

Windspeaker

QUOTABLE QUOTE

"But Natives with AIDS are coming home to die and people don't know how to treat them. They need to know the facts."

- Kevin Barlow, First Nations Task Force outreach worker

See Page 12

February 28 - March 13, 1994

Canada's National Aboriginal News Publication

Volume 11 No. 25

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



Janusz (John) Zalawski

Heading home

A Dene man walks through the silence of a winter day near Dettah, on the Great Slave Lake in the Northwest Territories. His solitary figure highlights the vast open spaces and peacefulness of a northern winter.

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Feb 28/94

PUBLICATION MAIL REGISTRATION #2177

Irwin storms out of chiefs' meeting

By D.B. Smith
Windspeaker Staff Writer

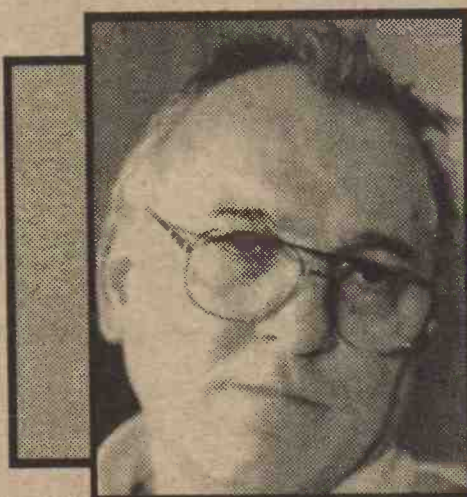
EDMONTON

Self-government negotiations between Ottawa and Alberta chiefs took a turn for the worse this month.

Indian Affairs Minister Ron Irwin stormed out of a meeting with the chiefs of the Lesser Slave Lake Indian Regional Council Feb. 20 after council members presented their own model for self-government.

"He pointed at the lawyer Catherine (Twinn) and said 'I'm not afraid of you'," said council Grand Chief Robert Horseman. "We proposed a self-government model that was worked on by the Sawridge Band... and he just basically wouldn't look at it."

The council has spent more than seven years and countless band dollars to develop the Sawridge Self-Government Act,



"I'm not saying if I walked, or ran or trotted. I'm saying we had a meeting. They can say what they want about the meeting..."

- Ron Irwin, Minister of Indian Affairs

said Sawridge Chief Walter Twinn.

"It's an insult to the Parliament of Canada when a minister just walks out."

Self-government must be based on territory, not race, he added. The Sawridge model's municipal-style approach to self-government was designed from precedents set out by the Sechelt Act, the Cree-Neskapi Act and the Indian Act to give the band control over their own territory.

"And that's what we're saying. We have to have a government for our reserves."

Irwin refused to comment on the actual incident, saying he would prefer to remain silent until a successful negotiation is reached.

"I'm not saying if I walked, or ran or trotted. I'm saying we had a meeting. They can say what they want about the meeting... Unless we reach successes, then I'll come up and share the successes with you."

The minister insisted he did not slight the council, only their proposal, which was a process that did not recognize the inherent right to self-government.

"This is the Sawridge legis-

lation that is almost revisiting the Constitution. We made this clear. We are not going into the big processes like Meech Lake and the Charlottetown Accord. We are not looking at that type of legislation in the House."

But Irwin told the Commons during question period the next day that he left the meeting because he did not like the council's attitude.

The Sawridge Band is one of the richest in the country, he said in reply to a question from Val Meredith, the Reform MP for Surrey White Rock-South Langley.

"And that band is saying to its people, 'We will not share'. That's not the way this government or Canadians should operate."

Ottawa is chiefly concerned with dissolving the Indian Act and then sorting out changes in jurisdiction over issues like education, housing, justice with the provinces, Irwin said.

See form, page 3.

News

Blood council guilty of contempt charges

By Barb Grinder and D.B. Smith
Windspeaker Writers

CALGARY

The dispute between Blood chief Harley Frank and the tribe's council came to an end Feb. 15, at least as far as the Federal Court is concerned.

Justice Barbara Reed found all 12 council members guilty of contempt for breaching court orders against locking Frank out of his office and holding an illegal byelection last summer.

But Reed delayed sentencing

the group until March 29 to give the band enough time to hold an election, an event she hoped would purge the council of contempt.

Frank and the 12 councillors signed a deal agreeing to hold the general election in which any Blood band member can run. The deal also reimburses Frank his overdue salary and costs incurred from legal fees.

Former Chief Roy Fox, who was elected chief in the illegal June 30, 1993 byelection, agreed to step down from the position. But he will receive all salary owed to him and will be reimbursed all legal fees as well.

Council will conduct band business as usual. All current and future legal costs for Frank, Fox and the 12 councillors are to come from Blood tribe funds.

"We need to move forward now," Frank said. "This has been very bad for our people, but I think our people are smart, they'll choose the right candidates."

Nominations were to be held Feb. 25 for the March election, but Frank had not decided whether he'd run again.

"I have to discuss it with my family. This has been very hard on them."

But key people on the south-

eastern Alberta reserve, Canada's largest, think Frank's name should appear on the ballots.

"He's a good leader," said Keith Chief Moon. "I think he wants what's best for the people."

Chief Frank said he's spent more than \$70,000 on legal bills this year, though he's tried to keep expenses down. Council's legal costs aren't known but are sure to be a prime election issue.

Fox, who originally lost the chief position to Frank in a November, 1992 election, said he'll definitely run in the upcoming election in hopes of restoring harmony on the reserve.

Self-government definition elusive

By D.B. Smith
Windspeaker Staff Writer

EDMONTON

It appears that defining Native self-government for the sake of forthcoming federal negotiations will be no easy task, not even for the Natives.

One month has passed since Ottawa first announced its intention to recognize Aboriginal self-government outside the Constitution. And everyone, from the federal Indian affairs minister to national Native leaders, is having an easier time defining what Native self-government won't be rather than what it will be.

Meetings in Edmonton between federal, provincial and Native leaders Feb. 17 to 20 produced little consensus on what it means and even less agreement on how to apply it.

"It could involve administration of programs, which is something that we now do," Assembly of First Nations Grand Chief Ovide

The federal government is chiefly concerned with dissolving the Indian Act and then sorting out changes in jurisdiction with the provinces.

- Indian Affairs Minister Ron Irwin

Mercredi said. "But it wouldn't be limited to just program delivery."

But simply transferring jurisdiction over programs such as education, health care, housing and justice does not equate to self-government because many bands already exercise that right under the Indian Act, he said.

The right to self-rule must include but is not limited to exclusive jurisdiction over those programs, Mercredi said.

"It would also involve upholding our side of the treaties."

Treaties signed between the Crown and the First Nations are agreements between two nations, he said. Maintaining Native integrity as it relates to those treaties would have to be

part of the self-government package.

Ottawa's line on the issue has not changed substantially in the last month, although the minister of Indian affairs admitted he's operating without a concise definition for self-government.

The federal government is chiefly concerned with dissolving the Indian Act and then sorting out changes in jurisdiction with the provinces, Indian Affairs Minister Ron Irwin said.

Although he is "not sure of the exact type of self-government" Natives want, the minister is certain the right can be recognized without further constitutional change.

Mercredi said he also advised Irwin to deal with outstanding issues such as land claims and to recognize treaty law.

Ottawa must also back off on the issue of band membership, he said.

"Defining your membership is an aspect of government. But at the same time, we also say we have to respect the rights of all of our individual members," he said.

Bloc trying to discredit Indians - Mohawks

OTTAWA

The Bloc Québécois came under fire from both Mohawk leaders and politicians in Ottawa for supposedly leading a crusade to discredit the Indians and deny them sovereignty.

Kahnawake Grand Chief Joe Norton slammed the Bloc for constantly focusing on the Mohawks' criminal activities.

The official opposition's continual call for police action against Natives on the Akwesasne Reserve near Cornwall Ont., and the Kanesatake and Kahnawake Reserves near Montréal, led to wide-

spread rumors of an impending invasion by Canadian military forces in mid-February, he said.

"We know it's the Bloc that's doing all of this, they're behind this."

Rumors of the armed invasion by Canadian Forces personnel had Mohawks on the two reserves near Montréal ready to take up arms, he said.

Kanesatake Grand Chief Jerry Peltier said he received information from reliable military sources that up to 300 soldiers were poised to invade his reserve Feb. 15.

An additional 4,000 troops were then to invade Kanesatake

and Kahnawake from Valcartier, Que. a few hours later, Peltier said.

Canadian Forces officials denied the rumors.

The Bloc is harassing Mohawks because of the race between sovereigntists and Natives to establish sovereignty in Quebec, said Norton.

"We're doing what they can't do. The Mohawks are standing up for their rights, they're establishing themselves and they're ready to defend their jurisdiction."

Although his party has called for a crackdown on the cigarette smuggling by Mohawks on the three reserves, the Bloc was not

responsible for any of the rumors and does not harbor any ulterior motives, Native affairs critic Claude Bachand said.

Liberal MP and Secretary of State for Youth and Employment Ethel Blondin-Andrew also accused the Bloc of pursuing a vendetta against the Mohawks.

The three bands claim a sovereign right to govern and police their territories in Quebec, which poses a threat to the province's own sovereignty, she said.

Reform Party leader Preston Manning also leapt into the fracas, accusing the Bloc of having a hidden agenda against the Natives.

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SALUTE TO WOMEN

Sherry Marie Wilson and Leona Yurkoski both have stories to tell — success stories. Wilson, a 35-year-old Metis, recently received her Doctorate of Philosophy from the University of Calgary. Yurkoski, a 40-year-old Metis, has supplied temporary workers for Calgary businesses for the past 13 years, six of them as manager of Kelly Temporary Services.

See Pages 7 & 8.

NORTH OF 55

The Winter Olympics in Norway have nothing on the celebrations soon to explode in Slave Lake, Alberta. Contingents from communities across the north, from Alaska to Russia, are gathering there to compete in the hottest athletic event of 1994 - The Arctic Winter Games.

See Pages R6 & R7.

AD DEADLINES

The Advertising deadline for the February 28th issue is Thursday, February 17, 1994

NATION IN BRIEF

Mexican Indians agree to proposal

Mayan rebels in the southern Mexican state of Chiapas have agreed to release hostages taken at the start of an uprising on New Year's Day. An unnamed spokesman for the Zapatista National Liberation Army said Feb. 16 that his cohorts will free Absalon Castellanos Dominguez, the former governor of Chiapas, that day. The Mexican government called the release a gesture of good will. A date and place for peace negotiations between the Mayans and Mexico, which would include a redress of Aboriginal rights, has not been set. Talks have been delayed so far by security and logistical problems. The Mayan rebels have requested better treatment for all of Mexico's Indians, which would include better representation in the country's authoritarian political system.

Blockade case ends in discharge

A series of court cases against several Natives who mounted blockades across New Brunswick last spring has ended in discharges and withdrawals. The Crown withdrew the mischief charges against five Natives Feb. 9. Five other people entered guilty pleas but were given absolute discharges. Their blockade was only one of a series erected

across the province to protest a plan to impose an 11-per-cent provincial tax on purchases made off reserves.

Supreme Court rejects custody case

The Supreme Court of Canada has refused to hear a custody case involving a Native child. The court refused to get involved in the case launched by Alberta Cree Teena Sawan. Sawan gave up custody of her one-month-old boy in 1991, but then changed her mind and went to court to get him back. Last June, the B.C. Court of Appeals said the child, now two, would stay with his adoptive white parents, Jim and Faye Tearoe of Victoria, B.C. Sawan asked the high court to overturn the case. The justices refused to hear the case, giving no explanation for the decision.

Protesters called 'rebels looking for a cause'

A group of Micmacs claiming ownership of a chunk of land in central Nova Scotia should not be taken seriously, the chief of a nearby reserve said. The men from Shubenacadie, N.S. do not have the support or sanction of any Native political leaders, Indian Brook Chief Reg Maloney said Feb. 8. He also called them "rebels looking for a cause." A dozen men from the Micmac Warriors Society claimed ownership

of 760 hectares of land surrounding the town, raising the possibility of an Oka-style confrontation if Ottawa did not begin serious negotiations within 90 days. A spokesman for the group would not say whether the warriors were armed and would not give any details of the kind of response Ottawa would see if their demands were not met. He did say, however, that they were prepared to shut off the town's water supply. Their society is a secretive organization composed of Micmacs from Quebec, Ontario and the Maritimes. Several Native leaders, including Micmac Grand Chief Ben Sylliboy, denied sanctioning the group. "I haven't got a clue what they're doing here," he said.

Maritime Natives to control education

Nova Scotia Micmacs will gain control over their education system. The Micmac Education Authority, formed by 13 band chiefs in 1992, said Ottawa has agreed to a transfer of jurisdiction for the education of status Indians. The Micmacs will be the only Native group in the country to control their own education system. Discussions to enact the transfer are pending. Native leaders want the talk finished by the fall to coincide with a treaty signing.

News

Micmacs wary of deal with feds, province

By D.B. Smith
Windspeaker Staff Writer

HALIFAX

Micmacs in Nova Scotia have signed a three-way deal with federal and provincial officials designed to address major Native issues such as justice and policing.

But some Aboriginal leaders are wary of where the agreement could lead.

"We are happy, (but) we have 502 years of experience that tells us we must always be leery," said Union of Nova Scotia Indians

president Alexander Denny.

The Memorandum of Understanding signed Feb. 11 will bring senior federal and provincial politicians and Micmac leaders together to oversee ongoing forums on Native issues.

The tripartite forums on economic development, social services and justice should help solidify a positive relationship between the Micmacs and the province, Nova Scotia Premier Frank Savage said.

But the deal said nothing about funding for any of the initiatives, Millbrook Chief Lawrence Paul said.

"Not too much will come out

of it. It's a good public relations thing to do."

The Millbrook Band is currently seeking \$54,000 to establish its own tribal police, Paul said. But federal officials have told him that the funds are not available.

Five bands on Cape Breton are also looking at tribal policing as an alternative to municipal police or the RCMP, he added. The bands requested 22 officers, but Ottawa has only approved a plan to train 14 or 15.

This is the first agreement to be signed between Ottawa, the province and status, non-status, and on and off-reserve Natives,

federal Indian Affairs Minister Ron Irwin said.

It also serves as proof of Ottawa's agenda to consult with Natives on important issues, he said. In time, he expects other provinces and Native groups to create similar groups.

Discussions on self-government were also of less value than expected, the president of the Native Council of Nova Scotia said.

Despite Irwin's willingness to deal with non-Indian Act Natives, the minister's commitment to Native self-rule did not go far enough, said Dwight Dorey.

"There was nothing about a whole lot of substance besides his

commitment to talk over the next six months."

Natives based off-reserve in the Maritimes exercise long-standing Aboriginal, treaty and constitutional rights, Dorey said.

"We have to be included. We have to be dealt with as well."

Micmac treaty rights involve more than the right to manage resources, he said. They also involve commercial and trade rights.

Unlike many national Native leaders, Dorey said self-government negotiations must also include the provinces because many of the powers sought by Natives are currently controlled by that level of government.

Lubicon, DIAND minister hopeful for claim settlement

By D.B. Smith
Windspeaker Staff Writer

EDMONTON

A recent meeting between the federal Indian affairs minister and the chief of the Lubicon Band in northern Alberta may pave the way towards a long-awaited land claim settlement for that Native community.

Indian Affairs Minister Ron Irwin met briefly with Chief Bernard Ominayak Feb. 18, the first day of the minister's four-day stint of self-government discussions with Alberta chiefs.

Ominayak would not give many details of their talk, saying he preferred to wait until the minister sees the Lubicon's proposal next week.

The discussions stayed away from specific issues like a land claim or resource sharing, focusing instead on a means to enable Native, provincial and federal leaders "to get into serious negotiations," he said.

"We concluded that we need to put something in place to allow serious negotiations. He's looking to us to spell out what will work."

Irwin said there were significant gains made with the Lubicon.

"I think we've developed a trust with the chief that didn't exist before and that's the first step."

Alberta Deputy Premier Ken Kowalski also agreed with Ottawa's agenda to find a fair process during a meeting two weeks ago, Irwin said.

Ominayak last met with pro-



"We concluded that we need to put something in place to allow serious negotiations. He's looking to us to spell out what will work."

- Lubicon Chief Bernard Ominayak

vincial Social Services Minister Mike Cardinal in June to discuss restarting negotiations, which ended abruptly in 1990.

The Lubicon first filed a statement of claim with federal court in 1982 asking for Aboriginal title, or a settlement based upon the entitlement given to Treaty 8 Indians.

Their claim represented about 200 people and sought title to 64,000 square kilometres - approximately 10 per cent of Alberta - and \$1 billion in damages. The band also initiated a law suit against 11 oil companies in provincial court.

In 1989, the province offered the band 240 square kilometres of land including some mineral rights. Ottawa also threw in \$34 million to build new housing for the band and \$10.4 million for economic development.

Both of those offers were rejected for not ensuring the Lubicon's social or economic self-sufficiency. But it appears Alberta is ready to consider the issues again, Irwin said.

"Mr. Cardinal wants to get it solved... and industry in Alberta

wants to get it solved. And the Lubicon want to get it solved, so I think we will."

Assembly of First Nations Grand Chief Ovide Mercredi was "more than satisfied" with the Lubicon meeting.

"I'm encouraged by the response that is forthcoming from the government. That issue has to be resolved. It's not in Alberta's best interest as a province to let that issue fester."

The grand chief has been pushing the federal government to settle land claim disputes with individual First Nations as part of its self-government agenda.

And it's also in the best interests of the Lubicon Cree to ensure that there is a process in place, he said.

"The longer they wait the less resources will be available to them for self-sufficiency."

But a lot still depends on the mandate of the negotiators, Mercredi said. Ottawa should rework its comprehensive and specific claims policies, which often call on Natives to relinquish land, treaty and Aboriginal rights.

Mercredi blames feds for poor health in First Nations

By D.B. Smith
Windspeaker Staff Writer

OTTAWA

Canada's most-recognized Native leader confronted federal, provincial and territorial officials over First Nations health in face-to-face meetings earlier this month.

The Grand Chief of the Assembly of First Nations blamed the federal government for creating and maintaining poor health standards in Native communities.

Ottawa's "closed-eye policies and outright refusals" to respect Aboriginal rights to self-government has led to wide-spread suffering and despair in Native communities, said Ovide Mercredi.

"The co-operation of the federal government is vital to improving the level of health status for First Nations. But as the original inhabitants of this country, we do not require your permission or approval to care for our nations, communities or individuals."

Mercredi told federal, provincial and territorial health ministers and Aboriginal leaders Feb. 9 that systematic poverty has prevented the First Nations from addressing poor health conditions.

The average life expectancy of an Indian is 10 years

less than the national average, he said. Infant mortality is almost two-and-a-half times higher and post-natal deaths are four times higher than the national average.

Diseases like diabetes and tuberculosis are ravaging the First Nations, he added. Suicide rates are also six times the national average.

Federal Health Minister Diane Marleau agreed to consult with Aboriginal leaders from Canada's five national Native organizations on the development of a national Native health policy. The discussion would revolve around 15 recommendations made by the Tripartite Working Group on Aboriginal Health.

Examining Native health issues is a satisfactory step in improving Indian health, Mercredi said. But the real concern will be over funding.

The issue of cost, however, was not settled. A spokesperson for the department of health said cost-carrying will not be decided until the details of a Native health policy are worked out.

Federal and provincial governments have long used the jurisdiction over Native health care as a means to deny proper funding for services, Mercredi said. Ottawa could correct that by finally recognizing health as a treaty right.

Saskatchewan may hand over funding for social programs

REGINA

The province of Saskatchewan is considering a plan to hand over millions of dollars to Natives as a first step towards self-government.

A recently leaked provincial cabinet document indicates the government might hand up to \$550 million in funding over to Native groups to co-manage various social programs.

The 33-page brief is only a policy framework for the government's relationship with Indian and Metis peoples in the prov-

ince, Indian Affairs Minister Bob Mitchell said.

The \$550 million figure represents current government spending on Natives.

"What the document says is that what we are spending... on programs that relate to Indian and Metis people, because we include health and social services and justice and the rest of it, totals that number."

Although he downplayed the importance of the April 5, 1993 document, which has yet to be approved by caucus, Mitchell did say it could affect how the prov-

ince will address Native self-government funding issues.

"In self-government discussions with Aboriginal people, some of this funding will find its way over to Aboriginal governments. And those negotiations haven't even started."

The exact amounts in the transfer have yet to be negotiated, but the funds will be drawn from the \$550 million mentioned in the brief, Mitchell said. That figure was based on existing levels of funding to Native programs such as education, health, justice and social services spending

Form of self-government uncertain

Continued from Page 1.

"I'm not sure of the exact type of self-government that they want," he said. "I'm saying that the inherent right of self-government exists."

Most chiefs support the non-constitutional recognition of the inherent right, he said.

But the council presented the act to Irwin to save time and taxpayers' money and give Ottawa a self-government model that has already been designed and approved, said Catherine Twinn. The act was ratified by the Mulroney Cabinet in 1991, but has yet to be drafted or go before the House of Commons.

"But Minister Irwin refused to accept it or consider it."

Assembly of First Nations Grand Chief Ovide Mercredi, who also met with Irwin that morning, said he could not comment on the minister's walk-out because he was not at that meeting.

But he did try to downplay the incident, saying it was not as serious as it appeared.

Native leaders often get up and walk out on negotiations with government officials, he said.

"If that can happen to us, we have to understand that it can happen on the other side, too."

Many of the chiefs' organizations, including the Lesser Slave Lake council, have requested further meetings with the minister within the next two months. No new meeting dates have been set.

Our Opinion

Leaders confused over definition of self-government

There's a nagging suspicion in Indian country that the men who are leading the crusade to Native self-government don't know what they're doing. And that does not simply apply to federal and provincial government officials.

Many Native leaders are in the dark when it comes to defining, outlining and establishing self-government. Ovide Mercredi, the Grand Chief of the Assembly of First Nations, has trouble defining it. Each of the 600-plus chiefs across Canada have their own definition of what it is, and none of them are exactly alike.

There are, however, certain trends beginning to form. Many chiefs are happy with the idea of a municipal-style government. That's the version where the band owns a small amount of land, controls their own infrastructure services, taxes their own people, and relies on the federal government for large, yearly, lump-sum transfer payments. Such bands essentially become city governments with little real political autonomy.

Some chiefs have gone to the exact opposite extreme, and are defining self-rule to mean international sovereignty. Their reserves would be huge areas of land, Indian-only lands, which would exist as separate countries within Canada. Such Nations would manage their own resources and would not pay any revenues to Ottawa.

There's no way the federal government would ever allow such a definition to be enacted. It would require them to give up vast tracts of land and resource wealth and create a nightmare bureaucracy. And such First Nations could not last very long in the international arena, anyway. The notion of several hundred autonomous Indian nations within Canada flies in the face of the international economic reality. That dream died with the birth of capitalism two centuries ago. As proof, just look at the dozens of African nations currently at the mercy of the World Bank.

Then there's the view by the moderate First Nations. They want their treaties adhered to and their Aboriginal rights, the right to exist on the land, guaranteed in the Constitution. Entrenching self-government in the Constitution is essential, they say, because it prevents anyone from undermining it in the courts.

In the moderate view, First Nations lands would be Indian land, but still land within Canada. Native governments would co-exist with Ottawa and the provinces, but their treaties would guarantee their land rights under law. And contrary to our history with the whites, Ottawa would still meet its fiduciary obligations in the form of health care, economic development and other transfer payments until such time as we no longer require them.

The moderate approach, however, assumes a lot. It assumes the provinces would be willing to deal with Indian governments controlling large amounts of resource wealth. It assumes Ottawa's willing to establish good treaties and then stick to them. It also assumes competent, fair and honorable First Nations governments.

It's a foregone conclusion that when it comes to Native self-government, Ottawa is in this for itself. Ron Irwin has admitted he doesn't know what the term means. It's reasonable to assume he won't give us everything we ask for.

But that does not mean we need to clutch desperately for whatever we can get. Ottawa's best interest is to divide and conquer. So it's up to our leaders to ensure our future by taking the sensible approach. And that will require them to avoid their typical every-nation-for-itself negotiation approach, form a united front and demand the same, sensible, workable, moderate model.



Illustration by Don Kew

Government can set example

Like many other Native people, I've been deeply scarred by the colonial experience, but nevertheless I try to remain optimistic about the future. While recent self-government talks between Native leaders and the federal government have been encouraging, my experience with Canadian institutions has left me more than just a little bit skeptical of political processes and government motivation and reliability.

I've observed over the years enormous gaps between what happens at the governmental-political level and what actually transpires at the community level. Most Native people — at the community level — remain disconnected from political processes and legislation. Having gotten so used to existing on the fringes of Canadian society, in frustration and hopelessness, they have allowed non-Natives to organize society around them, construct "their place" for them, and determine their future. To those people, terms like "recognition" and "affirmation" of existing Aboriginal rights means nothing.

Thinking about the community, I'm reminded of a Thursday night I went shopping with



JANICE ACOOSE

my 15-year-old son. After a couple of enjoyable hours together at one of the shopping malls, we decided to indulge in some junk food at the food court. When we arrived, things were as they usually are: Native people on one end of the food court and non-Natives on the other. While that kind of thing usually frustrates and annoys the hell out of me, that particular evening was worse.

During the short time that we were there, a security guard (on four separate occasions) demanded that some Native teenagers leave. In a very arrogant and disrespectful manner, he barked "If you're not going to buy anything else to drink or eat, you have to leave right now." Noticing that there were several non-Natives without food or drink at other tables, my son Blue said "Mom, why is

that guy only asking those Native people to leave?"

Immediately, I thought how can I explain White supremacist ideology or bigotry to a hopeful and trusting 15-year-old? How can I teach him the meaning of words like equality, justice, and democracy? How can I encourage him to believe in Constitutional and human rights when so-called authorities don't even respect them?

I understand that governments or their laws cannot protect against ignorance or cultural intolerance, but it can teach by example. The Canadian government might begin by obeying its own laws, settling long overdue debts to Indian and Metis peoples, and respecting the Native political leadership by practising inclusive rather than exclusive politics.

Wind speaker

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
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Your Opinion

Oka a misuse of political power, public purse

Dear Editor,

CBC TV's Witness: Kanehsatake - 270 Years of Resistance, shown late-night Jan. 31, was an eye-opener. Indeed, it was more like state-sanctioned voyeurism. We were "treated" once again to a first-hand look at how our tax dollars are, and were, being misused by the federal government-run CBC. All of these political officials were presumably elected or appointed because of their high moral standards and singular visions of purpose, were they not?

But did we really have to sit and watch Bill Cameron try to defend the CBC's duplicity in Mulroney's poor command of leadership? "Biting the hand that feeds you" is an apropos adage which comes to mind here. I suppose we could have turned the damned thing off or switched over to Jay Leno but then wouldn't that have been abdicating our responsibilities as informed taxpayers?

This CBC chicanery, which some will try to pass off as democratic leadership, was all too obvious in the department of those chosen to speak on behalf of the government, which included Cameron (who was conspicuous for his inability to get the story straight whether by design or outright stupidity), the government negotiators who were at Oka, the Surete du Quebec, and the army. Pathetically, the myths surrounding Oka continue unabated. Poor Bill and officials at both levels of the government still cannot seem to get it through their heads that the Mohawks are very much a real people with legitimate historical and contemporary political grievances dating back 270 years.

It is obvious to those of us who study such matters that the \$150 million used to pay the army and police costs was a gross misuse of our tax dollars, all in a calculated gamble intended to deceive the Canadian public. Judging by the dis-

The army and Quebec police, by all accounts, were quite prepared to kill women and children at Oka. This doesn't make them the defenders of all that is humane and decent in western society, it makes them racists with guns.

graceful responses of the government agents, the junta of Panamanian dictator Manuel Noriega could just as well have been ordered in to carry out the directives of absentee politicians who may or may not have been coherent. No one seemed to know who gave the orders. The army, for all intents and purposes, was running amok under the control of no one. Is this what is known worldwide as good Canadian justice and leadership or what? Those responsible on the government's side could have cleared up the important questions surrounding this debacle that night, but true to political form no one wanted to claim responsibility. Where does the buck stop? Dictatorships are born under these very conditions. These are your political servants, people!

I, for one, do not want to see my tax dollars used in this reckless, cut-throat way ever again, anywhere in Canada. There really needs to be a public investigation into this travesty of the mishandling and misuse of political power and the public purse. It seems that Canadians owe First Nations people that much, at least.

The \$150 million spent on the Armed Forces could have been used intelligently to defuse the situation. It could have saved a police constable's life, which no amount of money can replace. It could have saved a 14-year-old Mohawk child from sustaining a near-fatal bayonet wound to the chest, inflicted by a Canadian soldier as she tried to protect her four-year-old brother from their sav-

agery. That astronomical sum of money could have been used to solve what is essentially a government-created problem, to put it behind us once and for all. Instead, all we were treated to that CBC night were blasé government negotiators, ignorant army and Surete du Quebec officers trying to practise damage control. Ultimately someone has to pay the piper. Who was breaking what laws? Where's the leadership? For crying out loud Canada, wake up!

As for the answer to the question whether or not the government acted in the proper fashion: The answer has to be an equivocal no and Brian Mulroney's dark political legacy will live on to haunt us again if we don't get the story straight this time round. The army said time and time again, right up to Jan. 31, that it was only following orders, even though they weren't sure whose. Be that as it may, the army has a moral responsibility to refuse any orders which it regards as irresponsible. Nazi soldiers claimed at the trials of Nuremberg that they were "only carrying out orders" as well. It would do the Canadian army a measure of good to go back to school and get better educated about the First Nations people whose freedom they claim to be defending whenever they go overseas to peace-keep or fight. Contrary to popular opinion, a soldier does not have to obey a command if he sees that command as immoral or iniquitous. To the contrary, it is his or her moral duty to reject any command which connotes genocide. War crime trials are held for that very reason.

The army and Quebec police, by all accounts, were quite prepared to kill women and children at Oka. This doesn't make them the defenders of all that is humane and decent in western society, it makes them racists with guns.

In explaining to his Nez Perce brothers and sisters how Europeans, pioneers and explorers conducted themselves when they first came to North America, Chief Joseph said, "Two whitemen will see a horse that belongs to an Indian standing in a field. One says to the other, 'See that horse there? I will give it to you.'" That is the essence of the problem. Whitemen have been giving to each other what rightfully belongs to Indians for over 500 years. Why can't otherwise seemingly intelligent politicians understand the same moral principles that a five-year-old child can?

Joseph's words are a bit of sound advice which Jean Chretien should have chiseled into stone on the steps of the Parliament building if we are not to see history repeat itself. Evidently, French kings and politicians had no moral or legal right to sell Mohawk Territory to another whiteman, specifically the land of the people of Kanehsatake 270-odd years ago. Therein lies the answer to what is a very simple question. Every other issue is simply an excuse for self-justification of immoral, racist and barbarous behavior, no matter what kind of insignia you may wear on your uniform.

As we go into the next 500 years of the recreation of First Nations society, history and culture, I believe that we should throw our whole-hearted support behind those very brave men and women of Kanehsatake and insure that nothing like the Oka Summer of 1990 ever happens again.

*Indigenously yours,
Alfred Young Man
Associate Professor, University of Lethbridge*

Treaty #6 wants no part of self-government Germans seek

pen-friends

Dear Editor,

After a great deal of thought, I've decided to write and publish this article to share a few of the traditional values and concepts that pertain within the sacred circle of unity, before the ostrich syndrome inhabits.

I felt there is a need for distribution of some of the eno eysinew's (Eno Eysinew means Cree peoples, may refer to Aboriginal) ancient foundations and legacy. My understanding and knowledge of the sacred eno culture and spiritualism has reached the depth where I'm forced to share it if mankind is to co-exist.

During my trek, I came to understand one of the great mysteries or the Creator's concept of unity. This concept tells us that every life form reflects every other life form and that all

originate from the same source; that it can eliminate all types of grandiose/elitist ideas that evolved in the fourth world of separations. If every two-legged being would perceive all other humans as a unique expression of oneself, we would have no basis for quarrels or wars.

The fundamentals of understanding the eno heritage have to begin with understanding that every particle, entity, word (all nationalities), all things are based on two meanings. For example, skeptic would refer to evil and optimist would refer to God, etc. Two-legged beings seem to have forgotten or overlooked the fact that every story has two sides to it. This theory will someday be justified where the truth of cultural values and treaties are applicable.

We eno peoples have arrived at a very crucial time. Some

of us have stood to make a firm and decisive decision to reject any involvement from the present authors to attempt to alter our children's destiny.

We, the Victorian Crown Treaty #6, served notice on more than one occasion that we want no involvement of any new initiatives such as implementing further the 1945 Blueprint for Native self-government and be allowed to live according to the terms of treaty #6.

It is not a national secret that under the existing treaties we actually house two legal entities, which are distinctively not synonymous. Residents on all iskunikun (reserves) consist of status and treaty Indians. Further to this there is the Federal act which has no relevance to the original Treaty #6 of 1876, besides the Indian Act's appetite to fulfil its subjugative prin-

ciples through whatever disguise is at its disposal. I believe the Indian Act is a legislation drafted by some communist, but it is alive and existing amongst this ideological democratic country - Canada.

Consequently, through history's misguided and distorted eno issues, both eno eysinew and non-eno can't avoid the forthcoming. The great mystery did create people for a reason and made earth to accommodate all.

In light of past and present, if all eno eysinew walked the path of the sacred pipe and stem where truth and honesty hold no ignorance, then eno eysinew wouldn't have to worry about anything.

*Harvey Kinematayo
Hereditary Chief and
Ambassador Treaty #6*

Dear Editor,

I'm a woman, 33 and married, who lives near Hamburg, Germany and I would like to have a Native female pen-friend. I really don't know another way to get a Native pen-friend. I sympathize very much with the Native people.

Andrea Decker
Feldstrape 70
22880 Wedel
Germany

Dear Editor,

We, three 18-year-old German girls, are looking for Native American penfriends. We are interested in life and culture of the Indians and hope people will write us.

Kerstin Apitz
Bergstr. 76
04838 Eilenburg
Germany

Sandra Heinke
Kulzring 5
04838 Eilenburg
Germany

Silvana Lehn
Dorfstr. 28
04838 Strelln
Germany

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.

Indian Country

Community Events

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

- NATIVE ELDERS SOUP & BANNOCK**
Every Wednesday at noon
11821 - 78 Street, Edmonton, Alberta
- MORNINGSTAR CELEBRATIONS**
March 4 & 5, 1994, Phoenix, Arizona
- 1994 ARCTIC WINTER GAMES (see ad)**
March 6 - 12, 1994, Slave Lake, Alberta
- SONGS OF THE WINDS WORKSHOP**
march 6 - 11, 1994, Rapid City, South Dakota
- GLOBAL VISIONS FESTIVAL**
March 7 - 13, 1994, Edmonton, Alberta
- 33rd ANNUAL BC INDIAN HOCKEY TOURNAMENT**
March 11 - 13, 1994, Salmon Arm, British Columbia
- DENVER MARCH POWWOW (see ad)**
March 18 - 20, 1994, Denver, Colorado
- SFIN HOCKEY & CURLING TOURNAMENT**
March 18 - 20, 1994, Regina, Saskatchewan
- CULTURE, HEALTH & HEALING SEMINAR**
March 18 & 19, 1994, Edmonton, Alberta
- CALIFORNIA STATE UNIVERSITY POWWOW**
March 19 & 20, 1994, Long Beach, California
- NATIONAL FIRST NATIONS MENTAL HEALTH TRAINING CONFERENCE**
March 21 - 24, 1994, Edmonton, Alberta
- 5TH ANNUAL WOMEN & WELLNESS**
March 21 - 25, 1994, Portland, Oregon
- THE SNO FESTIVAL OF PUVIRNITUQ**
March 21 - 26, 1994, Puvirnituk, Quebec
- FIRST NATIONS YOUTH SPORTS FESTIVAL (see ad)**
March 22 - 24, 1994, Saanichton, British Columbia
- NATIVE OLD TIMERS HOCKEY TOURNAMENT**
March 25 - 27, 1994, Enoch, Alberta
- HEALING OURSELVES & OUR COMMUNITIES**
March 27 - April 1, 1994, Vancouver, British Columbia
- TORONTO INTERNATIONAL POWWOW**
April 1 & 2, 1994, Toronto, Ontario
- WESTERN CANADIAN ABORIGINAL CURLING CHAMPIONSHIPS**
April 1 - 4, 1994, Saskatoon, Saskatchewan
- ANDREW WARD HOCKEY TOURNAMENT (see ad)**
April 1 - 3, 1994, Hobbema, Alberta
- BATTLEFORD HOCKEY TOURNAMENT**
April 1 - 3, 1994, North Battleford, Saskatchewan
- SIFC 16TH ANNUAL POWWOW**
April 2 & 3, 1994, Regina, Saskatchewan
- ELDERS POWWOW**
April 3, 1994, Siksika Nation, Alberta
- PRINCE GEORGE HOCKEY TOURNAMENT**
April 8 - 10, 1994, Prince George, British Columbia
- 3RD ANNUAL NATIONAL ABORIGINAL & MULTICULTURAL CONFERENCE**
April 8 - 11, 1994, Vancouver, British Columbia
- N. AMER. INDIAN BASKETBALL CHAMPIONSHIPS**
April 12 - 16, 1994, Norman, Oklahoma
- 8TH ANNUAL ARIZONA STATE UNIVERSITY SPRING POWWOW**
April 15 - 17, 1994, Tempe, Arizona
- HOBBERMA SENIOR 'A' HOCKEY TOURNAMENT**
April 15 - 17, 1994, Hobbema, Alberta
- GATHERING OF NATIONS POWWOW**
April 22 & 23, 1994, Albuquerque, New Mexico
- DOTC MINOR HOCKEY**
April 28 - May 1, 1994, Brandon, Manitoba

Oki. My, my, another Valentine's came and went. This year I was hit by Cupid, so I sued (just joking). But on a serious note, you can see that I changed my whole look and perspective. If you haven't seen me slinking around already, I cut off my locks and got rid of the hat. To tell you the truth, I left the hat in Montana and the locks came off in December. This is the new-but-old me! What do you think?

Women of all seasons

These two women I'm going to write about are a couple of my good buddies. Every year, we have an issue saluting Native women. I'm saluting these 'single' Native and working women.

The first has been through many changes in her young life. She is parentless and in need of adoption by a male, about 25, single and no dependents (Ha! I kill me). But seriously, this woman defied destiny that was brought on by stereotyping. She's a bunch of fun to be around, witty, has a great sense of humor and is bit on the fluffy side (as she would say). Her name is Shannon.

This other woman is someone that I've known all my life. She is Crystal Gayle without the voice. I look up to her because she has taken many paths with determination. She has one son. She's also a whole load of fun. But the only downside is that she's shy. I know she will probably kill me for putting this in here, but she can't do nothing about it (ha, ha). Her name is Carole Gayle.

I was recently talking to a friend of mine and he was complaining that all the good women are married. For all you men out there looking for a good woman, I have a bunch of friends that are good people.

A joke, I think

What do you call a Peeping Tom in Inuvik?
Tom Took-a-Look.
(All right, it was bad one, but I'm still open for new jokes. Remember to keep it clean!)

Sum of a round powwow

Whoa! For the past two weeks my



PEOPLE & PLACES

by Ethel Winnipeg

moccasins have been working overtime. Actually, I never got the chance to go to Prince Albert for the powwow. But I did have a moccasin blowout at Poundmaker's Lodge Sweetheart Rounddance this past weekend. It should have been called the Snobheart Rounddance. I guess when you're in love, your friends don't matter as much. Sniffle, sniffle.

I listened to my friend Barry with envy as he was telling me all about the powwow in Prince Albert. He said everybody had permanent smiles pasted on their faces throughout the powwow. Since my moccasins don't have jet fuel and the speed of a Lamborghini, I didn't have a chance to go. Again sniffle, sniffle.

Losing a brother

Suicide has affected everyone's life at one point or another. I lost some friends through suicide. Sometimes, it is the only way out and no one can stop it from happening. This poem is written by a guy who had everything in life except a family. Three years ago, he went to a conference in Calgary and came back to no family. His family moved and left him a note. What kind of family is that, I ask? But with the love and support of the Falcon family of Biggar, Saskatchewan, he was accepted as a brother. He was a person who had a big heart and lots of love. His 'sister' wrote me about his life and I felt like I knew him by the time I finished the letter.



Here's a picture of Richard Wade Johnson.

This poem was written by the deceased and his 'family' would like me to publish it as a memorial to him. It's called 'A Look In The Mirror.'

*With a look in the mirror,
There's no limit to one's sight
Things revealed to one that's hurt
On a dark and cold late night.
What was seen is never known
By one who questions why.
Deep hidden, sorry feelings,
Invisible to the naked eye.
A friend I had questioned why,
But the mirror must have lied.
For if it had been honest and told
the truth,
Mark Westman would have never
died.
A mirror isn't always the answer;
True friends can pull through.
Talk things out and show them
you're hurt;
Because suicide will never do.
If you look in the mirror
And don't like what you see.
Change for the better, but not too
much
Since perfect you'll never be.
True friends are the answer,
They don't focus on all that's
wrong.
You're only here once and when
things don't work out,
Those friends will urge you on.
When you look in the mirror,
And things don't look so great,
Change the picture and convince
yourself,
Things will be better at a later date.
If comes to chance that you ask-
Mirror, mirror on the wall,
Just believe in yourself,
Because you're the greatest of them
all.
When you look in the mirror
The reflection is always you.
What you see beyond that figure;
Remember, the mirror may not be
true.*

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Salute to Native Women

Eleven years of hard work yield PhD

By Terry Lusty
Windspeaker Contributor

CALGARY

Over the past 20 years, I have had the pleasure of meeting a number of Aborigines who have gone beyond grade school levels to achieve bachelor's and master's degrees at Canadian universities. But, when it comes to doctorates (PhDs), the count is extremely low.

Truth is, very few people know, or know of, any PhD graduates. After picking my brain, I could only arrive at nine. Even if the real count were 29 or 39, it would still not reflect any substantial figures in relation to the number of Natives in this country.

Just this past fall, however, the University of Calgary granted one more PhD to a Native in the person of Sherry Marie Wilson (nee Bellerose), a 35-year-old Metis.

"We need people in all disciplines, especially for (Native) self-government," Wilson says of her Doctorate of Philosophy. To her way of thinking, Native professionals are a very crucial element in forming meaningful foundations for the development of Native government, and to formally embrace it in an effective and positive manner.

Wilson toiled for 11 long, hard years in university to fulfill a dream she's had since she was a youngster. It wasn't easy. And she's the first to admit that such objectives require strong commitments, a good work ethic, personal sacrifices and adequate finances.

"The biggest commitment was financial," she explains. Fortunately for her, she managed to tap into some federal re-



Terry Lusty

Sherry Marie Wilson

search grants while pursuing both her master's and doctorate in Calgary. Those monies enabled her to get by without having to resort to student loans, which must be repaid.

To complement her budget, she also worked part-time as a teaching assistant for professors.

A three-year contract with Alberta Forest Services initially helped prepare and equip her with knowledge and skills that held her in good stead when she did chase after post-graduate studies. She is particularly proud of her work in the Slave Lake and Fort McMurray regions where "it was difficult for women to make it in male-dominated forestry."

Probably the most time-consuming aspect of her studies was her course work.

"Get to the lab at 9 a.m., not leave until 7 or 8 p.m., and sometimes have to return even later at night." And there were the weekend shifts.

"In one period, I worked for four months solid, every day," she quips. She adds, however, that this was not the case throughout her entire five-year PhD program.

"It's especially intense at the start because you have to write a research proposal which had to be orally defended, take required courses, write candidacy exams as well as regular exams and papers, and try to read and learn as much as you can."

Obviously, she did something right. When it finally came time to orally defend her 200-page dissertation on the genetic transformation of white spruce, she did so successfully on her very first round.

Wilson describes her years in academia as ones embodying rigid self-discipline. She had to virtually shut out the rest of the world and have one focus only - her studies. Oh, there was "the odd movie," but she couldn't build in any ski trips or holidays. Nonetheless, there were "up-sides," she confesses. She'd get highs from the chal-

lenges and the accomplishments. Precious, too, were the friends and acquaintances she made along the way, and the use of campus sports and recreation facilities.

"A large part of social life centres around coffee or dinner breaks (with fellow students)," she adds.

With all her work now behind her, Wilson has set her sights.

"I would like to teach at a college or university level," she says. Recreationally, she dabbles in pottery and refinishing furniture, she's an avid reader and looks forward to hiking, skiing, windsurfing and sailing lessons.

When queried about family life, she admits her life doesn't necessarily require a partner or children.

"If it happens, it happens," she shrugs. In other words, she's just taking everything in stride, living one day at a time.

As for specific advice to any Natives who may aspire to higher education, she suggests that "you have to want it enough to give it your best shot . . . finances are important . . . you can't think about it (education) too much, just start doing it . . . thinking can sometimes scare you out of it."

Achieving's a family affair

Wilson, incidentally, comes from a very progressive family. Born at High Prairie, raised and schooled in Edmonton, she is the second oldest of three girls and two boys. One sister is finishing her law degree; the other is completing an architectural drafting course. Her younger brother has taken a year off from university studies in media and communication, while her older brother is into photography and layout, and operates his own digital imaging business. As for her parents, her father is an ex-military man; her mother worked in real estate and as a registered nursing aide, and now has a degree in education.

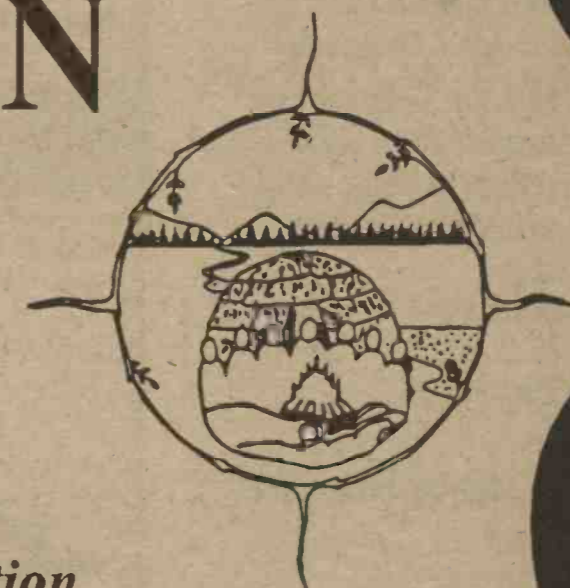
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Salute to Native Women

Belief in herself led executive to success

By Kasandra Caldwell
Windspeaker Contributor

EDMONTON

You know this woman, maybe. She is a Cree Metis from Grande Prairie who came to Edmonton to make a big success of herself.

Leona Yurkoski, born Ferguson, sits serenely in her downtown office, looking over the highrises. She has supplied temporary office workers for the businesses in them for 13 years, six of them as manager of Kelly Temporary Services. She had the early help of her mother in setting her goals, and she used it to come to her full potential in business, family, and community.

Yurkoski is a petite woman who looks younger than her 40 years. She has a small nose, almond-shaped dark eyes and fine brown skin, which gives her an Oriental appearance, a source of humor to her. When customers think she might be Japanese, she laughs.

"Their whole body makes an adjustment when I tell them I am Native. There is disbelief that a woman like me is Native.

"I ran across discrimination all my life, but you can't let that stop you. It was easy for me get ahead, because hard work was easy for me. I was not swayed much, because I always had goals."



"I ran across discrimination all my life, but you can't let that stop you. It was easy for me get ahead, because hard work was easy for me. I was not swayed much, because I always had goals."

- Leona Yurkoski

Still, she believes it is her parents who started her out by giving her realistic goals, clear expectations, and a belief in what she had to offer.

Family alcoholism and poverty are typical for many of our Aboriginal families, believes Yurkoski.

"My mother and father were both alcoholics. We were dirt poor. We knew we were a visible minority. But my mother gave a clear idea of what she wanted, and that we had to work hard to get ahead in the world. My mother had absolute faith we would have a better life."

Despite her mother's hard life, her message to Yurkoski was consistent and realistic.

"I was never overwhelmed by what my parents gave me to do. The important thing was to keep a roof over your head, and if we had that, there shouldn't

be any problems. I took on responsibility for my younger sisters. I actually enjoyed the responsibility, and I continued in that same mould all my life.

"Stress is everywhere, but to do a good job, you have to be in control of your emotions. I have worked at that. Showing emotions was not a Native trait, in my family, anyway.

"Sure, there were times I got depressed, but I got through it. After my mother's husband died, she had to go on welfare and stay there. She died about two years ago in a car accident. But those hardships hardened and wisened me, because I always automatically asked, 'How can I turn this problem into a challenge?'"

Yurkoski's career started out with a bump, but smoothed out fairly quickly. In 1970, she graduated from Edmonton's

Victoria Composite High School. Immediately after high school, she took typing and shorthand at night. Then she got a job with the Metis Association under Stan Daniels, as a liaison with the business community, selling the idea of hiring Native women workers, such as tellers.

"They weren't interested, even in trained Native women. We were ahead of our time. I was so sad, I couldn't work in the area." She quit, thinking she was no good in sales.

Yurkoski's jobs for the next 10 years were secretarial, and those jobs treated her better. She found she preferred working for government and the private sector more than law offices.

In 1980 she started working in the personnel area and stayed with it.

"I had a mentor who believed totally in my skills, maybe

even more than I did, and she opened the door to opportunities. I loved filling orders. I hesitated to go into sales, but my boss believed in what I had to offer. And I loved it! I loved sales!" A few years later, they were looking for a manager.

"I was scared, but I applied. By that time, I had worked in the industry for years. I felt comfortable with my level of knowledge. So, in 1988, I started this position as manager. And here I am!"

For Yurkoski, success includes her family life. In 1970, she met her husband, a non-Native, and in 1977, they married. In 1983, they had a son.

"I've been lucky to have a very supportive husband. He's outgoing and smart, all the things I thought I did not have. But I've learned all those things, too.

"I need him because this business, like any, can be stressful, with a lot of pressures, and I need his support at home. He is very involved as a father and community member, and has lots of energy and love to give, not just to me, but to all.

"Now, I want to give something back." At Christmas, she peeled potatoes and worked in the kitchen at Ben Calf Robe school, and had some contact with the kids, which she enjoyed.

"It's so different from what I normally do here. Native kids are our future, and it's important for them to know they can be successful."

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For artists who have made a nationally or internationally recognized contribution to their profession over a number of years and are still active.

Deadlines: 1 April and 1 or 15 October, depending on the field of art.
15 May and 15 November, nonfiction writing.

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For artists who have completed basic training and are recognized as professionals.

Deadlines: 1 April, 1 or 15 October and 1 December, depending on the field of art.
1 May, special projects for singers and instrumentalists of classical music (formerly mid-career program).

15 May, 15 September and 15 January, visual arts.
15 May and 15 November, nonfiction writing.

For the Grants to Artists brochure, write to:

Arts Awards Service
The Canada Council
P.O. Box 1047
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The brochure also contains information on Short-Term Grants and Travel Grants.



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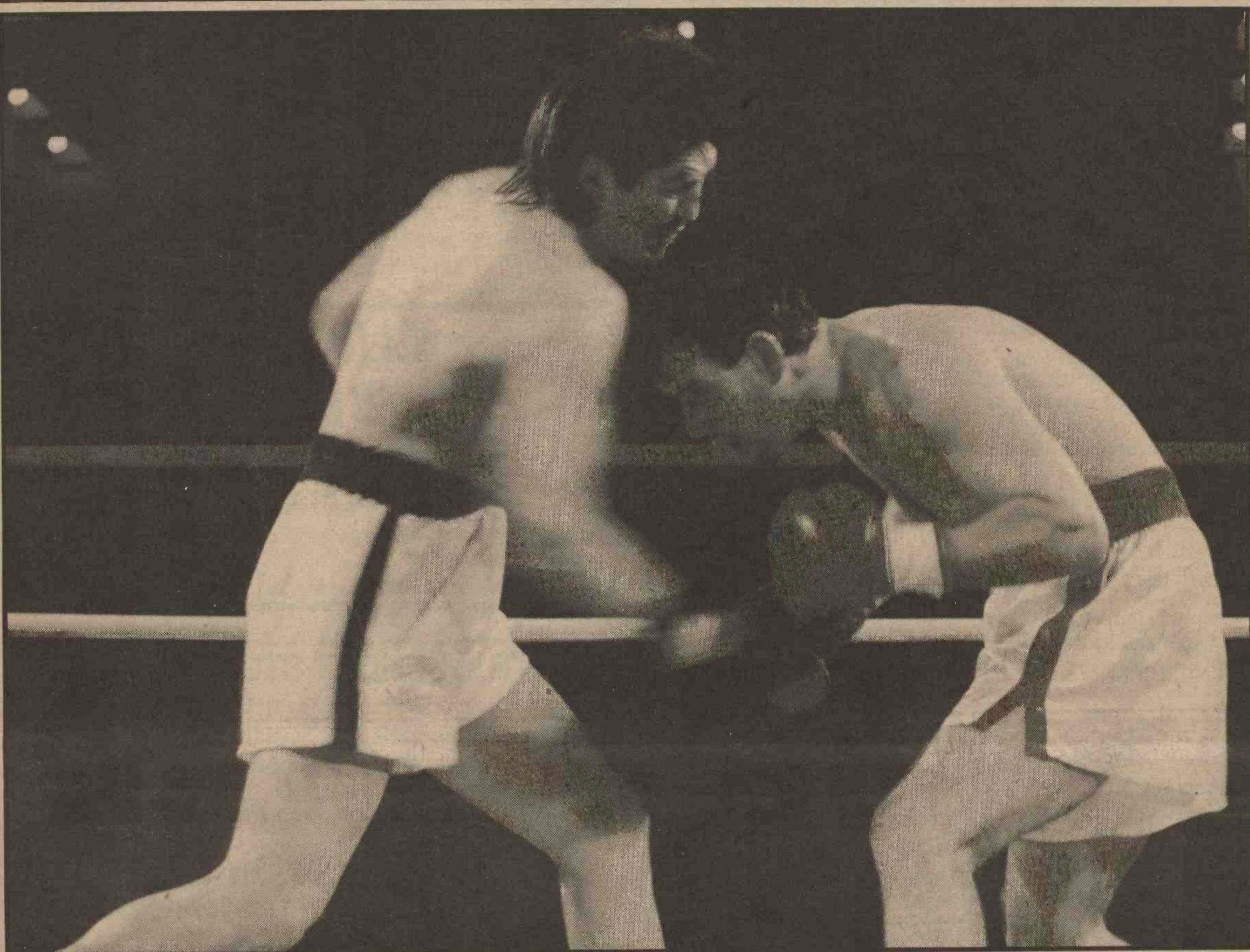
Windspeaker

February 28 - March 13, 1994

Regional Section

Volume 11 No. 25

Regional
Windspeaker
all the
athletes that
are
participating
in the
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Games



Terry Lusty

Squaring off

The first sanctioned cruiserweight bout in Canada was held in Edmonton, Alta. between Danny Stonewalker Lindstrom (left) and Jimmy Gradson. The fight went the full 10 rounds with both contenders showing their full strength. For more on the fight, turn to Page R8.

Saugeen challenge town by-law

By D.B. Smith
Windspeaker Staff Writer

OWEN SOUND, Ont.

Natives on the Bruce Peninsula in southern Ontario are challenging a nearby township's by-law permitting the sale of some shoreline property that may never have been surrendered.

The Saugeen Ojibway First Nations filed a notice of application with Ontario provincial court Feb. 1 to quash Keppel Township by-law 220-1993.

The by-law allows the 253 property owners whose lands adjoin a shore road allowance to sign "quit claim deeds", documents required to sell or develop properties along a short section of the Georgian Bay shoreline.

The Saugeen Ojibway contend the Keppel by-law was passed in bad faith because the township gave no prior public notice of the Nov. 24, 1993 vote. The group also maintains the township has no power to authorize the signing of quit claim deeds.

The shore road allowance, a

"This kind of thing has gone on for decades. We know we have been kept from realizing our rightful claims by things done behind closed doors."

- Ralph Akiwenzie, Chief of the Chippewas of Nawash.

20-metre wide section of land once reserved for road development, was also never surrendered by the Saugeen Ojibway, said Ralph Akiwenzie, Chief of the Chippewas of Nawash at nearby Cape Croker.

"This kind of thing has gone on for decades. We know we have been kept from realizing our rightful claims by things done behind closed doors."

But the Ojibway have no basis for a court challenge, Keppel chief administrative officer Bob Hewines said. The township is not required to give public notice on council votes of this nature.

"That's the way we do business here," he said.

The federal government handed ownership of the shoreline allowance to the province, which in turn gave it to the township in 1913 for future roadway development, Hewines said. But

surveyors in the 1950's decided the land was too rocky for construction, and built the road on the landward side of the properties bordering the allowance.

The by-law lifts the ban on selling or developing the shoreline allowance to compensate land owners who lost property to the new road.

But the Saugeen are not buying that line, tribal claims research co-ordinator Darlene Johnston said. The Ojibway never agreed to surrender the land nor were they ever compensated for it, even though Crown documents maintain the land along the shore was given up in 1854.

In fact, the surrender of entire Bruce Peninsula, some half million acres north of Owen Sound and Southampton, Ont., is in question, Johnston said.

The bands' case will be heard in provincial court May 20.

Deadly virus not limited to Natives

The emergence of a potentially lethal virus which causes leukemia or a neurological disorder similar to multiple sclerosis continues to be monitored in British Columbia. The virus, called HTLV-1, is transmissible through sexual contact, or through needle or syringe sharing.

An item that appeared in Windspeaker Feb. 14-Feb. 27 Nation in Brief column erroneously stated that incidents of the virus were limited to Aboriginal populations.

In fact, a hospital study by Vancouver neurologist Dr. Joel Oger was limited to eight Aboriginal cases, but there is no indication the disease affects only Aboriginals.

"There is evidence to suggest that HTLV-1 does not pose a significant health threat in Canada," said Dr. David Martin, medical officer with Health Canada.

Albertan only Native at Paralympics

By Dina O'Meara
Windspeaker Staff Writer

EDMONTON

Being involved in a non-funded sport calls for an inventive mind when overcoming financial obstacles.

Which is nothing new for John Belanger. The 45-year-old gold medal athlete overcame the effects of a car accident which left him legless at the age of 24 to become one of Canada's top wheelchair athletes.

When faced with a lack of travel funds to make it to the Ottawa trials for the 1994 Paralympics in Lillehammer, Norway, Belanger did the next best thing.

He sent a video of himself and team mates doing drills. And they won a place for themselves at the March 5-20 games.

"I'm geared to playing hockey and I'm chomping at the bit," said the veteran athlete of the up-coming games. "I can't wait for practices."

Belanger, a Metis, is the only Aboriginal representing Canada at the Paralympics.

Sledge hockey is relatively new for Belanger, who made a name for himself in track and field. Belanger took gold, silver and bronze medals for discus, shotput and javelin events across North America and at the 1988 Paralympic Games in Seoul, Korea.

He also enjoys wheelchair basketball, but seems focussed on sledge hockey now.

"It is very popular in Ontario - there are 17 teams out east. But there are only two teams in Alberta and none in British Columbia.

"I think (sledge hockey) is good for youths because it offers an alternative to basketball," said Belanger, whose 21-year-old son is an avid basketball player.

One drawback to playing sledge hockey is that the sledge, which is made at Carleton University in Ottawa, costs \$540. That is where community support comes in, he said.

Belanger's "second life" has been good to him since he started picking up the pieces left by the tragic accident. And his determination and success in sports is just one reason why.

"You realize that your problem will never go away and you have to live with it," said Belanger. "It's up to you as a person to make do with what you got."

Prairies

Native named Citizen of Year Summer forest fires unexpected boon for northern bands

By Connie Sampson
Windspeaker Contributor

PRINCE ALBERT, Sask.

Being named Prince Albert Citizen of the Year 1993 proves relations between the city's Native and non-Native communities are getting better, said the winner of the award.

"It shows you some of the realities we have dealt with here in Prince Albert," Eugene Arcand said. "Ten years ago, no one would have dreamt of a First Nations man being named Citizen of the Year."

The Jan. 21 award came as a surprise to Arcand, 41, who thought he was just meeting with sponsors for the North American Indigenous Games. Arcand was speechless for several moments, then hugged his wife, wiped away a tear and stepped forward to accept the honour.

The award follows the phenomenal success of the North American 1993 Indigenous Games, hosted by Prince Albert last summer. Arcand, a vice-chief of the Federation of Saskatchewan Indian Nations, was instrumental in bringing the games to Prince Albert and was chief organizer of the event.

The huge economic impact of the Indigenous games in favor

of the city was a major contributing factor toward Arcand's nomination, said committee members. Arcand, a Cree from Muskeg First Nation, was honored above a dozen nominees for the award organized by the Prince Albert Kinsmen Club and the Prince Albert Daily Herald.

Since moving to Prince Albert in 1984, Arcand has proven his commitment to the community by serving as provincial representative of the National Association of Friendship Centres, co-ordinating cultural awareness symposiums, and co-founding and coordinating the Prince Albert Aboriginal Hockey Tournament, now one of the premier sports events in the province.

Arcand calls himself a survivor of the residential school system, a man who couldn't cry and then wouldn't cry. Now he has learned to let his feelings show. The tears shed during the announcement of the award were for the pride he knew his 76-year-old mother, and his wife and three children would be feeling, he said.

And tears were the order of the day for crowds who saw hundreds of young First Nations athletes pour over the crest of a hill and down into the natural stadium at Prime Ministers' Park at the July 19 opening of the 1993 North

American Indigenous Games.

To Arcand, sports, culture and recreation are one, an alternative lifestyle for the youth. Arcand believes First Nations must make them a priority because youth are our future.

"It is fine to concern ourselves with rights, but we must get every base for our youth. I have dedicated my life to working for youth. When the youth are happy, the parents follow."

Developing an Aboriginal team to enter the Olympic Games is a dream of Arcand's. Until then, he is organizing Team Saskatchewan for the 1995 Indigenous games, being held in Bamidji, Minnesota, and planning the national general assembly of the Association of First Nations that will be held in Saskatoon this July.

Summer forest fires unexpected boon for northern bands

MEADOW LAKE, Sask.

Summer forest fires that lit evening skies in northwestern Saskatchewan will brighten the lives of nearby communities in the future with a timber salvage plan that comes into effect this year.

The fire that cut a swath through the Primrose Air Weapons Range in 1993 left an abundance of harvestable logs, approximately 600,000 cubic metres worth, according to Norsask Forest Products of Meadow Lake representatives. That represents almost all of Norsask's needs for the next two years, saving other areas the company is licenced to harvest.

The Deer Fire timber salvage program will generate revenue for the Canoe Lake Band in the form of jobs and compensation, said chief Guy LaRiviere. Profits from the wood will be split between Norsask and Canoe Lake.

The band's claim to the weapons range was recognized by the federal Indian Claims Commission last summer. The land was traditional hunting and trapping ground for Canoe Lake before the weapons range was built in 1954.



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Windspeaker
CANADA'S NATIONAL ABORIGINAL NEWS PUBLICATION

British Columbia

Eleventh hour talks stall Sechelt threat

By Ian Cobb
Windspeaker Contributor

GIBBONS, B.C.

What's two weeks more when you've been waiting 20 years?

That's the question facing many Sechelt Nation residents after an eleventh hour agreement with provincial government officials, concerning the Sechelt's threats to cut the water supply to the town of Sechelt and neighboring communities, was reached.

The band threatened to remove Sunshine Coast Regional District (SCRD) water pipes off their land by Feb. 14 unless the British Columbia provincial government opened land claim discussions with them.

After waiting until two days before the Sechelt's ultimatum, Aboriginal Affairs assistant deputy minister Randy Brant met with band officials Feb. 12 in Sechelt and asked for additional time.

"They asked for additional time and we're willing to give it to them," Chief Garry Feschuk



"All we want is a commitment from the premier that we're a priority in the settlement of land claims. We were hoping it wouldn't come to this."

- Chief Garry Feschuk, Sechelt Band.

said after the meeting.

The government now has until the end of the month to begin providing the Sechelts with a sign they're willing to negotiate their land claim.

The threatened water pipes run across Sechelt land, a service granted the regional district, located across Howe Sound from Vancouver, over 20 years ago in exchange for 25 acres of land elsewhere for the Sechelts. The B.C. government has yet to make good their end of the bargain.

In addition, the Sechelt Band, the first self-governing Native band in Canada, has a comprehensive land claim ready for discussion and the provincial

government, up until Feb 12, was snubbing them.

Sunshine Coast MLA and former provincial Liberal leader Gordon Wilson said he's angered by the provincial government for stalling talks so long.

"They don't seem to have the sense of urgency as we have on the Coast," he said. "They don't see the threat as real."

Band representatives believe one of the main reasons the government is stalling talks is because they want the Sechelts to take their claim through the Treaty Commission. Because the Sechelt's aren't part of the First Nations, they want to be dealt with separately from the Treaty Commission.

"We don't want to be involved with the Treaty Commission," Feschuk said, explaining the band fears if they did the talks would drag on longer.

Feschuk said Aboriginal Affairs minister John Cashore told him before Christmas that the Sechelt claim would be treated as a priority, something the Sechelts have heard before and now "he's saying we have to line up like any other band with the Treaty Commission."

In an effort to get the province and particularly Premier Mike Harcourt to pay heed, the band spent \$21,000 on a Vancouver Sun advertisement in December outlining their land claims, which cover an area of

about 113 kilometres by 113 kilometres on the Sunshine Coast. Without any action resulting, the band decided to take more drastic measures.

"All we want is a commitment from the premier that we're a priority in the settlement of land claims.

"We were hoping it wouldn't come to this," Feschuk said of the threat to remove the water pipes off their utility corridor, which would have cut the water supply off to about 10,000 people, including most band residents.

Deputy minister Brant told the Sechelts Feb. 12 their claims won't be "tied up for years" and he's promised to find out whether or not the Sechelt land claim will have to go through the Treaty Commission.

Cashore earlier said the Sechelt request to avoid the commission "is within the realm of possibility."

In addition, SCR D officials admitted the week before the Feb. 14 deadline that they had no contingency plan.

"We haven't got any plans if they did do it," admitted SCR D board chair Peggy Connor.

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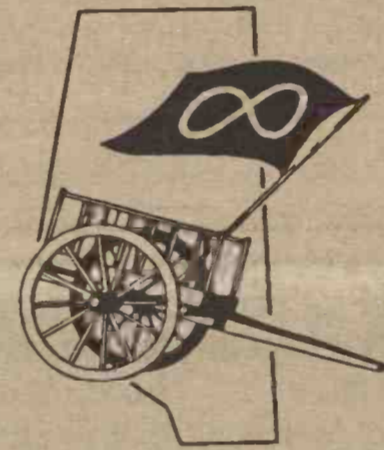
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British Columbia

Diversity of Native artisans exhibited

By Karen Levin
Windspeaker Contributor

KAMLOOPS, B.C.

If it is true that many people tend to consider Native arts as being limited to beadwork, totem pole carving, or Norval Morrisseau-type paintings, the seventh annual Native Visual and Performing Arts Show held in Kamloops, B.C., proved them wrong. The creative works exhibited in the show were as diverse and inspiring as the lives and the stories of the artists themselves.

One of the first booths seen on entering the exhibit room displayed

colorful, conceptually unique stained glass pieces designed by Debra Thomas of Kamloops. Each of the pieces reflected Thomas' personal dreams and interpretations of her cultural knowledge. Thomas, like exhibiting soapstone carver Ken Cameron of Moberly Lake, is self-taught. Both are attending art shows with the hope of becoming self-supporting through their talents and individual gifts.

Lee and Bernie Brown of "Red Earth Pottery" in Vernon, B.C. had been attending art shows for the past two years. They produce well-priced functional stoneware pottery which is decorated by attractive, simple designs. Lee first became interested

in pottery 17 years ago, when he was introduced to the art by a friend. Since that time he has learned to make his own clays, glazes and designs.

"I'm really committed to making sturdy, good quality pottery that people can use. It can go in the dishwasher, microwave, or oven. The design work is an added feature to make the pottery look nice," says Lee.

Attending his first show, artist Ben Paul of Kamloops found that both his art work and his life story drew great attention and admiration from the viewing public. In 1981, a spinal chord injury left Paul paralyzed from the chest down. During rehabilitation, Paul remembered loving



Karen Levin

Overcoming a spinal chord injury led Ben Paul back to painting, a love he had left behind in elementary school.

art classes at school but doubted he could paint because of the paralysis, which affected his hands.

Thirty years had passed since Paul last painted, yet the intense desire to revive his lost passion persisted. Paul exercised daily and took part in an art class which was offered at the Gorge Road Hospital where he lived. His per-

severance paid off as he advanced to study art at Victoria's Camosun College for four years.

Paul's art is depictive of West Coast First Nations culture. His art incorporates fine lines and intricate details, which would be no less admirable if painted by someone with fully functioning hands.

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Maritimes

Micmac Elder recalls history for international film

By Cathy Carnahan
Windspeaker Contributor

RED BANK, N.B.

Joe Augustine never expected to be in movies, but at 82, Red Bank's oldest male resident is making his debut.

Beaver Creek Pictures of Toronto, Ontario plans to produce two films on his Micmac village of Metepenagiag.

One half-hour episode is for the Sketches of Our Town TV series. The second, extended version, is for international audiences.

Conrad Beaubien, producer and director of the shows, came to Miramichi with cinema photographer Helmfried Muller to film New Brunswick's oldest village.

Traditional and modern Micmac life is best depicted through Augustine, discoverer of the ancient Augustine Mound burial ground and the historical Oxbow hunting ground.

Both these properties, now declared national historic sites, have proved to be of vital importance in the history of Micmac traditions and cultural activities.

As Beaubien and Conrad prepared to film Augustine in his home, the old man sat rocking in his favorite chair. His daughter, Madeline Augustine, and Noah Augustine were nearby. Later, Adam Augustine, another of his 14 grandchildren arrived.

"Do you know my grandson, Noah," Augustine asked getting out of the chair. "Adam is a smart boy, too."

"You know they're both well educated," he said, leaning closer.

It is these young men Joe Augustine hopes will carry on the stories of his people and their way of life.

"There has to be somebody to

take over when I'm gone," he said, smiling gently, his eyes sparkling.

The kind, soft spoken gentleman recently had a heart attack and his health is not at its best, but he doesn't complain.

As Augustine sat on set in the dining room, he smiled as he looked at the camera monitor and saw himself.

"I look pretty good," he said.

Beaubien laughed.

"Joe, you look like a famous movie star," he said. "Would you like a glass of water, cup of tea or anything?"

"No, I'm fine," replied Augustine, and he counted to 10 in Micmac so Muller could ensure the sound was just right. Then, the filming began.

Augustine recounted being born in Big Cove and moving to Red Bank with his family when he was two or three. As a young boy, he and his brothers anxiously awaited the arrival of the spring fishery in the Little Southwest Miramichi River.

"The first species to arrive was the smelts. The next fish to come was the trout and salmon. That was in May and June," Augustine said. "In early June, the gaspereau arrived and the shad."

"Many years ago, I often heard my grandfather talk about this river. He said it was very narrow and deep."

But logging along the river banks left no protection from snow and ice, and the soil washed away, he explained.

"Every year, the river gets wider and more shallow. Not too many salmon go up the river now."

"There have been many changes," Augustine said.

He recalls a time when moose on the reserve were plentiful and when his people would ensure nothing on the carcass was wasted. Everyone would take some. The



Joe Augustine by the banks of the Little Southwest Miramichi River, with cinema photographer Conrad Beaubien.

tongue, even the muzzle, is good, he said.

In 1972, when reading a magazine about the discovery of an ancient burial ground in Arizona, he recalled a similar mound near his home. He went there with his father and years later a new curiosity was sparked.

The next day he took his shovel and went to the mound which was later to be named in his honor.

The discoveries of this burial ground and nearby hunting ground proved to the world there was life on the Miramichi more than 2,000 years ago.

Augustine and his family are proud of the discoveries, and the community they call home.

"I don't know how to describe it," said the elderly man. "I have quite a few memories. It's quite a few years since I can remember.

"Sometime in May of 1929, I landed in Restigouche. I worked every day until the 21st of November. The first week, I got paid on Saturday. They had a street about two feet wide, and I saw this girl coming up real fast."

"She said, 'Where are you going?' I said, 'I might go to Campbellton after awhile. She asked me my name and said, 'Where are you from?'"

"I told her and she said, 'Do you have a girlfriend?'"

"I said, 'No', and she took my arm and said, 'You have one now.'"

"That was my wife," Augustine said smiling. "We married in 1936."

Mary Metallic Augustine died a few years ago, but her presence is found throughout the house in cherished photographs.

She and Joe Augustine had

eight children. Photos of them, their children and grandchildren are also on display.

Some of the photos are of Joe Augustine in his younger days, the days when he made baskets from black ash, axe handles and snowshoe bows from white ash.

Those are the days he recounts to Beaubien and Muller.

He also tells them of the award he received from the Hudson's Bay company in 1988 for the top lot of beaver in their December, 1987 sale.

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"Beaver tail is the best thing there is (to eat)," said Augustine, who has eaten many in his time. (Courtesy of Miramichi Leader.)

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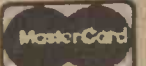
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Arctic Winter Games

Hockey player says goodbye to games

By Liz Crompton
Windspeaker Contributor

YELLOWKNIFE

Robin Sproule, sitting in an overstuffed chair in her living room, pours over the pins she has collected in 16 years of attending the Arctic Winter Games.

The pin book - a half dozen fabric pages enclosed in a carrying case - is laden with pins collected throughout her amateur sports career. Several pages are devoted to an assortment gathered during the games over the years; other are from regional, national and international competitions.

Sproule seems somewhat reflective as she points out the various pins. The hockey player, who is prepared for her 10th Arctic Winter Games, or 18 years of participation, said these will be her last as an athlete.

"I'll miss it," she said. "I like to compete, I'm a competitor, I like being part of the team."

For her first two games, however, Sproule competed as a figure skater. She debuted in 1976 in Quebec at 11 years old, and was one of the youngest mem-



Robin Sproule

bers of the N.W.T. contingent. Now, having just turned 30, she's one of the most experienced athletes the territories has.

With 11 medals to her name, not just in figure skating and hockey but also volleyball, basketball and broomball, Sproule's also got a taste for victory that gives an edge to her performance.

Her goaltending performance in the '92 Arctic Winter Games in Whitehorse played a big role in the team winning a gold. She kept them in contention throughout a nail-biting, double-overtime 4 - 3 victory against a strong Alaska team, which outshot the N.W.T. 61 to 17 in the final.

Sproule has seen a lot of changes in the Arctic Winter Games over the years.

"There's more participation, larger contingents, more quality in how the people participate. The improvement (in performance) is probably because of coaching," said Sproule.

The cultural component has also grown, especially with the recent addition of Russia and Greenland. They've tended more to individual sports, though, and Sproule said it "would be nice to see them in more team (sports), to give more competition."

While the number of athletes has doubled over the years and northern Alberta, Greenland and Russia have joined the games, one drawback has been that the participants are more spread out and don't spend as much time together. Apart from that, not much has changed that Sproule misses.

"I think it's the only time athletes in the N.W.T. get to go to such a big competition, except the Canada Games if you're lucky. You're meeting a mini-Olympics for a lot of the kids."

She is still a good athlete, although her right knee has been giving her grief. It has been operated on twice in the last eight years, and a third operation was just ruled out by her doctors because of the possibility of inducing arthritis. Two knee braces are part of her regular hockey equipment.

She began the '94 games try-outs in nets but the position was too demanding and she finds it less painful to play out.

"I wanted to play goal, because to me I have to have something to defend, but after two practices it hurt too much," Sproule explained.

She's participated in wom-



Liz Crompton

While knee injuries may keep Sproule from playing hockey in the future, she plans on becoming a coach for the next games.

en's hockey for all but one set of Games since 1986.

But that doesn't mean she plans to forego the games altogether. "I'd like to try to get into coaching. (It's) a different side to it," Sproule said, adding she may try to be a coach for the next games in two years' time.

As for the 1994 version of the territories' women's hockey

team, which features a handful of veterans from the Whitehorse games, Sproule anticipates a pretty good performance this time out.

"I'd say it's the best team that's come out of here," she said. "It's hard to pinpoint who's going to be the one to beat. Alaska and Yukon always have strong teams."

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Arctic Winter Games

Team Yukon in search of gold

By Dina O'Meara
Windspeaker Staff Writer

WHITEHORSE, Yukon

On March 4, three Boeing 737s will take off from the capital of this territory loaded with athletes in search of gold.

Quite a switch for Yukoners to leave the land of the Gold Rush. But for the 335 athletes and coaches travelling to the 1994 Arctic Winter Games in Slave Lake, Alta. the lure of winning a gold, silver or bronze ulu medal makes the trip a breeze.

The athletes hail from all points of Yukon - as far north as Old Crow to the southern city of Watson Lake. The distances didn't prove to be a hindrance during the trials held over three weekends in December and January. Many were bused in, and athletes from Old Crow, in the northern-most tip of Yukon, were flown in since there's no winter road out.

"We wanted the trials to be a big social and athletic celebration for everyone, those who went on and those who stayed,"

said Vern Haggard, games chef de mission.

"The games are all about the spirit of sports. We don't like to focus on just medals. The games are participatory, friendly games," he said.

Yukon is sending contestants for 17 of the 19 sports events, lacking only a short-track speed skating and a table tennis contingent. Many of the athletes are veterans of the games, which have been held every two years since 1970.

And some of the athletes are competing for the first time - like nine-year-old Justin Carey, from Whitehorse. The determined youngster is entering the games in the dog mushing event, and trains every day for for hours.

He'll be joined by Kyla Boivin, an 11 year old from Dawson, who is also competing for the first time in the dog mushing event.

While the bulk of Team Yukon will compete in sporting events such as hockey, skating and skiing, a contingent of 18 athletes will take part in the Arctic sports.

These traditional games are divided into Inuit, or Eskimo, games and Dene, or Indian games. The latter are more common in Yukon but the Inuit games are also popular, said Nyla Klugie, mission staff for the Arctic and Dene games.

"We're lucky to have a few dedicated people who are here teaching young people about the games," she said. Several of the coaches do demonstrations of Arctic sports at schools on a regular basis to increase knowledge and interest in the games.

Judging for the games is extremely strict, forcing competitors to follow rules down to the letter, Klugie explained. Rules such as no jerking or wrenching on the finger pull, rules enforcing proper sportsmanship in events where endurance and strength are the deciding factors in winning.

But the Arctic Winter games are about more than winning, Klugie said.

"We're going with the spirit to have fun, make friends and learn from other athletes," said Klugie.

Players to watch for from N.W.T.

A continuation of last issue's count-down to the games

By Liz Crompton
Windspeaker Contributor

YELLOWKNIFE

Two past medal winners in figure skating are returning and will be competing in different categories. Liala Bertolini, from Yellowknife, won two bronze medals in the juvenile women's category two years ago and is now competing in the novice women division.

Natalie O'Sullivan, also from the territorial capital, will be in the novice category as well. She earned two silvers as a pre-novice in 1992.

Juvenile Heather Lafoy and intermediate Lisa Buckmaster may also be looking at collecting some metal.

The men's gymnastic team could have a shot at the hotly contested gym ulu, as defending champion Team Alaska isn't sending any men this year. Intee Baksh and Tim Bayly both of Yellowknife, finished first and second in the territorials. On the women's side, Sarag Makepeace (Hay River) and Nadine Jackson of Yellowknife, who's been to the games before, could do well.

In hockey, the teams were made during territorial camps, and the players come from all over the N.W.T.. The midget team has a lot of players who, as bantams at the '92 games, struck gold.

"(We're) anticipating a gold here," said Bill Othmer, who's in charge of hockey for sport North.

The players who make up this year's bantam squad are new to games competition;

"Any one (of them) could win a medal on a given day."

- Dave Hurley, Team N.W.T. chef de mission

there isn't a peewee category at the Arctic Winter Games.

Two to watch on this team are Arviat's Jason Lindell, who had a good camp, and Peter Bergman from Yellowknife.

Bergman's sister Kim will be going to Slave Lake as a hockey player also, as the youngest member of the women's hockey squad. The women's team earned a gold in a hard fought, double overtime game against Alaska in '92, and seven veterans from that squad are back. Players to keep any eye on include Robin Sproule, Colleen Pura and Janice Dewbury.

The N.W.T. can likely expect medal performances from its team of ski biathletes, many of whom have been on the podium at past games.

Hay River's Moira Green is a good bet in the junior women's category, as is Chris Cadieux in the junior men's, Cathy Ayalik in open women's and Don True in the men's open.

"Any one (of them) could win a medal on a given day," said Dave Hurley, Team N.W.T. chef de mission, said.

As for snowshoe biathlon, juniors Isabelle Endres (Hay River), Ryma Annezuinsa (Yellowknife) and Kevin Lowe (Hay River) have a chance, as does Hay River's Warren Magrum in the open men's category.

The snowshoe contingent could take home some medals, with past medals winner Shelley Gellatly of Fort Smith and Michelle Ramm from Yellowknife in the open women's division. David Milne from

Fort Smith and Marcel Basil of Lutsel K'e are also strong snowshoers in the open men's.

Doug Rentmeister, with the Sport North Federation, is enthusiastic about the four soccer squads going down to Slave Lake, but warned that competition is stiff since soccer is the most popular participant sport.

Each of the teams is representing a different region of the N.W.T.. The juvenile men's team, hailing from Inuvik, is very competitive, Rentmeister said.

He is expecting a lot from the junior women's entry (from Rankin Inlet), which won a silver at the last games.

The junior men's team is from Rae-Edzo, which played its way to a bronze medal in the World Indigenous Games in Prince Albert, Saskatchewan last summer. In volleyball, Donna Hinchey of Sport North said the junior men's team - made up of players from Yellowknife - is ready for Slave Lake.

"I think they'll be in medal contention," said Hinchey, the sport development officer in charge of the volleyball program.

Individual players to keep an eye on are Steve Mathison, Herb Nakmayak, Chris O'Sullivan and Gustavo Carvajal. Yellowknife is also sending a team from the open women's and open men's category. The junior women's team is composed of players from all over Baffin Island.

Sports

Stonewalker blocked by Stonewall in first Canadian cruiserweight bout

By Terry Lusty
Windspeaker Contributor

EDMONTON

Danny Stonewalker Lindstrom was in for a fight. Of that there was no doubt, and he knew it. All he had to do was look at his opponent's record of 30 wins, eight losses.

When the two finally did square off on February 17 as one of the five bouts leading up to the featured heavyweight title at Edmonton's Convention Centre, Stonewalker knew he was in for a long night.

His opposition was Toron-

to's Jimmy "Stonewall" Gradson, a journeyman who derives his income by acting as a bouncer at a few Toronto bars. This man was no slouch, and had posted 19 knockouts in 30 bouts.

This particular fight was the first sanctioned bout in Canada for the newly-created cruiserweight division which falls between the 175-190 pound range. The winner would then be eligible to fight for the cruiserweight title. The title was not on the line this night because Gradson did not have sufficient fights to his credit over the last year, explained judge Lloyd Sutton.

The Stonewalker-Gradson

bout proved to be one of the more evenly-contested matches that night despite the boos and hisses for the clutch-and-grab style that ensued throughout the 10 rounds.

There was a lot of heavy hitting but both fighters weathered the 10 round barrage that would have normally stopped any average boxer well before.

Although neither contestant really dominated in the ring, Stonewalker exhibited superior skills, and did have an opportunity in the eighth to put his man away. He fell short, however, when he failed to follow through after delivering a nice combination that staggered Gradson.

The bout wound up going the distance with the judges scoring it 98-92 for Gradson, 96-94 for Stonewalker, and 97-97. Thus, it wound up a draw with neither fighter winning nor losing.

In the other bouts, Metis David Fiddler met defeat again, this time at the hands of former Olympian Kirk Johnson who opened up a bad cut over his left eye in the first round. The referee wisely stopped the bout. That mismatch had followed one from the previous bout in which Calgary's Forrest Browatzke easily hammered his opponent, Marlon McMillan, into submission within 55 seconds, and after two knockdowns.

The third mismatch came about when Canadian Heavyweight Champion Tom "The Bomb" Glesby made absolute believers of the many cynics and supporters of an aging Ken Lakusta. That bout did not go two full rounds as Glesby decked him twice to win by a knockout. Glesby's co-owner/manager, Walter Twinn, was impressed with the win.

Two other bouts saw Montreal's Cliff Lickness upset Brandon's Roddy Batson in a split decision, and Edmonton's Ron Pasek win unanimously over Brandon's Terry Fowler.

The next fight night is tentatively scheduled for March 17.

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Sports

Yellow Sun takes tops at first major '94 rodeo

STANDOFF, Alta.

Bull ropes, chaps, spurs and the rosin bag came out of moth balls for the first major rodeo event for the 1994 rodeo season on the Native circuit, a bullarama in southern Alberta.

It was all business for the 16 bull riders, who paid \$200.00 entry fee each, to get on two head, covering two bulls got contestants another one for the top ten semi-finals.

From there, the top six advanced to the sudden death \$1,000 ride-off.

Lindsay Yellow Sun, a 20-year-old Blackfoot cowboy from the Siksika Nation at Cluny, Alberta was the best of the field at the Memorial Agriplex Feb. 6th as he won the take-all bullarama prize money of \$1,000.

The big win was a pleasant

surprise for Yellow Sun and the fans.

Lindsay has been on the rodeo trail for six years, getting the odd pay cheque here and there.

This win topped them all and will certainly boost his confidence for the up-coming rodeo season.

Yellow Sun, a ranch hand who breaks and trains horses for a living, drew a tough spinning bull by the name of "Steamboat" for the ride-off.

The same bull had brought two other bull riders to the pay window the first two rounds.

"He came out really strong, and gee! He kind of got me off to the side.

"I had to really reach over him to get my balance back, and I was just praying for the whistle.

"I was lucky when I did hear it as he had me on the ground just

after the whistle," Yellow Sun said of his 80-point ride. He was the only one to stay on of the top six.

After a 70-point ride on opening night, Yellow Sun won the second go with a spectacular 86-point effort.

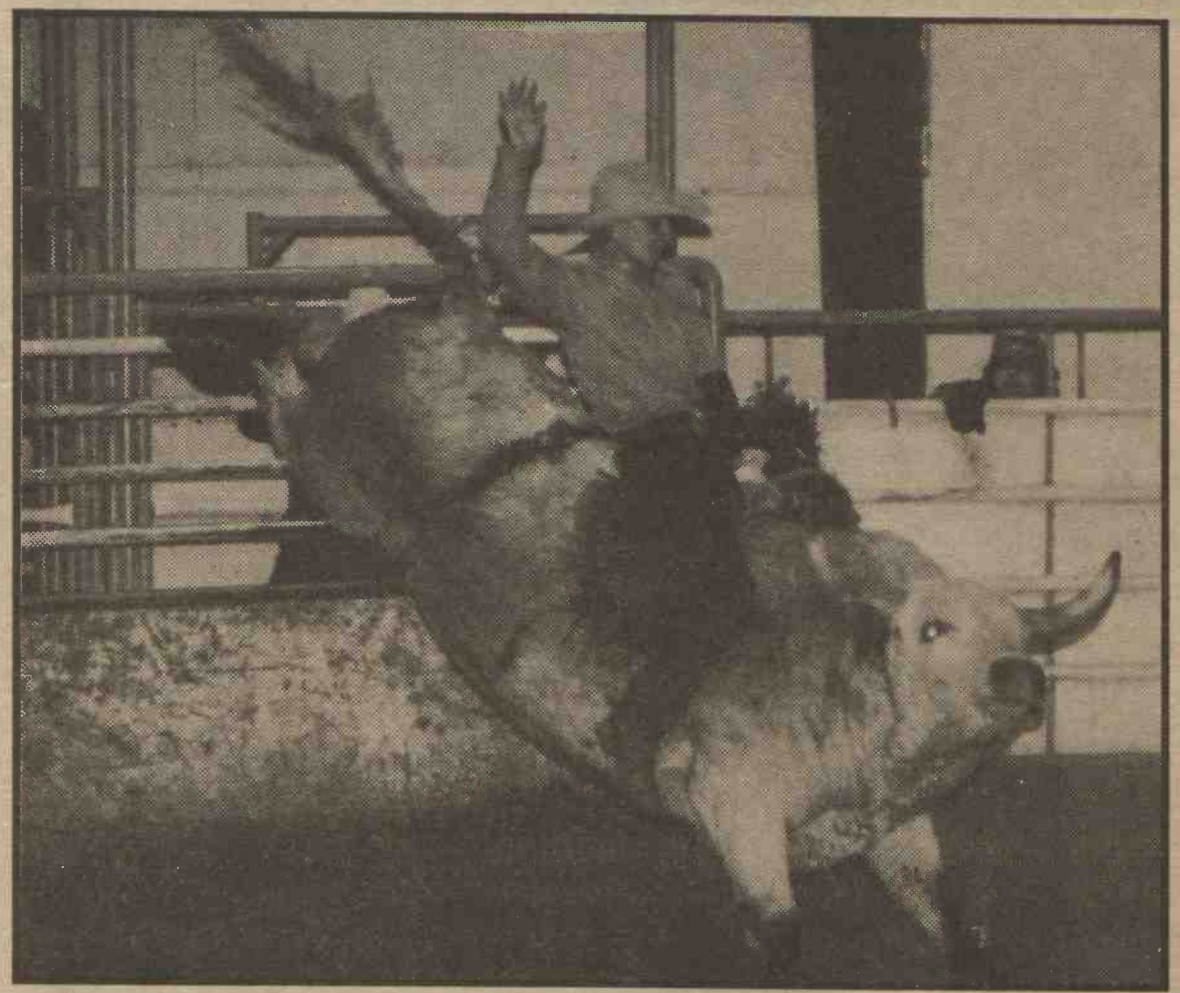
It was the top ride of the three days, for \$408, bringing his total winning to \$1,408.

Yellow Sun plans to work the Indian Pro Circuit for 1994 plus the Foothills Cowboy Association.

His number-one goal now is to make it to the Indian National Finals Rodeo.

He has plans of getting his own ranch in the future.

When asked what he was going to do with all the money he won here, he replied with a smile on his face. "I'm going to go out and buy a bronc saddle."



Jlm Goodstriker

Bull rider Kirk Ferguson took this bruiser out for a stroll and won third place at the Standoff rodeo Feb. 6.

Two toro twisters from Pad-dle Prairie, in northern Alberta, got a piece of the prize money.

Derek Martineau won \$714, winning the first go with 82 points and placed second in the second go with 83 points.

Kirk Ferguson was third

with 79 points on his second bull, pocketing \$205.

Byron Bruised Head of Stand-off won \$306.

Chad Onstan of Browning, Montana won \$205, placing second and third respectively the first go round.

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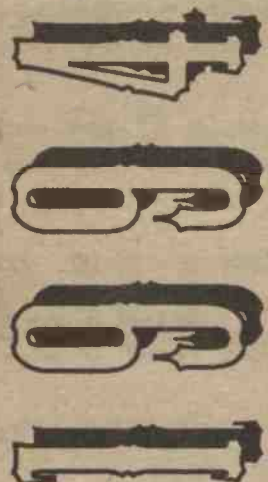
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Sports

Grizzlies and Hawks basketball champs

BLOOD RESERVE, Alta.

The Kainai Lady Hawks won their third straight basketball tournament for the 1993-94 season as they defeated Cardston here at Senator Gladstone Hall by a score of 57-30 in the championship final Feb 11 - 13.

The Hawks are making a bid to represent Alberta in the National Indian Athletic Association basketball finals in Norman, Oklahoma in April. The team won the Arnold Crow Child Memorial at Sarcee during the Christmas holidays, and The Kainai Family and Community Services tourney here at the Gladstone Hall.

The three tourney wins should make them strong contenders for a trip to the NIAA finals. They're hoping for another winning effort at the Blackfoot invitational in early March.

The Hawks won three straight games in the ladies five team double knockout draw. Sharp shooting guard Kelly Eagle Plume led the Hawks in scoring in all three games with 11, 16 and 12 points respectively.

They won over Calgary by a narrow 36-32 victory as Eagle Plume sank a 3-pointer with only seconds left on the clock to clinch the victory.

They then defeated Lethbridge First Nations 61-42 to advance to the semi-finals where they posted a 61-43 win over Cardston.

The Cardston team came back on the lasers bracket by defeating Calgary 48-39 to get another crack at the Hawks in the finals.

The Hawks took an early lead and never looked back in posting the win - they led 29-13 at the half.

Renee Day Chief hooped 10 points while Marnai Hunt added eight for the winners, Bonne Sommerfelt replied with eight for Cardston.

The Hawks won first place money of \$500. Cardston won \$300 for second place while the Calgary team took third place money of \$200.

Three individual awards went to the Hawks, the MVP award went to Marnai Hunt, Miss Hustle to Sarah Hunt, and Kelly Eagle Plume won the scoring title with 56 points in three games. Included in her point total were 10 three-pointers.

On the men's side that featured seven teams, the Chief Mountain Grizzlies won four straight games to capture the championships.

The defeated Karey Twiggs 86-53, the Kainai Ghosts 63-54, and Peigan 76-67.

In the championship final they again defeated the Ghosts in an exciting overtime final.

The Ghosts won 86-53 over Kainai Corrections. After their first loss to the Grizzlies they had to battle back on the loser's bracket to make it to the finals. They won over Kainai Corrections again by a 92-71 margin, 62-53 over the Twiggs and 66-60 over Peigan.

In the championship final it was a battle of experience against youth with the experienced Grizzlies defeating a stubborn, hard-working Ghosts team.

The game see-sawed back and forth with the lead changing hands on several occasions. With the Grizzlies behind 71-68 and 43 seconds left on the clock, Dick Doore was fouled making a two-point layup shot. His free throw was good to tie it at 71-71.

In the five minute overtime final, the Ghosts playing their third game of the day just ran out of gas and lost by a score of 91-83.

J.R. Manson led the Grizzlies offence with 32 points. Doore who was named the tourney's MVP added 24, while Gary Scout chipped in with 19 points.

For the game Ghosts team, Paul Goodstriker and Russell Twigg scored 28 and 23 points respectively and Brad Red Crow added 14 points.

The Ghosts picked up two individual awards - Bobby Weasel Head was named Mr. Hustle while Brad Red Crow was the high scorer with 111 points in six games.

The Grizzlies won \$500 for first place, the Ghosts second place money of \$300. Peigan won third place and \$200.

The all-star teams included the following:

Ladies
 Lucille Twigg Cardston
 Molly Calf Robe Cardston
 Jolli Davies Kainai Jrs.
 Wendy Day Chief Kainai Jrs.
 Louise McMaster Calgary

Men
 Gary Scout Grizzlies
 J.R. Manson Grizzlies
 Russ Swagg Peigan
 Black Standing Alone Bucks
 Russell Twigg Ghosts



Jim Goodstriker

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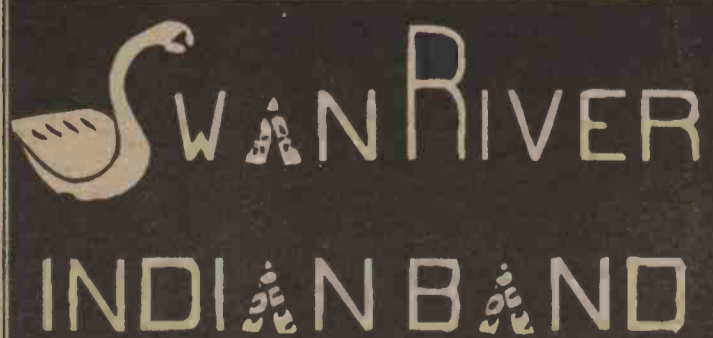
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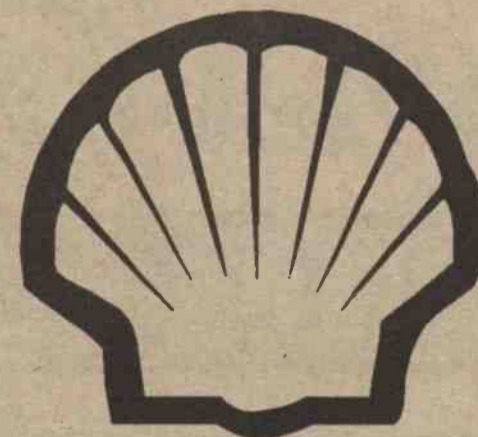


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Central Canada

Elders seek financial aid for grandchildren

By Kerry McCluskey
Windspeaker Contributor

YELLOWKNIFE, N.W.T.

Muriel Betsina is raising four of her grandchildren. In her small community of Ndilo, a Dene community in Yellowknife, NWT, there are at least four other grandparents who are responsible for bringing up their children's children.

But Social Services has tied this long-standing Aboriginal tradition in red tape and the result is a no-win situation for all involved.

"Lots of grandkids who go to school live with their grandparents and they want me to translate for them or to go to Social Services with them," said Betsina. "The grandparents do their best but it's hard - especially in the fall when they need extra clothes and boots and par-

kas.

"When they get their old age pension, Social Services wants them to pay for everything out of the extra but once the pension comes and they pay their bills, there is no money left after the grocery store. They get very little food allowance and I see these old people cry," says Betsina.

Betsina's plan is to organize a group of people to get Social Services to extend the foster care plan to all of the grandparents who take care of grandchildren so their pension money lasts longer.

Tom Eagle, executive director of the Tree of Peace Friendship Centre in Yellowknife, is critical of the way the government has handled this issue.

"The whole system with the grandparents, put it this way, it's a traditional custom for Aboriginal children to live with their grandparents, as opposed to legal adoption. This has got to be

looked at. At no time should Social Services say that you have this amount of money from your pension, you don't need any more. That's taboo - this money is earmarked for pension, not adoption. If the grandkids were taken by a non-Aboriginal home, Social Services wouldn't hold back."

Lynn Brooks, with the NWT Status of Women Council, agrees the Social Services system is ineffective in the case of traditional adoptions.

"With Social Services, grandparents may qualify as foster parents but they must meet the terms of a background check and a homestudy. The policy of what kind of home (is required) needs to be changed. The government says the home is substandard in most cases so there is no money given."

Ndilo chief Darrell Beaulieu says that none of the houses in Ndilo would pass city stand-



Kerry McCluskey

Taking care of grandchildren strains senior's budgets.

ards.

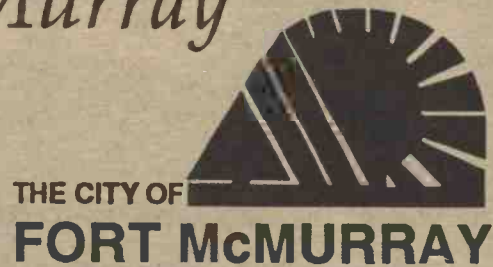
"The Elders are looking after their grandkids and they can't keep up financially. The only alternative is to take the kids away and give someone else money to look after them. If the houses aren't substandard, up

the housing so the kids can stay.

"The government needs to deliver the programs directly to the need. So many crises happen that could be averted if the long way around wasn't taken - just identify the people with needs," said Beaulieu.

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Education

Students restless at University of Alberta

By Josie C. Auger
Windspeaker Contributor

EDMONTON

As the Aboriginal Student Council at the University of Alberta plan their 5th Annual Native Awareness Days, other students are questioning why they are at university at all.

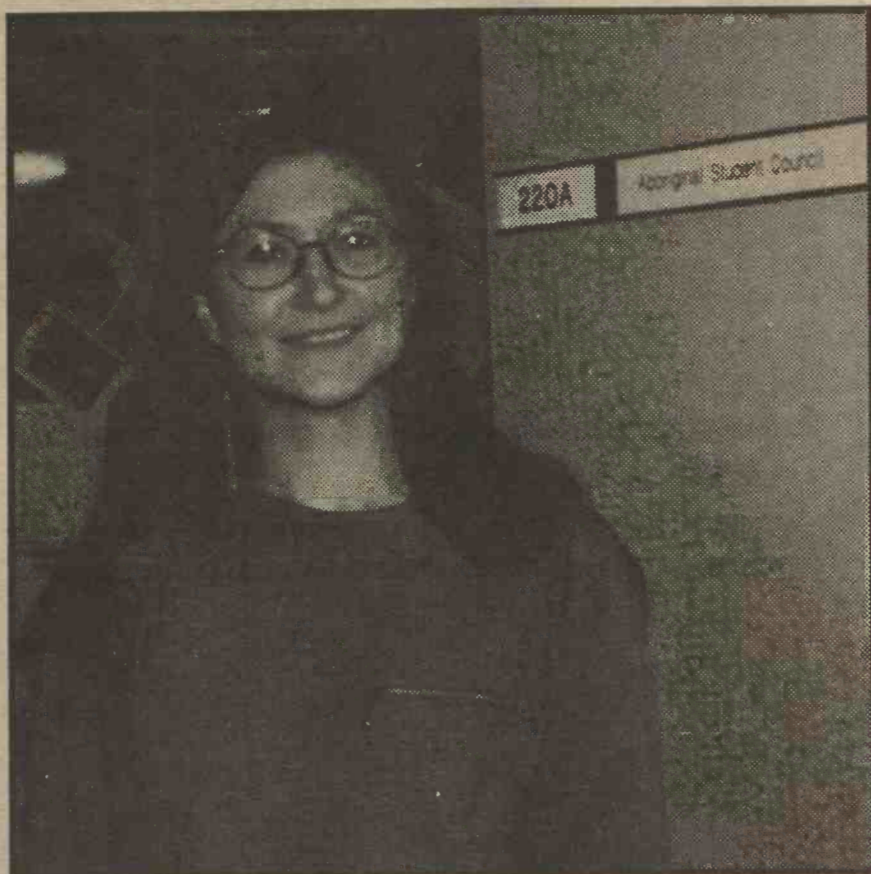
In fact, a group invited Elder Peter O'Chiese to speak at the Native student lounge at the University of Alberta.

Apparently, some students have been feeling disillusioned with their lives, said Cathy Sewell the president for the Aboriginal Student Council.

The ASC president said the frustration stems from having gone through 12 years of the education system dealing with racism, financial hardships, and other problems, such as recovering from addictions, and trying to heal sexual and physical abuse.

"There have been a lot of people who have been feeling the strain of being an Aboriginal student here.

"Something I have experienced in attending university over the past year and a half has been a lack of sensitivity, a lack of awareness of Aboriginal people's cultures. Not



Cathy Sewell

only are people trying to get their education, they are having to deal with this sometimes blatant, sometimes latent racism," complained Sewell.

The racism stems from textbooks, professor's lectures and student peers, she said. One racist occurrence that really perturbed her took place in a drama class when a student portrayed a drunken Indian as being inarticulate and savage.

Approximately 15 students attended the lecture to listen to Peter O'Chiese. Of all the 475 Aboriginal students

on campus, the student council represents approximately 120 students.

Sewell believes that it was those 15 people who attended the lecture that needed to hear what the Elder had to say. Apparently, some students are feeling disillusioned with everything in their lives.

"Some friends of mine who are in their final year and have only three months to go before they graduate have, sort of, put up with everything they have gone through for three and half years.

"Now they are starting to really question the value of getting an education and having to put up with all the other things I mentioned previously," said Sewell.

Elder Peter O'Chiese gave her a renewed sense of personal encouragement and coming from the one so respected and wise "it was just so cool!"

In addition to the personal

problems some students face, there has been a negative element present at the Native student lounge. In previous years the lounge, an area designated for socializing and for studying, has had a reputation of being a place where there is "backstabbing" involved.

Strong cliques have formed and as a result of this reputation there are some Aboriginal students on campus who avoid the lounge for this reason.

"I am not going to deny anything in terms of negatives because with any organization there is always positives and negatives, and people go to things that they need.

"There are people who might not need to be associated with us, and that's fine, and that's their choice. We're not saying that if you are an Aboriginal you have to belong, because it is a voluntary membership," Sewell said.

Sewell has been president of the Aboriginal Student Council since September 1993 and believes there are both positives and negatives within the organization but it is a person's own choice to contribute their time and energy into it.

In the 1970s and early 1980s the Aboriginal Student Council was known as the Native Student Club. During

those formative years the club would hold an annual Native Awareness Days and Powwow. In 1986-87 the student council was formed to provide a place students to meet, where students could provide support and encouragement to each other.

The council also acted as a liaison with the university and the Aboriginal community on Aboriginal issues. In addition the council would promote Aboriginal issue on campus.

Preparation for the Fifth Annual Native Awareness Days continues. The theme for this year's event is Pride In The Past, Force In The Future. On March 16, the Elders will speak to the students. On March 17, there will be workshops and panel discussions with filmmakers, musicians and artists to discuss the contemporary use of Native culture.

The evening entertainment will showcase Native dancers and jiggers. On March 18, the Aboriginal Law Student's Association will be hosting a series of seminars and lectures. Native Awareness Days will take place at the Student's Union Building on the U of A campus. The second memorial round dance for Lorraine Courtrielle will be held March 18, at six p.m., at the U of A Butterdome.

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News

Judge insists Oka hearings proceed

MONTREAL

A Quebec provincial court judge refused to order a temporary halt to a coroner's inquest into the death of a police officer during the 1990 Oka crisis.

Justice André Denis denied a bid by lawyers for the Association of Quebec Provincial Police to suspend the hearings.

In mid-February, provincial police lawyers asked for a stay of proceedings until another judge could decide on a motion requiring the Mohawk witnesses to say who else was behind the barricades July 11, the day Cpl. Marcel Lemay was shot.

Denis's decision confirms Coroner Guy Gilbert's right to decide which questions will or

will not be answered by the Mohawks.

"After apparently having thought otherwise, (Gilbert) now says it is not essential to his inquest to know the names of the Natives who were in the Pines in the summer of 1990," Denis wrote.

The police have threatened to pull out of the hearings.

BATOCHÉ NATIONAL HISTORIC SITE MANAGEMENT PLAN REVIEW

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LOCATION:	DATE:	TIME:
Beauval Place: Arena	March 14/94	7:00 - 9:00 Public Meeting
Prince Albert Place Gabriel Dumont Institute	March 15/94	2:00 - 4:00 Open House 7:00 - 9:00 Public Meeting
Batoché NHS Place: Visitor Reception Centre	March 16/94	2:00 - 4:00 Open House 6:30 - 9:00 Public Meeting
Saskatoon Place Circle Drive Suites, Douglas Room	March 17/94	2:00 - 4:00 Open House 7:00 - 9:00 Public Meeting

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- National Unity and Constitutional Reform
- New mission to identify and train Metis women to be community leaders
- Violence Against Women - Metis Women Living Without Fear
- National Representation of Metis Women

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- Increasing Metis peoples access to education
- Becoming more responsive to meeting the needs of Metis children and their families
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- Audio tape of Metis Elders
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Davis Inlet chief "optimistic" about move to Sango Bay

By D.B. Smith
Windspeaker Staff Writer

DAVIS INLET, Nfld.

Ottawa may agree to move the poverty-stricken community of Davis Inlet to their preferred site at Sango Bay.

Inlet Chief Katie Rich said Feb. 16 that a meeting with Indian Affairs Minister Ron Irwin left her "very optimistic" about finally moving the community 15 kilometres to Sango Bay.

Although she would not give any details of her discussion with the minister, Rich said she was impressed with Irwin's willingness to discuss the issue at a gathering of Nova Scotia chiefs in Halifax Feb. 12.

Irwin was scheduled at press time to meet with the Innu in the Inlet Feb. 26 and 27 and present the federal government's offer to relocate and upgrade services to the village. That offer is a counter-proposal to the Innu's seven-point plan, which was presented to Ottawa and the province of Newfoundland in February 1993.

That document called for the relocation of the village to a mainland site, drug and solvent abuse therapy for some of the village's 500 members and recognition of the Innu's right to self-determination.

Davis Inlet came to international attention in January 1993, after tribal police discovered and videotaped a group of youths who were high on gasoline fumes and screaming about suicide.

A total of 17 children were airlifted to a treatment centre in Alberta. Since their return

last fall, all but one has returned to sniffing gasoline.

The village, located 330 kilometres north of Goose Bay, is currently without proper housing and water services. A single well serves the entire community and raw sewage is dumped out of buckets and left to rot in the streets.

Daniel Ashini, a spokesman for the Mushuau Innu Nation, said Rich and other members of the Innu Nation were examining the government's offer last week in advance of the minister's visit.

Some of the wording in the two-page document was not to the Innu's liking, he said. For one thing, there was no commitment to funding.

The Innu also require guarantees to relocate the community, and have basic services like water, sewage and a proper airstrip included in the agreement.

"We have to ensure that the wording is to our satisfaction," Ashini said. "We cannot have the government coming in and telling us what is good for us. We have to ensure that existing problems are not moved to the new community."

Negotiations with Ottawa to move the village to the mainland have been dragged out and strained at the best of times, he said. Innu leaders have accused the federal government of stalling on their decision for the last 12 months.

Talks between the Natives and the province of Newfoundland collapsed altogether last spring after Premier Clyde Wells refused to consider the Sango Bay site.

The Innu would only be moving their social problems to that site if allowed to go, he said.

A special salute to Native Women across the Nation from...

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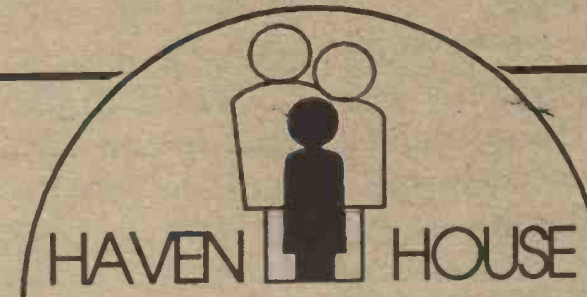
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Business

Townhouses leading band to self-sufficiency

By Susan Lazaruk
Windspeaker Correspondent

NORTH VANCOUVER

Five years ago, Matthew Thomas didn't even know what a leasehold was, let alone know how to arrange one.

He was working in a fish cannery when he decided to return to his band, the Tsleil-Waututh Nation, and its reserve on Vancouver's north shore.

Thomas became a councillor and the economic development manager for the 300-member band, 200 of whom live on reserve.

"How we access financing, how we order lumber, what a strata was—I didn't know ANYTHING," he said.

But when it came time to approach Indian Affairs with ideas for projects on the reserve, what he did know was that he was tired of hearing "You can't do this, you can't do that—man, we've been living with that Hollywood stereotype far too long and it's bullshit."

Thomas and the council learned all about a leasehold, which enabled the band to build a townhouse development on a five-acre corner of the reserve. It's the cornerstone of its economic development plan and is expected to bring the band \$6 million in revenues.

But even after overcoming that hurdle, they still had to find a financial backer and answer opposition from their own people and from neighbors.

"It's very tough dealing with your own relatives when you want to sell them something."

But the band persevered and after a year won over band members.

"We had to do something because of the poverty situation we were in," he said. "There's no playing field, no gym, no gathering place. Kids are playing in the street."

Since then, the band has also built a convenience store, called The Gathering Place, and a golf driving range.

And councillors met with neighbors and allayed their initial fears that the community was going to be low-rental units that would push their property values down.

The first phase of the four-phase housing complex is complete and 70 per cent of the units are sold, with the first residents scheduled to move in on April 15. The second phase is under construction and 50 per cent sold.

Called Raven Woods, the community consists of 60 townhouses, with two bedrooms and den or three bedrooms, for \$215,000 to \$264,000. They feature marble entrance foyers and gas fireplaces with marble hearths, vaulted living room ceilings, and five appliances.

The community sits next to other similar developments on North Vancouver District land against a backdrop of towering evergreens in one of the most desirable areas of the city.

But the high-priced and color co-ordinated units of Raven Woods and other homes in North Vancouver are in stark contrast to the band members' own houses, a legacy of the bare-mini-



Marble fireplaces are featured in all the townhouses in the Raven Woods development.

mum housing costs Department of Indian Affairs allows bands for shelter.

The box-like wood-frame houses are constructed with the cheapest materials and their uniform plainness links them with structures on other reserves across Canada. The main band office is a water-stained ATCO trailer with a hand-painted sign.

The fact that the Tsleil-Waututh, also known as the Burrard Indian Band, sits on 265 acres of some of the most prime real estate in the country means little.

To ensure that reserves are not lost to banks in the case of a loan default, the Indian Act prevents bands from mortgaging their lands to secure a house loan.

The problem extends to economic development on the land.

"Our band budget from Indian Affairs is half-a-million dollars (a year), and that's nothing," said Thomas.

So the Tsleil-Waututh got around that by arranging the leasehold agreement. It's a complex process that allows the band to secure a financier's investment on a reserve, subject to Ottawa's approval.

The land is leased back to the Crown, in this case for 99 years, and if the project fails during that time, the land can be claimed by the investors for the remainder of the lease to allow them to recoup their losses.

But even under the leasehold—which took a year to negotiate and cost the band "an arm and a leg for legal fees"—the band had trouble attracting investors.

"No banks would touch us," Thomas said. "It's a huge risk."

There have been negative stories about other lease arrangements, some exaggerated, some real, said Thomas.

The Musqueam, another band within Vancouver city limits, leased land to a developer, and renegotiated the rent during the term, something the Tsleil-Waututh promised not to do, he said.

Ant other events conspired against making a deal.

"For example, the Oka thing pops up and, Omigawd, we are them," he said in mock horror.

"But we're not."

Financing was finally arranged through the Hong Kong Bank of Canada, with the help of Loong Keng Lim, now the band's partner on Raven Woods.

"It took Asian money to do this," said Thomas, noting the

irony. "They looked through the dark clouds and saw the light at the end. It's going to take some time, but in the long run, it's going to pay off for them."

The band also had to sell homeowners on the idea of buying a unit without purchasing the land. No one is certain what will happen in 99 years when the band would be entitled to take back the land, but it's likely the townhouses won't outlast the lease.

"It's open to negotiation at the end," said Thomas.

"That's something that has to be considered down the road,"

said Carolyn Minchin, the A.E. LePage real estate agent showing the furnished model homes to interested buyers. It's not much of a problem for the first owners, but in 50 years the developer might have to consider whether to rebuild on the site, she said.

The selling point of Raven Woods is that the units are cheaper than other similar developments in the area and there is no GST charged because it's Crown land, Minchin added.

And for the band, Raven Woods is a means to an end, said Thomas, of eventual 100-per-cent employment (it's now at 60 per cent), training and a transfer of skills to band members.

Economic development so far has created 50 part-time and full-time positions in construction and management, he said. And the band wants to build office buildings for Native businesses who want to locate on reserves for tax purposes, as well as ice rinks and tennis courts, not just for the band but for neighboring communities to use as well.

And tangible results have positive spin-offs for members, he said.

"You're pulling a lot of people off welfare who have never worked in their lives. They're very proud, to come from nothing to something."

"Your self-esteem turns around. A lot of our people are going to school."

The Tsleil-Waututh's development plan can't work for bands not fortunate enough to live on prime real estate, Thomas said.

"But there's business opportunities for all bands. It's not all townhouses," he said, naming natural resource industries as one possibility.

"Every band is watching us through a microscope."

But Thomas can foresee problems with a large influx of cash, with band members tempted to vote to split the proceeds for a lump-sum cheque.

"We have to be very, very cautious to take our profits and re-invest it."

"I've seen it with my own eyes, a guy goes to the bar with \$10,000 and blows it all—he's got a lot of friends—or buys a nice car and then goes out and totals the sucker."

Plans include a loans department for members' personal use and a pension plan.

"It's not just a quick cash fix—it's going to mean a pot of money for future generations."

And when the band can afford it, he said, their self-sufficiency will eventually lead to self-government.

"Our whole goal is to be out of (Indian Affairs') control."

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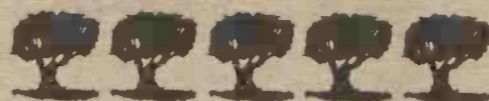
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Norm Brennand, Manager

Canada

Kashtin, Tom Jackson to honor achievers

TORONTO

The festivities surrounding the presentations of the first National Aboriginal Achievement Awards won't be limited to those lucky enough to attend the Toronto event.

TV viewers will be able to see Tom Jackson, Kashtin and Buffy Sainte-Marie honor the winners during a one-hour special produced by the Canadian Broadcasting Corporation this Thursday, March 3 at 8 p.m.

The awards were founded in 1993 by the Canadian Native Arts Foundation to pay tribute to the United Nations International Year of the World's Indigenous Peoples.

About 150 nominees were assessed by a 20-member jury that included Doug Cardinal, architect of the Museum of Civilization in Hull, Que., Olympic gold medalist Alwyn Morris, author Tom King and Maggie Hodgson, director of the Nechi Institute.

The 12 award recipients are:
• Inuitsinger and songwriter Susan Aglukark;

• Metis housing and social service specialist Thelma Chalifoux;
• Nellie Cournoyea, Government Leader in the Northwest Territories;

• Jean Cuthand Goodwill, Cree health professional;

• Cindy Kenny-Gilday, Dene environmental consultant;

• Cree educator Verna Kirkness;

• Rosemarie Kuptana, President of the Inuit Tapirisat of Canada;

• Inuit businessman William Lyall, president of the Northwest Territories Cooperative Business Development Fund and founding president of Arctic Cooperatives Limited;

• Ted Nolan, Ojibway hockey coach;

• Abenaki filmmaker Alanis Obomsawin, whose latest documentary is Kahnesatake, 270 Years of Resistance;

• Ojibway Associate Chief Justice Murray Sinclair;

• Art Solomon, Ojibway traditional teacher and Elder.

Haida artist Bill Reid will receive a special award for lifetime achievement.

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Advertising Feature

Registering businesses key to tourism future

Tourism is an industry brimming with opportunity. The growth of tourism is such that experts predict it will become the world's largest industry by the turn of the century. Tourism is currently Alberta's third largest industry, and the provincial government estimates that revenues will reach \$10 billion and employ 200,000 people by the year 2000.

Tourism also has a widespread impact on the economy as the tourist dollar is spent in many places on many different goods and services. However, the current role of tourism in Native communities is small and underdeveloped. But with tourism on the rise, and with an increasing interest in "cultural tourism," the potential for a successful economic development in this sector exists.

The widespread benefits from tourist spending are enormous. While we often associate tourism with attractions and historical sites, the largest portion of the tourist's dollar is spent not on the major attractions but on the goods and services required to transport, accommodate and feed tourists during their visit.

As tourists do not live on major attractions alone and have a wide range of needs to be fulfilled, many sectors of the economy benefit.

First Nations Resource Council, an Aboriginal-owned

and directed non-profit organization, is currently in the midst of assembling a database of Aboriginal tourism in Alberta. This database includes not only information on tourism generators such as cultural festivals, historical sites and recreation facilities and services, but it also includes all-important support businesses such as gas stations, restaurants and accommodations.

While the database itself will be a useful source of information, FNRC wants to take the information gained in the database and put it into a travel guide of Native tourism in Alberta.

"What we are hoping to do is get the information out to the people who are spending the money," said Todd Tougas, manager of the project. "There are far too many cases where a database is assembled and then it just sits in a computer in someone's office. We want to turn that information into a valuable resource which will help people find and support Indian businesses."

FNRC hopes to do this by developing an Aboriginal Tourism Guide for Alberta, listing tourism attractions and cultural events, as well as the businesses which support the industry.

"Eventually we'd like to see such a publication available at all tourist information bureaus in the province and hopefully exported to adventure tour

groups abroad."

Currently, there is little in the way of publications promoting Aboriginal tourism in Alberta, which isn't due to a lack of interest. Cultural tourism is increasing world-wide, and interest in Native culture is high.

One of the current obstacles to the development of Native tourism in Alberta is the lack of a co-operative body such as a tourism association to enable the harmonious development of the Native tourism industry. This is something FNRC hopes it can change.

"We intend to see how interested people are in forming an Aboriginal tourism association in Alberta. If the interest is high enough, we will help get it started," said Tougas.

FNRC's first task is to locate all the Native businesses in Alberta which are involved in the tourism industry. This includes cultural and historical sites, recreation facilities, outfitting and guide services, accommodations, campgrounds, and other businesses which support the tourism industry. Because special events are also important tourism generators, FNRC is also compiling a calendar of events which includes powwows, rodeos and other festivals.

To include your business or event in the tourism database, or for more information, please contact Todd Tougas at First Nations Resource Council in Edmonton.

Attention Alberta Business

First Nations Resource Council is currently developing a database of native businesses and events involved in the Alberta tourism industry. This information will be used to develop a guidebook promoting native tourist attractions, destinations, and services which support the tourism industry.

Make Yourself Known!

If you own or operate a business which services the tourism industry, we want to know about you!

Tourism-related businesses and events include the following:

- Cultural or Historical Sites •
- Recreation Facilities and Guide Services •
- Accommodations and Campgrounds •
- Gas Stations, Restaurants and Retail Outlets •
- Events and Festivals like pow-wow and, rodeos •

If you would like to be included in our Database of Aboriginal Tourism in Alberta and eventually in the Guide to Native Tourism in Alberta, please send us a brochure of your business or event or provide us with a brief description including your name, address, phone, type of business, location of operation, hours/seasons of operation, applicable rates/costs, and amenities offered.

For more information or to phone, mail or fax us a listing of your business, please contact:



Todd Tougas
First Nations Resource Council
14601 134 Avenue
Edmonton, Alberta T5L 4S9
Phone 453-6114 Fax 453-6150.

First Nations Resource Council
"Power Through Knowledge"

Drinking, drug use increase AIDS risk

By Catherine Reininger
Windspeaker Contributor

EDMONTON

AIDS experts from across the country attended the Second National Workshop on HIV, Alcohol and Other Drug Use in Edmonton recently, but it was the people who work directly with HIV and AIDS victims who had the most information to share.

Bonnie Boyd of the Yukon AIDS Alliance is concerned about the future of Aboriginal children. The Northwest Territories has the highest rate of sexually transmitted diseases among young people in all of Canada. And, in spite of all the talk about HIV and AIDS, young people across the country are having unprotected sex.

Many have drug and alcohol problems. Frequently they sell their bodies for money to keep them high. This increases their chances of getting and spreading HIV, the virus that leads to AIDS.

Although young people of all races contract the HIV virus, Bonnie considers this cultural genocide for Aboriginal people. Native people are at the highest risk of any group in Canada for a devastating outbreak of AIDS, she said. Other high risk groups are young gay men, prisoners and intravenous drug users.

There is a strong relationship between HIV, alcohol and drug use. AIDS is spread through unprotected sex and through sharing needles for IV drug use.

But more than that, the abuse of alcohol and drugs makes people vulnerable and careless about what they do, said Dr. Catherine Hankins of the Centre for AIDS Studies in Montreal. They don't use condoms and they shoot up in shooting galleries where needles are passed around, or they share a needle with a friend. It can cost them their lives.

Bisexual men who have unprotected sex with an HIV positive man or woman often go home and have unprotected sex with their wives, spreading the virus to their families. Those infected through IV drug use can do the same thing.

People who are HIV-positive may show no symptoms for six to eight years, yet during this time they can pass the virus on to anyone who shares a needle or has unprotected sex with them. This is happening more and more in the Aboriginal population, said John Turvey, a worker in a store-front AIDS information and testing centre in Vancouver.

Both Boyd and Jordan Head, from Treaty 7 Health Services in Calgary, think there are many reasons for this dangerous behavior. Aboriginal people who abuse alcohol and drugs frequently have a history of child abuse. Street workers in cities say the same thing. It means that those working to prevent the spread of AIDS in the Aboriginal community have to address a wide variety of issues to bring about change.

Head thinks the vulnerability of Aboriginal people can be directly related to the residential school experience. Not just the generations of Aboriginal people who were sent to these schools, but the generations that followed also carry much anger and pain. Getting drunk or getting high is a way of escaping from the pain inside, but it makes people careless. These days, alcohol, drugs and unprotected sex really can kill you.

"We have to go back to using healing circles," said Boyd. "Elders can help us to return to traditional ways of healing the spirit and help us grow strong. But now homophobia (hatred and fear of homosexuals) in our political system and in the Native communities gets in the way of quick, quality HIV/AIDS prevention on reserves."

But Aboriginal communities have to learn the facts about this virus and keep themselves and their families safe.

"Aboriginal people are at highest risk because no strategy has been developed to address their specific needs and funding is always an issue," said Dr. Michael O'Shaughnessy of the British Columbia Centre for Excellence on AIDS.

He thinks that Aboriginal people will have to do it themselves because funding for such programs will decrease.

Workers from the Atlantic First Nations AIDS Task Force agree. They have only five workers to serve an Aboriginal population of 30,000 Micmacs as well as the Cree, Sioux and Inuit of the Maritime provinces in both rural and urban centres.

"Even if we only get a few more cases of HIV/AIDS, it will devastate the population," explained Tuma Young, a First Nations Task Force worker. Yet the possibility of cuts to their program reducing staff are a constant threat.

"When we go to Native communities to speak about AIDS, we have to incorporate child development, mental health, family violence, child abuse, alcoholism, substance abuse issues into the information about HIV/AIDS.

"Community leaders will say to us: 'Don't bring a Native with AIDS with you. We are not ready for that,'" says Kevin Barlow, another First Nations Task Force outreach worker.

"But Natives with AIDS are coming home to die and people don't know how to treat them. They need to know the facts."

The Aboriginal communities are playing catch-up; some of the northern communities have never even heard of AIDS, said Tuma. Yet if this does not change, AIDS may end up being far more destructive than TB or smallpox ever were.

Recently, the Atlantic First Nations AIDS Task Force got a toll-free number: 1-800-565-4255. This is a free service for any Native anywhere in Canada who has any questions about AIDS or who wants to find out about testing for AIDS.

The Feather of Hope, an Aboriginal AIDS Prevention Society operating out of Edmonton, hopes to have a toll-free number within the next month.

WOMEN OF THE METIS NATION



Women of the Metis Nation
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T5N 1P9

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"We welcome all Metis Women in Alberta"

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I'd run to Kokum's lap.
She'd put her arms around me
And kiss my hurts "all well"
And brag on me for being brave
And other nice things tell

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And disappointments came my way
I'd still run to Kokum
Just to hear her say,
"You're brave, courageous person
And life's not always fair.
Just try to keep smiling
For you have folks who care."

Oh, Kokum I love you!
Thank for your gifts so rare.
You give me strength and courage,
Just by being there.

Our Elder's, Kokum's and Mousham's have earned their place of love and honour in our lives.

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Contact your local Canada Mortgage and Housing Corporation office. (Check under the Government of Canada listing in the blue pages of your telephone directory.) If you are outside the local calling area of a CMHC office, call 1-800-465-6212.

APPLICATIONS MUST BE RECEIVED BEFORE JUNE 15, 1994.



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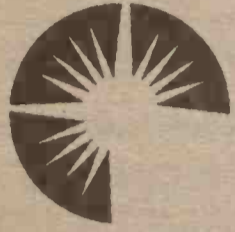
Canada

If you can't find Windspeaker in your band office, ask why.

NATIONAL CATALOGUE

Aboriginal Fashion Designers' Catalogue and Directory

The Canadian Council for Aboriginal Business is looking for established Aboriginal fashion designers to include in the first Aboriginal Fashion Designers' Catalogue and Directory.



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ABORIGINAL BUSINESS

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M5R 2N5

TEL: (416) 961-8663
FAX: (416) 961-3995

The catalogue will contain full colour photographs of Aboriginal designs, as well as a directory listing student designers, fashion schools, retail outlets, and other services of the Aboriginal fashion industry.

All approved entries of Aboriginal heritage will be included **free of charge**. Deadline for entries will be **March 10, 1994**.

Please contact Karen McCall for catalogue and directory information at the Canadian Council for Aboriginal Business at 1-800-465-7078, or locally at (416) 961-8663.



WINDSPEAKER'S CAREER SECTION



CHILD & FAMILY SERVICE PROGRAM CO-ORDINATOR South Eastern British Columbia

POSITION DESCRIPTION:

This position is of a co-ordination, creative, and supportive nature.

BASIC JOB RESPONSIBILITIES:

1. Support and providing creative assistance to the member Bands;
 2. Ensures the efficient and orderly management of the Community Child and Family Service delivery system;
 3. Provides budget administration and guidance with individual Band Councils;
 4. Development of culturally relevant and reflective programming objectives, policies and procedures;
 5. Development of culturally acceptable and legally sound standards of care;
 6. Day to day support, guidance and supervision of staff as delegated by member Bands;
 7. Budget preparation & implementation strategies;
 8. Monitoring, evaluating and reporting of program activities as required;
 9. On-going case/client consultation;
 10. Creation of staff development plans and ensuring the implementation of the same;
- The incumbent must be willing and able to work with a team at both the Tribal Council forum as well as with the community based teams.*

NOTE:

This position is developmental in nature with a primary responsibility to train a Tribal Council member to assume full and complete responsibility for the Child and Family Services Program following two years of intense on the job and supplemental guidance. This position will be guided by the Tribal Council Human Resource Director.

QUALIFICATIONS NECESSARY:

1. Excellent developmental and creative programming abilities;
2. Excellent supervision and guidance skills;
3. Ability to establish and maintain a comprehensive training program;
4. Ability to create and enhance community liaison relationships;
5. Knowledge and a minimum of two years experience with a culturally relevant Child and Family Social Service Program;
6. Social work/child care diploma or degree with administrative and program development experience;

SALARY: Negotiable, please state your expected salary.

SEND RESUMES TO:

Moir Management Systems Inc.
#310, 10534 - 124 Street
Edmonton, Alberta
T5N 1S1

CLOSING DATE: March 31, 1994

HIV on the rise among prisoners

Officials prevented education and prevention programs from operating in institutions, claiming it would be condoning illegal behavior to allow inmates access to condoms and needle-cleaning kits.

By Catherine Reininger
Windspeaker Contributor

EDMONTON

While authorities claim that the number of HIV and AIDS cases in the prison system is small, AIDS workers tell a very different story.

Canada's prison population is one of the high risk groups for a serious outbreak of AIDS, which is particularly frightening for Aboriginals because Native and Metis people make up a large part of the prison population.

In 1991, the population of Canada was 26,994,045. Aboriginal and Metis people make up less than five per cent of that population, yet they make up almost 30 per cent of the prison population. Even that number is a low estimate, because it only counts those who volunteered that they had aboriginal ancestry.

Dr. Ralf Jurgens, Chair of McGill University Centre for Medicine, Ethics and Law, said overcrowding, double bunking, and poor ventilation are making prison populations vulnerable to health problems.

In 1990 there were four new cases of TB; in 1993 there were 20. Despite denial by prison officials, HIV is rampant in prisons as a result of unsafe sex and IV drug use, Jurgens told the Second National Workshop On HIV, Alcohol and Other Drug Use.

On conjugal visits, prisoners can infect their wives with the virus. Yet prison authorities prevent organizations like the Kingston AIDS Project and the Prisoners with AIDS/HIV Support Action Network in Ontario from teaching inmates about prevention and from providing inmates with bleach kits, needle exchanges, or condoms to reduce the risk of AIDS. Officials claim it would be condoning criminal behavior, said Sherry White, who works with the Kingston AIDS Project. Prison advocacy workers say it is a means of saving lives.

With the increase of first-time younger inmates who quickly become drug lords within the prison, the use of injection drugs like coke, speed, and heroin has grown as well. An influx of high grade heroin in prisons has caused a number of deaths yet denial of the problem persists among prison officials, said McGill's Jurgens.

Injecting drugs is seen by inmates as safer than smoking because the drugs are odor-free and more easily hidden. Strip searches and enforced

drug testing are occurring more frequently and prisoners fear officials may move to bring dogs in to smell out dope. But the more zealous officials get about confiscating needles, the more sharing of needles increases, causing the spread of AIDS to skyrocket.

Inmates of the Women's prison in Kingston began asking for HIV testing after three women were infected, and four more are believed to have contracted the virus. AIDS affects women very differently from men, although it is spread in the same ways. Women with AIDS may suffer from recurring yeast infections or cervical cancer; many die without ever being diagnosed with AIDS.

All prisoners deserve to have access to physicians who are experienced in treating AIDS. They also need preventative education and support that is accessible and acceptable.

AIDS testing must be voluntary, anonymous and be carried out by agencies outside the prisons. HIV/AIDS education must be compulsory for all inmates - male and female - and for all staff who work with them.

This can probably be best achieved by groups like Prisoners with AIDS/HIV Support Action Network in Ontario, the Kingston AIDS project and other advocacy groups. These organizations fight to protect every prisoner's human rights while providing education, preventative measures and support for prisoners who have AIDS.

Many HIV-positive prisoners will do anything to avoid detection because they fear being isolated and mistreated. Two Aboriginal prisoners in Dorchester prison who died of AIDS were moved to five different prisons because no one wanted them.

Prison inmates with HIV/AIDS do not need to be segregated or isolated. They have a right to maintain their health and to keep their health status secret, say prisoners' advocates. Peer counsellors within the prison provide important support for HIV/AIDS prisoners.

A comprehensive strategy on HIV/AIDS in the prison system was developed by the Ontario prisoner's action network in June of 1992 with recommendations on how to address the issue of HIV/AIDS in federal and provincial prisons. The response has been limited.

There have been 40 reports on Aboriginals in prisons with little response. The Aboriginal issue is about power. Many federal institutions do not allow Elders to come in to do smudging ceremonies or to counsel Aboriginal prisoners. Yet this is one important way of helping a huge segment of the prison population change dangerous behaviors and prevent infections, Jurgens added.



WINDSPEAKER'S CAREER SECTION



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Employment Opportunity

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DUTIES:

Under the direction of the L.S.L.I.R.C. Casework Supervisor and the Band, will provide a full range of child welfare services mandated under the Alberta Child Welfare Act; will work closely with the Local Welfare Committee and the Child and Family Services Worker; work in program and resource development with the Band.

QUALIFICATIONS:

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SALARY:

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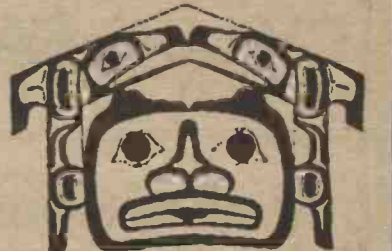


Judy Simmonds,
Director, Child Welfare
Lesser Slave Lake Indian Regional Council
P.O. Box 1740
High Prairie, Alberta T0G 1E0
Fax: (403) 523-4406

DEADLINE FOR APPLICATIONS: Friday, March 4, 1994



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The mandate of the First Nations House of Learning is to make the University's vast resources more accessible to First peoples, and to improve the University's ability to meet the needs of FIRST NATIONS. To this end, the House of Learning seeks direction from First Nations communities in determining priorities and approaches taken. First Nations House of Learning is dedicated to quality preparation of First Nations students in all field of post-secondary study. We believe that quality education is determined by its relevance to the philosophy and values of First Nations.

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For additional information please contact:



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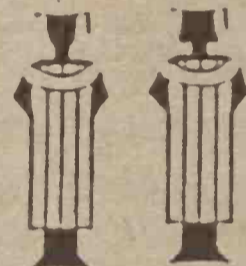
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(416) 588-3328 (tel.)
(416) 588-9198 (fax)

New application deadline: March 31, 1994.

Note: \$20 and \$30 tickets are available
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Call CNAF for more information.

WELLNESS CO-ORDINATOR

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This is a demanding position that will require skills, consistency and vision. Salary is negotiable. If you are interested, please submit your resume to:

Chief Billy Diamond
Waskaganish First Nation
General Delivery,
James Bay, Quebec J0M 1R0

Competition will close April 15, 1994

DIRECTOR - LAND & RESOURCES South Eastern British Columbia

POSITION DESCRIPTION:

This position is of a co-ordination, creative, and supportive nature.

BASIC JOB RESPONSIBILITIES:

1. Supervision and motivation of staff and operations of the Land and Resource department;
2. Providing strategic planning for 1 year, 3 years and 5 years operational objectives;
3. Developmental planning and implementation of short term and long term financial resources;
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QUALIFICATIONS NECESSARY:

1. A minimum of two years of land and resource development / maintenance / policy implementation management;
2. Experience with First Nations values and priorities;
3. Degree or diploma in lands management / geography / biology / environmental studies;
4. Ability to work as a team member;
5. Good research and report writing skills.

SALARY: Negotiable, please state your expected salary.

SEND RESUMES TO:

Moir Management Systems Inc.
#310, 10534 - 124 Street
Edmonton, Alberta
T5N 1S1

CLOSING DATE: March 31, 1994

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Native Nurses Entry Program
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Keyano College Nursing Program
Fort McMurray, Alberta T5H 2H7
Ph: (403) 791-4889



Lake Babine Band is accepting application for the position of a:

FINANCIAL CONTROLLER.

Lake Babine Band is managing and controlling programs such as: Social Housing, Social Services, Local Education Agreement, Co-Management with Department of Fisheries & Oceans, etc.

The successful candidate will be responsible for:

- Developing, implementing, and maintaining financial and administration regulations
- The Controller acts as a member of the Band Management Team and provides financial advice to the Band Council and ensures that the band budgets are adhered to and that all financial regulations adopted by the Band are followed and proper financial regulations signing authorities are exercised; one of which shall be the Controller.
- The Controller, in performing his duties, will report to the General Manager and Band Council.
- In addition to the above, the Controller will ensure that the Terms and Conditions of Contribution Agreements entered into with the Department or any other funding agency are met and properly executed and shall report any discrepancies to the Band Council.
- The Controller will be responsible for all financial reporting, budgeting for the Band and for all its subsidiary enterprises. This includes maintenance of all records, establishing, implementing and maintaining appropriate accounting systems and policies.

QUALIFICATIONS REQUIREMENTS:

- C.G.A., R.I.A., or C.A.
- University degree in business administration or commerce, with experience in financial management or accounting.
- Post-secondary diploma in business administration or accounting with experience in financial management or accounting.
- Completion of secondary school, combined with enrollment in 3rd, 4th, or 5th year of C.G.A. or R.I.A., and with significant experience in financial management.

Please send all written resumes to:

LAKE BABINE BAND
ATTN: MS. EMMA WILLIAMS, GENERAL MANAGER
P.O. BOX 879
BURNS LAKE, B.C.
V0J 1E0

ABSOLUTELY, NO TELEPHONE CALLS PLEASE!
DEADLINE FOR APPLICATIONS: FRIDAY, MARCH 11, 1994

WINDSPEAKER'S CAREER SECTION



University of Alberta
Edmonton

OFFICE OF NATIVE STUDENT SERVICES

Native Student Services at the University of Alberta specializes in providing culturally appropriate support services to Aboriginal students, including the administration of the Transition Year Program.



TRANSITION YEAR PROGRAM (TYP)

The Transition Year Program is a university credit access program for students of Aboriginal ancestry. The objective is to prepare Aboriginal students for admission into one of the eight faculties with complete transfer of all credits earned while in the access program.

Applications are now being accepted for the following 8 access programs:

Arts, Agriculture/Forestry, Business, Education, Engineering, Native Studies, Nursing and Science.

Minimum Admission Requirements

- 1) Aboriginal Ancestry
- 2) Minimum age of 18
- 3) Minimum of at least 50% in all required high school subjects
- 4) A minimum overall average of 60%

Math 30 and some other Science high school subject required for Business, Engineering and Science.

Application deadline: MAY 1, 1994

OTHER SUPPORT SERVICES OFFERED BY NATIVE STUDENT SERVICES INCLUDE:

- individual pre-admission counselling to prospective students.
- a 3-day orientation to campus and academic life to all new and transfer students
- on-going individual personal, academic, financial and career/employment counselling
- referrals to additional services on and/or off campus.
- advocacy for Aboriginal students including admission advocacy
- social and cultural activities in cooperation with the Aboriginal Student Council
- community liaison activities and recruitment particularly through the Student Ambassador Program.
- coordination of tutorials and/or study skills and any other remedial measures requested by the student.
- providing information about the U of A including Aboriginal specific program on campus.
- scholarships and bursaries (a funding directory is available).

For further information, please contact:

Coordinator, Transition Year Program
Office of Native Student Services
124 Athabasca Hall, University of Alberta
Edmonton, Alberta T6G 2E8

Ph: (403) 492-5677
Fax: (403) 492-1674

HEALTH PROGRAMS CO-ORDINATOR South Eastern British Columbia

POSITION DESCRIPTION:

This position is of a co-ordination, creative, and supportive nature.

BASIC JOB RESPONSIBILITIES:

1. Support and providing creative assistance to the member Bands;
 2. Ensures the efficient and orderly management of the Community Wellness Program;
 3. Provides budget administration & guidance in conjunction with individual Band Councils;
 4. Development of culturally reflective programming, policy and procedures and standards of care delivery;
 5. Day to day functional supervision of staff as delegated by the Band Councils;
 6. Budget preparation and implementation;
 7. Monitoring, evaluation and reporting of program activities as required;
 8. On-going case/client consultation;
 9. Creation of staff development plans and ensuring the implementation of the same;
- The incumbent must be willing and able to work with a team at both the Tribal Council forum as well as with the community based teams.*

NOTE:

This position is developmental in nature with a primary responsibility to train a member to assume full and complete responsibility for the Wellness Program following two years of intense on the job and supplemental guidance. This position will be guided by the Human Resources Director

QUALIFICATIONS NECESSARY:

1. Excellent supervision and guidance skills;
2. Ability to establish and maintain a comprehensive training program;
3. Ability to create and enhance community liaison relationships;
4. Knowledge and a minimum of two years experience with a culturally relevant Wellness Program;
5. Public health diploma or degree with administrative and program development experience or; Social work diploma or degree with administrative and program development experience;
6. Creative envisioning of a multi-faceted service delivery system and practical implementation skills.

SALARY: Negotiable, please state your expected salary.

SEND RESUMES TO:

Moir Management Systems Inc.
#310, 10534 - 124 Street
Edmonton, Alberta
T5N 1S1

CLOSING DATE: March 31, 1994