

# Wind speaker

**QUOTABLE QUOTE**

"The place (Davis Inlet) is a rock. Christ built his house on a rock, but he didn't have to live there."

- Maggie Hodgson

See Page 3.

February 15, 1993

North America's Leading Native Newspaper

Volume 10 No. 23

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

## Davis Inlet Innu to be relocated

By D.B. Smith  
Windspeaker Staff Writer

OTTAWA

In a sudden about-face, the federal government agreed last week to move the community of Davis Inlet back to the mainland.

Tom Siddon, Minister of Indian Affairs and Northern Development, said last Tuesday that he endorsed the Innu's plan to relocate their village in order to save it.

"I recognize that Sango Bay is the preferred location of the Innu," he said. "We are beginning discussions immediately with the Innu and the Province of Newfoundland. We are committed to choosing the site that will ensure the revitalization of the community."

The switch in policy came only days after Innu Chief Katie Rich presented the federal and Newfoundland governments with the band's seven-point plan. Chief among her demands was the relocation of the village to the mainland.

"The present site, chosen by government without consultation with the Innu, lacks basic infrastructure and keeps Innu

isolated from their hunting territory," the document read.

Rich was delighted with Siddon's announcement of the relocation. "It's wonderful. It hasn't sunk in yet," she said.

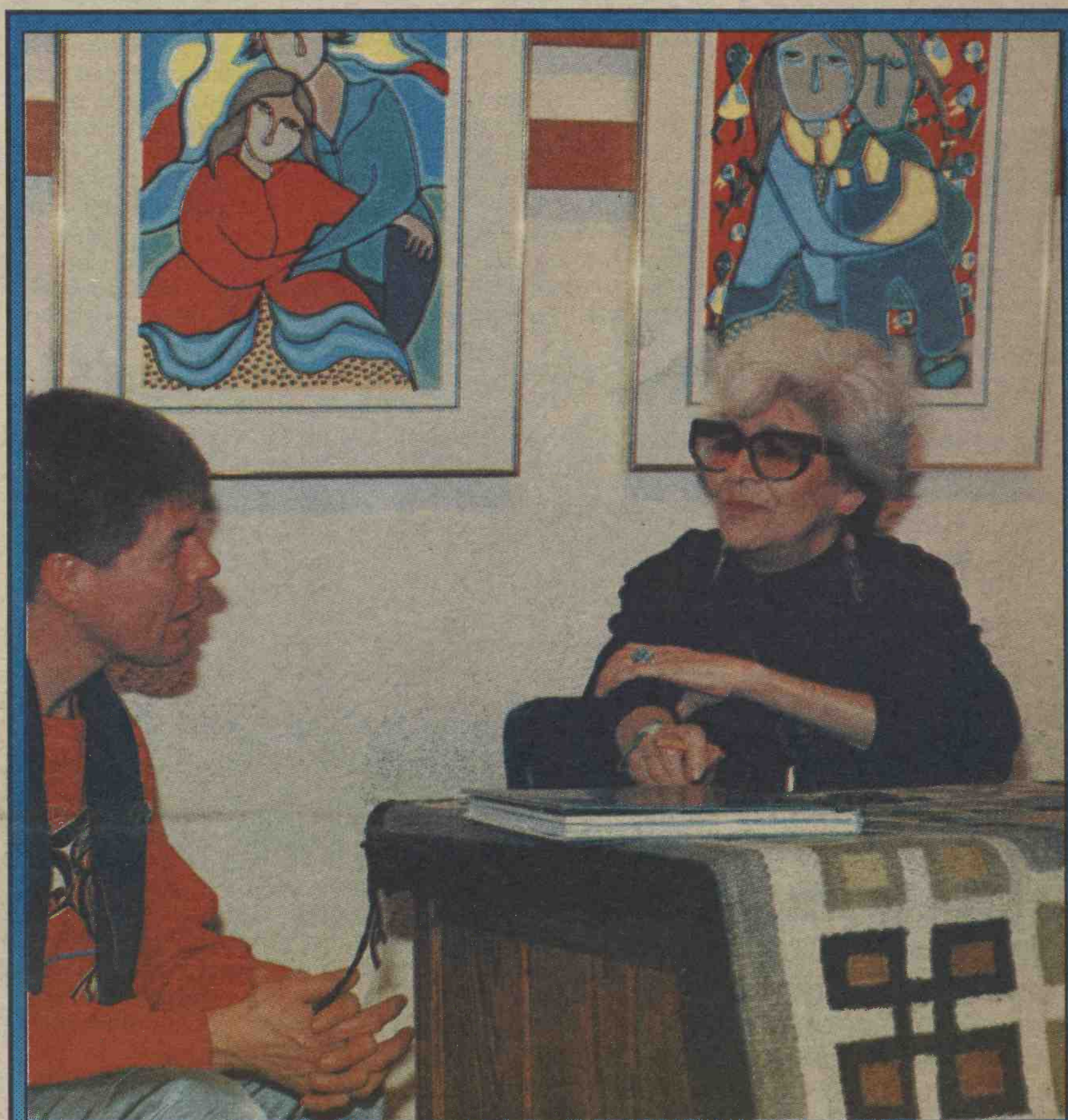
The federal government had admitted earlier in the week that the living conditions in the troubled island community of Davis Inlet were unacceptable. But Siddon had refused to move the village until now.

Davis Inlet became the focus of government and media attention last month when six children in the remote community 110 kilometres north of Goose Bay were discovered intoxicated on gasoline fumes and nearly comatose in an unheated shack on the government wharf.

The six children, five girls and one boy all under the age of 14, were all talking about committing suicide when found by a Native police officer Jan. 26. On the evening of Sunday, Jan. 31, the same police officer found five more children sniffing gasoline, this time under a house.

Siddon had earlier said the amounts of violence, poverty and substance abuse, including gas sniffing, were cause for concern but moving the residents would only move the problem.

See relocation, Page 3.



### Portrait of an artist

Renowned aboriginal artist Daphne Odjig was in Edmonton recently at the Bearclaw Gallery. Surrounded by a display of her works, she was signing copies of a new book, *A Paintbrush In My Hand*, which is a biography of her and a portrayal of her development as an artist.

Leah Pagett

## B.C. justice inquiry put on hold

By D.B. Smith  
Windspeaker Staff Writer

WILLIAMS LAKE, B.C.

A British Columbia inquiry into Native accusations of RCMP misconduct is on hold while the province's Supreme Court considers a former officer's petition to block testimony.

The petition, submitted on behalf of Jim Greyeyes, is designed to prevent the inquiry from hearing allegations of criminal wrong-doing by Greyeyes.

Kenneth Ball, Greyeyes' lawyer, said the challenge before the Supreme Court is based on jurisdiction. The province has no right to set up an inquiry that violates criminal justice rules by seeking criminal liability.

Some of the aboriginals tes-

tifying at the inquiry have named Greyeyes, a former RCMP officer, as one policeman who used "excessive force," Native council Brian Williams said.

The commission, led by Provincial Court judge Anthony Sarich, is seeking stories about poor treatment at the hands of the justice system from members of 15 bands in the Cariboo-Chilcotin region.

The provincial Supreme Court reviewed Greyeyes' petition in early February. Greyeyes, who works for the province's Gaming Department, could not be reached for comment.

Complaints against the RCMP, filed by some 80 members of 15 different bands in the region, go back over a period of almost 30 years, said Williams.

"There have been incidents of police picking up and dragging people 30 miles away to

court and then finding they've got the wrong person. And yet when they ask how they'll get back, they're told 'that's your problem'."

The idea of an inquiry was first suggested by community leaders at a justice council meeting in Anaham two years ago, after several stories about the poor treatment of Natives at the hands of the justice system emerged, said inquiry witness co-ordinator Gene Cooper.

The justice council wrote to B.C. Attorney General Colin Gabelmann, requesting an inquiry, he said. After consulting with the council over the inquiry's exact purpose, Gabelmann assigned Judge Sarich to conduct interviews with members of several Cariboo-Chilcotin area bands.

In his June, 1992 report to the Attorney General, Sarich recom-

mended an inquiry be held with 15 local bands from the Cariboo area including the Redstone, Ulkatcho, Anaham, Namia and Toosey bands. The decision to proceed was based on the volume of reports about unnecessary or extreme force, prejudice and unfair treatment in the justice system, inquiry council Marion Buller said.

To date, only two bands around Williams Lake, the Soda Creek band at Deep Creek and the Ulkatcho band at Anaham Lake, have hosted the inquiry. The commission is required to hold meetings in at least five different communities.

"It's excessive force testimony," said Soda Creek band chief Beverly Ann Sellars. "The inquiry is looking into the justice system, whether it meets... Native needs.

See Justice on page 7.

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**SASKATCHEWAN GROUPS TO HAVE A SAY IN URANIUM MINING. PAGE 2**



# Miners to consult Natives

By D.B. Smith  
Windspeaker Staff Writer

REGINA

Native groups in northern Saskatchewan will have a say in how one mining company conducts its business.

A joint federal-provincial environmental review panel's recommendation to consult northern Native bands and communities over a surface lease agreement was given the green light by Environment and Public Safety Minister Berny Wiens Feb. 5, after a three-week delay.

The review panel originally recommended the Cameco's \$35-million McArthur River underground uranium exploration program proceed, but only under certain conditions.

The panel recommended the

drafting of a surface lease agreement involving the representation of First Nations peoples, including the Prince Albert Tribal Council, the Meadow Lake Tribal Council, the Saskatchewan Metis Association and the Aboriginal Women's Council for Saskatchewan. Several area communities to be included are Beauval, Hamlet of Wollaston, La Ronge, Patuanek, Pinehouse, Southend and Stoney Rapids.

The surface lease also included clauses concerning employment and training agreements for Natives, revenue sharing (including income protection for traditional land-users), worker health and safety and environmental protection.

Wiens said Community Minister Carol Carson will soon initiate talks with northern residents and communities over a timetable to discuss the condi-

tions of the surface lease.

"The joint panel gave us more than just environmental guidance on one mine site," he said. "The report recognizes the role of local communities in dealing with the impact of mining."

Prince Albert Tribal Council representative Allan Adam said Native groups in northern Saskatchewan want to be involved in the decision-making process.

"They still believe it's their land," he said. "Any development now and 'til the future, we want involvement in it."

The Prince Albert Tribal Council represents three groups in the region. The Hatchet Lake band, the Black Lake band and the Fond du Lac band all stand to be directly affected by their close proximity to the project.

"They're extracting resources from people's back yards. North Saskatchewan is our commu-

nity. Anything that happens here, we want a guarantee of jobs."

The underground exploration would involve sinking a single shaft and then driving tunnels above and below the uranium deposit, which is located about 500 metres below the surface, Cameco's Rita Mirwald said. No actual mining and removal of ore would be done unless the site proved to be a reliable source of quality uranium.

The underground exploration process is designed to obtain more accurate core samples, not otherwise available from surface drilling.

If the site proves profitable, Cameco expects to mine the deposit over the next 20 years, Mirwald said.

The site is located about 300 kilometres north of La Ronge.

## Inquiry to proceed

PRINCE ALBERT, Sask.

Ironically, two decisions concerning the fate of white supremacist Carney Nerland were both made on the second anniversary of Nerland's shooting of Cree trapper Leo LaChance.

Nerland, currently serving a four-year sentence for manslaughter in Manitoba's Stony Mountain prison, was ordered returned to Saskatchewan to testify at the Hughes Inquiry, which is investigating the justice system's handling of the LaChance murder.

Later that same day, Nerland's bid to quash the inquiry was rejected by the Saskatchewan Court of Appeal, within only a few hours of its submission.

Nerland's lawyer, Brian Beresh of Edmonton, maintained the Saskatchewan government has no authority to hold an inquiry that examines a criminal case—a matter of federal jurisdiction under the constitution.

The application was also based on Nerland's right to security, said Beresh. His client has received death threats since the public hearing began last year. Nerland is in protected custody in the Manitoba penitentiary.

Meanwhile, Manitoba Court

of Queen's Bench Justice Vern Simonsen granted a motion under the Inter-provincial Subpoena Act, compelling Nerland to testify at the inquiry.

The only potential holdup to the inquiry now, and Nerland's last recourse to avoid testifying, is an appeal to the Supreme Court of Canada.

The mandate of the inquiry, headed by former justice Ted Hughes, is to examine police and the Crown's handling of the case and to determine whether there are organized white supremacist groups active in Saskatchewan. Nerland is the self-proclaimed head of the Jesus Christ Aryan Nations group in Saskatchewan.

The inquiry has heard from witnesses who attended the dying LaChance, who was shot through the door of Nerland's gun shop, and others who were present when he was shot. Friends who spoke to Nerland later that night and police who investigated the shooting and later charged Nerland with manslaughter have also testified at the inquiry.

Nerland himself is expected to be questioned when the inquiry resumes March 15.

(With reports from Connie Sampson.)

## Roseau River women want tribal police back

By Dave Hickey  
Windspeaker Contributor

ROSEAU RIVER, Man.

A group of women on the Roseau River Reserve says Chief Lawrence Henry is gambling with their safety.

The Dakota Ojibway Tribal Council police were banned from the reserve after helping the RCMP with a recent raid on video lottery terminals. The women say they don't trust the "peacekeepers" Henry has set up to replace the tribal police.

"There are some men within that group who are under restraining orders (to stay away from some women on the reserve). That creates a very volatile situation," says Linda Roberts, a spokesperson for the group. "I think some of them have their hearts in the right place, but there are a few who are in it simply because they are called warriors. They feel they are above the law."

Roberts notes the 45-member Anishinabe O-kii-ji-da society has no training and has quite a few teenaged members. She, and other women in the group, claim some of the peacekeepers have been harassing and threat-

ening people on the reserve.

But society leader Terry Nelson denies those charges. While admitting some members may have been abusive in the past, he says violence has been a fact of life on the reserve. The group is trying to make a change for the better, and having reserve residents providing security is a step towards self-government.

Roberta says she has nothing against that idea, but objects to the way Henry established the group without any input from tribal members.

"If the chief is going to make a decision of this magnitude, he has to have the tribal members' support," she says, adding that democratic process is in the band constitution. "That process was totally ignored. . . he chose to make a rash decision that put a lot of women in danger."

Until tribal members can agree on the setup and training of a peacekeeping force, Roberts says her group wants the tribal council police restored on the reserve.

While Chief Henry was unavailable for comment, band councillor Charles Nelson defended the group, saying the majority of them are taking on the responsibility in a good way.

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### ONE-WOMAN SHOW

In Margo Kane's show *Moonlodge*, recently staged at Northern Light Theatre in Edmonton, she illustrated her versatility by singing, dancing and playing a dozen characters. Her talent helped her survive some rough spots in her life and by working hard, she's emerged as a talented performer and a role model for Native youth.

See Page 10.

### HOCKEY HIGHLIGHT

A hockey tournament was the highlight of the recent Dakota Ojibway Winter Tribal Days in Brandon, Man. Alberta's Goodfish Lake Playboys met some tough competition but managed to bring home the trophy and the top prize of \$8,000.

See Page 9.

### AD DEADLINE

The Advertising deadline for the March 1st issue is Thursday, February 18, 1993.

## NATION IN BRIEF

### Shuswap want river left alone

Shuswap Natives in central B.C. are opposed to a Vancouver company's plan to divert water from the North Thompson River to boost power generation on the Columbia River in the U.S. Chief Nathan Matthew of the North Thompson band said they were opposed to the project and are threatening blockades. William Clancy of Multinational Resources said he does not understand why water exports are such a controversial issue in B.C. when the province exports gas, timber and coal without any fuss. Bulkley Valley New Democrat MP Brian Gardiner said many of his constituents also share the band's concerns over the proposal because it is not clear if those waters are protected under the North American free trade deal. Multinational will require a letter of intent from the B.C. Department of the Environment before it can begin a two-year feasibility study. The diversion project would create hundreds of jobs and \$300 million a year in new tax revenue for the province, Clancy said. But the North Thompson flows through Native land and cannot be sold to the highest bidder, Matthew said.

### City settles with Harper family

The city of Winnipeg's finance committee has approved a \$450,000 out-of-court settlement with the family of slain Native leader J.J. Harper. Details of the settlement were not released but the Winnipeg Free Press reported the amount to be \$450,000. The city will pay \$250,000 of that while the Manitoba Public Insurance Corporation, the city's insurer, will pay the remainder. The Harper family filed suit against the city in the 1988 shooting death of Harper by a city police officer. Constable Robert Cross was looking for a car thief in March 1988 when he encountered Harper, the executive director of the Island Lake Tribal Council, who was walking home from a bar. The Manitoba Law Enforcement Review Agency ruled that Cross used excessive force in shooting Harper. Cross is appealing the decision.

### Band lawyer's fee irks province

A Manitoba lawyer who billed a Native community \$3 million dollars to work out a compensation package is still working for the band, despite the premier's disapproval. Don MacIvor helped negotiate an \$18 million settlement for the South Indian Lake band after the

community suffered flood damage from new power dams built in the northern part of the province. The province originally threatened to withdraw their compensation offer when MacIvor's fee was made public but a final agreement has since been reached. South Indian Lake Community Council spokesman Matthew Traverse said the band has not received final word on the decision, although MacIvor is still in their employ.

### Band seeks alternatives to hydro project

B.C. Native leaders are looking at other ways to block a hydro-electric megaproject because the Supreme Court refused to hear their appeal. Chief Justa Monk of the Carrier-Sekani Tribal Council said he does not intend to give up the fight to halt the project. The group has laid claim to much of the territory involved in the \$1 billion power project by Alcan Aluminium. The Supreme Court gave no reason for refusing to consider the band's case against the construction of the now half-built dam that will drain much of the Nechako River in north-central British Columbia.



## News

# Poundmaker's to treat Innu children

By D.B. Smith  
Windspeaker Staff Writer

ST. ALBERT, Alta.

Children from the remote community of Davis Inlet are heading for Alberta to be treated for solvent addiction.

Fourteen youths, accompanied by their parents, Elders and translators, are scheduled to begin arriving at Poundmaker's Lodge in mid-February to begin 90 days of addiction counselling, the lodge's executive director said.

"The community is very interested in healing," said Pat Shirt.

"Our goal is to get Davis Inlet their own treatment program - get their people helping their own people."

Davis Inlet made headlines across the nation last month when two groups of children were found intoxicated and nearly comatose on gasoline fumes.

Six were found on the evening of Jan. 26, sniffing gas in an unheated shack on a government wharf. The five girls and one boy, all between the ages of 12 and 14, were talking about suicide when a Native police officer found them. He had followed their tracks in the snow. The children were flown out to a Social Services' group home in Goose Bay the following morning.

On the evening of Sunday, Jan. 31, the same police officer found five more children - four boys and a girl between the ages of eight and 12 - sniffing gasoline, this time under a house.

Solvent abuse is rampant among youth in the community. Native leaders say of the 340 kids, 42 are chronic abusers, in

various stages of addiction, and another 17 are addicted. The youngest abuser is four years old.

A total of 14 children were at a group home in Sheshatshui on the mainland where they received detoxification treatment.

Treating the children and their families in Alberta is only a short-term solution, Nechi Centre executive director Maggie Hodgson said. The real solution lies in treating the entire community and removing them from their current location.

"The community knows it must go back to their traditional hunting grounds," she said. "They've asked the federal and provincial governments. The federal and provincial governments have promised \$100,000 to start planning.

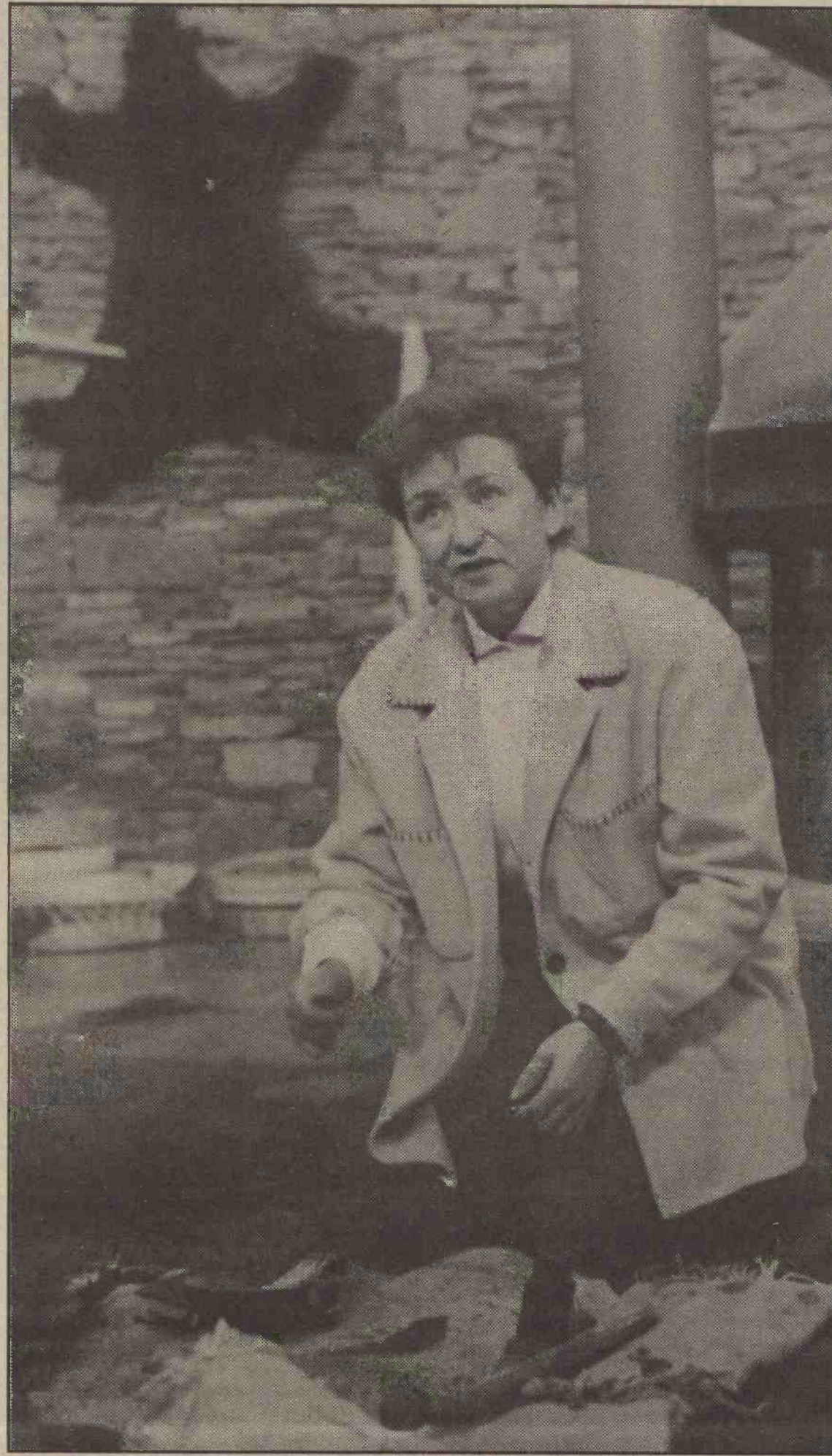
"The place is a rock," she said of Davis Inlet. "Christ built his house on a rock, but he didn't have to live there. They have a spiritual relationship with the animals in their hunting grounds. You can't have a relationship with a rock. We must move them back."

In the meantime, counsellors in Davis Inlet plan to erect a stove-heated tent where residents can go for help. The community has asked the provincial government for help several times in the last year but nothing ever happened for lack of funding, Hodgson said.

Moving the 60 community members out West will be a gradual process, she said. Many of the Innu must find ways to look after their homes before they can leave.

"An Elder said he would have to take the time to find someone to take care of their dogs," she said.

Poundmaker's hopes to make the visiting Innu more



D.B. Smith  
Maggie Hodgson displays some of the spiritual and cultural objects to be incorporated into the treatment of the Innu children at Poundmaker's.

comfortable by taking them out into the bush during their stay. The centre will also offer them the opportunity to sleep in tipis

if they choose.

The treatment at Poundmaker's involves several facets, although the children will

have already gone through detox, said Shirt. An educational element teaches clients about the disease of addiction, counselling helps them learn to deal with their feelings and the Native component helps them feel good about being Native.

The success of the program will depend heavily on the extent of their addiction, Hodgson said.

Although Poundmaker's focuses on the spiritual traditions of the Plain's Indians, there are many cultural similarities between the Innu clients and their counsellors, Shirt said. He had little difficulty communicating with the Innu while in Davis Inlet, despite the fact that he was speaking Cree.

"This is Indian people helping Indian people," he said. "People are more likely to trust people with a similar background instead of a dissimilar one. That is where the healing takes place."

The Newfoundland government offered to send the children to a treatment centre in Minnesota, but community leaders said no.

"That centre was run by whites and has a white administration. There was no spiritual component," Hodgson said.

Leaving Davis Inlet will be a frightening event for many, she said, but they realize they have no choice.

"Parents and grandparents are afraid. Some of them have never been out of the community. But if the choice is life and death, you'd say 'of course I'd go'."

The cost of the trip is unknown right now, said Hodgson. The federal government will negotiate for compensation with the province of Newfoundland at a later date.

## Relocation beginning of Innu troubles

Continued from Page 1.

"All Canadians are saddened and deeply troubled by the spectre of young children resorting to gasoline sniffing and substance abuse and by the conditions in which they and their parents are living. But relocation in itself is not the solution to this problem."

He discussed the option with Health Minister Benoit Bouchard, acting Premier of Newfoundland Winston Baker and federal Minister Responsible for Newfoundland and Labrador, John Crosbie. He initially concluded such a scheme would not work in the long run.

Government critic New Democrat MP Robert Skelly said the community's social disintegration has its roots in previous forced relocations. He demanded the federal government recognize its responsibility to the Innu community.

Siddon said Newfoundland has accepted responsibility for the Innu "from the time of Confederation."

The Newfoundland government originally moved the community 250 kilometres north in 1948 when game grew scarce. Residents returned to the Inlet in 1949 where living

conditions remained poor due to limited game hunting. They were then moved from the mainland in 1967 with promises of better living conditions.

A report by the consulting firm of Terpstra and Associates received by Siddon's department on Dec. 21 recommended the immediate relocation of the community but Siddon wanted to wait.

"Forgive us if we want to exercise some caution, not to presume that relocation in itself would solve the problem," he said Feb. 2. "Our imposed solutions of the past have not been successful, to put it mildly."

The Innu presented their seven-point plan in a meeting with government officials on Feb. 5. The single most important point was that of relocation to a mainland site with room for the community to grow and have better access to traditional hunting grounds.

Rich also demanded the establishment of a family treatment centre based on the holistic approach, which would provide "ongoing treatment and build upon the natural strength of the Innu. . . in a physical and cultural setting which is not alienating."

The other points called for

the implementation of Innu land rights and Innu government, the establishment of a community "healing" team, clarification of the federal and provincial governments' jurisdiction over Innu matters and a meeting between the Innu and government officials to implement the plan.

Living conditions for the fewer than 500 residents are reported as deplorable. There is no running water and sewage is not treated. The raw waste is dumped into the street. Most houses are without insulation in a climate that sees temperatures routinely drop below -40 C. Substance abuse, family violence and unemployment are widespread.

Assembly of First Nations Grand Chief Ovide Mercredi, who was in Davis Inlet for a three-day visit, said he wants to establish an emergency response team to deal with such crisis situations. The community's troubles are a chilling example of why Native self-government is urgently needed in Canada, he said.

Meanwhile, the federal government has assured Davis Inlet residents that resources to relocate the community are on their way.

## Fishing fray carrying on

VANCOUVER

Some members of the B.C. Fishermen's Survival Coalition are upset that the federal government did not allow them to attend a meeting with Native representatives earlier this month.

Philip Eibsvik, a spokesman for the coalition, said two members of the group showed up at the Feb. 4 meeting between Fisheries Minister John Crosbie and band chiefs of the Fraser River watershed area, but they were not allowed to enter.

The two FSC members spent about 30 minutes talking with ministry representative Colin Metcalfe before leaving.

"We're very, very disappointed with the attitude," Eibsvik said. "We want to defeat this policy."

The FSC said it was willing to negotiate a compromise over aboriginal fishing rights in the Fraser watershed if the group is permitted to sit in on talks between Native fisheries and the federal government.

A ministry spokesman said, however, that the Feb. 4 meeting between Crosbie and chiefs from the 97 bands in the Fraser watershed was not a negotiation session and was therefore not open to the public.

The FSC blames Native commercial fisheries for the disappearance of some salmon stocks in the Fraser River. Last fall, federal fisher-

ies officials halted all fishing on the Fraser River after 100,000 prized sockeye salmon failed to reach spawning grounds on schedule.

The disappearance set off a volley of blame, with non-Native fishermen accusing the new Native commercial fishery of over-fishing. Native organizations refused to accept blame and accused the federal government of mismanaging the resource.

A federal inquiry, headed by University of British Columbia resource specialist Peter Pearse, found that "unusually intensive" fishing was the culprit and did not site any groups responsible for the shortfall. The report did not, however, satisfy many commercial fishermen.

The issue of racism surfaced at the Commons committee hearings in Vancouver in late January when Assembly of First Nations vice-chief Wendy Grant accused some commercial fishing groups of carrying racist signs during a demonstration.

Grant said she saw people with signs saying the fisheries dispute with Natives is a race issue because the color of their skin gives them rights other fishermen don't have.

Commercial fishing groups insist that their opposition to the Native right to sell food fish has nothing to do with racism.

Meetings between Native fishing groups, commercial fisheries and the federal government continue.



## Our Opinion

# Media attention focuses spotlight on plight of Innu

The plight of the Innu at Davis Inlet once again brought attention to the issue of Native rights and the deplorable conditions many aboriginals find themselves living in.

The conditions that the 500 residents in the remote northern community endure are frightening.

They've been moved off their traditional hunting grounds, shunted around the province over a period of almost 50 years and now live on the edge of a desolate, rocky island where self-sufficiency is all but impossible.

The community's current crisis is nothing new. Since 1967, they have lived without a supply of clean drinking water or proper sewage treatment.

The absence of game forced them to abandon traditional hunting practices.

Constant appeals to the government for practical relocation to the mainland have gone unheeded. Substance abuse, violence, poverty and unemployment have gone untreated for lack of government funding.

The situation changed, however, when the Innu became the focus of media attention last month. When six teenagers were found high on gas fumes and considering suicide as a coping option, the press jumped on the story. When five more were found sniffing solvents the following week, the press dug in at Davis Inlet like an occupying army.

All of a sudden, Canadian, provincial and Native government officials were in there as well. Some were seeking the opportunity to further their cause, while others were looking to do as much damage control as they could.

As a result of this melee, Davis Inlet residents may es-

cape the nightmare they have lived for decades. Their children will be counselled for their addiction at Poundmaker's Lodge near Edmonton and workers from the Nechi Centre will go to the inlet to help everyone else.

Maggie Hodgson, executive director of the Nechi Centre, made note of the media's responsibility in the whole affair during a press conference last week.

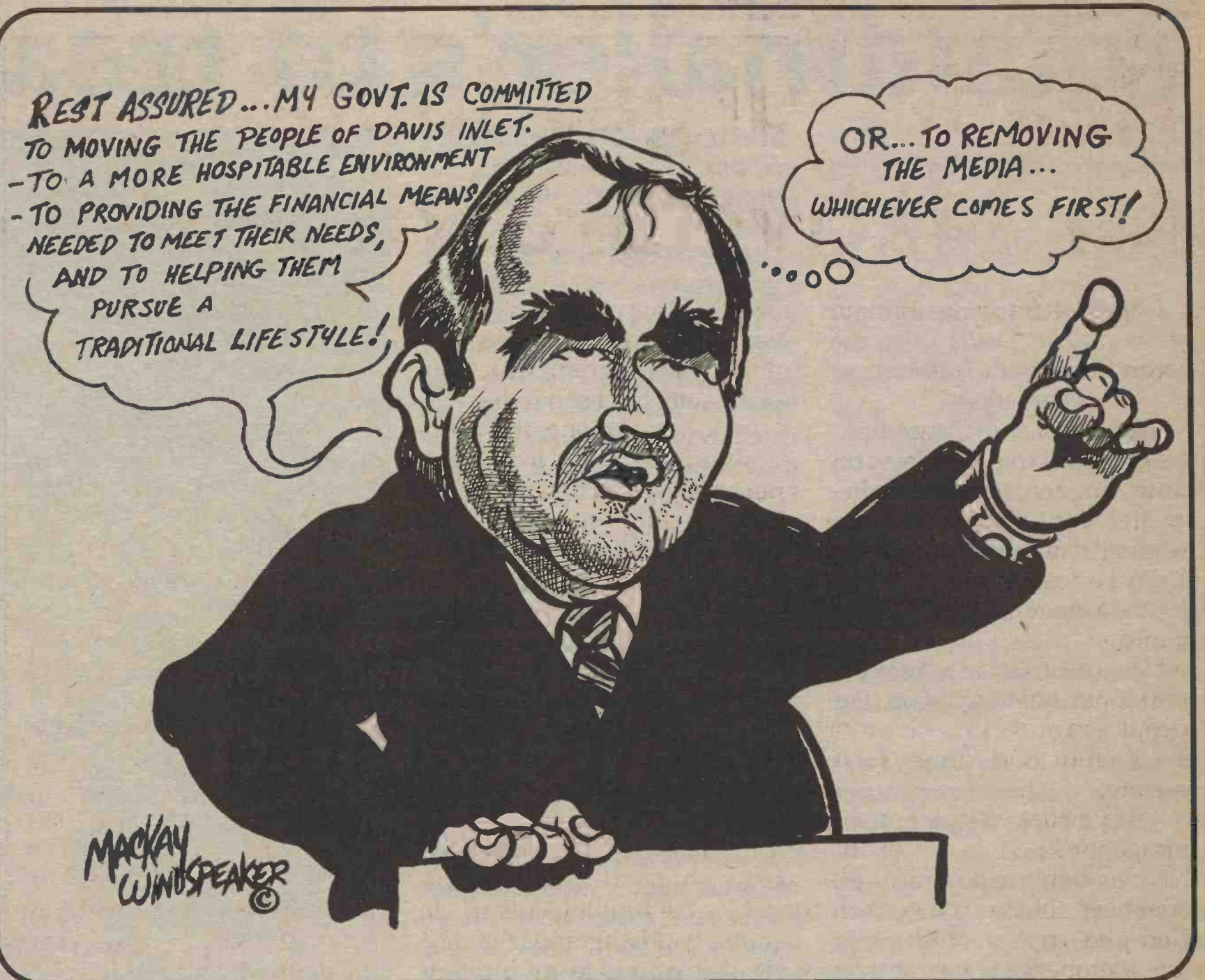
Her first words to the assembled journalists were about their responsibility to the subjects of the story, not the audience who pays the bills. Journalists were the ones who brought the plight of Davis Inlet to national attention and they should not abandon the story when it loses its sensational angle.

As with the Oka crisis three summers ago, the plight of Natives never appears to be of importance to governments (or even the average Canadian) until the media takes some interest. The media takes interest when it knows it can sell the story.

In the case of Oka, the cameras showed up when the guns came out. In Davis Inlet, the press arrived only after children were willing to kill themselves to escape their circumstances. Sensational events prompt sensational responses.

When the smoke finally clears over Davis Inlet, when the blame has been properly laid and the immediate crisis is over, the mainstream media will more than likely ignore Hodgson's advice and move on to the next story of the week.

As with the Oka of Kanesatake and the Lubicon of northern Alberta, the Innu of Davis Inlet will likely be forgotten until the press hears about the next set of children willing to die to opt out.



## Relocation not the answer

Canada boasts of having one of the highest living standards in the world. I guess someone should tell those people living at Davis Inlet that they're not quite making it as Canadians. The living conditions of the Innu people are absolutely appalling and it's a disgrace that it's happening in Canada. These conditions are to be expected in Third World countries. It must be very embarrassing for the Canadian government when tragedies like the Innu incident make national headlines.

Tragedy is nothing new to the Innu people of Labrador, nor is it isolated to the off-coast retreat. Tragedy has become a way of life in many isolated Native villages. Alcoholism and substance abuse are widespread in poorer communities, where coping is best done with numbing. It is unfortunate, but not surprising, that it takes the attempted suicide of children before the government takes notice of the solvent abuse problem that has persisted for years.

The Creator has instilled in every living creature on the earth the instinctive will to



**MARLENA DOLAN**

survive. Suicide is an alternative to coping. Coping in a desperate situation is very difficult where there are no means of support. Sniffing gas is a means of escape. Is death the only escape for these children?

Low self-esteem and self-evaluation is not uncommon among the young Native people of Canada. The future doesn't promise much to these young people. Many will never leave the reserve or achieve any more than an elementary education. It is a constant battle just to survive in the environment that many Native people are subjected to.

It's very convenient for the government to propose moving the village to another location. Perhaps a little farther off the coast? Moving the village doesn't solve the prob-

lems and empty promises don't pacify the people for very long.

Education and self-improvement projects may better serve the Innu people, rather than relocate them and shift the problem to different grounds. How long can the government of Canada turn a blind eye to the realities of the Native community? Do protest demonstrations create awareness of the situations or is it necessary to stage demonstrations and standoffs like the one in Oka across Canada?

Years of bullying tactics have dented the spirits of a proud nation. Our children are crying out for help and our government two-steps around the problems.

Next week the Innu incident will be old news and the headlines will be back to Mulroney and the boys.

# 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** 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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### MEMBERSHIPS

Native American Journalists Association (NAJA)  
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## Your Opinion

# Reader urges support for Native broadcasters

An open letter to Jean Chretien:  
Dean Monsieur Chretien;

It is with a full heart and a heavy mind that I address the following remarks to you on a matter very dear to me, the original Canadians.

A society such as ours, in Canada, is built on principles, ethics and trust. But principles, ethics and trust must be put into communications between peoples in order to evolve into a coherent and progressive society.

As you are well aware, the indigenous people of Canada have only in the past few decades been able to exercise their God-given rights as participating members in the greater society we call Canada. Indeed Mr. Chretien, you have been a player in seeing some of these progressive changes.

The most significant societal progress requires communications of the personal, social and technical order of the highest degree. Communications for aboriginal people have always been of the highest in the personal and social sense and have been so for centuries. It is only in the last decade that communications of the third order, namely technical, have come into their own in order to complement and enhance the very human-ness of aboriginality.

It was a Liberal government that had the foresight to address this third and missing element of aboriginal commu-

nications through the Northern Native Broadcast Access Program. This program, which unfortunately has been reduced to an acronym among the thousands of acronyms in government programs, is in reality an essential composite of the links now forged to allow aboriginal Canadians to take their just place in society.

The program, unlike so many other funded services, is not a political toy or tool, but rather life blood to the hearts and minds of our people. This being the case, it has been with great dismay we have seen the heart of this communications effort wounded. Wounded not only by the funding cuts which are the bandwagon of the day, but also wounded by indifference, callousness and a shallow disregard for what aboriginal people, their languages, their culture and their opinions might be worth.

Insults we can bear, as our people have borne for centuries, but injustice, in this the International Year of Indigenous Peoples, is not the mark of a nation built on principles, ethics and trust.

The efforts of many, the sacrifices of a few and the work of un-numbered others have made the communications societies (funded in part by NNBAP) the primary communications facilitators among ordinary mainstream aboriginal Canadians. All of this has happened in the past decade. We now see, at the close of this decade of progress, this communications lifeblood has continued to flow

in spite of the tourniquet applied by the indifference of budget officers, changing ministers and lack of comprehension by major players in the department of the Secretary of State.

We are at a critical time, not unlike other critical times in the progress of my people. Financially, we have been informed there is the prospect of cuts to the program. This is not new but it is unjust and indicates an incomprehensible admission of defeat by the government of the day in building communications bonds with first peoples.

I know in my heart of hearts that your great will and desire is with each and every one of us who wishes to see a whole and healthy Canadian society, a society that includes indigenous people. I wish to make this a proud request, proud in the sense of the dignity of my people, for your moral, ethical and principled support for the survival of the NNBAP and the societies and people who depend on this precariously under-funded but significant program.

Mr. Chretien, our best wishes for a healthy mind and sound heart in the times that lay ahead. Your support for our fledgling communications societies at this time when the Sword of Damocles hangs over us will always be held with sacred regard.

*I humbly remain,  
Napoleon T. Gardiner  
A First Canadian*

# Proposed U.I. changes cruel and unjust

Dear Editor,

Does anybody really believe that people want to be unemployed. . . that people will quit their jobs, or get themselves fired just to collect unemployment insurance?

Of course we who live in the real world know this is nonsense. People want to work. A job gives us a sense of identity, a sense of contributing to society. . . of pulling our weight. It's our source of dignity.

Some of those elected to govern seem to have a very distorted idea of what being unemployed is all about. That's why they have arbitrarily decided to punish workers who have to leave or who get fired from their jobs.

The Tories are trying to bring in a new law that says those who quit or get fired from their jobs will be denied unemployment insurance, even though they have paid their premiums.

In recent weeks we have witnessed people lining up by the hundreds and even camping out overnight at various locations across the country where a few jobs have been advertised. Countless newspaper stories reveal the agony and the hopelessness felt by individual unemployed people and their families.

These stories portray a single recurring theme: the desperate hope and desire of the unemployed to find a job and to put the nightmare of unemployment behind them.

But just when we thought things couldn't get any worse, along comes bill C-105. There is

absolutely no justification for cutting unemployment insurance benefits in the midst of the worst economic crisis in 60 years.

The last round of cuts to U.I. in 1990 threw thousands of families into poverty and reliance on food banks. The percentage of unemployed workers covered by U.I. has dropped from 70 per cent to 58 per cent. If this bill passes, the proportion covered would decline to less than 50 per cent. We would be well on the way to harmonizing our U.I. system with the U.S. system where less than 40 per cent of the unemployed are protected by U.I.

The proposed law is not only cruel and callous, it is totally unjust.

But gutting U.I. in this way goes far beyond taking money out of workers' pockets.

It also strips them of some of the most important labor standards in existence, shifting the balance of power in the workplace in favor of the employer.

The bill brings into question the government's commitment to protect workers from personal or sexual harassment, discrimination, unsafe working conditions and balancing the welfare of children and family responsibilities with the demands of the employer.

This government should be turning its attention to creating jobs in the economy and stop attacking the victims of its own economic mismanagement.

*Bob White  
President,  
Canadian Labour Congress*

# Government responsible for Innu troubles

Tansi, ahnee and hello. The first real story about the United Nations' International Year of Indigenous People has emerged. Untypically, it's not a touching success story meant to garner praise, lift spirits and conceal the truth of global indigenous reality. Rather it's a full-fledged technicolor nightmare about a small Labrador Innu community called Davis Inlet.

While mainstream Canada and the world gasp in horror over the attempted suicide of six Innu children via gasoline inhalation, the real criminals are escaping again. While the federal ministry of health ballyhoos its initiatives towards a resolution to the horrors of Davis Inlet, the real perpetrators sit smugly back and await the passing of the storm.

The health people are sending substance abuse workers into the community as part of a team including solvent abuse experts from the Assembly of First Nations and the Labrador government. Meanwhile, the Department of Indian Affairs' decision to move the Innu yet again is still not addressing the problems they face.

It's the old sleight-of-hand game all over again. As aboriginal people, hand games are an entertaining part of our cultures, but this political legerdemain is far from culturally invigorating. It's genocide.

Because the basis of the Davis Inlet tragedy and the responsibility for its creation belongs in the Prime Minister's office and the Department of Indian Affairs. It was they who made the decision to uproot the original community and move it to its present location under the guise of improved service delivery.

It was they who acted against the wishes of the people and moved them. They who chose to ignore the spiritual connections the Innu had with their homeland, the vitalizing proximity to the home of their culture. They who chose to ignore the philosophical, physical and intellectual sustenance which also comes from that connection.

It's an old tale of woe really. In my home of northwestern Ontario they came and moved the Ojibway community of Grassy Narrows. Canada and the world were shocked in 1983 when the first horror stories emerged from



**Richard  
Wagamese**

there, stories exactly like those coming out of Davis Inlet. And despite a well documented book about the tragedy, a host of prime time news features and tremendous outcry from aboriginal people themselves, nothing much changed.

Once the noise died down, the government pumped a few obligatory dollars into the community and then calmly slunk away to more pressing business. Never was there anything like an official apology for having moved the community in the first place nor any real programs devoted to its long-term revitalization.

Geography is the only difference between Grassy Narrows and Davis Inlet. There is, perhaps, in governmental eyes, some kind of salvation in geography because up to this point there hasn't been

much said about similar cases across the country. But then, when you work with smoke and mirrors the audience misses the application of the trick.

But we know. Every aboriginal nation knows the impact of being uprooted and moved against our wills. We've been forced to move to cities or leave our traditional lands for reservations and have that vital connection to ourselves severed by someone else's geography.

And the government knows. They've been listening to us long enough to understand the culturally sustaining influences that come from proximity to our lands. The real history of Canada is splattered with evidence of the harm that comes with forced removal. Splattered with a people's blood, tears, sweat

and vomit.

When you continue to act in ways which you know contribute to the demise of a people, that's genocide. It doesn't have to be the rape and plunder of the past to qualify. It exists in the refusal of those who know to take responsibility for their actions. The reticence of both the Prime Minister's office and the Department of Indian Affairs and Northern Development betrays their cheap magic act with the ministry of health as the lovely assistant who diverts our attention.

So welcome to the International Year of Indigenous People. Welcome to the realities aboriginal people endure. Welcome to the perpetuation of myth and genocide, the mechanics of destruction.

And say a prayer for Davis Inlet. And maybe, while you're at it, say a little prayer for yourselves because obviously when a government can justify one gross violation it can justify others. And when it can shirk its responsibility once it will do so again. Just ask the people of Grassy Narrows. . . and pray for Davis Inlet. Until next time, Meegwetch.



# Indian Country

## Community Events

**IF YOU WOULD LIKE TO INCLUDE YOUR EVENTS IN THIS CALENDAR FOR THE MARCH 1ST ISSUES, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, FEBRUARY 18 AT 1-800-661-5469, FAX (403) 455-7639 OR WRITE TO: 15001-112 AVENUE, EDMONTON, AB., T5M 2V6**

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Canadian Native Friendship Centre, Edmonton, AB

**TRADITIONAL WOMEN'S HEALING CLASSES**

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Winnipeg, Manitoba

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February 20 & 21, 1993  
Phoenix, Arizona

**FIRST ANNUAL POLAR BEAR CARNIVAL**

February 20 & 21, 1993  
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**DARRYL SPYGLASS 1ST ANNUAL CO-ED VOLLEYBALL TOURNAMENT**

February 27 & 28, 1993  
Red Pheasant, Saskatchewan

**KIKINO BINGO**

February 28, 1993  
Kikino Community Hall, Kikino, Alberta

**BLACKFOOT INVITATIONAL BASKETBALL TOURNAMENT**

March 4 - 6, 1993  
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**LESSER SLAVE LAKE REGIONAL COUNCIL ANNUAL CURLING BONSPIEL**

March 12, 1993  
Kinuso Curling Rink, Kinuso, Alberta

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Regina Agridome, Regina, Saskatchewan

**ABORIGINAL YOUTH SPORTS FESTIVAL**

March 18 & 19, 1993  
Beban Recreation Centre, Nanaimo, British Columbia

**1993 NATIVE PROVINCIAL VOLLEYBALL CHAMPIONSHIPS**

March 19 - 21, 1993  
Enoch, Alberta

**MONTREAL LAKE ANNUAL WINTER FESTIVAL**

March 19 - 21, 1993  
Montreal Lake, Alberta

**SIFC VOLLEY BALL TOURNAMENT**

March 27 & 28, 1993  
Regina, Saskatchewan

Oki, madawpi! I want to start out with saying something about football. I'm really glad it's over. Talking about football, the Grey Cup went to visit the Siksika people near Calgary. They're a bunch of Calgary Stampeder fans down there.

**Chief appointed as Director**

Hobbema, Alberta - Phil Fontaine has been appointed as the new Director on the Board of Peace Hills Trust Company. Mr. Fontaine is the Grand Chief of the Assembly of Manitoba Chiefs. He is a member of the Sagkeeng Ojibway First Nations, where he used to be the Chief and the band administrator. Over a 20-year span, he dedicated himself to the First Nations interests in Manitoba. He has held positions with the federal government and First Nations organizations on a national and provincial level. Peace Hills Trust is a trust company owned by the Samson Band of Hobbema. It is the first and largest Native-owned trust company. They have branches in Edmonton, Hobbema, Calgary and Winnipeg. It seems to me they have made a good choice in Mr. Fontaine.

**Saluting Native Artist Scholarships Winners**

Toronto, Ontario - Well, last issue I introduced you to eight of the 41 winners. I'll try to squeeze in as much as I can. Here they are: Jeff Davis of Ottawa to continue his studies in Visual Arts in New York; Gisslele de Montigny of Winnipeg to continue at the University of Manitoba Fine Arts Department; Judith Beaudoin of Hull to complete a one-year curatorial internship with the University of New Brunswick Art; Dreamspeakers to hire a film festival programming intern; Ivan Eagletail of Calgary to continue his studies at the Institute of American Indian Arts (IAIA) in Santa Fe, N. M.; Gloria Eshkibok of Toronto for vocal instruction; Floyd Favel for theatre directing internship under Robin Phillips; Lawrence Gervais of Calgary to continue at the Alberta Ballet School of Dance; Cotee Harper of Scarborough to take ballet lessons with the National Ballet School; Rhonda Head of Winnipeg for piano instruction. Let me get a breath in before I go on. . .



**PEOPLE & PLACES**  
by Ethel Winnipeg

OK, Theo Head of Winnipeg to continue studies at the University of Manitoba Fine Arts Department. Jane Inyallie of Penticton to study at the En'owkin International School of Writing; Ironbow First Nations Arts Corp., Regina to hire an arts administration intern. I would like to wish this bunch best wishes for their futures. Keep it up!

**Diplomatic Peigan Chief dies**

Brocket, Alberta - Nelson Small Legs Sr. has died at the age of 61. In 1975, he challenged the Alberta Government and court system by putting up a blockade at the Old Man Dam, one of the first blockades in Canada. He continued the blockade until he and the Alberta government settled the issue. Mr. Small Legs has had a long life. Through his teen years, he travelled to Washington to find work as a laborer and later as a driftminer in Idaho. He worked for several farms and ranches throughout southern Alberta. He later attended NAIT to train as a heavy equipment operator and later took jobs in northern Alberta in the oil fields. He then took to Peigan politics and was elected chief. He and his wife Florence had 11 children. He will be sorely missed.

**Round Dance-arama!**

Edmonton, Alberta - I have two round-dances to report. One of those my friend Kevin Ward attended. He told me it started with a pipe ceremony and then a feast. After the feast, the shuffling of the round-dancers' feet went on all night. The organizers, First Nations Freedom Network, were pleased with the attendance the dance received. The other was at Sacred Heart Church. I attended this one. The Oki Napi Eagle Claw Society hosted this one. I know, I know, not too long ago they had one. This one was better because there were a lot of good spirits there. I had fun but I felt like

Cinderella because I had to leave before midnight.

**And the last of our winners...**

Our contest has had a lot of readers sending in their answers. We like to thank you people for taking the time to send in their entries. Frank Ferguson of Grouard, Alberta, won a multi-function calculator. The second place goes to Shirley Louison of Yorkton, Saskatchewan, she wins a Windspeaker T-shirt. And the third place has Claudia Callihoo's name written over it. She will be receiving a Windspeaker hat. Congratulations.



**Happy Birthday Big Brother!**

My brother is celebrating his birthday on the 16th. He is a big 2 - 6! I decided to get him back for all he did to his little sister. Here's your birthday present, dear brother. About the card. . . over the holiday season I was walking through the mall wondering what I should get my brother. I went to this card shop and I was looking around and I stumbled across this picture. Whoa. . . they looked so much like my brothers. My friend Joanne came to visit, I showed this card to her and she gave me this idea. Before I forget, Harry, birthday greetings from Joanne too! I just want to tell you, if you never hear from me again, you know what happened. . .

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## News

# Demise of Cold Lake First Nation the responsibility of Ottawa

By Jon Harding  
Grand Centre Sun

COLD LAKE, Alta.

The emotional testimony of 37 Cold Lake First Nation Elders points an accusing finger at Ottawa for the decline of a once proud and self-sufficient people who hunted and trapped in northeastern Alberta.

The Indian Claims Commission will decide within the next three to four months whether Ottawa has to negotiate a settlement with the band. CLFN claims it was unjustly compensated for lost income and livelihood when the Department of National Defence established the Primrose Air Weapons Range, which straddles the Alberta-Saskatchewan border, in 1952.

The band has approached Ottawa about settling the claim five times in the last 20 years.

According to the band's lawyer, Tony Mandamin, Ottawa was approached as far back as 1972.

At that point, two decades had passed since Ottawa closed the range to hunters, trappers and fishermen. The band believed the original agreement between it and the government called for re-negotiations after a 20-year lease period.

Cash payments were made in 1955 for equipment that the people abandoned on the range when they left in 1952.

## Cabin nets \$500

Charlie Metchewais, a 65-year-old former member of the Canadian Armed Forces, said his grandfather received payments of \$500 after abandoning a cabin near Primrose Lake.

"Compensation amounted to \$500 when we were averaging

\$3,000 profit from trapping each season," he said.

Between 1955 and 1960, payments equalling one year's income were made three times. Twice, compensation came in the form of vouchers and once in cheque form. Francis Scanie trapped with his father at Primrose Lake for two years before 1952. His compensation came in the form of purchase orders at a time when he needed cash.

Scanie told a story of buying a cow and an hour later selling it back to the original owner, who had cash, for 10 per cent less than he'd paid in the first place.

Both Scanie and Metchewais blame the Primrose Air Weapons Range for creating a void that was filled with increased use of alcohol and social problems on the reserve.

"When I came back, people were so mixed up and in the dark. It hurt a lot of people's relationships and bitterness developed," says Metchewais, who left Cold Lake to attend school in Calgary between 1952 and 1955.

## Pride, culture killed

"It killed our pride, killed our culture and now we're welfare people," said Scanie.

The last compensation payment was made in 1960. Many who received that money also say they signed quit claims at the time, handing the land over to the Department of National Defence for good and relieving the government of further compensation payments.

These same people say Indian Affairs misrepresented them by allowing signatures to go on to the two or three circulating quit claims under duress, out of a need for money and without proper translation of the agreement into the Chipewyan

or Cree language.

In 1975, the band had its first land claim dispute rejected by the federal government's department of Indian Affairs.

In 1989, the band filed a \$30 million lawsuit against the federal government and again attempted to reach an out-of-court settlement.

## Lawsuit on hold

For now, the lawsuit is on the back burner and may be followed through if the Indian Claims Commission doesn't recommend that negotiations take place.

"We'll cross that bridge when and if we need to," Mandamin said last Tuesday.

The seven-member Indian Claims Commission was appointed by Ottawa in 1991 to judge the validity of yet-to-be-settled claims.

Cold Lake First Nation became the commission's first assignment.

Chief commissioner Harry LaForme, along with fellow commissioners Daniel Bellegarde and James Prentice, heard from 20 CLFN Elders in December about how important the area around Primrose was in complementing unprofitable farming operations on the reserve.

## Inquiry resumed

The trio returned to the CLFN administration hall to hear the remaining 17 witnesses between Monday and Wednesday last week.

On its return trip, the commission asked the elders if employment opportunities were made available to aboriginals when CFB Cold Lake was built.

Some elders said they received short-term construction jobs when the base was built.

The commission heard evidence that the area around Primrose not only supported commercial fishing operations, hunting and trapping, but also may have supported an intense logging industry, fish processing plants and a group of mink farms in a settlement on the south end of Primrose Lake called Suckerville.

The commission heard that the settlement was a weekend gathering place, so named because "garbage fish" (like Suckers) were brought there and laid on the beach in piles to use as feed for mink on the farms.

## Area special

Elders told the commission that the area around Primrose Lake was unique and had special value.

Hazel Jacke, 69, who married a trapper in 1949, said muskrats around Primrose Lake were bigger and worth more money than those around Cold Lake.

She also said that Primrose Lake was shallower and easier to fish than Cold Lake.

Witnesses during the hearing's second round, like Maurice Grandbois, who left the reserve to get his plumbing trade papers shortly after the range was formed, showed their concern for future generations.

Grandbois and many others suggested that hunting and trapping around Primrose Lake were more than just the "bread and butter" for the Dene people.

"The impact of all this on our offspring - our grandchildren - was never considered at the time," he said.

In closing remarks on Wednesday, the Indian Claims Commission said a report would be completed and made public between April and June.

## Justice system failing Natives

Continued from Page 1.

"Things happened that shouldn't have happened. We know it's not working for Native people. We want to know why."

The inquiry is also examining the role of Legal Aid, said local Legal Aid lawyer Burdick Smith. "Many Natives feel they are misunderstood or misunderstand the judicial process."

In one case, a Native said he had been advised by legal aid to plead guilty to mischief to receive a fine of only \$130, but the actual fine was almost \$400 plus six months probation.

Although named in the inquiry, the commission is primarily directed at the conduct of the police and other judicial bodies.

"Only about three per cent of the complaints are about lawyers," he said. "Usually, they are unhappy with the results or they didn't understand the system. But there are more complaints about the RCMP."

The inquiry will hear testimony until mid-April.

Meanwhile, the B.C. First Nations Summit is calling for a province-wide inquiry into legal abuse faced by Natives.

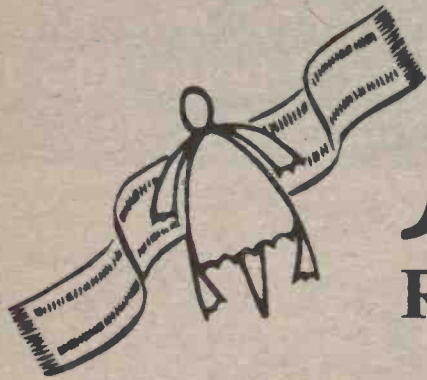
Assembly of First Nations vice-chief Wendy Grant said Native communities should lobby the attorney general to expand the inquiry to encompass all of B.C.

Other options for examining prejudicial treatment of Natives by the justice system should be explored if the Caribbo-Chilcotin inquiry is not expanded, she said.

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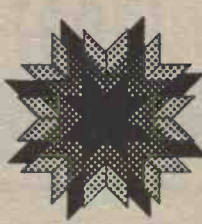
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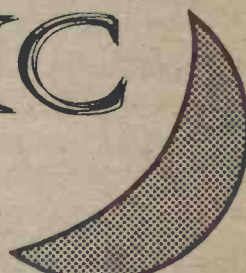
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# Tribal Days, hockey tournament sp

## Change of venue one solution to overcrowding

By Jae Desmarais  
Windspeaker Contributor

BRANDON, Man.

Brandon's Winter Tribal Days may be a victim of its own success.

Organizers are considering changing the Dakota Ojibway Tribal Council's event venue to Winnipeg so spectators and contestants can find hotel accommodations, which were scarce at this year's event.

The 19th annual event attracted about 20,000 people, double last year's total of 10,000. Every hotel in Brandon was booked, said organizer Ken Whitecloud, and hotels in many neighboring towns were also filled. It would have been even bigger, with more competitors and spectators, but there was nowhere for them to stay, he added.

But Whitecloud doesn't want to see a change of venue to Winnipeg. Brandon's Keystone Centre has the capacity to house all the tournaments under one roof, and he thinks scattering the tournament to a number of smaller sports centres in Winnipeg would dissolve the community aspect.

"In doing that, tribal days would not have the same atmosphere and I don't want to see it moved. I would rather see the event divided into two separate weekends, one weekend for recreational events and the other on cultural events." That way, the attendance could be doubled again next year if they could accommodate all the people.

Events held at the Keystone complex throughout the three days saw everything from Native handicraft displays and games to high-calibre hockey.

The annual hockey tournament was the centrepiece of the Tribal Days weekend and has become known as the Stanley Cup of Native hockey. This event saw 32 teams play off for a first-place standing in the national event and drew huge

crowds to the Keystone facility.

Other weekend highlights included the 32-team curling bonspiel with \$5,920 in prize money. Most of the curlers were from Manitoba, but some came from Ontario and Alberta as well. The winners of this year's bonspiel was the team of Maurice Robinson of Grand Rapids, Man.

Top ranked amateur boxing was also featured with 35 competitors from Manitoba and Saskatchewan. Out of the 35, there were 22 matched for 11 bouts. Best bout went to Thomas Ranville of The Pas in Manitoba and Jesse Pashe of Portage La Prairie in the 165-pound class. Best boxer was Dallas Erb of Weyburn, Saskatchewan.

The rodeo classic brought an exciting full-scale event to the annual festival with 175 cowgirls and cowboys competing. Contestants came from all over, including North Dakota and one from Oregon.

Winners were: Rayden Spence of Waskada, Man. for bareback; Jay Louis of Goodfish Lake, Alta. for saddle bronc; Steven Swells of Calgary for bull riding; Larry Bull of Hobbema, Alta. for calf roping; Chief Buffalo of Hobbema for steer wrestling; Zennon Manyshots of Siksika Nation, Alta. for junior steer wrestling; Larry Bull and Carter Yellowbird of Hobbema for team roping; Cathy Gerrand of Virden, Man. for ladies barrel racing; Beck Jo Brown of Virden and Bill D. Buffalo of Hobbema for junior barrel racing. Larry Bull of Hobbema was high point champion.

Other events included the star blanket exhibition and sale, competitive square dancing and a moccasin game tournament.

The powwow attracted hundreds of dancers and brought together contestants from Canada and the United States. This year's powwow was dedicated to the memory of the First Lady of Jingle Dress, Maggie White of Whitefish Bay, Ontario, who passed away in October of 1992.



A square dance coach at the tribal days' festivities uses humor to prepare her team for competition.



The Stoney Eagle drum group, left, performed at the powwow, which lasted two days. Above, a traditional dancer prepares to take his place during the dance competitions.

Two young boys look on during the craft festival.

Holding a trophy, a rider's equestrian team.

Squirt during the rodeo.

Photos by Sandra

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Take notice that on the 2nd day of March, 1993 at 9:30 a.m., a hearing will take place in room 441, Edmonton Family Court. A Director under the Child Welfare Act, will make an application for permanent guardianship of your child(ren), born on December 26, 1987, January 16, 1993.

You are requested to be present at the hearing. You have the right to be represented by legal counsel. An Order may be made in your absence, and you have the right to appeal the Order within 30 days from the date the Order is made.

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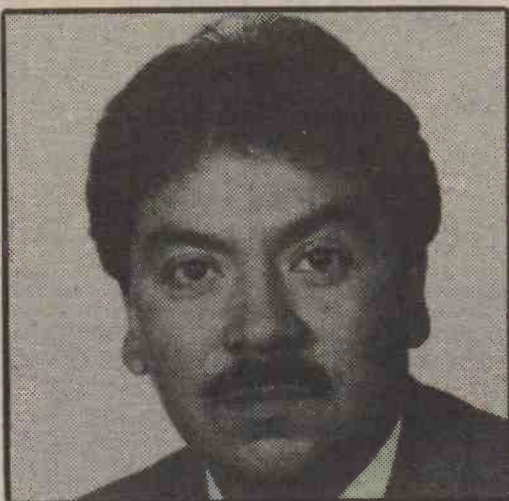
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# spell capacity crowds in Brandon

## Playboys take top hockey honors

By Jae Desmarais  
Windspeaker Contributor

BRANDON, Man.

Long before the annual all-Native hockey tournament in late January in Brandon, participants had to beat the rush in order to get entered.

This year, many of the teams who competed in last year's event returned, hoping to qualify for some of the \$18,000 in prize money and first place honors.

A new and welcome entry at this year's Dakota Ojibway Winter Tribal Days tournament came from the Indian Hockey Association in the Yukon. The team, the Yukon Arrows, was a contender for the finals with five wins and only one loss. However, they lost their eighth game 3-2 to last year's runner-up team, Gordon's Golden Hawks from Saskatchewan. That put them in fourth place standing in the tournament.

The top prize of \$8,000 went to the Goodfish Lake Playboys from Alberta who played hard-hitting hockey from start to finish. They defeated the North Interlake United team from the Peguis reserve 5-3 in their first game, and the Fisher River Terriers 8-0 in their second game. In their third game, they were to meet Gordon's Golden Hawks for the first time in this year's tournament. They scored another victory there with a final score of 4-1.

The Goodfish team then met up with the Kainai Braves from Alberta in their fourth game and scored another win 5-2. When the Playboys met up with the Ebb and Flow Flyers, they secured their fifth win with a score of 6-1 and their place in the finals against Gordon's Golden Hawks, who had only one loss in the tournament.

Gordon's Golden Hawks had an impressive showing throughout the tournament, defeating the Dog Creek Chiefs of Manitoba 9-1 in their first game, and the Pas Blues 7-5 in their second game of play. After being defeated by the Goodfish Lake Playboys in their third game, they needed another win to main-



The Goodfish Lake Playboys from Alberta were jubilant about their first place win and their prize of \$8,000.

tain their position in the winners' bracket for a chance in the finals. The Golden Hawks went on to beat the Peguis Mohawks 6-2 in their fourth game of play on the B Side, securing their spot in the playoffs.

The Cross Lake Islanders met up with the Golden Hawks in the Hawks' fifth game of the tournament, but the Hawks took control, beating them 8-3. In their sixth game, the Hawks played the Standing Buffalo Dakotas of Saskatchewan, taking the win 8-1.

The Golden Hawks had a chance to compete against the Yukon Arrows in their seventh game, and beat them 3-2, knocking the Arrows into a fourth place tournament standing.

When the Hawks met up with the Goodfish Lake Playboys in the

finals, however, they ran out of gas and lost to the Playboys 9-1, losing the top prize of \$8,000 to the Alberta team. The second-place Hawks received the \$5,000 prize.

The remaining tournament standings were as follows. The Ebb and Flow Flyers placed third and received the \$2,500 prize; the Yukon Arrows placed fourth with the \$1,500 prize; the fifth place prize of \$500 went to the Standing Buffalo Dakotas; and the sixth place prize of \$500 went to the Kainai Braves.

The winners circle was a big one at the Keystone Arena the evening of Jan. 31. Harvey Morrin of the Goodfish Lake Playboys received the Best Goalie award and Best Defense went to Brian Halfe also from the Goodfish Lake team. The Most Valuable Player award

went to Riel Bellgarde of Gordon's Golden Hawks, and the Best Sportsman award went to Darrel Sturko of the Yukon Arrows. Brian McNabb Jr. of the Golden Hawks team received the Most Points award and Bill Starr of the Yukon Arrows received the Outstanding Coach award. The J.R. Essie memorial Award in memory of J.R. Essie, who died at the age of 11 in November of 1990, went to the Ebb and Flow Flyers team for their fair play, integrity, respect, courteous relations and honest rivalry.

In just three days, 32 teams played the double knock-out tournament on three different ice surfaces. The Keystone Centre was kept very busy with nearly 20,000 people attending over the three days.



Two young potential customers stop to look at the jewelry made by one of the craftspeople at the three-day festival.



Holding on for all he's worth, a bull rider's effort shows in his grimace.



Squirt level players saw some action during the minor hockey tournament.

by Sandy Black

**Dr. Joseph J. Starko**

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# Arts and Entertainment



Margo Kane is a performance artist who uses her combined talents to reflect the experiences of Native communities.

## Combination of training, talent keeps artist performing

By Marilyn Dumont  
Windspeaker Contributor

VANCOUVER

"... all I knew was the only way for me to survive was to train and use that talent, that's all I knew..."

Margo Kane's name somehow never evoked images of a despairing, aimless young adult or an artist shaped by life's struggles.

That was before I interviewed her recently by phone from her home in Vancouver. I am ashamed to say that Kane had always struck me as someone who had "made it" with privileged ease. The ever-present role model posters and her "sugar and spice" movie and television roles were what had shaped my opinion.

But during our conversation, she said her teen years in Edmonton were a struggle to find a purpose for her life and her personal identity. Her natural abilities to sing and dance "saved" her and helped her through a period of her life. That explains why Kane has devoted much of her time to working with Native youth as a member of the Na-

tional Native Role Model Program.

"... I had a lot of turmoil in my life and in my family, and finally when I needed them around the issue of my identity, they were totally at a loss," she said of the white family who raised her.

But what "saved" her was her sense of self-worth, which she derived from her gifts of singing and dancing.

"There was some reason I was on earth. . . . it certainly wasn't any fun up to that point, but I was given this wonderful gift. I could dance - I'm just a natural. I could sing, everyone always recognized that talent through school."

She "worked with that raw talent" and "worked really hard."

Her formal training in Edmonton was with what was then the Alberta Contemporary Dance Theatre and a variety of dance schools, including the Nancy Hayes School of Dance. She was also in the first graduating class of the Grant MacEwan Community College Dance Program. And 12 years ago, in 1981, she acted in *The Ecstasy of Rita Joe* when the first professional production that used Native actors was staged in Winnipeg. Rita Joe ended up touring Van-

couver, which is where Kane settled.

Kane's combination of training and talent meant she had no problem getting work. In her one-woman show *Moonlodge*, which was recently staged at Northern Light Theatre in Edmonton, Kane illustrated her versatility by singing, dancing and playing a dozen characters.

"... I can do a one-woman show and I can use all the skills that I learned in the dominant world to tell that story. . . . it's not that I can't fit in your world, it's that I choose not to."

"... I can sing, I can dance, I act, I'm not just up here crying my heart out and sharing my autobiographical story. This is not just storytelling, this is art."

Kane is a performance artist who uses all her training from mainstream, conventional theatre to create and express a theatrical form which serves and reflects the experiences of the Native community. She chooses this rather than serving and reflecting the dominant culture and conventional, privileged forms of contemporary theatre which, for the most part, alienates the Native public.

"I can still use all those skills but I use them to my end. . . ."

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# Canada killing water systems

Indian leaders from across Canada recently issued dire warnings to the Canadian public about the deteriorating condition of water systems.

At a conference on aboriginal water rights in Toronto, chiefs from every region of the country reported disastrous local consequences resulting from hydroelectric developments, aluminium plants, pulp and paper mills, mining activity and lumbering.

"Canada is killing its water systems," said British Columbia chief Simon Lucas. "Water is the life blood of the natural system. Without clean, abundant water, nothing can survive. Yet, the governments in Canada and industries are consciously poisoning our blood."

The assembled chiefs repeatedly expressed anger and frustration at the price First Nations are having to pay for the degradation of water systems.

"We are people of the land and water," said Lloyd Benedict, chief of the Mohawk Council of Akwesasne. "We are the closest to the natural resources. Our people are sick and dying from mercury pollution and PCBs in our drinking water and fish."

Brenda Gedson Miller, chief of Listuguj First Nation of Quebec, said: "It is our water that is being taken. It is our people that are becoming ill. It is our communities being relocated."

<p><b>NOTICE</b></p> <p>Janvier Indian Band No. 471</p> <p><i>Notice of Referendum on Treaty Land Entitlement Agreement</i></p> <p><b>TAKE NOTICE THAT A REFERENDUM WILL BE HELD TO OBTAIN THE AGREEMENT OF THE MAJORITY OF THE ELECTORS OF THE JANVIER BAND OF INDIANS TO ASSENT TO THE TREATY LAND ENTITLEMENT AGREEMENT ("THE AGREEMENT") AND TO AUTHORIZE AND DIRECT THE CHIEF AND COUNSELLORS OF THE BAND TO EXECUTE THIS AGREEMENT, AND THAT:</b></p> <p>THE QUESTION TO BE SUBMITTED TO THE ELECTORS BY SECRET BALLOT IS:</p> <p>Do you approve and accept the terms and conditions of the treaty land entitlement agreement and the benefit flowing therefrom for the use and benefit of the Janvier Band and for each of its members and authorize and direct the Chief and Council of the Janvier Band to sign the agreement, substantially in the form annexed to the notice dated January 18, 1993, as exhibit #1, in respect of the land provisions of Treaty #8 and do you authorize the Chief and Council of the Janvier Band to undertake all activities necessary to implement the Treaty Land Entitlement Agreement;</p> <p>The electors may vote between the hours of 9:00 O'Clock in the fore noon (0900) to 7:00 O'Clock in the afternoon (1900) on February 18 and 19, 1993, at the following polling stations located in the Province of Alberta.</p> <p>*The Janvier Band Administration office located at Janvier *The Athabasca Tribal Corporation, 9206 McCormack Dr., Fort McMurray, Alberta. *Indian Affairs office, 6 Floor, Canada Place, 9700 Jasper Avenue, Edmonton, Alberta.</p> <p>And further take notice that a list of electors will be posted at each of the above locations and at the Friendship Centre, Fort McMurray, Alberta and at the post office at Lac La Biche, Alberta on the 18th day of January, 1993 and that:</p> <p>Any electors may apply to the electoral officer no later than 4:30 pm on February 15, 1993 to have the list revised on the grounds that:</p> <p>A) The Name of an elector has been omitted therefrom; B) The name of an elector is incorrectly set out therein; or C) The name of a person not qualified to vote is included therein.</p> <p>Dated at Edmonton this 18th day of January, 1993 ELECTORAL OFFICER ROGER CARDINAL</p> <p>Application by an electoral officer for revision of the list of electors may be made to Roger Cardinal, Electoral Officer at Indian and Northern Affairs, Canada, 630 Canada Place, 9700 Jasper Avenue, Edmonton, Alberta T5J 4G2, Telephone: (403) 495-2080.</p>	<p><b>AVIS</b></p> <p>La bande indienne Janvier N° 470</p> <p><i>Avis d'un référendum sur une entente relative à la revendication fondée sur des droits fonciers issus d'un traité</i></p> <p><b>VEUILLEZ PRENDRE AVIS QU'UN REFERENDUM AURA LIEU EN VUE D'OBTENIR L'ASSENTIMENT DE LA MAJORITE DES ELECTEURS DE LA BANDE INDIENNE JANVIER POUR SANCTIONNER L'ENTENTE RELATIVE A LA REVENDICATION FONDEE SUR DES DROITS FONCIERS ISSUS D'UN TRAITE («L'ENTENTE») ET POUT DONNER L'AUTORISATION ET PRESCRIRE AU CHEF ET AU CONSEIL DE LA BANDE DE METTRE CETTE ENTENTE EN OEUVRE:</b></p> <p>LES ELECTEURS DEVRONT REpondre PAR VOTE SECRET A LA QUESTION SUIVANTE:</p> <p>Approuvez-vous et acceptez-vous les termes et conditions de l'entente sur la revendication fondées sur des droits fonciers issus d'un traité et les avantages qui en découlent pour l'usage et le bénéfice de la bande Janvier et pour chacun de ses membres; et donnez-vous l'autorisation et prescrivez-vous au chef et au conseil de la bande Janvier de signer l'entente décrite en grande partie dans le formulaire annexé à l'avis daté du 18 Janvier 1993, pièce n° 1, conformément aux dispositions sur les droits fonciers issus d'un traité; et autorisez-vous le chef et le conseil de la bande janvier à entreprendre toutes les activités nécessaires à la mise en oeuvre de l'entente sur la revendication fondée sur des droits fonciers issus d'un traité?</p> <p>Les électeurs peuvent aller voter de 9 H à 19 H, les 18 et 19 Février 1993 dans les bureaux de scrutin suivants situés dans la province de l'Alberta:</p> <p>•Le Bureau Administratif de la Bande Janvier à Janvier: •La Corporation Tribale D'Athabasca, 9206, Chemin McCormack, Fort McMurray (Alberta); •Le bureau des affaires indiennes, 6<sup>e</sup> étage, Place Canada, 9700, av. Jasper, Edmonton (Alberta);</p> <p>Et veuillez en outre prendre avis que la liste des électeurs sera affichée à chacun des endroits susmentionnés et au centre d'accueil de Fort McMurray, en Alberta et au Bureau de Poste de Lac La Biche, en Alberta à compter du 18<sup>e</sup> jour de Janvier 1993, et que</p> <p>Tout électeur peut demander à l'agent d'élection, au plus tard le 15 Février 1993 à 16 H 30, de modifier la liste électorale pour une des raisons suivantes:</p> <p>A) Le nom d'un électeur a été omis; B) Le nom d'un électeur n'a pas été écrit correctement; C) Le nom d'une personne n'ayant pas droit de vote a été inscrit.</p> <p>Edmonton, le 18<sup>e</sup> jour de Janvier 1993.</p> <p>L'agent D'électeur Roger Cardinal</p> <p>Toute Demande de Révision de la liste électorale peut être adressée à Roger Cardinal, agent d'élection, Ministère des affaires indiennes et sur nord Canadien, 630 Place Canada, 9700 Av. Jasper, Edmonton (Alberta) T5J 4G2, Téléphone (403) 495-2080.</p>
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Preface by Winona LaDuke

Analyzes a number of Native land claim battles including the Lubicon stand in Alberta, the Lakota struggle in the Black Hills, the Navajo-Hopi dispute in Arizona, and the Iroquois battles in upstate New York. Also looks at the consequences of hydroelectric projects such as James Bay. These collected essays stand as a testament to relentless resistance, and strength of the will to survive in the face of crushing opposition.

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# Moderator cites history of injustices

By Barb Grinder  
Windspeaker Contributor

PEIGAN RESERVE, Alta.

"The History of the Native peoples and the governments is a history of broken promises," says the Right Reverend Stan McKay, the newly elected Moderator of the United Church of Canada.

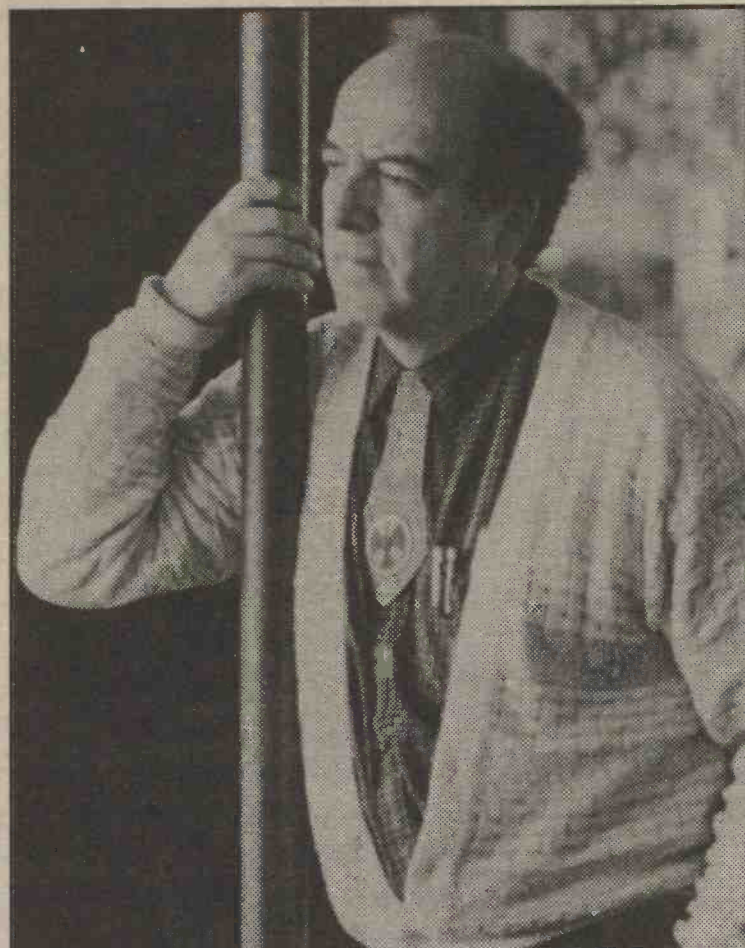
As the first Native to hold the highest position in the United Church, the country's largest Protestant denomination, McKay feels it's important for both Natives and whites to understand what really happened.

"I hear the same kinds of stories wherever I go, not just in Canada. I was in the Philippines recently and the aboriginal people there are experiencing the same problems. The Lubicon in Alberta, the James Bay Cree in Quebec, they're all victims of unjust land appropriations."

Speaking to a gathering of United Church members from Pincher Creek and representatives from the Peigan Reserve at Brocket on Feb. 6, McKay said Natives have been cheated out of lands that were justly theirs in the past and are still being taken advantage of.

"The government of Canada has not acted in good faith with its Native people," McKay says. "On the Saddle Lake Reserve, when the treaties were being drawn up, the chiefs and Elders pointed to the hills around their lands and said they were to be included as part of the reserve, because they were traditional hunting lands. But when the treaty was drawn up, those hills weren't included."

"The same kind of thing happened on my own reserve," he adds. "Forty years ago, my people were self-sufficient. We were a hunt-



United Church Moderator Stan McKay visited the Peigan Reserve recently.

ing, fishing and trapping economy and we had respect for ourselves and for each other. But our reserve was too small. As the land around us started to get used to farming, wildlife habitat disappeared and the animals that provided our livelihood with it."

He adds that at the same time, Hollywood decided it was wrong to wear fur coats, so his people lost both the product they produced and the market for it.

McKay, who has been touring different parts of Canada to meet his fellow clergy and church members, says our society has perfected the system of blaming the victim.

"We criticize the Native for being drunk... for being on welfare, but we don't ask why.

We don't ask why our people have no dignity.

"The government uses the welfare system to maintain the status quo and keep the poor, poor. Welfare gives a person just enough money to get by, so the rest of society can feel blameless. But it doesn't make it possible for people to break out of the trap and change their lives."

Though McKay says he doesn't have resolutions, he thinks his church's discussions of the subjects are vital to creating better understanding of the problems among both Native and non-Native peoples.

He's concerned with the entire church membership, not just the Native component.

"I won't impose my spirituality as a Native Christian on the church, but my leadership and approach will have to reflect my understanding as a Native."

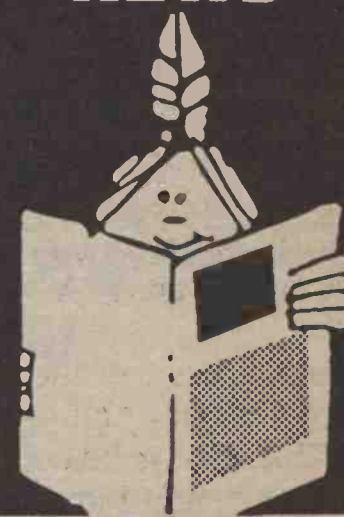
McKay hopes to show how the non-adversarial style of his people can work to resolve conflicts in the larger society. His preference is to work through consensus, prayer and respect, and if a decision isn't possible this way, to delay making a decision.

Though he's uncomfortable with the structure and confrontational style of Canadian society, he's managed to succeed on its terms, as well as his own. The son of poor parents, he was sent to boarding school and then decided that he wanted to go to university.

A long-time member of the church, he got help from the Methodist Mission in his village that enabled him to enter a program in theology. He was appointed to the National Native Council of the United Church. In 1988 he was hired as Director of the Dr. Jessie Saulteaux Resource Centre in Winnipeg. He's also served as his church's representative to the World Council of Churches. He was selected Moderator of the church last year, in August.

Windspeaker

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## Business

# Take charge, Samson chief tells bands

HOBBEWA, Alta.

In the last 20 years, the Samson Cree band has accumulated more money through oil and gas development than almost any other band in Canada. But prosperity remains elusive for the 3,000 band members who live on the central Alberta reserve.

Unemployment in the young and growing population runs around 80 per cent, good housing is in short supply and industrial development is minimal, says Samson chief Victor Buffalo.

"We're poor even with all this

money," says Buffalo, who has been trying to shake the community's oil-rich image. "The government gives us nothing. . . . We have to look for support elsewhere, before it's too late."

The Samson band is rich - on paper. In Ottawa, accountants' ledgers show a \$390 million resource royalty fund held in trust by the federal government. But the band has little or no control over that money. And the price of a healthy bank account is exemption from government programs that assist other First Nation communities.

Although the band launched a

lawsuit to regain control of its oil and gas money, Buffalo says the band's economic future hangs on developing its own business relations with neighboring communities.

Discussions are underway between the band and Wetaskiwin - a non-Native community about 10 km north of the reserve - to establish joint business ventures. Relations between the communities have been edgy in the past, largely due to Samson's wealthy image, Buffalo says. But business and community leaders are warming to current thoughts on future partnerships.

"It's certainly on the agenda. We

just have to find ways to go about putting it together," says Dave Dowler, president of the Wetaskiwin Chamber of Commerce. "We all want to find ways to capitalize on it. Development in tourism would be beneficial to us all."

Buffalo says Native bands should take on a can-do attitude toward solving their own economic problems. Samson's Peace Hills Trust company is a good example.

The eight-year-old savings and loan started with \$7.7 million in investment to lend money to Native businesses and individuals because

conventional banks were fearful of Indian Act debt provisions. The company has grown steadily and now keeps offices across the country.

"We have to build our own house and we have to clean it up," Buffalo says, adding the Samson band took control of its affairs long before Ottawa started talking about self-government.

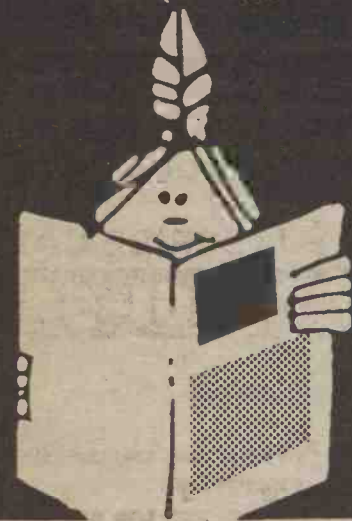
"Referendum? Constitution? We don't have time for all that. We don't need anyone to tell us how to manage our own affairs."

(With files from Windspeaker Contributor Jeff Morrow.

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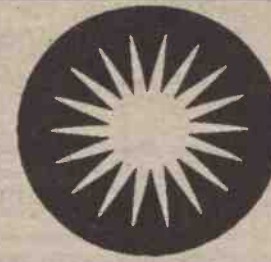
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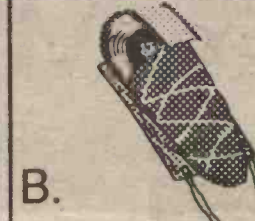
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Edmonton, Alberta,  
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or ph. at  
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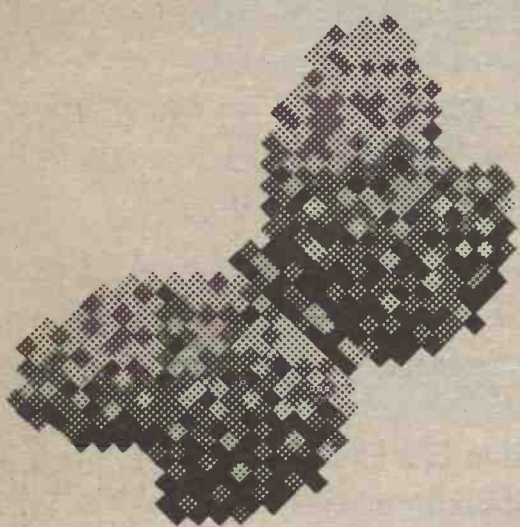
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**NEW APPLICATION DEADLINES:**

**MARCH 15 & OCTOBER 15, 1993 ONLY**

**Individual Assistance Program**

**"A" grants:** Assist artists with nationally recognized achievements in the arts.

**"B" grants:** Assist practising professional artists or individuals involved in the arts who have completed basic training.

**"C" grants:** Assist emerging professional artists or individuals involved in the arts.

**Creative Grants**

A grants up to \$20,000

B grants up to \$12,000

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A grants up to \$15,000

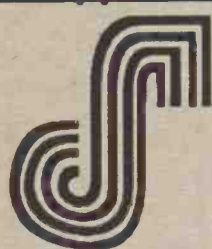
B grants up to \$ 7,500

C grants up to \$ 2,000

**Filmmakers Assistance Grants (up to \$15,000):** Assists film artists with pre-production, production or post-production costs for films of artistic merit.

**Project Grants:** Eligible applicants may apply under current programs for projects that comply with existing guidelines.

**For information or application forms:**



Saskatchewan Arts Board  
2550 Broad Street  
Regina, Saskatchewan S4P 3V7  
Phone: (306) 787-4056 or 1-800-667-7526 (in Saskatchewan)  
Fax: (306) 787-4199

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**JOB OPPORTUNITY**

**ADDICTIONS COUNSELLING POSITION**

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**QUALIFICATIONS WILL INCLUDE:**

- addictions counselling experience
- relevant education and/or training
- ability and desire to work as a member of a team
- strong sense of personal responsibility, and
- a history of abstention from all recreational drugs.

**DESIRABLE ATTRIBUTES WOULD INCLUDE:**

- university degree
- knowledge of a Dene language
- experience with Indian communities, and
- managerial training and/or covering letter

Applications should include a covering letter, a resume, and at least three professional references and should be addressed to:

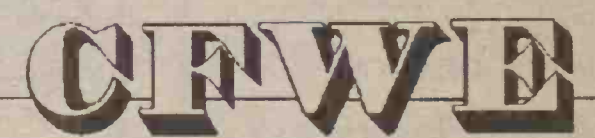
Charlotte Lahti, Head Counsellor  
Dene Tha' Counselling Service  
Box 59

CHATEL, Alberta T0H 0S0

The FAX number is (403) 321-3820, and Charlotte Lahti may be reached at (403) 321-3811 (office) and (403) 321-3809 (home).

*The competition will remain open until a suitable candidate is found.*

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Based in Lac La Biche, CFWE, plays a key role in the communities it serves. Via Satellite CFWE reaches at least 47 northern Alberta communities daily with a North America wide coverage in the evenings and weekends.

This position will be located in Edmonton.

To be considered for this remarkable opportunity please forward your resume in confidence to:

Attention:  
Mr. Bert Crowfoot  
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15001-112 Avenue,  
Edmonton, Alberta, T5M 2V6  
No phone calls please.





The  
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Board of Education

**DIRECTOR OF EDUCATION**

The Little Red River Cree Nation requires a *Director of Education* effective July, 1993. Three Schools with a population of 800 students, 47 teachers, 27 Teacher Assistants and additional support staff are governed by three local and one Regional Board of Education.

Applicants should meet the requirements of a Superintendent of Schools under the Alberta School Act. Ideally they will be Cree speaking, familiar with Cree Culture and First Nations goals and aspirations.

Salary negotiable. A generous benefits package is in place. Position will remain open until a suitable candidate has been selected.

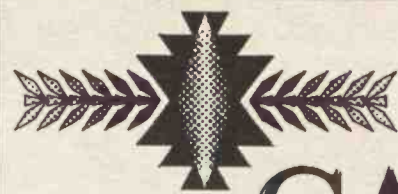
Send application by mail to:  
DIRECTOR SELECTION COMMITTEE  
LITTLE RED RIVER CREE NATION  
BOX 1830  
HIGH LEVEL, ALBERTA  
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WINDSPEAKER'S



**CAREER SECTION**



University of Alberta  
Edmonton

**STUDENT SERVICES  
UNIVERSITY OF ALBERTA**

**DIRECTOR - OFFICE OF NATIVE STUDENT SERVICES**

Applications are invited from qualified candidates for the above position. Appointment date is July 1, 1993 or earlier if possible.

The Office of Native Student Services is responsible for providing academic and support services to approximately 400 Aboriginal students on campus. This number is expected to increase in the light of the University's Aboriginal Student Policy which call for the all Faculties to increase their enrollment of Aboriginal students. The office also provides liaison with faculties and communities on Aboriginal issues. A major mandate of the office is to administer the Transition Year Program which currently has an enrollment of 77 students.

**RESPONSIBILITIES:**

The Director reports to the Dean of Student Services and is responsible for the efficient and effective administration of the Office of Native Student Services. Presently there are five positions reporting to the Director.

**Areas of responsibilities:**

- administering the Office of Native Student Services
- overseeing implementation of the Aboriginal Student Policy
- representing the interests of the Department of Faculties and various committees
- providing liaison with external agencies
- overseeing the effective administration of the Transition Year Program, all student support services (*tutoring, peer support, study skills, student ambassador program*)

**QUALIFICATIONS:**

This position will be of interest to individuals with proven administrative expertise and experience in similar organizations, preferably at a post-secondary/university level. The candidate must possess knowledge of Aboriginal education and an understanding and empathy for students. Successful fundraising experience will be a definite asset. The candidate must have a minimum of an undergraduate degree with considerable related experience.

**SALARY:**

This is an Administrative/Professional Officer position with a salary range from \$37,309 to \$55,969.

**DEADLINE FOR APPLICATION: February 26, 1993**

Please forward application, curriculum vitae and names of three references to:

Dr. P. J. Miller, Dean, Student Services, 245 Athabasca Hall,  
University of Alberta, Edmonton, Alberta T6G 2E8

*The University of Alberta is committed to the principle of equity in employment. The University encourages applications from aboriginal persons, disabled persons, members of visible minorities and women.*



**Y.E.S.S.  
YOUTH EMERGENCY SHELTER SOCIETY  
OF EDMONTON**

**JOB OPPORTUNITIES**

**FULL TIME YOUTH WORKERS**

*Required for residential program for inner city youth.*

Qualifications include familiarity with aboriginal cultures; ability to work cross culturally and with street involved lifestyles; advocacy experience in areas of youth homelessness, prostitution, substance abuse and mental health. Diploma in child care/social services or related degree plus experience required.

**Salary from: \$21,950 plus benefits**

**RELIEF RESIDENT WORKER**

*We require a part-time, live-in worker for residential program for inner city youth. Position requires working with teens to develop skill for independent living. Duties include role modelling, daily routines, youth supervision.*

Qualifications include familiarity with aboriginal cultures; capacity to work cross culturally and with street involved lifestyles; strong interpersonal skills with youth and teamwork required.

**Starting salary dependent on qualifications**

**PART-TIME YOUTH WORKERS**

*Required 20 hours/week+ for residential program for inner city youth.*

Qualifications include familiarity with aboriginal cultures; ability to work cross culturally and with street involved lifestyles; advocacy experience in areas of youth homelessness, prostitution, substance abuse and mental health. Diploma in child care/social services or related degree plus experience required.

**Salary from: \$10.55/hour**

**RESIDENT MANAGERS**

*We require live-in managers for residential program for inner city youth. Position requires working with teens to develop skills for independent living. Duties include role modelling, daily routines, youth supervision. Staffing includes shift workers for days and evenings.*

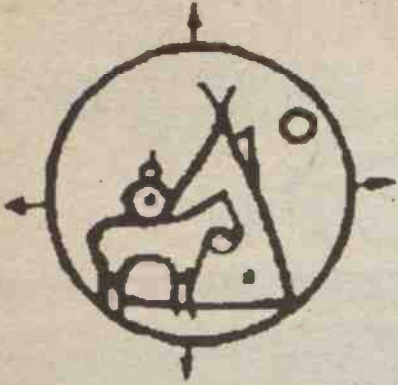
Qualifications include familiarity with aboriginal cultures; capacity to work cross culturally and with street involved lifestyles; strong interpersonal skills with youth and teamwork.

**Monthly salary plus benefits (plus room and board taxable benefit). Regular time off. One member of a couple may work out of the home.**

SEND RESUME AND COVERING LETTER TO:

**PROJECT MANAGER, INNER CITY YOUTH HOUSING PROJECT,  
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## NATIONAL NATIVE ASSOCIATION OF TREATMENT DIRECTORS IS EXPANDING

### THE HISTORY:

The National Native Association of Treatment Directors was formed in 1982 by a group of 13 native treatment centre Directors who met formally for the first time in Morley, Alberta. Their intent was to unite the Directors of Native alcohol and drug treatment centres throughout Canada in the continuing search for clearer perceptions and strategies to confront the problem of substance abuse among the aboriginal people of Canada.

The concept of a national association developed as the treatment directors realized that the difficulties each were struggling to resolve were experienced in common. The sense of isolation, lack of knowledge, inadequately trained counsellors, staff burn-out, management difficulties and so forth were experienced by most of the native treatment directors at some point in their job. No matter how frustrating their work circumstances were however, these treatment directors shared a common commitment to improve services to Native persons suffering from alcohol and drug problems.

### THE CHANGE:

The association has increased its membership since, and now represents 33 treatment directors across Canada. Membership is available on an associate basis for individuals who do not operate residential treatment centres, but have a continuing interest in the native addictions field. Recent developments, however, will see the Association voting membership expand dramatically. The Healing Our Worldwide Conference, in July 1992, was the site of one Association membership meeting. At this meeting, the membership voted to amend its constitution to allow community-based workers working in the areas of prevention, after-care, follow-up, referral and assessment to join the organization. This change will take effect, July 1993 prior to which, additional constitutional amendments need to be ratified by the membership in order to facilitate the re-structuring of the organization.

### GOVERNANCE:

The National Native Association of Treatment Directors is governed by a Board of Directors made up of members and elected by the membership at the General Membership Assembly. Membership in the association rests with the individual. Therefore, when an individual joins the association, they represent themselves, not their treatment centre. And in the case of the new members, they will represent themselves, not the projects at which they work. The National Native Association of Treatment Directors is an professional association of the members and is mandated to provide members professional and personal support. Because membership rests with individuals, the National Native Association of Treatment Directors is politically autonomous.

### ACCOMPLISHMENTS:

Over the past ten years, the association has undertaken a number of special research projects, conducted numerous educational and training workshops for substance abuse professionals, coordinated conferences, conducted two membership meetings each year and consulted with numerous

other agencies and organizations around substance abuse issues and policies.

Each of the research projects the association has undertaken has resulted in materials which directly benefit the members of the association. For example, as the addictions field in general moved to address family needs in treatment, the association developed the In The Spirit of the Family program. Most of the research for the handbook came from interviews with elders and treatment centre directors and staff. There was very little written about native families. Even our history as part of the healing process, was poorly documented in areas which impacted significantly on native people, such as the residential school experience, internment on reserves, epidemics of T.B. and various political struggles. In order to design an effective treatment and training model for Native people, it was imperative that the direction come from the native community.

Other research projects the association has undertaken, or in the process of developing are a Pre-Treatment Program for Aboriginal Offenders (male); a Pre-Treatment Program for Aboriginal Offenders (female); Recreational Therapy and Physical Development and A Right to Be Special: A native alcohol and drug counsellors handbook for dealing with sexual abuse disclosures. Each of these projects follow a similar format in development. First the association checks to determine what has been written about the subject, and how relevant the materials which exists are to native experience. Interviews with community people, elders, treatment directors and staff of treatment centres are conducted to collect information on the native history of the subject; today's experiencing of the subject and what has or hasn't worked in the past to remedy the situation. A draft manual is developed field tested, and revised based on input from participants and facilitators of the field test. Once all this background development is complete, the manual goes to print. It needs to be kept in mind, that the driving force for the development of such specialized materials comes from the expressed needs of the members of the association. This is in support of one of the main objects of the association which is to "encourage and promote the development of suitable training standards and programs for professionals and other involved in the treatment of native Indians suffering from alcohol and drug addiction or abuse."

The other two objects of the association are to promote and enhance a high level of preventative services with respect to alcohol and drug abuse and to encourage and promote the development of alcohol and drug abuse treatment programs for native Indians. These objects direct the activities of the association.

### INFORMATION SOUGHT:

As the National Native Association of Treatment Directors prepares to accept membership applications from community based workers, we invite requests for information about the association. If individuals have ideas they wish to have incorporated into the definition of the terms prevention, aftercare; referral; follow-up and assessment, please complete the form below, mail it to NNATD, and you will be contacted by the staff for your comments.

- I wish to receive more information about NNATD
- I wish to receive an Application for Membership of Community Based Workers, when available
- I wish to be called for my ideas about the association changes.
- Please put my name on your mailing list for updates on NNATD's activities.

NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

POSITION: \_\_\_\_\_

MAIL TO

National Native Association of Treatment Directors, #410, 8989 MacLeod Trail S.W., Calgary, Alberta T2H 0M2