes. Malaspina will supply both the teaching staff and the supervision for the in-home care.

"Trained long-term care workers will also be able to brush up on their skills," says Payne.

This ground-breaking program, the first of its kind in Canada, is beneficial in another way, Payne explains.

"It is really important that the cultural component is maintained and that people who

are hired understand the culture, can speak the Hulqui'minum language, and are First Nations people."

Rice says the Elders generally feel more comfortable making their needs known to someone who speaks their own language, one of their own people. Three of the six care workers on staff are fluent in the language.

An Elder's Program coordinator, Carmen Gendron, has also been hired. Her job is to analyze the needs of the Elders and communicate those needs so they can be met properly.

"Elders are very important to the Cowichan Tribes," explains Chief Philomena Alphonse. "Their comfort and well-being are first and foremost in our minds. This is why we have worked so hard to make this in-home personal-care program a reality."

The program will have a budget of \$176,000 for this year. But that amount is small compared with what it would cost to maintain the same number of people in a long-term care institution.

Long-term care worker Robert Rodriguez, of Squamish ancestry, is the only male in the program so far. He appreciates the fact that many of the male clients, such as Steven Jack, feel more comfortable with a man doing their personal care.

"It is very rewarding. It is nice to come in and know you are making his day at home a little better one than it would be otherwise," Rodriguez says.

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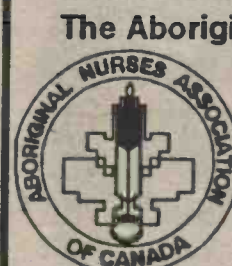
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Health and Wellness

Combining traditional, modern medicines explored by seminar attendees

By Catherine Reininger
Windspeaker Contributor

EDMONTON

Exploring ways in which modern medicine can work with traditional forms of health care and support was the goal of the 6th annual seminar on Culture, Health and Healing.

Every culture has its own ways of dealing with health care, illness and disease. Modern medicine used in concert with healing practises of traditional cultures can improve the quality of care provided to people of other cultures, said Dr. David Young, keynote speaker at the Edmonton conference.

Western biomedicine alone is not meeting the needs of a pluralistic society like we have in Canada, with many cultures and many traditions, Young added.

Workshops at the conference, sponsored by the Intercultural Health Association of Alberta, explored a wide variety of alternatives.

Workshops by Native healers, chiropractors, acupuncturists, masseurs and herbalists were presented with discussions

on how to develop standards and determine who is qualified to provide high quality care in these alternative fields.

The Aboriginal community was well represented at the seminars: Tayja Wiger of Lakota Sioux and German descent is a shaman. She and Cynthia Bend, who co-authored Birth of a Modern Shaman, offered a blend of Western and Native spiritual traditions.

Harrison Steinhauer and Noah Cardinal, Elders from Saddle Lake First Nations, have been involved in Native spirituality for many years. No press, cameras or tape recorders were permitted in their sessions. They explained that for decades in Canada, practising Native healing resulted in imprisonment. Those who did it had to go underground. It is not something they felt could be shared publicly.

The husband and wife team of Joanne Grumbly and Cliff Pompana provided a workshop on blending Native and Western traditions. Grumbly is a Lakota-Seneca healer, born in Edmonton. She has a diploma in herbal medicine from Dominion Herbal College in Chilliwack and has apprenticed under Cree and Ojibwa healers.

Pompana, a Lakota healer from the Sioux Valley, Manitoba is currently completing his

M.A. in Native Anthropology at the University of Alberta. Pompana has been conducting healing ceremonies for more than 30 years and tries to integrate Western and Native insights into the sweat lodge ceremonies he conducts. While he and Grumbly are considered healers, it is Grumbly who collects the herbs and prepares the medicines.

"I do what white people call the psychological stuff, used for unexplainable cause-and-effect things," says Pompana. He explains that the sweat lodge puts you in touch with your spirit and what Native people call 'the grandfathers and grandmothers' and white people consider the collective unconscious.

In some hospitals where Native healings are finally allowed to be used, they don't argue with Western medicine. What they offer their people is different.

The burning of sweetgrass in the hospital room of an elderly Native woman reduced her anxiety and allowed her a peaceful death. Not because of its medicinal value, but because smoke is the medium of the spirit. It put the dying woman in contact with her spirit guide. It was her time to go and the action of the Native healer allowed her to go in peace.

"Herbs never work alone," explains

Grumbly. "There has to be relaxation. You have to be receptive to it. When I make a formula, I pass it through sage, say prayers and sing. Making an offering of tobacco and smudging with sweetgrass or sage is a means of opening the door a little bit."

It is through the chanting and ceremony that we gain access to that inner voice that can heal, she adds. The herbs work in conjunction with the ceremony.

Black Elk said healing was for all people but people are so removed from earth and self and the voice that they have to go back to the old traditions to get in touch again.

"It is when we make the offering and follow the traditions of the Elders that we can reach the healing part of ourselves." Grumbly explains.

Ethnic groups around the world are striving to restore the traditions which aid healing. It is important to preserve this traditional knowledge — not only of the ethnic groups involved, but for all individuals who wish to have a broader range of treatment options, participants in a panel discussion concluded.

The goal of such gatherings as this are to help develop models of how traditional, alternative and modern health care practices can be coordinated more effectively and biases can be overcome.

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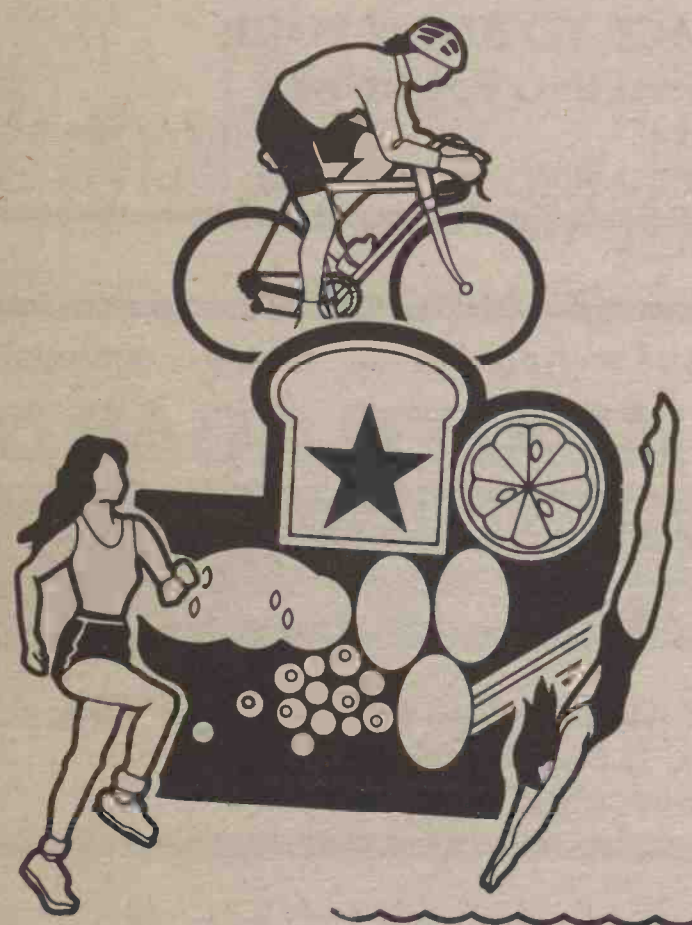
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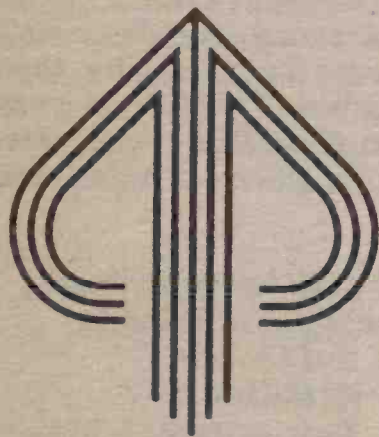
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Health and Wellness

Tuberculosis a biological time bomb

By R. John Hayes
Windspeaker Contributor

EDMONTON

Experts are concerned that tuberculosis, or TB, especially an antibiotic-resistant variety, is again on the rise. Particularly at risk are the Aboriginal communities and recent immigrants to Canada, although occurrence is, as yet, quite small.

TB was the first of the great diseases to be tackled by modern medicine, followed by smallpox and polio. Smallpox has been wiped out — the only examples of the bacteria are in a few labs around the world, and they were kept to use in a possible biological war.

But according to Dr. James Talbot, head of the Mycobacteria Section of the Northern Alberta Provincial Laboratory of Public Health, it is said "that a third of the world's population is infected with TB."

That and the new drug-resistant diseases prompt some in the medical community to expect a battle over the next few years. Talbot wonders if "we won't look back on the last 50 years or so, with antibiotics controlling many diseases, as a golden age." First in line as a potential trouble spot, in Canada at least, is the Native population.

"While the occurrence in the general population is not up significantly," says Dr. Anne Fanning, director of TB control for the province of Alberta, "TB in the Aboriginal and foreign-born segments of our population is still a significant threat. Fifty to 60 per cent of cases in Canada occur in the 15 per cent of the population which is foreign-born, and 20 per cent of cases occur



Will TB become a major health threat in the future, as it was in 1931 when these National Tuberculosis Association Christmas seals helped raise money to fund facilities to fight the war on TB?

in the Aboriginal community, which makes up only about two per cent of the population.

"I have major concerns in Alberta, which are exactly paralleled in the rest of Canada, because TB retreats into populations which have a historically heavy concentration," which includes Native people.

"We have a responsibility to make care and access to care available to both the Native and immigrant communities," Fanning adds.

All concerned stress the need for those likely to be affected to understand the unique "pathogenesis," or growth history, of TB.

"It is critical to understand why people are affected but don't have TB," Fanning says.

Talbot echoes her beliefs.

"There is a difference between infection and disease. That is not the case with all bacteria. Usually,

as in the case of dysentery, the infection is quickly followed by the disease. Sometimes, as with food poisoning, the bacteria which cause botulism can be killed in the body but the disease, furthered by the poisons left by the bacteria, can go on to kill the patient.

"But TB is different. The disease can be carried for 40 or 50 years and it remains perfectly viable, much as a forest fire can lie dormant and then break out again when conditions are ripe for it."

Conditions for tuberculosis haven't been better for decades. As soon as the human immune system lets up, the disease can break out in an infected individual.

"Old age is the single most common reason for the immune system to break down," says Talbot. "But other things damage it: Leukemia, chemotherapy and HIV infection."

TB is a slow-growing bacteria

— it multiplies once per day, whereas many diseases multiply once every 20 minutes. The immune system can, when up and running in a healthy individual, control the disease by "walling it off" behind cell walls and keeping it at bay.

The problem is that it remains viable, and waits for its chance to break out again. Fanning stresses that it is only detectable using a TB skin test, and screening is done only in high-risk communities.

Talbot emphasizes the toughness of these diseases: "Three-and-a-half million years ago, when life began on Earth, the forms then looked remarkably like bacteria today. Bacteria now live in cyanide tailing ponds from gold mines, in some nuclear wastes, near sea-bottom vents where the temperatures and pressures kill everything else," he says.

"There, these things live and thrive on poisons which would kill anything else in seconds. Bacteria take toxic material and live on it. Antibiotics are just another toxic material to them." And TB has always been accorded a respect greater than any other disease.

Even in the 1950s, tuberculosis was treated with three antibiotics because even the sensitive strain could often deal with a single antibiotic. Now, with the drug-resistant strain, the death rate is approaching and surpassing the mortality rate from TB of hundreds of years ago. In New York state, New Jersey, Florida and Texas, the death rate for those who are HIV-positive and contract TB is between 78 per cent and 89 per cent, says Talbot.

Fanning adds that in sub-Saharan Africa, the overlap between the two groups, those with TB infection and those who are HIV-positive, is very high.

"It's 60 per cent in Zimbabwe, 80 per cent in Uganda."

Those people don't get a chance to die of AIDS; TB gets them first.

"In Canada," says Fanning, "the overlap is still very small, about 0.5 per cent," but the potential for damage to the most susceptible population groups, including Native people, is very high.

"TB is the first and most aggressive opportunist when the immune system fails," as when an individual contracts HIV, says Fanning.

"Pockets of TB infection not addressed could become a serious health problem." The combination of the two diseases "makes a quantum difference in what's going on. Traditional TB is still more than 99 per cent treatable," but the new strain and the addition of HIV infection to the equation make death a much more likely outcome.

Talbot says that the fight must take place on a global basis, as diseases were fought earlier in the 20th century, or it will fail.

"I'm beginning to come to the conclusion that we must approach this fight on a worldwide basis. No one person or community will be safe unless we are all safe."

He recalls the coalition of all parts of society which fought against smallpox, polio and TB in its earlier incarnation, made up not only of health professionals and their patients, but of journalists, politicians, teachers and labor leaders.

One of Fanning's concerns is that the groups at risk must overcome any problems of denial.

"It must be up to those groups at risk to become aware of the problem and to ask the questions." Once that happens, she says, we can start to come to grips with the problem posed by the disease itself.

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KEYANO COLLEGE

Health and Wellness

Raven makes a necklace

By Richard La Fortune
Windspeaker Contributor



Raven dropped the flat river shell from his beak and addressed Old Woman Badger.

"What are you cooking, my cousin?"

Badger was stirring a kettle of strong, dark medicine. Without looking up she replied, "You know very well that I'm busy, Raven."

Raven kept looking down at his shell and admired the way the high sun was glittering and playing on the surface of the shell. He shifted back and forth on his feet. The medicine was steaming hot and he said, "What do you put in there that makes it smell that way?" Old Woman Badger has been cooking a lot of her medicine this year, it seems.

Badger was tapping her ladle on the edge of her pot, and she looked at Raven. "Do you think I can just stand here and answer your questions all day, Raven? Why don't you fly away and steal more oyster shells somewhere?" She splashed her ladle into the soup again and started to stir. Her eyes look tired. She doesn't look like herself anymore and always seems worried.

Rabbit, Deer, Raccoon and others have been talking about her Grandson. Maybe he was sick; maybe he did something he wasn't supposed to. Old Woman Badger tried to act as though

everything was fine.

And here comes Raven with all his questions. She could not figure out what he was getting at, and it was starting to bother her.

"I don't steal those shells," protested Raven. "I find them over by that big river. Sometimes I fly there every day. I almost have enough for a big, fine necklace." He tilted his head and looked at his cousin. "I see you cooking medicine all the time now."

Badger lifted the hot cooking-rocks out of her kettle. "You know that many people come to me for my medicine." She put down the spoon and smoothed her fur a little, looked up at the clear blue sky. "I can't help it if everyone appreciates my doctor-

ing. And what is the point of all your questions and comments, Raven?"

"Oh nothing. I only admire your healing skills. That's all."

"I know you too well, Raven." She liked him sometimes, but he could also irritate her. "Out with it!" He looked at the sunlight flashing and running across his shell. "Why is everyone going to Old Man Bear for medicine these days? They say you won't doctor people any more. You're too busy."

Badger sat down. She had to tell someone. "Raven. You are my relative." She sat very still and looked at his shell on the ground. "My Grandson has the Alone-and-Afraid Disease. I can't talk to anyone about this. The chiefs don't

know what it is; people want to gossip. I try to make my best medicine, and now I don't have time for anything else."

Raven heard of this disease. Sometimes it makes someone afraid to live and afraid to die. "Badger, now I understand what is happening. I've been so worried about you. How is your Grandson?"

"You know he's strong, but he also feels very hurt and confused about what to do. He left home for a while and tried to fit in somewhere else. When he came back he told me he was sick." Now her voice was angry. "Some people tried to tell him that he was bad or stupid or different."

"How did he get this disease?" Raven interrupted. But he immediately said, "I'm sorry, that's none of my business."

Old Woman Badger couldn't believe her ears. She shook her head and almost smiled. Raven gets on her nerves sometimes, but he has a good heart, and he could show respect to others when he remembers to use his mind first.

She continued, "You're right. It is none of your business, Raven. And how he got the disease isn't important now. I only want him to know that many others care about him. I only want him to understand that he is a good person. I just wish this never happened." Her head suddenly felt heavy, and Raven moved closer to her.

He said, "Perhaps I can talk to the Chiefs today, and the Clan Mothers. I won't mention your Grandson or you. Our Elders teach us to use our minds and that True healing takes place with the strength of many hearts and many hands. I believe we will see some good changes begin. The changes, however, will take teaching and time."

Old Woman Badger lifted her head. She felt better talking with her cousin. Sometimes he was a loudmouth, but he could also be very wise. Today he brought her hope, after she almost lost hope.

Raven picked up the shell and flew toward his hill.

A few days later badger walked out of her lodge to light a fire. She saw a light moving in her fire pit, but no smoke! She moved closer to get a better look, and stood up laughing.

She went back to the door of the lodge and called, "Grandson, come here, your cousin brought a gift for you."

She picked up the necklace, shining like sunlight on the river. It took many shells to make this beautiful thing. "I'm beginning to hear a different name for this disease," she thought. "To be alone and afraid is not good for our people. When we stay together, then we feel our strength."

(This was originally written for the National Indian AIDS Media Consortium. They can be contacted at NIAMC, 1433 East Franklin Ave., Suite 3A, Minneapolis, MN 55404.)

XEROX

Xerox
Aboriginal
Scholarships
Program.
Building
a better future
through
information
technology
literacy.

At Xerox Canada, we believe that our company, like our society, is strengthened by Canada's rich multicultural mixture. We continue to achieve excellent results in our business by encouraging diversity in the workplace.

The new Xerox Aboriginal Scholarships Program offers four yearly scholarships of \$3,000 to aboriginal students who demonstrate academic achievement, community spirit and leadership qualities.

To be eligible, you must be:

- A Canadian citizen and resident
- A status or non-status Indian, Metis or Inuit
- A full-time student at an approved Canadian post-secondary institution
- Pursuing an academic program (such as computer/math sciences, business administration/commerce or engineering) with significant information technology content.

Applications must be received by June 15, 1994. To receive an application and more information about the Xerox Aboriginal Scholarships Program, call (416) 229-3769, fax (416) 733-6087, or write to us at:

Contributions Administrator
Corporate Affairs
Xerox Canada Ltd.
5650 Yonge Street
North York, Ontario
M2M 4G7

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WINDSPEAKER'S CAREER SECTION

QUAAOUT LODGE

Little Shuswap Lake
Chase, B.C.

is seeking a
SALES AND MARKETING MANAGER

Excellent opportunity for the successful candidate who possesses hotel sales experience; excellent communication skills; is self-motivated and able to travel

Quaaout Lodge is a 72 room full service lakeside resort in B.C.'s beautiful interior and is owned and operated by the Little Shuswap Indian Band. The hotel features well-appointed bedrooms, fine dining, conference facilities, and an abundance of recreational activities.

The Sales and Marketing Manager is responsible to the general manager for the execution of the owner approved marketing strategy.
Salary is commensurate with experience.
Please forward resume and salary history to:

**General Manager
Quaaout Lodge
P.O. Box 1215
Chase, B.C. V0E 1M0**

**IT PAYS TO ADVERTISE IN WINDSPEAKER, CALL:
1-800-661-5469**

Receive a University Certificate in...

HEALTH DEVELOPMENT ADMINISTRATION

The Health Development Administration program is offered by the Yellowhead Tribal Council Education Department in conjunction with the Athabasca University. This program is unique in North America because it teaches you the administrative skills necessary to manage community-based health services and combines an academic foundation with real-life experience. It is a two-year intensive 60-credit classroom/seminar based program with two summer practicums/field placements.

Further information regarding the program and admission requirements can be obtained by contacting Faye Arcand at (403) 962-0303.

The last day of application for the program starting September 1994 is May 15, 1994. All applications should be forwarded to:

Mr. Thomas Palakkamanil
Coordinator, HDA Certificate Program
#307 Wesgrove Building, 131 First Avenue
Spruce Grove, Alberta T7X 2X8
Tel: (403) 962-0303 Fax: (403) 962-9363



UBC FACULTY OF LAW POSITIONS

The Faculty of Law at the University of British Columbia invites applications for two full-time tenure-track positions and a term position commencing July 1, 1994.

First Position. The Faculty welcomes applications for this position from candidates in all area of legal studies. Candidates whose research and teaching interests include environmental law (domestic), government regulation, law and economics, or commercial law are especially encouraged to apply.

Second Position. The Faculty is looking for a Director of the First Nations Law Program. For many years the Faculty of Law has attracted significant numbers of First Nations students, with close to fifty students currently enrolled in the LL.B Program. The Director will have academic and teaching responsibilities in the Faculty, as well as responsibilities for the development of First Nations academic programs and curriculum in the Faculty. The Director will also be involved in liaison and program development with First Nations communities and organizations outside the University, as well as recruitment and support of First Nations students. Candidates should be qualified to teach and do research in legal issues relating to First Nations. Experience with First Nations communities, organizations and issues, as well as knowledge and understanding of First Nations cultures, are also important. Clinical legal experience may also be relevant. Preference will be given to First Nations candidates.

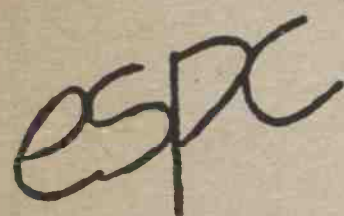
Each of the two positions will be filled at the rank of Assistant Professor at a salary commensurate with that rank and with the candidate's qualifications and experience. Appointments at a more senior rank may be considered for candidates with exceptional qualifications who are members of the designated groups stated in the last paragraph of this advertisement. The positions are subject to final budgetary approval.

The Faculty may also be seeking to fill a term contract position for July 1, 1994.

Applications and curricula vitae for all positions should be forwarded as soon as possible, or by April 30, 1994, to:

Professor Joel Bakan
Secretary, Appointments Committee
Faculty of Law
University of British Columbia
1877 East Mall, Vancouver, B.C. V6T 1Z1
Fax (604) 822-8108 Ph (604) 822-5682
e-mail bakan@law.ubc.ca.

UBC welcomes all qualified applicants, especially women, aboriginal people, visible minorities, and persons with disabilities. In accordance with Canadian Immigration Regulations, this advertisement is directed to Canadian citizens and permanent residents.



PROJECT CO-ORDINATOR (Contract Position)

The Aboriginal Community Demonstration Project is a collaborative initiative sponsored by the Edmonton Police Commission Taskforce on Inner City Violence, funded by Justice Canada, and co-ordinated by the Edmonton Social Planning Council. Applications are invited from qualified Aboriginal people for the position of Co-ordinator, to work with Aboriginal and non-Aboriginal organizations to identify and develop projects to reduce crime through social development.

Qualifications: The successful candidate will have extensive community development experience within the Aboriginal community. S/he will have the ability to bring together community people, government representatives and other stakeholders in action on projects such as developing community justice committees, improving safety and fostering stronger alliances between Aboriginal and non-Aboriginal service providers. Strong written and verbal skills are required, and formal training in a relevant area, preferably at the university level, is required. A vehicle is required.

Salary: \$41,000 per annum. This is a one year contract position with the possibility of extension.

Applications should be submitted by April 18, 1994 to:

Hiring Committee
Edmonton Social Planning Council
#41, 9912 - 106 Street
Edmonton, Alberta T5K 1C5

IF YOU CAN'T FIND THE WINDSPEAKER AT YOUR BAND OFFICE, ASK WHY.

WINDSPEAKER'S CAREER SECTION

At a time when other funding sources are cutting back

United Way of Calgary and area

is pleased to announce that, as a result of its successful 1993 fundraising campaign, it has increased funding to the community by nearly ten percent, and is now making available \$850,000 in additional grants to fund programs that meet our community's most urgent needs.

Applications for funding are now being accepted

for programs that meet priority needs of the most vulnerable people in our community: women, children, youths, families with children, and those who are isolated and in need because of language, illness, poverty, lack of education, disability or age. Particular emphasis will be placed on the following services areas:

Preventative services for children and youth

Services for women and children and families in distress

For further information and grant applications call United Way of Calgary and area at 263-0750.



COMMUNITY DEVELOPER

Reporting to the Executive Director, the community developer is responsible for developing and training community members in the provision of HIV/AIDS education and peer support programs. The geographic area is Northern Alberta, both on and off reserves.

We require a person with:

- knowledge of native cultures
- ability to travel extensively and have own transportation
- ability to work as a team member and independently
- ability to time manage and set priorities
- ability to write and submit timely reports
- acceptance of lifestyles
- acceptance of sexual diversity
- ability to talk openly about sexual acts
- ability to manage money

Interested applicants should submit a resume no later than April 15, 1994 to:

Feather of Hope Aboriginal AIDS Prevention Society
201-11456 Jasper Avenue
Edmonton, Alberta T5K 0M1
Attn: Executive Director



VOLUNTEERS INVITED TO SERVE ON THE EDMONTON ABORIGINAL URBAN AFFAIRS COMMITTEE

The City of Edmonton in cooperation with the Canadian Native Friendship Centre, is establishing the Edmonton Aboriginal Urban Affairs Committee and invites you to apply. In order to qualify, you must be at least 18 years of age. Preference will be given to residents of the City of Edmonton.

The overall function of the Edmonton Aboriginal Urban Affairs Committee is to act as a catalyst to developments for Aboriginal people in the City of Edmonton and to act as a liaison, advisory and support body to the City of Edmonton, and its representatives, in its dealings with the Aboriginal people living in the City of Edmonton. All people that feel they have a contribution to make in addressing issues of concern to Aboriginal people are encouraged to apply.

Application packages are available from the Office of the City Clerk, 3rd Floor - City Hall, 1 Sir Winston Churchill Square, T5J 2R7.

Applications are to be returned to the office of the City Clerk by 4:30 p.m., Wednesday, April 27, 1994.

For more information please call the Office of the City Clerk at 496-8167.
Fax: 496-8175



Advertising Feature

Economic self-sufficiency key to strong communities

Conference aims to address barriers facing Aboriginal entrepreneurs

Promoting economic growth on First Nations is the biggest obstacle facing today's Aboriginal entrepreneur.

That's why the theme of this year's Robinson-Huron Economic Development Corporation conference is *Breaking Barriers... Economic Perseverance*.

The Robinson-Huron Economic Development Corporation was established in 1989.

It is a not-for-profit corporation organized to promote business and employment development among the First Nations in the Robinson-Huron Treaty area of north-

central Ontario.

This year's conference, scheduled for May 20-22, aims to promote the need to develop strategies for addressing existing barriers and create economic development within Native communities.

With Canada's political focus now on self-government and self-determination, Aboriginal people need to concentrate on stimulating economic self-sufficiency within their own communities.

Twenty-two First Nations in the Ontario region bound by Parry Sound on the eastern shore of Georgian Bay, North Bay and Sault Ste. Marie will be taking part in the conference.

This event will focus on Aboriginal businesses situated on First Nations.

The general public is invited to come out and interact with our First Nation businesses and examine available resources, services and consumer products.

Other highlights include a banquet catered by professional chef Ron Ense, proprietor of Abby's Restaurant.

A fashion show jointly co-ordinated by the Ojibwe Cul-

tural Foundation and regional Aboriginal fashion designers will also be featured, along with a drama play entitled *Band Land Business: Debts, Credits and Reserves*, by the Debajehmujig Theatre Group.

The conference will also provide seminar presentations on topics such as marketing and advertising, taxation issues and programs and services available to Aboriginal business people and entrepreneurs.

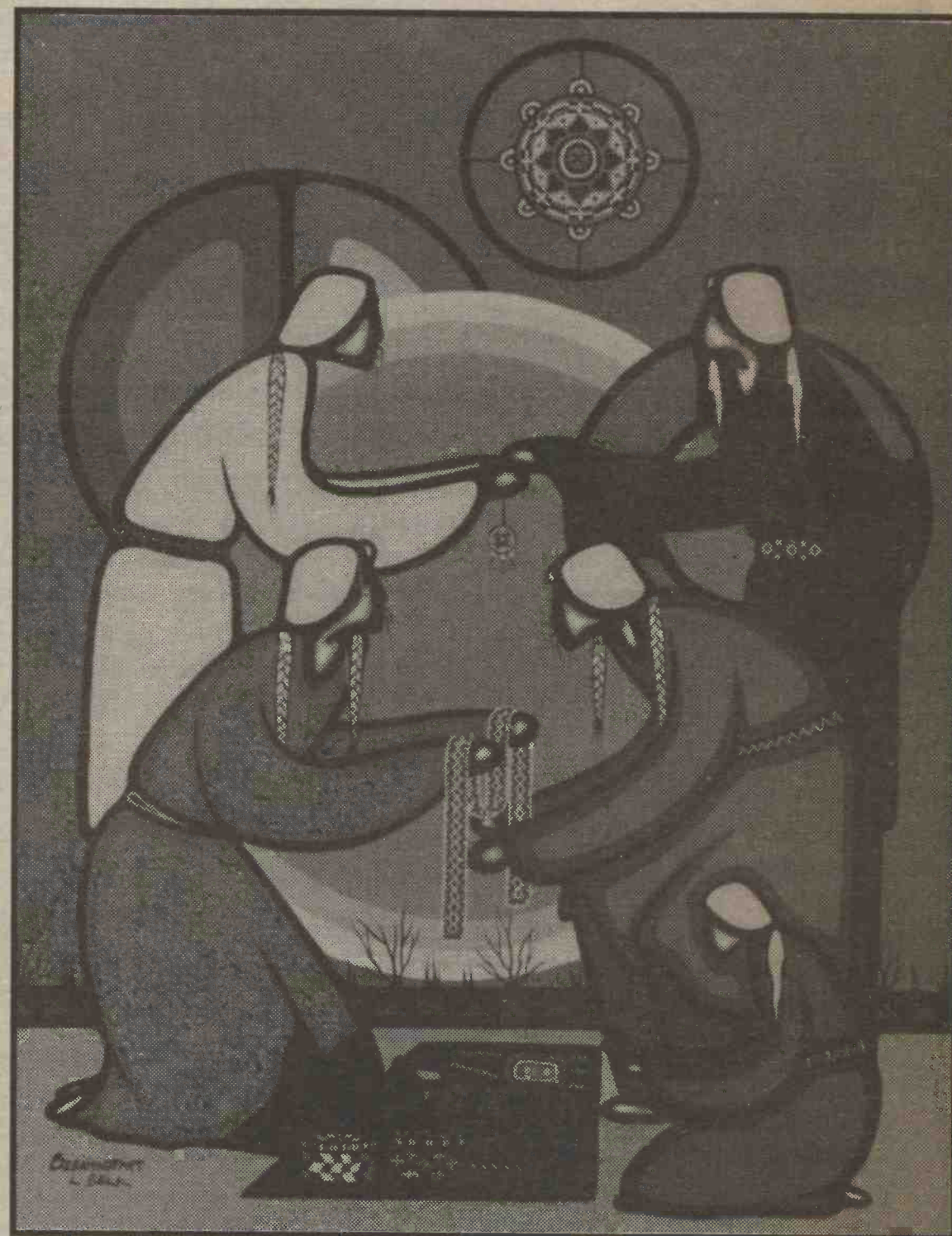
The entrepreneurial spirit is nothing new to the First Nations.

The ancestors of the Anishnawbe were predominant in the trading industry, which was their means of sharing and trading with each other and with the European settlers.

Aboriginal people today continue to flourish and defeat the many challenges encountered in their business start-up and economic development projects.

Come and be a part of the growing Native entrepreneurial spirit.

For more information on the conference, please contact Frances Toulouse or Beverly Bebamikawe at 705-692-5849.



ROBINSON-HURON ECONOMIC DEVELOPMENT CORPORATION presents...

"Breaking Barriers...Economic Perseverance" Aboriginal Business Trade Fair & Conference May 20 - 22, 1994, West Bay First Nation, Ontario

EXHIBITORS DISPLAY PACKAGE

The registration fee of \$150 will provide an exceptional weekend business opportunity, as well as attendance to one seminar, one admission to the banquet, fashion show and drama play.

For information, contact:

Aboriginal Business Trade Fair and Conference,
Robinson-Huron Economic Development Corporation
P.O. Box 39, Naughton, Ontario P0M 2M0
Phone: (705) 692-5849 Fax: (705) 692-5605

SPONSORED BY



Bank of Montreal

Industry and Science Canada
(Aboriginal Business Development Program)

Ministry of Northern Development and Mines

Indian and Northern Affairs

For further information on this event please contact:

**Frances Toulouse or
Beverley Bebamikawe
at
705 - 692 - 5849**

AGENDA

FRIDAY, MAY 20, 1994:

9 am - 3 pm Set up of booth displays
4 pm Doors open
5 pm Opening Ceremonies
6 pm - 10 pm Trade Fair

SATURDAY, MAY 21, 1994:

9 am Trade Fair Viewing
10:30 am - 12 noon Taxation Seminar
Programs and Services Seminar
Lunch
(food booths & restaurant available)
12 noon Seminars (repeat of a.m. topics)
1:30 pm - 3 pm Banquet
5 pm Fashion Show
7 pm Play Production by
9 pm Debajehmujig Theatre Group

SUNDAY, MAY 22, 1994:

9 am - 4 pm Trade Fair Viewing
10:30 am - 12 noon Marketing & Advertising Seminar
Lunch
12 noon Aboriginal Entrepreneurial Panel
2 pm - 4 pm • Question & Answer Period
• Share Experiences of Starting & Operating a Business on a First Nation
5 pm Closing Ceremonies

• Aboriginal Entrepreneurial Panel will be made up of:
*Entrepreneurs who have been in business for more than 10 years
*Entrepreneur recently established in business (1-2 years)

• Please note further information to follow, which will provide the participants profile for this panel.