

# Wind speaker

July 5, 1993

Canada's National Aboriginal News Publication

Volume 11 No. 8

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

## QUOTABLE QUOTE

"We prefer to fish according to our rights, not according to the permission of the fisheries department."

- Ernie Crey, Lower Fraser Fishing Authority manager

See Page 2



Leah Pagett

## Saluting the sun

Nathan Arcand, 5, imagines his eagle fan as a soaring eagle at the Alexander Band powwow near Edmonton, Alta. The powwow attracted about 700 visitors from Alberta, Saskatchewan and Montana.

## Officials deny Inuit suffered

By Doug Johnson  
Windspeaker Contributor

### OTTAWA

Inuit families relocated to the High Arctic islands in the early '50s suffered no hardships and have no basis for a claim of government compensation.

That's according to a group of retired federal officials responsible for the planning and implementation of the move.

"There was no hardship," shouted Bent Sivertz under questioning by commissioners on the conditions endured at Resolute Bay. Sivertz was the Executive Assistant to the Deputy Minister of the Department of Resources and Development at the time of the move.

"I am the person who carried out the plan," Sivertz said.

The former officials appeared as individual witnesses before the Royal Commission on Aboriginal Peoples' second round of hearings into the Inuit relocation.

In two moves, in 1953 and 1955, the federal government moved 17 Inuit families from their homes in Inukjuak, northern Quebec and Pond Inlet, Northwest Territories to new settlements at Grise Fiord on the south end of

Ellesmere Island and Resolute Bay on Cornwallis Island.

The move's survivors say they were relocated to defend Canadian sovereignty. They are demanding the federal government make a formal apology and pay out \$10 million in compensation.

Sivertz said he appeared before the commission because several of the statements made by Inuit witnesses were untrue.

To back up his claim that the people suffered no hardships, he quoted from five reports on the conditions of the people, two from government officials, one from a teacher, one from the Anglican bishop for the High Arctic and a report in the April 1955 issue of National Geographic. All told of a happy, healthy community.

"The experiment will be an unqualified success," one read.

Sivertz said the selection of the sites was not for sovereignty reasons, but because they were uninhabited and were easily accessible by ships of the Eastern Arctic Patrol. He did admit no wildlife studies had been done on the areas before the move.

"The Canadian Wildlife Service had almost no data."

Instead he and his officials relied on anecdotal evidence from 'old Arctic hands.'

See Inuit, Page 3.

## Natives score victory against Ottawa

By D.B Smith  
Windspeaker Staff Writer

### VIENNA, Austria

Canadian Natives have scored a victory against Ottawa during the United Nations' World Conference on Human Rights.

Austria announced June 23 that it would support Natives in their fight to have the term 'Indigenous peoples' incorporated in the Vienna Declaration, the human rights document expected from the conference.

Canada successfully lobbied to have the term 'Indigenous people' - sans the 's' - used in the declaration during a pre-conference meeting in May. Under some international declarations and instruments, a peoples are entitled to the right to self-determination.

The UN committee draft-

ing the declaration agreed to use the term 'Indigenous people' despite opposition from several Non-Government Organizations (NGOs) and Indigenous groups from around the world.

Austria's decision to support the term 'Indigenous peoples' came one day after Indigenous NGO representatives met with conference president and Austrian foreign Minister Alois Mock to discuss their concerns over the missing 's'.

The paragraph referring to Indigenous people was approved on Sunday, June 19, a day when UN officials knew none of the NGOs would be at the conference, Panamanian NGO member Alencio Plasencia said.

"The elimination of one single letter from the text means the negation of our rights to self-determination."

Indigenous NGOs said any mention of Indigenous peoples

should be abandoned in the Vienna Declaration if they were not referred to as peoples.

The Canadian NGO delegates presented a list of demands to the UN, the first of which urged "the use of the term 'Indigenous peoples' in place of 'Indigenous people' and that Canada cease its role of actively blocking recognition of Indigenous peoples and their right to self-determination."

Their demands also focused on the recognition of Native religious and cultural traditions. A meeting between Canadian delegate Anne Parke and Canadian Native NGOs was scheduled for June 22, but was later cancelled.

The news of Austria's support of the term peoples came as a surprise to Canadian officials. Austria made the announcement at a press conference before Canada had even been told.

Canada has continued to

lobby against the use of the term peoples during the conference. At a news briefing June 22, External Affairs officials warned that groups like the Northern Cree of Quebec would use their recognition as a peoples to declare their sovereignty.

But Natives have no plans to secede from the federation, said Rosemarie Kuptana of the Inuit Circumpolar Conference. And Canada is only trying to use scare tactics to block the recognition of Indigenous peoples' right to self-determination.

Bob Epstein, advisor to the Grand Council of the Crees of Quebec, also said the federal government is deliberately blocking the use of the term peoples because it could give Natives additional powers to control resources.

UN analysts at the conference said they doubt any changes would be made to the declaration before the document is finalized.

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B-103/A/3/10

# Elder finds family artifacts

By Marlena Dolan  
Windspeaker Contributor

CALGARY

Expressions of horror and shock crossed the face of Siksika Elder Matthew Melting Tallow when he examined the Indian artifacts in the collection of the Glenbow Museum.

Melting Tallow was physically taken aback when a drawer containing his auntie's sacred head-dress was opened. He was visibly distraught and commented, "How did they get this?" Melting Tallow bowed his head and said a prayer for his deceased auntie.

During Calgary's fifth annual Native Awareness Week, local Elders from northern British Columbia were invited to view the

archives of the Glenbow and choose articles that were familiar to them to speak about in public and school audiences.

The reaction of shock and amazement was consistent as the Elders examined the numerous articles in the collection. Antionette Van Hazendouk, a local Elder of Peigan descent, commented teary-eyed: "I think I recognize my father's pipe," and requested an opportunity to take another look.

The opportunity for the Elders to observe the collection was an eye-opener to the vast collection held by the museum and the "Through Elders Eyes" event provided a forum for the Indian people to speak about the articles from a different perspective.

"Most of the artifacts were collected prior to 10 years ago from various reserves across the coun-

try, and at that time the atmosphere of the reserves was quite different than today," said Glenbow curator Beth Carter. "Many of the sellers felt that the museum was the best place for them.

"This attitude has changed in the last 10 years and now Native people are re-evaluating the proper ownership of the artifacts."

According to Carter the legal ownership of the artifacts belongs to the museum.

"The moral ownership is questionable," she adds.

The mandate of the museum is to collect, preserve and interpret.

"The interpretation component is changing. Years ago the interpretation was from an academic perspective, but in the last 10 years the curators are welcoming interpretation from the Native

people."

The mandates of Alberta museums don't offer much condolence to the Elders who discover their heritage and family belongings in the drawers of preservation. A section at the back of the storage area contained the sacred bundles and this area was not accessible to us, Carter said.

"This area is smudged on a regular basis and some of these items are now on long-term loans to the Elders of the community."

The eighth floor of the Glenbow Museum carries the spirit of yesterday's people and chills raced up and down my spine as I assisted the Elders in their journey through yesterday. The rows of cupboards containing the drawers of time traps a rich heritage that has been tagged, numbered and wrapped.

## Summer revives fishing dispute

By D.B. Smith  
Windspeaker Staff Writer

VANCOUVER

The conflict over Aboriginal commercial fisheries in British Columbia is heating up again with the approach of the summer salmon fishing season.

The B.C. Fishermen's Survival Coalition accused the Department of Fisheries and Oceans in mid-June of allowing Natives from the Lower Fraser Fishing Authority to over-fish the river.

"Barely a few weeks into the fishing season, the DFO has allowed an endangered run of early Chinook salmon to be over-fished," coalition spokesman Dave Secord said.

"(Minister) Crosbie's promise that allocations will be strictly enforced are as empty as the spawning grounds will be in the future if the DFO continues with the Aboriginal Fishing Strategy."

But the coalition is just trying to whip up pre-season hysteria, said Lower Fraser Fishing Authority manager Ernie Crey.

The coalition is taking a shotgun approach by accusing both the Natives of over-fishing and Ottawa of failing to monitor the situation, he said.

The Lower Fraser Fishing Authority will not, however, abandon its claim to the fish.

"What we have decided to do is carry on," he said. "Most of our communities are poor and there is a marked improvement in the income of many of our fishing

families as a result of being able to sell their fish openly."

Secord's accusations came only one day after DFO officials seized more than a dozen nets used by Native fishermen on the lower part of the river. No arrests were made.

Native fisheries met further opposition June 25 when a five-member Provincial Appeal Court panel restored the conviction of Native Dorothy van der Peet.

In a 3-2 decision, the court ruled the Stolo band on the Fraser River cannot sell or barter fish. Chief Ken Malloway said he plans to appeal the decision.

Last season marked the first time Native fishermen in B.C. have been able to harvest food fish for sale alongside non-Native commercial fisheries under Ottawa's

Aboriginal Fishing Strategy.

But the two fisheries clashed when 500,000 sockeye salmon apparently disappeared on their way to their spawning grounds in the Fraser watershed last September. While both sides blamed each other for the disappearance, an independent government report found over-fishing in general to have been the cause.

The DFO has been negotiating fishing agreements between the 97 bands in the Fraser River watershed for several months.

But agreements with Ottawa is not the solution, said Crey. Aboriginal fishermen do not need the federal government's approval.

"We prefer to fish according to our rights, not according to the permission of the fisheries department," he said.

## Former teacher new Indian Affairs head

By D.B. Smith  
Windspeaker Staff Writer

OTTAWA

The Department of Indian Affairs has a new chief.

Pauline Browes, MP for Scarborough Centre, has replaced Tom Siddon as Minister for Indian Affairs and Northern Development.

Browes, a former teacher, was appointed June 25 during Prime Minister Kim Campbell's first Cabinet shuffle.

Siddon, who served as head of the department for more than 40 months, is now the Minister of Defense.

Browes was first elected to office in 1984 and served as a Conservative backbencher until her appointment to the Minister of

State for Environment in 1991.

She was shuffled to the position of Minister of State for Employment and Immigration in January.

Browes will spend the first few weeks reviewing her new portfolio before making any official comment about her appointment, a department spokesperson said.

The Cabinet shuffle comes as part of Campbell's mandate to

"streamline" government.

The number of government departments was reduced from 32 to 23 and all Minister of State positions were abolished. The Cabinet, which will meet weekly, was also designated as the government decision-making body.

Six of 11 Cabinet committees have also been eliminated.

Neither Campbell nor Siddon could be reached for comment.

### WHERE TO TURN

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### RIGHTS REKINDLED

A landmark decision upholding hunting rights has erased the colonial legacy left by B.C. Chief Justice Allan MacEachern's 1991 ruling that Native rights were extinguished long ago.

See pages R1 and R3.

### CHIEF RETIRES

Dene Tha hereditary Chief Harry Chonkolay retired last month after 55 years of service to his people. He was honored with a week-long celebration that included a presentation from Assembly of First Nations chief Ovide Mercredi and entertainment by Kashtin.

See Page 13.

### AD DEADLINES

The Advertising deadline for the July 19th issue is Thursday, July 8, 1993.

## NATION IN BRIEF

### Chief says 'keep the receipt'

President of the Union of New Brunswick Indian Chiefs Roger Augustine advised all status Indians in the province June 24 to keep receipts made on purchases made since an "acceptable" interim arrangement on the Native tax issue seemed imminent. Augustine said a rebate system acceptable to the union's original intent may soon be in place for Native peoples. The rebate system now under discussion with the province would be available to all Indians whose names appear on an Indian band list. Meanwhile, lawyers for the union and First Nations from Prince Edward Island expect to begin filing original motions in court to oppose the repeal of the Native tax exemption in the last provincial budget. Notice of the intent to file documentation was issued June 3. Canadian law requires the government have 60 days notice that persons intend to sue before original document may be filed.

### Arts foundation gets government funding

The Canadian Native Arts Foundation will receive \$2.675 million in funding over a five-year period from several government departments. Former Department of In-

dian and Northern Affairs Minister Tom Siddon joined with Secretary of State for External Affairs Perrin Beatty and Minister of Canadian Heritage Monique Landry in announcing the creation of the new fund. Beatty said the ministries decided to pool funding to Native artists and art organizations to simplify the foundation's administrative procedures.

### StatsCan uncovers chronic health problems

A Statistics Canada survey based on 1991 census data said 31 per cent of Natives over the age of 15 have been diagnosed with some sort of chronic health problem. Three per cent of Native adults had tuberculosis, compared with only one per cent in the general population, the study showed. Figures also showed the percentage of Native adults with diabetes to be three times higher than the Canadian average. The report concluded that unemployment, alcohol abuse and suicide were major social problems facing Native communities. StatsCan also found that only about a third of all Natives can carry on a conversation in an Aboriginal language. Thirty-six per cent of adults and 21 per cent of children between the ages of five and 14 were able to speak an Aboriginal language well enough to converse. Cree and

Ojibway were the most common languages spoken. Of the 53 Native languages spoke in Canada, only Cree, Ojibway and Inuit are currently in wide use.

### Jobs not an issue with mine

A Native group says employment should not be a factor in deciding whether to approve a uranium mine in northern Saskatchewan. Uranium mining is taking advantage of Native peoples' economic hardships and desperate need for work, said Jacqui Barclay of the Saskatchewan Indigenous Coalition at an environmental assessment hearing. Cameco and Uranerz Exploration and Mining are currently holding a review of their proposed expansion of the Rabbit Lake mine. The mine was established in 1975 and has produced 36 million kilograms of uranium. Three new deposits under review contain an additional 39 million kilograms which could keep the mine running another 11 years. Peter Kelly of the La Ronge District Chamber of Commerce said the province would be ill-advised to pass up the expansion opportunity. Cameco also reported it annually brings \$74 million on Saskatchewan goods and services to support its northern mining operations.

## News

# Court ruling doesn't end Blood battle

By Linda Caldwell  
Windspeaker Staff Writer

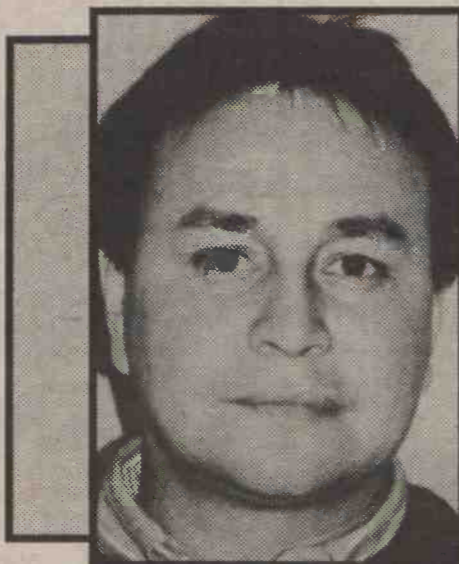
BLOOD RESERVE, Alta.

A Federal Court upheld Blood Chief Harley Frank's right to stay in office for another four months.

Chief Frank and his 12-member band council have been involved in a bitter power struggle since shortly after his November election. The battle began after Frank purchased a buffalo herd, which council claims was not authorized by them.

Council scheduled a by-election for June 30 to replace Frank, claiming the tribe operated under its own tribal election bylaws. Justice Andrew MacKay ruled the Federal Court has jurisdiction over council elections because the tribal election bylaws stem from the federal Indian Act, which falls within the court's jurisdiction.

But that hasn't stopped the band council from proceeding with the election. Welfare cheques have been withheld for several days so they can be handed out at the band office on election day. Treaty money, which is supposed to be dispersed in July, will also be handed out on June 30.



*"I've told them: 'You've given me your best shot and I'm still here. I'll be here tomorrow, I'll be here next month and I'll be here next year. You won't break my spirit because I know what I'm doing is right'."*

- Blood Chief Harley Frank

Justice MacKay said the three-month court order upholding Frank's position will give both sides time to try to settle their differences outside of court. He suggested the use of mediation, arbitration, input from the Elders and a referendum to see which faction has the support of the community.

Frank refused to attend the three-day hearing in Calgary, saying he didn't expect the courts to do anything except tell them to solve their own problems.

The mood on the reserve is tense. Community members don't want to comment on the dispute because they fear retaliation and they are reluctant to divide the community any further.

Frank has had threats made on his life and now has been advised not to go anywhere by himself. He's also been warned to stay away from the band office.

He doesn't expect any help from the tribal police force.

"They're puppets of council. Members of our police commission and five members of the police force signed the petition to remove me so I don't have any faith or trust in our police commission or our force at this time."

The RCMP can't help, either, because they have a protocol agreement with the tribal police force and under the agreement,

the RCMP must let tribal police handle events on the reserve.

The dispute has nearly bankrupted Frank, who is being paid but has not received any money for his expense claims since January. But he is determined to continue to fight to retain his seat.

"I'm sick and tired of people attacking me and I'm going on the offensive right now."

He has a document authorizing the purchase of the buffalo and a document approving the use of money from the sale of some cattle to pay for them.

"I've beaten them on every account. I've beaten them on everything that they've thrown at me and I've done all of this without one red penny from the Blood band office."

"The bottom line is this isn't a political matter, it's a personal matter. They're out to get Harley Frank by any way they can. They're trying to discredit me, they've run a smear campaign; they've opened up my personnel files, they've opened up my mail, whatever they can get their hands on."

"I've told them: 'You've given me your best shot and I'm still here. I'll be here tomorrow, I'll be here next month and I'll be here next year. You won't break my

spirit because I know what I'm doing is right'."

Frank downplayed council's declaration of sovereignty and said it might even be dangerous.

"They're using the term sovereignty for their own purposes and for their own convenience. Once you declare sovereignty, you can't jump in and jump out at your own convenience, like they're doing."

"To me, sovereignty means you're independent, you have your own political power. You're on your own; no outside laws govern you. You have to make your own laws. As tense as it is out here on the Blood Reserve, people can interpret that and say 'Then there's no laws out here. I don't have to listen to anybody, including tribal police'."

The reluctance of the federal government to get involved in the dispute is due partially to First Nations' struggles for self-government, Frank added. And the situation on the Blood reserve is not exactly a model of how self-government should work.

"If we can't even look after our own back yard, how can we talk self-government?"

Neither acting chief Randy Bottlenor council members could be reached for comment.

## Ottawa, B.C. to share land claim costs

By D.B Smith  
Windspeaker Staff Writer

VANCOUVER, B.C.

Ottawa and the province of British Columbia have reached an agreement over the cost-sharing of outstanding land claims.

Under the Memorandum of Understanding between the federal and provincial government over the sharing of pre-treaty, settlement, implementation and self-government costs, the federal government will absorb up to 90 per cent of the cash costs while the province will provide most of the land.

B.C. Aboriginal Affairs Minister

Andrew Petter and former federal Indian Affairs Minister Tom Siddon signed the agreement June 21, removing the last barrier to treaty negotiations in a province riddled with land claims.

"British Columbians have told us to get on with the job and get on with it quickly," Siddon said. "This agreement will help us to do just that."

A sliding scale will be used to calculate the sharing of cash between the two governments. B.C.'s share would not exceed 25 per cent nor drop below 10 per cent.

Both Siddon and Petter said that private lands are not part of the deal and that all treaty settlements must be economically possible.

"Quite simply, we won't agree to any settlements that we can't afford," Petter said.

Joe Mathias, Chief of the Squamish First Nation and spokesman for the B.C. First Nations Summit, said the agreement represents a commitment of sorts from Ottawa and the province.

Neither Ottawa nor the province could ever fully compensate Natives for the loss of land and resources, he said. But the memorandum does represent something more than the usual government rhetoric.

The Memorandum of Understanding marks the fourth stage in the B.C. land claims process, Siddon said. The series began with the creation of the British Columbia Claims Task Force in December 1990, followed by the establishment of the B.C. Treaty Commission in September 1992 and the appointment of the treaty's commissioners in April 1993.

## Correction

In the May 24 edition of Windspeaker, the article AIDS major threat to First Nations quoted Marlene Poitras of the Feather of Hope Society as saying that the incidence of sexually transmitted diseases was two or three times higher on reserves than in the general Canadian population. Sexually transmitted diseases are actually two to three times higher in the First Nations, not just on reserves, than in Canada's non-Native population. Windspeaker apologizes for any inconveniences that this misquote might have caused.

## Inuit suffered greatly, some witnesses say at hearing

Continued from Page 1.

The Inuit who testified at the first round of hearings in April told of being stranded in a land filled with nothing but rocks and gravel, with no game they were used to.

The group sent to Resolute Bay survived by scrounging at the dump, Inuit survivors said.

Sivertz told the commissioners the move had been an experiment to see if the people could live in the High Arctic. But, he added, the people had been told they could return to northern Quebec if they wanted to and he was prepared to make return arrangements. But the people running the project would not entertain a request to return from an individual; it had to come from the whole group.

The promise to return was only good for the first two or three years of the experiment.

"I do not think I'd want to hear about it in 10 years," Sivertz said.

Ross Gibson, an RCMP officer who helped in the selection process at Inukjuak and moved with the people to Resolute Bay,



Bertha Wilson

contradicted Sivertz's claim. Gibson told the commission, under repeated questioning by commissioner Bertha Wilson, that no promises to return were given to the people who were relocated. Sivertz told the commissioners that Gibson was not qualified to make such a statement as he was not involved in that part of the project.

Later in his testimony, Sivertz said that though sovereignty was not a reason for the move, he did

have an idea to 'Canadianize' the Arctic in the back of his mind in the planning stage. The Atlantic was full of "UnCanadian" people such as Oblate missionaries from France and Belgium, Anglican missionaries from the British Isles and Hudson's Bay Company employees from Scotland, he said.

Gordon Robertson, Clerk of the Privy Council at the time of the relocation, said the move was within the department's mandate and they did not need to go to federal cabinet, he added.

Robertson, later to become the Commissioner of the Northwest Territories, said there were no threats to Canada's claim to the Arctic Islands, but Canada was incapable of acting like a sovereign state in the North. He gave the example of the construction of the Alaska Highway by the United States Army as an example of Canada's inability to defend Arctic territory.

The officials contend the only reason to move the people was to give them a better life than they had at Inukjuak. Government

reports said there was a danger of starvation in the district and that the people were too reliant on relief from the government and the Hudson's Bay Company.

There was no danger of starvation, said Reuben Ploughman, manager of the Hudson's Bay store at Inukjuak from 1953 to 1954. He also disagrees with the officials' position that the people were not moved for sovereignty.

"I think sovereignty played a part. It wasn't for lack of food (that the people were moved)," he said.

Ploughman was one of three witnesses whose evidence supported the Inuit claim. Armand Brousseau and Pierre Desmoyers were both in the Royal Canadian Air Force in 1953 and were stationed at Resolute Bay.

Both witnessed the arrival of the Inuit in September 1953. They said personnel at the base were told to have no contact with the Inuit as they were being rehabilitated back to traditional ways after being on welfare.

"We were told not to give them

anything," said Brousseau.

When Brousseau saw the people land at the beach, he could not believe how little equipment they had.

"I bring more equipment for a 10-day hunting trip than I saw there."

The former RCAF radio operator's voice broke with emotion as he described watching the people forage in the basedump.

"My heart went out to them," he said.

He added that personnel at the base did not suffer for anything, including 6,000 cases of beer and fresh eggs.

"There was plenty of food, enough for everything to be shared."

The Royal Commission decided to hold a second round of hearings after a report on the relocation recommended hearing both sides of the story. The first round of hearings for Inuit witnesses was conducted in April. The commission will be making an interim report on the relocation this fall.

## Our Opinion

# Battle over 's' may decide future for First Nations

There's an international battle going on right now that could decide the future of generations of Canadian Natives. And it's all about a single letter.

An 's' at the end of the term 'Indigenous people' could conceivably change the course of history for Aboriginals world-wide. It would give Natives across Canada more ammunition in their legal war over self-government with Ottawa at the very least.

Under several international declarations and instruments, an Indigenous 'peoples' have rights that plain old 'people' do not. The most significant internationally recognized right brandished by a peoples is their right to self-determination.

What does that mean for the First Nations? Quite a lot. In a purely political sense, it means not being told by anyone else, like the federal and provincial governments for example, how we will run our own affairs.

In a legal sense, it means having the freedom to create our own justice system.

In an economic sense, it means control over our resources. The forests become our trees, the minerals become our ores, the oil and gas becomes our petro-dollars.

And from our right to self-determination flows our right to self-government. As things stand right now, the idea of handing self-government over to Natives is abhorrent to the federal government. The latest word from Ottawa on that subject is in connection with the controversial First Nations Chartered Land Act. The feds have said they will not even move the act up to the House of Commons for first reading until the expression 'inherent right to self-government' is stricken from its pages.

Anyone with a grain of sense can see the logic in including some mention of self-government, even as a concept, in an act that grants land management control to the First Nations. That is, after all, why the act was written in the first place - to move bands one step closer to controlling their own lands and ultimately their own affairs.

So it was no wonder that the Canadian delegation for the World Conference on Human Rights pressured the United Nations to drop the term 'Indigenous peoples' from the draft version of the Vienna Declaration on Human Rights at pre-conference meetings in May. When asked why they did it, External Affairs officials said self-determination would only complicate matters for the First Nations by giving them "unqualified sovereignty."

They even went so far as to say that sovereignty might lead us to separate from the rest of Canada the same way Quebec has so often threatened to do and the UN ought to deny such self-determination to secure the future of the Canadian federation.

A bold-faced lie like that seems ridiculous to anyone who knows anything about the First Nations. Unfortunately, the international community knows little about us. Native leaders like Ted Moses of the Grand Council of the Crees of Quebec, Tony Mercredi of the Athabasca Chipewyan First Nation in Alberta and Frank Abraham of the Little Black River band in Manitoba went to Vienna to give the UN a more accurate version of Native life in Canada.

But it's urgent that the First Nations do more. Quickly. That single 's' must be put back into the Vienna Declaration before it's finalized. The UN's July conference in Geneva for the International Year of the World's Indigenous Peoples will be our last opportunity to secure our right to self-determination at the international level. Let's not miss the boat on this one.



## Language aids assimilation

The English language is as flexible as a wet noodle. It can be shaped and reshaped to effectively communicate any situation. Unfortunately, the fragile language often is manipulated beyond the breaking point.

The English language is probably the most effective tool for communicating, both orally and in writing. The formulation of terminology is critical to a proper presentation of fact and fiction. Addition or deletion of single letters can have an adverse effect on the message we are communicating. Such is the case of the missing 's' in the draft of the UN's Vienna Declaration. From 'peoples to people', on paper, only represents a single typespace. But the reality of the implications of this deletion involves the rights of an entire race of people.

The case of the missing 's' segregates the First Nations people and individually defines them - very convenient to Ottawa. I guess it's another form of neglect in terms of recognizing the sovereignty of the original inhabitants of Canada as a nation. It seems incredible that this universally accepted form of communication is constantly manipulated to accommodate government bodies, providing them with the tools to individualize a nation.

Strength is in numbers.



**MARLENA DOLAN**

Individualizing our people weakens the centuries-old bond. Very clever. Assimilation tactics come in many forms.

Words on paper are lifeless and don't carry the emotion of verbalizing. Traditionally, verbal agreements held a very strong position in Native communities. Social evolution has significantly changed the processes of communication in the world today. "Get it in writing" has become a popular phrase that emulates the bond of trust.

Recently, a non-Native gentleman asked why Native people don't record the various tales and legends. He thought it peculiar that the traditions were passed orally rather than in text form. His concern was that through time the legends would alter from the original. I explained that Native people had an internal protection plan called trust. This trust system was spiritually implanted

hundreds of years ago and that same spirituality bonded the people together. I suspect it's difficult for some people to understand the silent communication that unifies our people and provides a protection from miscommunication.

At least they are more subtle with their tactics. Instead of disease-contaminated blankets, they use words to destroy us. The problem with words is the future generations will suffer from the ramifications of their historical documents. They don't pass motives and agendas down through generations, just tactics.

I don't quite understand why the rights of human beings have to be written. I think we all know what our rights are and self-definitions should be left up to the individual, not the bureaucratic system. And as for the missing 's', perhaps it will show up in the archives attached to success.

# Wind speaker

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

15001 - 112 Avenue, Edmonton, Alberta T5M 2V6  
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Fax: (403) 455-7639

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## Your Opinion

## White society leading... but where?

## Culture plagued with ills no example to be followed

Dear Editor,

The following excerpts are to be found in a booklet entitled *The Illusions of Urban Man* put out by the Ministry of State, Urban Affairs, in 1976.

The author, Ruben F.W. Nelson, is particularly qualified to express the views presented; he is a graduate of Queen's and has taught at Queen's and the University of Calgary. As well, he has worked as a policy analyst, social analyst, and was president of Square One: a futures-oriented consulting and researching firm. During 1974-75 he directed a project of fundamental social research - the Cultural Paradigms Project - on behalf of the Advanced Concepts Centre of Environment Canada. Basically, his work is a critique and a condemnation of his own society and of civilization in general. Although I was not surprised at his honest and critical views, I was surprised that the

government allowed them to be printed and distributed under its own aegis.

1. pg. 35 "... and the immensely appealing but finally empty alternative of continuing to drift, of acting as if we know what we are doing when both the mounting evidence and our most honest fears indicate that we do not."

2. pgs. 55/56 "... it is almost commonplace among the thoughtful economists and observers of economics today that the present-day images of economic man are both groundless in fact and destructive in practice. Why are we unable to face the implications of our best insights? Somehow we find ourselves unable to believe that our economic system is fundamentally ill-founded and wrong-headed. ... So we carry on, attempting to live as if we are something we are not, reducing ourselves to impotence in the process, and even being bewil-

dered by it."

3. pg. 60 "The point is that basically we carry on. We may withdraw into privacy to protect ourselves, or we may actively protest some change to our environment. ... We are unable to sustain either righteous indignation or hope. Rather, we feel flashes of anger, resentment and puzzlement. But that's all. ... Even withdrawal of belief and confidence in our leaders does not stop the juggernaut. Our main institutions can carry on without our commitment. All they require is our acquiescence."

4. pg. 61 "... we are beginning to realize the unmitigated disaster of an economic system premised on the selfish pursuit by each person of his self-defined self-interest."

5. pg. 72 "... the present forms of our society inhibit rather than reward community-based assistance. We have almost come to the point that any

help which is to be given/received by persons within our society must be institutionalized and blessed by some government structure. For us, to help is to institutionalize. We establish a particular program with officers, a building, and a budget, and everything starts to become impersonal and controlled."

6. pg. 62 "I believe that the fundamental crises of our culture are rooted in our misunderstanding of man and his place in the universe. We act as crazily as we do because we do not feel at home on this planet. ... Accordingly, we are afraid. We seek comfort in the suggestion that if we can only solve our organizational, administrative, financial and economic problems, the issues of the spirit will take care of themselves."

So, then, these are some of the opinions of a "behind-the-scenes" player; a person who knows the "system" better than most. Some of his comments ex-

ude a sense of hopelessness. Some of his words sound like a desperate plea for help and direction.

I have offered these words in the hope that those of our people who have chosen to follow the ways of our white brothers will pause and consider the wisdom of following a group which, though it travels in comfort, doesn't even know where it's going.

It especially irks me when I see efforts being made to equate our Great League to mere man-made governments. It is now even to the point where some of our people advocate membership in the United Nations. If our Peacemaker could be insulted, this would represent the ultimate insult - to equate his work (the Great Peace) with that of Machiavelli (mere Nation States).

Gawittha  
Six Nations - Grand River  
Ontario

## Commission fulfilling mandate the Aboriginal way

Dear Editor,

One of the many communications consultants that proliferates around Ottawa told members of the Royal Commission on Aboriginal Peoples recently that "journalists are not much interested in the 'process' employed by the Commission in fulfilling its mandate. Instead, he said, they wanted a "nice tidy story" that would produce a "good clip."

Life for most Aboriginal people in Canada is neither tidy nor nice. Nothing can be more demoralizing to us all than another story in a newspaper or on television describing again how bad things are.

Earnest sociologists feed the modern mania for statistics with so much data about the negative indices on suicides, substance abuse, housing, health, family breakdown, infant mortality, crime, prison populations, sexual abuse in residential schools, poverty, unemployment and violence that Canadians could be pardoned for sinking into hopelessness about the enormity of the Aboriginal situation.

Since 1992, the Commission has held public hearings across this country in order to bridge what we referred to at the launch of these hearings as "the enormous gap between Aboriginal and non-Aboriginal people in this country."

We have sat for many days in church basements and community halls, in remote settlements and urban ghettos. We have listened intently, sometimes with sadness and sometimes with great good humor, to Elders and their children tell us of their pain and their hope, their anxiety and their aspirations. It is a problem unique in Canadian society.

This is a Royal Commission on Aboriginal Peoples. It has a majority of Aboriginal persons as Commissioners and staff. That decision was intentional. We must do things the Aboriginal way. That means we listen intently and with respect to those whom the recommendations of this Commission will affect the most. Listening in order to achieve consensus is time-consuming and painful. It is often repetitive to ears less in tune with an oral tradition.

However, we believe deeply that Aboriginal issues affect not only Aboriginal people, but also governments,



*We cannot look to the future until we understand from whence we came. The deep sense of anger Aboriginal people feel after centuries of exploitation must be dealt with, along with the hostility and abject ignorance displayed by many of the majority of Canadians.*

- Georges Erasmus

associations, community leaders, social institutions and non-Aboriginal people in general. In addition to a close examination of the relationship between the Aboriginal peoples and the various governments, the Commission must carry out a comprehensive analysis of the issues and recommend wide-ranging solutions to form a basis for a new social contract.

We have heard many times that Aboriginal peoples have resisted assimilation and that they want the dignity of their traditional culture, the integrity of their territories and the right to manage their own affairs. We have summarized what we have heard in four Touchstones — a new relationship with Canada, self-determination, self-sufficiency and the healing of people and communities.

Aboriginal people are going through a cultural revival. Aboriginal languages are being revived and restored. Aboriginal spirituality is at the centre of successful new programs to combat alcohol abuse and many other aspects of social breakdown.

To be faithful to our mandate, we must try to follow the Aboriginal way, which is to listen carefully to as many people as possible before coming up with permanent solutions. That is the way of Aboriginal people on Indian reserves, Metis settlements, Inuit communities and urban centres. They meet, they talk, they think before reaching that point where consensus on action is achieved.

It can be frustrating to those frenetic decision-makers who want instant answers to problems which have taken decades to identify. Critics who claim our interim discussion papers are too general have not been listening to Aboriginal

people insist that there are many more voices to be heard. It would be too early to make hard-and-fast recommendations now when our own Commission research and that being done by Aboriginal associations through the Intervenor Participation Program is incomplete.

If we had remained in Ottawa and dreamed up our recommendations in our offices, we would have every reason to fear that they are useless or would quickly become obsolete. We wanted to avoid this trap. As far as Aboriginal issues are concerned, there is long-standing proof that solutions from the top will neither work nor be accepted. Any solution must be the result of a consensus.

Our process has evolved to the point where we are steadily testing proposed solutions and elements of solutions. We have heard of many models at work in Canada and we have grouped these under Four Touchstones. These give us a renewed vision for Canada that is specific, workable and practical for Aboriginal and non-Aboriginal people alike.

When we do make recommendations we want them to carry the full support of the people they will most affect. We recognize that they also have the backing of the majority of non-Aboriginal peoples.

In our Third Round of hearings beginning in May, 1993 we have made a special effort to hear from non-Aboriginal groups representing a wide variety of sectors in Canadian society — churches, business, labor, women, for example.

Expectations are high. Our mandate is enormous. The issues are complex and often extremely emotional. Solutions to the myriad social problems that may seem relatively simple on the surface of things become enormously problematic if we

do not focus on Aboriginal control through self-government, self-sufficiency, equal participation in Canada and the healing of peoples.

Despite the frustrations expressed by editorial writers and a few Aboriginal leaders, most understand that if we are to present a comprehensive set of recommendations to our 16-point mandate from the Federal Government, we must unravel the complexities and implications of self-governments that will meet the needs of Aboriginal peoples and address Canadian concerns for the future relationship.

We believe we are fully on the careful course we have mapped out for ourselves. We cannot look to the future until we understand from whence we came. The deep sense of anger Aboriginal people feel after centuries of exploitation must be dealt with, along with the hostility and abject ignorance displayed by many of the majority of Canadians.

We are roughly half way through our schedule. The information we have received in more than 1,400 presentations, round tables and special consultations is being carefully analyzed and critiqued. Specific concerns like health, residential school abuse, the High Arctic exiles, suicides and the urgent Mohawk issues have come to our attention. We expect to issue interim reports on some of these concerns soon.

However, our goal at the end of this long and difficult road is still to present a courageous analysis of the issues and recommendations for governments that will ensure Aboriginal peoples' needs are met.

Tomson Highway, the acclaimed Cree playwright, has written that it is seven lifetimes since Europeans first arrived on the part of the planet known to Aboriginal people as Turtle Island. It was a "shock wave" felt to this day.

Now we are seeing a rebirth of confidence and pride in Aboriginal people for themselves and their children. Our work as a Royal Commission on Aboriginal Peoples is to present a final report in the fall of 1994 that will allow that confidence and pride to flourish. This, we intend to accomplish.

Georges Erasmus, Co-Chair  
Royal Commission on Aboriginal Peoples



# Indian Country

## Community Events

**IF YOU WOULD LIKE TO INCLUDE YOUR EVENTS  
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#### **CORPORATE TEXAS SCRAMBLE**

July 7, 1993

Cochin, Saskatchewan

#### **CAN. NATIONAL INDIAN GOLF CHAMPIONSHIPS**

July 9 - 11, 1993

Cochin, Saskatchewan

#### **IMPROVING THROUGH DIVERSITY**

July 10 - 15, 1993

Winnipeg, Manitoba

#### **KAINAI FAIR & RODEO**

July 12 - 18, 1993

Standoff, Alberta

#### **TSUU T'INA ANNUAL RODEO & FAIR**

July 23 - 25, 1993

Bragg Creek, Alberta

#### **MOOSEJAW INDIGENOUS PEOPLE CELEBRATION**

July 23 - 25, 1993

Moose Jaw, Saskatchewan

#### **CIPI JAMBOREE '93 with Kentucky Head Hunters**

July 30 - August 1, 1993

Beauval, Saskatchewan

#### **CANADA NATIVE GAMES**

August 8 - 22, 1993

Kamloops, British Columbia

#### **PAUL BAND ALL NATIVE GOLF TOURNAMENT**

August 14 & 15, 1993

Ironhead Golf Course, Duffield, Alberta

#### **CREE LANGUAGE INSTRUCTORS' WORKSHOP**

August 16 - 20, 1993

U. of A, Edmonton, Alberta

#### **KIKINO ANNUAL SILVER BIRCH RODEO**

August 13 - 15, 1993

Kikino Metis Settlement, Alberta

### *Powwow Country*

#### **ALEXIS ANNUAL**

July 8 - 11, 1993, Glenevis, Alberta

#### **WHITEFISH BAY ANNUAL**

July 9 - 11, 1993, Whitefish Bay, Ontario

#### **MISSION INTERNATIONAL POWWOW**

July 9 - 11, 1993, Mission, British Columbia

#### **ECHOES OF A PROUD NATION POWWOW**

July 10 & 11, 1993, Kahnawake, Quebec

#### **WIKEMDONG AASHOODENONG POWWOW**

July 10 & 11, 1993, Kettle Point, Ontario

#### **10TH ANNIVERSARY POWWOW**

July 13 - 15, 1993, Peguis, Manitoba

#### **MISSISSAUGA 12TH ANNUAL POWWOW**

July 14 - 18, 1993, Blind River, Ontario

#### **CARRY THE KETTLE POWWOW**

July 16 - 18, 1993, Carry the Kettle, Saskatchewan

#### **BUFFALO DAYS & TIPI VILLAGE**

July 16 - 18, 1993, Fort MacLeod, Alberta

#### **WAHPETON DAKOTA NATION POWWOW**

July 20 - 22, 1993, Wahpeton, Saskatchewan

#### **BEAVER LAKE/LAC LA BICHE POWWOW**

July 30 & 31, August 1, 1993, Beaver Lake, Alberta

#### **MUSKEG LAKE TRADITIONAL POWWOW**

July 30 & 31, August 1, 1993, Muskeg Lake, Sask.

Oki or Xast Xlxalt (hello in Okanagan - courtesy of Derek Sheena of Upper Nicola Band in Merritt, B.C.) I went up to Saddle Lake for their annual powwow and it was great, even though I went through the most embarrassing moment of my life on Sunday. Oh, well, life wouldn't be exciting if it didn't have those kind of moments.

While we're on the subject of powwows, I would like to apologize to Carry the Kettle and Head Smash In Buffalo Jump for putting in the wrong dates for their powwows in Indian Country Community Events. Louisa Crow Shoe from Head Smashed In Buffalo Jump phoned me to tell me the mistake. She told me I wouldn't want the visitors to come three days earlier.

#### **Tending Mother Earth**

Prince Albert, Sask. - Could I have your attention please... the 50 millionth tree seedling was planted by Mr. Wilson Bird. If you don't know him or what I'm talking about, read on. In this day and age, we always hear about no one doing anything for Mother Earth. We humans always take her for granted. Well, Mr. Bird has given back to her the trees she has surrendered for human needs. He has been planting seedlings since 1969 in and around Prince Albert. He started as a tree planter and now is the foreman for Montreal Lake Enterprises who are under contract with Timberlands to plant new seedlings for the forest that is being used for Prince Albert pulp and paper mill and Big River saw mill.

I wonder how long it will take for them to plant one billion?

#### **Teacher dies at 92**

Garden River, Ont. - There was an Elder from Garden River First Nation that touched many people from around that area. His name was Dr. Dan Pine of Garden River. He was born on Aug. 27, 1900 to Cecilia Shawan and John Erskine Pine. He married Loretta Lancore in 1927 and had 12 children. He had 60 grandchildren, 70 great-grandchildren and four great-great-grandchildren. He travelled to many places to teach people the old ways and keep the spiritual circle strong. He died in December of 1992, but is well remembered. Sharon Syrette of Batchewana First Nation had a great respect for him. She composed this poem in his memory.

Chief Dan Pine  
(Dedicated to all who knew him)

How you've lived, taught so many  
And your touch, so gentle.  
What great knowledge you've humbly shared  
And passed on to so many.

Your legend will live on forever  
Through the ones who still breathe  
This precious life.

No one will ever be like you  
But your teachings will always be heard  
In the stillness of the room  
For you exist in all.

#### **Contributions for Elders**

Edmonton, Alta. - The Golden Metis Senior Society of Edmonton has requested a contribution to establish a



## PEOPLE & PLACES

by Ethel Winnipeg

program for the Stan Daniels Manor, a resident complex for seniors. They would like to start up some programs for seniors such as a Arts and Crafts, fitness program, boccie and table games and other social activities. If you would like to contribute, please call Mrs. Anne Anderson, #301, 10940 - 137 St., Edmonton, Alberta T5M 1N3.

#### **Runner commemorated**

Calgary, Alta. - Did you ever go to Calgary? If you have there is a freeway they have called Deerfoot Trail. This was named after a Blackfoot runner named Deerfoot. His real name in Blackfoot was Apigis or Scabby Dried Meat. In the late 1800s he was known all throughout southern Alberta as Deerfoot because of his speed and endurance. He was a messenger for the Blackfoot Tribe, now called Siksika Nation. It didn't matter what the distance he travelled, Saskatchewan, Montana and northern Alberta. Sometimes, he would leave to deliver a message to northern Alberta and he would be back the next day. He was the favorite in all the foot races, even if they were against some of the RCMP constables. He was a hero in his time and now a legend for his athletic ability.

During Calgary Native Awareness Week, they put on a one-day powwow and put up a statue for him at the Deerfoot Mall. They are planning to set up an annual marathon in Calgary, all proceeds going towards Native athletes.

#### **Reward for your efforts**

Calgary, Alta. - Sometimes to be a leader can bring you great rewards. To have people follow you and believe in what you believe. During the Calgary Native Awareness Week, they have announced an award for an Aboriginal leader with outstanding leadership qualities and commitment. It is to honor one of the Aboriginal community's own leaders: Mr. William I.C. Wuttunee. This award is a one-year study leave to Harvard University with spouse or family. The award is for any person of Aboriginal descent from around the world. They will have tuition and a living allowance for a nine-month study period. The William I.C. Wuttunee Fellowship Steering Committee will award its first recipient in 1995, and will have it annually after that.

William Wuttunee was born on the Red Pheasant First Nations in the early 1930s. He attended elementary, junior and senior high school in and around Red Pheasant. He graduated from grade 12 at the Battleford Collegiate Institute, where he was voted valedictorian of the class of 1948. He was very strong willed and dedicated to his education. His education brought him to many different institutions across the country from McGill University in Toronto to University of Calgary

in Calgary. In 1952, he received his law degree and was admitted to the Law Society of Saskatchewan in 1962. He speaks many different languages but his mother tongue is Cree. His dedication to the Native people was strong, he was the founder of the Federation of Saskatchewan Indians, Native Council of Canada and is also the president and founder of National Indian Council of Canada and Regina Calgary Friendship Centre. He also wrote some books: Ruffled Feathers 1971, Sundance Ceremony and Peyote Ceremony.

Mr. Wuttunee, I tip my hat to you, you have shown to the Native people that we can make a mark in this world, and through our efforts and dedication we can make a better world for others. To you people that may have his dedication, knowledge and leadership qualities, I would highly recommend this to you.

#### **Get well Mr. Gibeaux**

Edmonton, Alta. - A bird of sorrow came and told me that one of Alberta's well known Elders was in the hospital. He had a heart attack and is in the University of Alberta Hospital here in Edmonton. Norbert Gibeaux is from Long Lake Cree Nation, southwest of Bonnyville.

He has been the cultural teacher for the Native Communications Program at Grant MacEwan College in Edmonton. He is the Program Director at the Bonnyville Indian, Metis Rehabilitation Centre in Bonnyville. He is strongly against alcohol and drugs and is always willing to promote sobriety.

I would also like to send my prayers as would many people that do know him and his family.

#### **My tribute to Elders**

Here are two different poems I made up for the Elders in every community.

A Wrinkle  
A wrinkle in their cheek  
Is a story only waiting to be told.  
They have lived many moons  
Their eyes and heart  
Are their tools for living  
Their hands gracefully sway in motion  
Their eyes light up with stories  
Their grandfathers and grandmothers told  
Which they received and now are giving

Tree  
An Elder to me is roots of the earth  
The soil is life that surrounds them  
Water are experiences they have lived  
The trunk is our parents  
As a bridge to keep culture alive  
We, the students are the leaves and branches.  
Living through storms and turbulences of life.  
They do not lie when they say everything is connected

# Metis Nation insists voters be registered

By D.B. Smith  
Windspeaker Staff Writer

EDMONTON

The Senate of the Metis Nation of Alberta has ordered a temporary decree suspending the voting privileges of people not holding a specially registered membership card.

The decree comes in the wake of rumors that some candidates were planning to use unregistered Metis Nation of Alberta cards to garner support from non-Metis during the Sept. 7 election.

"We want to make sure that only Metis will be allowed to vote and determine who will represent them," Senate co-chair Thelma Chalifoux said in a prepared statement.

The 13-member Senate ruled at a meeting in Edmonton June 18 that associate and Metis local membership cards would not be recognized during the MNA election for president, six vice-presidents and six regional board members.

The Metis Senate believes people who hold these cards, if allowed to vote, may undermine the legitimate interests and rights of lifetime Metis members, Chalifoux said.

The valid, enumerated cards are easily recognized, bearing the holder's birth date, social insurance number and MNA president's signature.

The Senate is not overstep-

ping its authority in suspending the voting privileges of associate and Metis local card holders, Chalifoux said. Article VI(2) of the MNA by-law gives the Senate power to suspend or expel any member for conduct or an act the Senate believes could be "gravely detrimental to the Metis Nation."

The Senate's decision also has the support of previous MNA assemblies that introduced the new membership cards and enumeration processes to control voting, she said. Some 3,500 Metis have obtained the cards since the program's introduction two years ago.

There has been little opposition to the Senate's ruling by members of the Metis community.

"You've always had to have a card," said Metis Women's Council of Edmonton general manager Francis Hegedus.

"The same thing happens with the Indian Association. You have to have proof, you have to be registered with Indian Affairs."

Administrators at several of the MNA's regional offices throughout the province also reported little opposition to the move, although no one would go on record during this "political year."

Nominations for the fall election will not be accepted until July 5.

Candidates for the 13 positions will have until Aug. 6 to submit nomination papers with the chief electoral officer.

## Indian Country Rodeo Calendar

### Canadian Professional Rodeo Circuit

July 9 - 18 - Calgary Stampede, Calgary, Alta

July 10, 11 - Cereal, Alta

July 19, 20 - Shaunavon, Sask.

July 21 - 23 - Estevan, Sask.

July 21 - 25 - Morris, Man.

July 24, 25 - Kennedy, Sask.

and Bengough, Sask.

July 28 - 31 - Austin, Man.

July 29 - 31 - Medicine Hat, Alta

July 30, August 1 - Swan River, Man.

and Strathmore, Alta

August 4 & 5 - High Prairie, Alta

August 4 - 7 - Lethbridge, Alta

August 6 - 8 - Grimshaw, Alta

August 12 - 14 - Cardston, Alta

August 13 - 15 - Cranbrook, B.C.

and Armstrong, B.C.

August 19 - 22 - Jasper, Alta

August 21 - 22 - Fort Nelson, B.C.

and Pincher Creek, Alta

August 26 - 29 - Vancouver, B.C.

September 3 - 5 - Okotoks, Alta

September 4 - 5 - Merritt, B.C.

September 24 - 26 Lacombe, Alta

and Hanna, Alta

### IRCA Circuit

July 13 - 18 - Kainaiwa Rodeo,

Standoff, Alta

July 22 - 25 - Tsuu T'ina Nation Rodeo

Bragg Creek, Alta

July 29 - August 1 - Peigan Nation Rodeo

Brocket, Alta

August 14 - 15 - Kananaskis Rodeo,

Morley, Alta

August 21 - 22 - Rocky Lane Rodeo, High Level, Alta

August 19 - 22 - Siksika Nation Rodeo, Gleichen, Alta

August 28 - 29 - Scott Coulee Rodeo, Peigan Nation, Alta,

Paddle Prairie, Alta and

Wildcat Hills Stampede, Rabbit Lake, Alta

August 27 - 29 - Benjamin Memorial Rodeo, Morley, Alta

### Lakeland Rodeo Association

July 10 - 11 - Hardisty, Alberta and Hairy Hill, Alta

July 17 - 18 - Teepee Creek, Alta and Sandy Landing, Alta (tentative)

July 23 - 24 - Lamont, Alta and Alexander, Alta (tentative)

July 31, August 1 - Smoky Lake, Alta

August 7 - 8 - Willingdon, Alta

August 21 - 22 - Two Hills, Alta and Boyle, Alta (tentative)

### Finals

IRCA Finals - October 7 - 10 (tentative)

Canadian Native Finals, Brandon,

Manitoba - October 28 - 31

Indian National Finals - November

Showdown '93 - September 2 - 4

Bud Pro Tour Finals,

Saskatoon, Sask. - October 1 - 3

C.F.R. - November 10 - 14

N.F.R. - December 3 - 12



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ALBERTA'S ABORIGINAL VOICE

# Love of rodeo keeps cowboy going

By Jae Desmarais  
Windspeaker Contributor

BRANDON, Man.

No one has a greater love for his profession than a rodeo cowboy and that is just what Hobbema, Alberta Native Larry Bull is - a cowboy in love with the thrill of the rodeo.

In fact, he loves the rodeo circuit so much that he spends the better part of the year travelling throughout four provinces competing in calf roping and steer wrestling events.

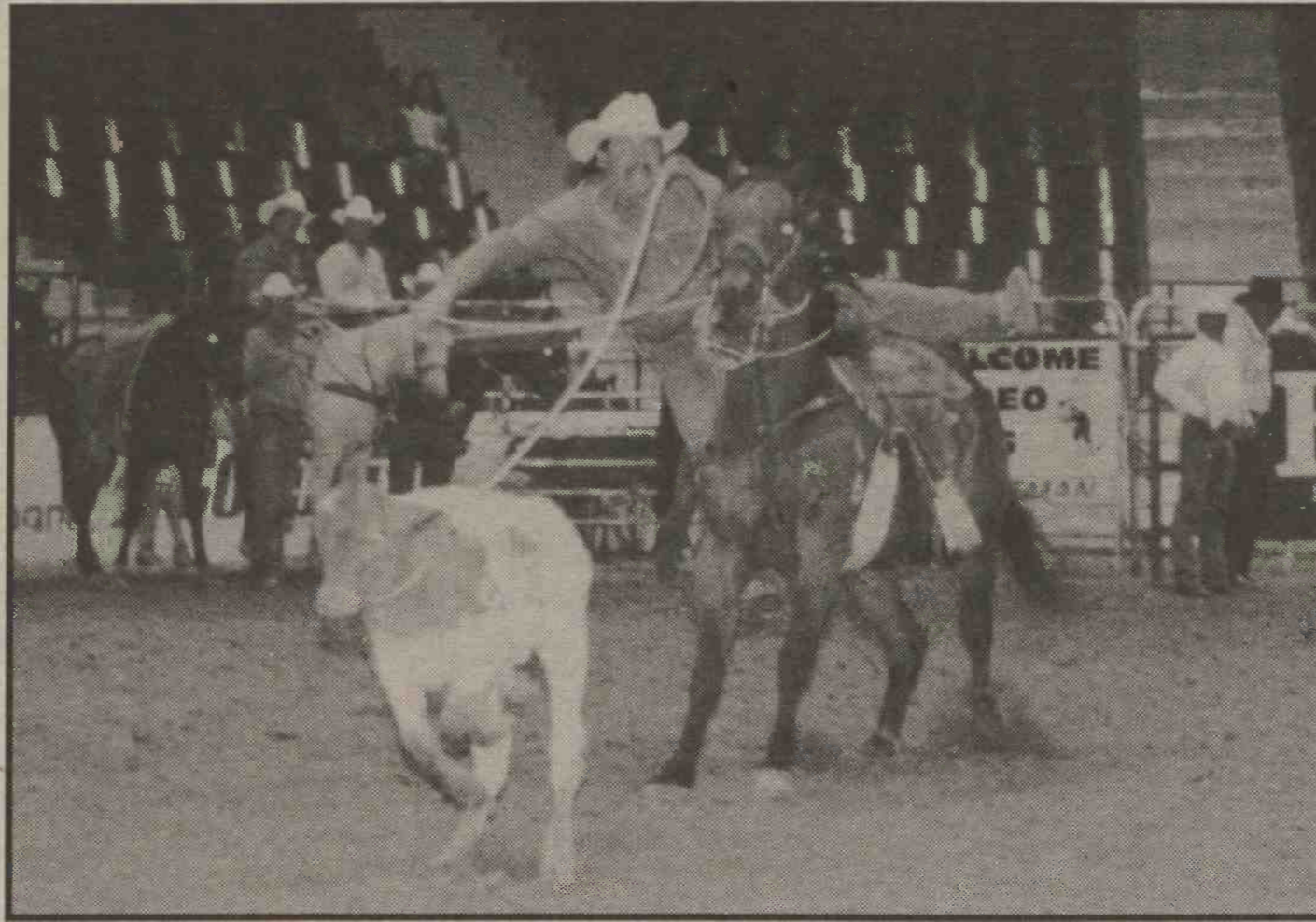
Bull is a Cree and a member of the Louis Bull Band. He lives with his wife and four children on a horse ranch in Hobbema, Alberta when he is not travelling the rodeo circuit. He started this year's rodeo season in March and has since participated in some 30 rodeos. The most recent one was the Budweiser Pro Rodeo Series held in Brandon, Manitoba June 16-20.

This year is the second time he's competed in the Budweiser Pro Rodeo Series in Brandon and he plans to be back this summer for the Morris Stampede in Morris, Manitoba for his fourth consecutive year. He also hopes to be able to attend the rodeo in Swan River this season.

Bull has been running the circuit in British Columbia, Alberta, Saskatchewan, and Manitoba for about 15 years now. He drives himself across the country with his two horses, Cowboy and Cactus, attending numerous rodeo events from March through to September of each year.

The Hobbema cowboy was the calf-and team-roping champion and the All-Round Champion cowboy at the 1993 Dakota Ojibway Tribal Council's Winter Tribal Days held in Brandon this past January. And although he didn't have a very successful run at the Brandon rodeo event, he says that he will do better. His best time in the calf roping event is a short 7.9 seconds.

In calf roping and steer wrestling competitions, like most rodeo events, sometimes the object of the ride is to just stay alive.



Sandy Black

Hobbema's Larry Bull in action during the calf-roping competition at the Brandon rodeo.

Calf roping demands split-second timing against the clock to catch and tie a calf. The calf must cross the scoreline before the rider breaks the chute barrier or a penalty of 10 seconds is added to the roper's score. Once the calf is roped, the cowboy runs down the rope and throws the animal by hand. The calf must be standing before the cowboy may throw it down, so there is always the possibility that more time may be lost if the calf is already down. Then the Pigg'n' String comes into play. Any three legs of the calf must be tied and held for six seconds or the roper is disqualified.

The calf roping horses must know their job as well as the cowboy as they have an important role to play in the competition. The interaction between the two is crucial as the horse must be able to judge the speed of the calf and be able to stop on cue in a single stride. Then the horse must hold the rope taut when the roper runs to the calf.

Training a horse to do all this and do it well is a difficult task. But Bull's horse knows just what to do and when to do it. Cowboy is as much of a professional as

Bull himself. During his competition at the Budweiser Pro Rodeo in Brandon recently, his calf-roping horse Cowboy did everything just right.

Bull got his calf roped right out of the chute without penalty. However, when he leapt off Cowboy, he twisted his ankle and that minor injury slowed him down, taking valuable seconds in the process. The time he had to beat was 8.9 seconds, and with the injury, he didn't get anywhere near his best time of 7.9 seconds. Instead, he scored an 11.6 seconds, ending a disappointing day.

In steer wrestling, co-ordination, strength and timing are all important as the steer is given a head start. Again in this event, the rider receives a 10 second penalty added to his time if he breaks the barrier of the starting box. The steer must cross the scoreline before the rider breaks the barrier.

The horse must be trained to run alongside the steer and run on by as the cowboy reaches for his steer. The steer must be flat on its side before official time is taken, so with a firm grip on the steer's right horn, the cowboy brings the steer to

a dead stop and then uses his left hand as leverage under the steer's jaw, throwing it off balance. The cowboy then wrestles it to the ground. In this event, a second horse and rider is used for the job of keeping the steer running as straight as possible.

When Bull and his horse Cactus made their steer wrestling attempt, the steer bolted out of the chute and unfortunately got away. This left the former champion with a no score, providing that every second counts and that rider and horse must be totally synchronized to secure a good finishing score. It takes a lot of work, training and practice to wrestle a steer rodeo style and as Bull well knows, it doesn't always go the way you hope it will.

But like any good cowboy, he picks himself up, dusts himself off and keeps right on going to the next rodeo on the circuit in hopes of doing better and better.

Bull is a very busy cowboy. He participated in 75 separate rodeos last year and believes that if all goes well, he'll match that number again this year. From Brandon, he was heading directly for Innisville, Alberta for another rodeo.

Bull is a member of the Indian Rodeo Cowboy Association, the Saskatchewan Prairie Indian Rodeo, the Northern Alberta Native Cowboys Association and the Indian Pro Rodeo Association.

The Brandon rodeo is ranked as the largest in the province and is the 12th largest in the country. This year's event had 300 contestants taking part. Of these 300 cowboys, 15 were former or current World Champions and 70 have National Finals experience. Prize money depends on the number of entries to some extent and this year, there were at least the same number of entries as last year with more than \$72,000 in prize money up for grabs.

The Budweiser Pro Rodeo is an important stop on the rodeo circuit for those involved as it is the fourth leg of the five-rodeo Budweiser Pro Series. That's a circuit where the top-five finishers in each of the five major events advance to the Calgary Stampede. The annual Cowtown extravaganza, rodeo's richest payday, goes this year from July 8-19 in Calgary.

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# Wind speaker

July 5, 1993

Regional Section

Volume 11 No. 8

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

## B.C. land claim rights rekindled

By Brent Mudry  
Windspeaker Contributor

### VANCOUVER

The fires of First Nations' land claims have stamped out extinguishment in B.C.

In a landmark and unanimous decision, the B.C. Court of Appeal has recognized the existence of Aboriginal rights, and their inherent protection in the Constitution. An overflowing Vancouver courtroom greeted Delgam Muukw Decision Day on June 25 with mixed emotions.

All five senior judges rejected B.C. Chief Justice Allan McEachern's 1991 ruling that Native rights in B.C. were extinguished long ago.

"McEachern was wrong. We were right", said Earl Muldoe, current holder of the Delgam Uukw name as a hereditary chief of the Gitskan nation.

The Gitskan Wet'suwet'en land claim battle lost full title to over 57,000 square kilometres of traditional territory in the Bulkley and Skeena regions of north central B.C. in a 3:2 ruling. But the rejection of extinguishment positions the Gitskan Wet'suwet'en and other First Nations on strong ground as the province-wide B.C. Treaty Commission gears up for lengthy land claims negotiations this fall.

"The wicked witch of

extinguishment is dead!" proclaimed Assembly of First Nations spokesperson Ed John at the post judgment press conference.

The Delgam Uukw court challenge was launched nine years ago, and McEachern's 1991 decision dealt a smashing defeat. The court battles have cost an estimated \$100 million in legal fees, research and preparation, and the case appears likely to wind up in the Supreme Court of Canada. The five-judge appeal panel sat for 34 days from May to July last year, with numerous special interest groups granted intervenor status.

Justices Henry Hutcheon, Douglas Lambert, Alan Macfarlane, John Taggart and Wilfred Wallace produced a massive 271 page final document on the claim. A second parallel volume of similar size was released in the appeals of seven fishing and hunting cases. The texts have hit bestseller status, despite the price of \$25 each. In just two days, more than 1,300 Delgam Uukw volumes were snapped up, and approximately 600 copies of the second volume were sold.

"We no longer have to rely on handouts and crumbs falling from the table of two levels of government for our existence", said Herb George, speaker for the Gitskan Wet'suwet'en. "Our rights still flow and they will flow forever," said Delgam Uukw before a rousing standing ovation.



### Artful dance

The Round Dance is one of the works of Saskatchewan artist Denny Morrison on display at the new First Nations Gallery in Regina's Museum of Natural History. The \$1.9 million gallery was six years in the making, and houses 30 exhibits in 640 square metres of space. Examples of crafts and trades are exhibited with painting and sculptures, a sweat lodge and campsite displays.

## Hunters bag rights in appeal court

By Brent Murdy  
Windspeaker Contributor

### VANCOUVER

In a rare move, B.C.'s highest court decided to hear seven separate fishing and hunting appeals in conjunction with the Delgam Uukw land claims appeal.

The Court of Appeal judgments presented a mixed bag of results. Long-overdue victories were scored for hunting rights, but were denied for fishing rights.

"We got hammered - this has pushed us back to the high water mark", said Don Ryan of the Gitskan Wet'suwet'en.

The cases are shown here in brief.

#### Deer hunting

Willie Alphonse Jr. scored the strongest win when the five-judge court unanimously ruled that he had an aboriginal right to hunt, off-reserve and out-of-season.

The Shuswap chief of the Williams Lake band was charged with the April 3, 1985 killing of a mule deer out of season. He shot the deer for food for his family

and other band members. The area deer population is healthy and stable, with an annual kill that year estimated at double the legal kill of 1,175. "The action lay at the core of his Indianness, namely the act of killing the deer and keeping its carcass," noted Judge Douglas Lambert.

Elk Hunting  
Harry Dick of the Ahaminaquua band on Vancouver Island won a 5-0 decision supporting the aboriginal right to shoot a protected species. Dick's son had shot a Roosevelt elk on July 10, 1987, without a permit.

More than 7,000 trophy hunters vie for scarce permits each season; only 2,200 to 2,800 of the elk exist. Citing the landmark Sparrow decision, Judge Alan MacFarlane noted "the conservation by lottery scheme appears to disregard aboriginal hunting rights, and it makes no attempt to access or allocate priorities."

#### Fishing rights

##### Sto:lo fish sales

In a 3-2 decision, the high court rejected the right of fish sale for the livelihood of the Stoile peoples on the lower Fraser River. Lambert and Judge Henry

Hutcheon voted in favor of the fishing rights case.

Dorothy Marie Van der Peet was re-convicted for selling ten sockeye salmon for \$50 on September 11, 1987 near Chilliwack. In the majority appeal opinion, MacFarlane noted "Persons of aboriginal ancestry must be subject to the same rules as other, Canadians who seek a livelihood from a resource."

Lambert supported Indian food fish sales for a "moderate livelihood" while Hutcheon strongly stated "the Crown failed to prove extinguishment of rights."

##### Sale of Herring Roe

In a 4 : 1 decision, the high court rejected the appeals of William and Donald Gladstone, convicted for the harvest and sale of valuable herring roe on April 28, 1988.

The Heilsuk nation brothers from Waglisha, in the Bella Bella area, were arrested with 4,200 pounds of roe, seized and sold for \$144,000. In the "allocation of resources" case the band holds a commercial trade license, but individual members are entitled only to Indian Food Fishing licenses.

See Hunter, Page R3

### Maritimes Briefs

#### Chief resigns

The largest reserve in New Brunswick has a new chief. Big Cove Band elected Vincent Simon to replace retiring Chief Albert Levi. Simon was a surprise winner, starting as an underdog but sweeping the election with 447 votes to favorite Stan Sock's 365 votes. The incoming chief wants to use a council of elders as advisors to the band council. Levi, after being chief for 26 years, was to hand over power in August but resigned immediately following the election.

#### Off-season harvest criticized

Native fishers should not be able to catch and sell lobster out of season, says the Nova Scotia fishery minister. Jim Barkhouse believes commercial lobster fisheries should follow the same rules applied to non-Native fisheries, restricting harvest to the regular season. While the minister agrees with off-season fishing to feed family, Barkhouse said it's unfair Aboriginal fishermen can sell lobster in the off-season, and that such fishing could affect stocks.

#### New land claim

The chief of the Eel Ground Micmac First Nation has filed a claim for land occupied by a pulp mill plant. Chief Roger Augustine sent a letter to the Minister of Indian Affairs, Pauline Browne, filing claim on land occupied by the Montreal-based Repap Pulp & Paper group. The claim is for all adjacent reserve land occupied by the mill at Newcastle. Augustine said the time is "appropriate to take steps to fulfill our legitimate aspirations".

# Northern Canada

## Culture camp crosses barriers

By John Holman  
Windspeaker Contributor

YELLOWKNIFE, N.W.T.

Mellow-scented wood smoke rises and hangs in the still air. Blackened coffee and tea pots sit on the grill over a bed of smouldering coals.

Four pitched tents and two tipis surround the fire. Off to the side, near the rocky shore line of the Great Slave Lake, a hanging rack is full of dark, dried caribou meat. A duck is getting singed as some white fish await gutting and cleaning. An old lady scrapes a stretched caribou hide. An old man bends a strip of spruce around a bicycle wheel rim, making a drum.

Squinting his eyes against the sun, the old man looks up at a group of Grade 2 St. Joseph elementary school students. They have come to the N'dilo Cultural Camp to learn about Dogrib people and their culture. (N'dilo, situated within Yellowknife city boundaries, is designated as land set aside for Indians.)

Arctic College student Henry Beaulieu started the camp last year as a pilot project under the N'dilo band office and the Dogrib Development Corporation.

Renewable Resources granted the camp \$50,000 to hire 14 staff, including five elders. Beaulieu says if this summer's operations are successful, fall and winter camps may be set up, complete with dog teams and guides.

Yellowknife school students have been touring the camp, discovering a new side of themselves, and native people. The camp has crossed barriers and changed some students' attitudes, Beaulieu explains.

Kids "coming to the camp realise what native people do out on the land. They could see it right here at the cultural camp. Some of them are totally surprised, some of them

*Kids "coming to the camp realise what native people do out on the land. They could see it right here at the cultural camp. Some of them are totally surprised, some of them want to stay for the whole day."*

- Henry Beaulieu, camp organizer

want to stay for the whole day.

"I guess they had never experienced anything like that in their lives," he says.

Elders in the camp taught the students important principles of Dene culture: sharing, respect, and spiritual ties to the land. They saw caribou hides scraped, how a drum was made, how a tipi is set up, ate dry fish, and feasted on caribou stew, bannock and hot tea. Older students wielded axes and paddled canoes.

"We call them key experiences," says Phillip Mackenzie, a Dogrib Indian who is a teacher at St. Patrick's elementary school. "It's education in a different setting. The children will get hands-on experience."

He means the students will learn about Dogrib people and culture by feeling, smelling, hearing and tasting, and the experience will stay with them forever.

Visiting the camp "fit the curriculum very well, other than that we would have to manufacture it (a cultural context)," says Grade 7 teacher Sean Daly, who recently took his William McDonald students to the camp.

Students eagerly share their stories, describing how they hacked down spruce trees and used the boughs to make soft carpets for the tipis, getting sticky hands in the process; how dried spruce sap turned into pink gum when it was chewed long enough; how tasty the caribou stew was; how they made whistles out of wood, and worked on a drum.

Some things were too different, such as dried fish and dried caribou meat. And boiled beaver meat.

"That was gross," says a boy, curling his lip. "It was all soft."

Students gained an awareness of survival, making the right choices, in an environmental game. Three designated students, representing food, water and shelter, had to avoid the rest of the children, the caribou herd.

It "taught us that it's hard for caribou to find what they're looking for," said Grade 7 student Brandy Smithies, 13.

The experience was old hat for Robin Beaulieu, 14, who was taught traditional activities by her grandma and mother. Her granny "taught her everything" at her camp on the Great Slave Lake.

Some of her friends though the camp would be boring and wanted to stay in school when they first heard of the trip, but "they ended up saying it was really fun," Beaulieu says.

It was a new experience for Cory Larocque, 13, who spent weekends in a cabin, but had not seen a Dogrib camp.

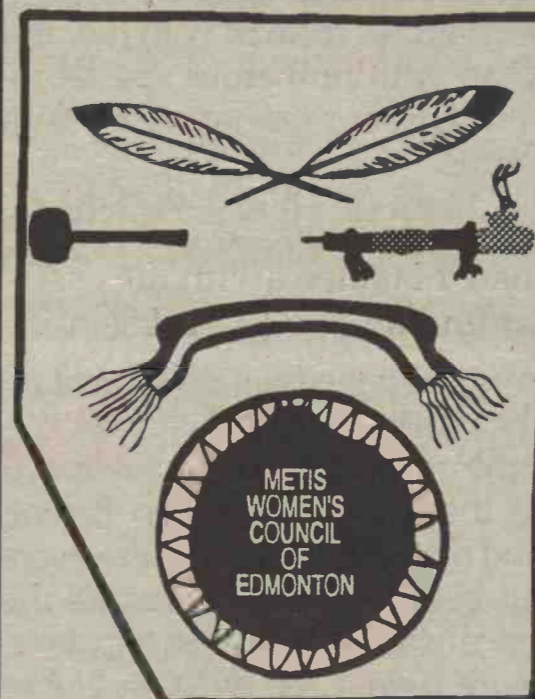
After visiting the camp, he "didn't know why people were so racist toward them (Dogrib people)," he comments. "I hear stuff like that (racist remarks) from people I see."

Yellowknife schools administered by Yellowknife District 1 and the Catholic School board have been sending students to the school for cross cultural awareness.



Walrus Group by Rick Rivet, of Aklavik, N.W.T. The Metis/Dene's works are part of the Syncrude-sponsored travelling art exhibit *Canada's First People*.

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## Hunters bag rights

Continued from Page R1.

Lambert, the lone dissenter, declared the fishery regulations to be an "unjustified infringement" on the Gladstone's aboriginal rights. Hutcheon, in the majority opinion, noted the trial judge had stated "the surreptitious manner of the attempt to sell was similar to manner in which criminals transport and sell narcotics."

### Sale of Fish

The high court ruled 4 : 1 to reject the aboriginal right to fish sales for the Sheshaht and Opetchesaht bands at the Somass River near Port Alberni or Vancouver Island. From September 7 to 23, 1986, the smokehouse bought, processed and resold 105,000 pounds of chinook salmon from band members, netting a profit of \$.08 per pound.

Lambert, the sole dissenter, noted the lower court judge had stated that "In 1974 the Shechuht were the richest people in B.C.; each Indian could gain \$1000 per year from their scaling and fishing grounds." "The infringement on aboriginal rights was not justified by conservation or any other needs", Lambert noted.

"The Somass River was not included on the reserve", Wallace noted for the majority. Agnes Sam, 92, had testified that her grandfather went to Victoria to claim the Somass River "because we live there." She sold fish to the smokehouse to buy canning jars and little things for her grandchildren. Her only other source of income is her

old age pension.

### Squamish River Fishing

All five judges voted to restore the convictions of three members of the Squamish Indian Band. Ailan Frances Lewis, Allan Jacob Lewis and Jacob Kenneth Lewis were arrested on October 6, 1986, for net fishing on the Squamish River next to the Cheakamus Reserve. Their convictions after a nine day trial, were later overturned by a county court judge who ruled that the center of the river was the technical boundary.

Wallace declared the high water mark was the correct line. The high court accepted evidence that "the Squamish Tribe has inhabited the Squamish Valley from time immemorial" and that "the principle and staple food was salmon."

### Nikal: Bulkley River Fishing

In a similar case, Jerry Benjamin Nikal lost a 3 - 2 decision with Lambert and Hutcheon dissenting, and was convicted for gaff fishing on the Bulkley River at Morisstown in the heart of Gitskan Wet'suwet'en lands. Federal fisheries officers charged Nikal in July 1986 for fishing without a permit. Nikal won acquittals in both the provincial and Supreme court, but the Crown appealed again. Macfarlane, in the majority opinion, noted "if Mr. Nikal had obtained (without cost) an Indian Food Fish License, he would have been permitted to catch salmon solely for food for himself and his family during the period July 20 to September 1."

## Central Canada

# Logging continues at Barrier Lake

By Bill Barnnell  
and Dina O'Meara  
Windspeaker Writers

### BARRIER LAKE, Quebec

Despite efforts to protect an area of traditional land and wildlife in the Barrier Lake area, logging continues at La Verendrye Park.

A ban on logging in the park was suspended in February and tree cutting restarted at the beginning of June over the protests of the Algonquin of Barrier Lake. While the band has threatened to set up blockades in the area, no action has yet been taken.

The band entered into a tri-lateral agreement with the Quebec government in August 1991, almost two years after setting up blockades to protest being shuttled aside during logging negotiations. They entered consultations with the government in hopes of developing an integrated resource management plan for the region that would protect wildlife and the Algonquin's traditional lifestyle. "We're not against logging as long as it's done in accordance with the agreement that was signed as long as it doesn't threaten the Algonquin's traditional way of life," said band lawyer Russell Diabo. "We think these two interests can be balanced."

The point of argument centres around how wide a buffer zone should be maintained between logging and the area's water ways. The Algonquins have been petitioning to main-

tain a 60-metre buffer until environment impact and integrated management studies have been completed.

Under the tri-lateral agreement, the logging ban that was in effect until this past February was intended to protect the area while talks continued. Diabo says the community indicated they won't accept logging in the park unless it is in accordance with the agreement.

"What will be left to negotiate later if the land is destroyed through their regime," questioned council spokesman Michelle Thusky. Logging too close to water ways will increase silt deposits through erosion, decreasing the water levels and ultimately affecting the fish and plant life of the lake. Wildlife will also be affected, increasing hardship for band members dependent on hunting and fishing for sustenance.

Thusky wants to see sensitive zones and protective measures developed by the Gateau Logging company, as well as environmental studies undertaken, as agreed on in the 1991 negotiations. Otherwise he would be willing to take action to protect the band's land.

"We're prepared to protect the land we are dependant on. We're not going to sit and watch them destroy it," said Thusky.

However, as of press time, no action had been taken.

During the fall of 1992 the Algonquins and the Quebec government agreed to appoint Justice Rejean Paul as a me-

diator following a number of disagreements on interpretation of the tri-lateral agreement. Paul's report found that under the agreement, the provincial government had failed to fulfil its part, and failed to complete a number of environmental, economic, and cultural studies of the area.

The Quebec cabinet subsequently decided to suspend the agreement and ignore the report stating "all cutting is done on the basis of sustainable growth". Currently loggers are permitted to cut as close as 20 m from lakes and rivers in La Verendrye Park.

The suspended agreement is now under review by the Quebec government. Native Affairs Minister Christos Sirros said that if the plan and proposals are accepted by the provincial government this will permit, if required, the modification of forestry and recreational activities in the area, by legislation or otherwise.

The Opposition Parti Quebecois has called for Natives to act "responsibly" in arriving at a solution that takes into account the interest of the other communities in the region. At a May press conference, Denis Perron, the PQ's Native critic, warned the situation could become explosive if a solution is not found.

Today Diabo agrees. Until talks resume, logging will continue to disrupt the Algonquin traditional hunting and fishing grounds. And "the potential for roadblocks and confrontation will increase."

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# City all booked up

By Gail Seymour  
Windspeaker Contributor

PRINCE ALBERT, Sask.

The hotels have no vacancies, the campgrounds are full and the tenting village had to be enlarged.

As the July 18-25 dates for the 1993 North American Indigenous Games draws nearer, all roads leading to Prince Albert will be jammed with eager athletes, coaches, families and friends. Lorna Arcand, host committee coordinator, not only had to oversee feeding and sleeping accommodations for 3,500 junior athletes in local schools, she also organized the tenting village for the senior athletes which is located on the Prince Albert Exhibition Grounds, in the east central section of the city.

"It was originally going to provide 250 camp spots but those spots were immediately taken so we had to extend it to 1,000," said Arcand, who obviously is one of those amazing people who can remain calm and cheerful when at least two, more often three persons, are vying for her attention at the same time.

One of her tasks is to supervise the distribution of 1,700 white "foamie" mattresses among the local schools for the junior athletes. The mattresses are old hands at giving weary competitors a soft place to sleep - they were bought from the Whitehorse Arctic Games committee.

As well as the 4,500 athletes, 1,500 out-of-town coaches and officials and up to 2,400 spectators are expected. Arcand says at least 2,800 in-town spectators will likely take in the Games as well.

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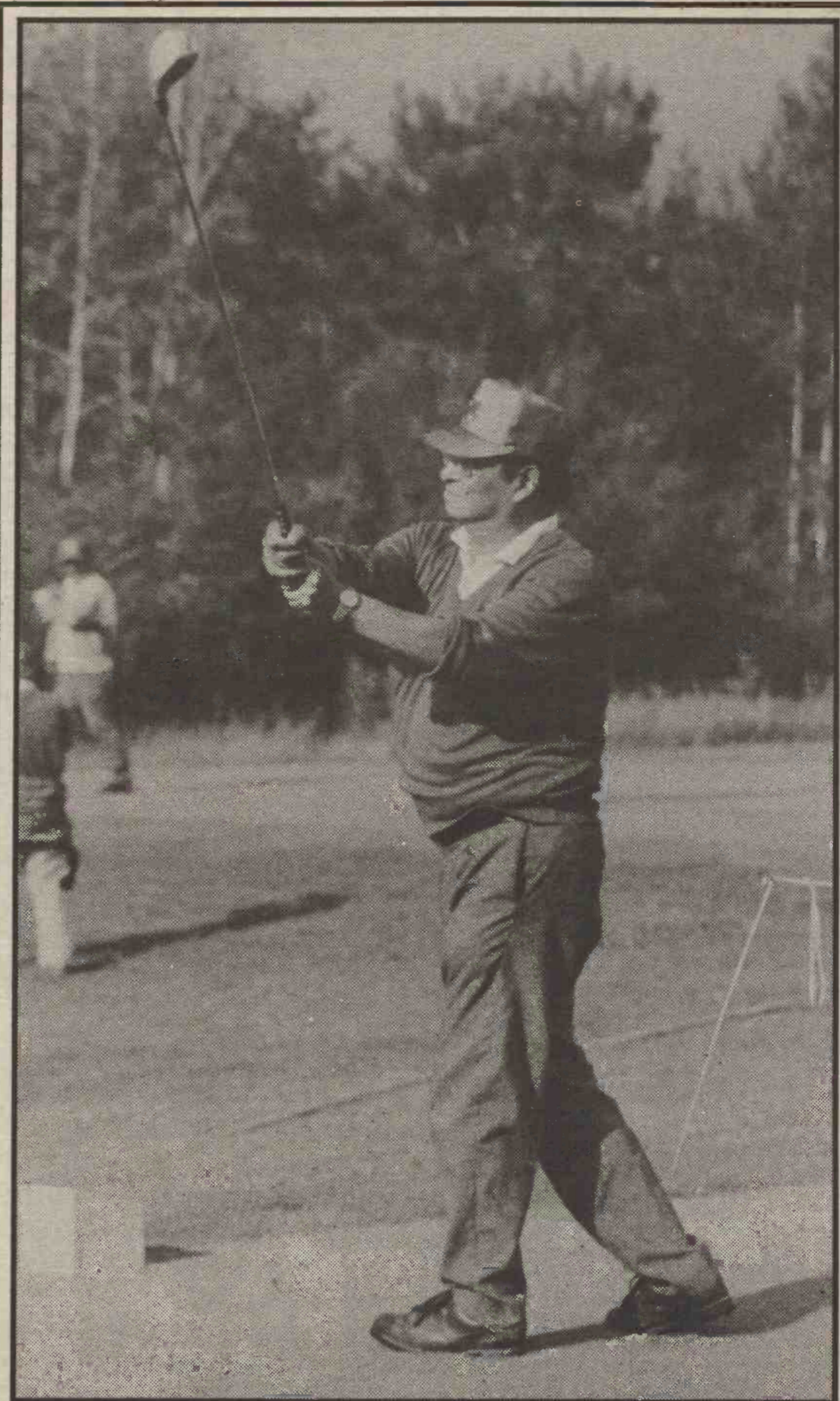
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# Games relay run stalled

By Gail Seymour  
Windspeaker Contributor

PRINCE ALBERT, Sask.

The Symbolic run of the North American Indigenous Games has come to a symbolic halt. The run, which was to open the games in July, is on hold until administrative wrinkles are smoothed out.

The run was to begin in Edmonton, former host city to the Games, on June 26 with an evening sweat lodge ceremony. The official sendoff was to follow a morning pipe ceremony the following day. Ten athletes from Alberta and Saskatchewan, between the ages of 13 and 18 years old are to participate in the relay.

But organizers seem to believe the run is too long, and it is now set to start July 12 from a yet-to-be decided location.

Another major hurdle concerns the contents of the sacred bundle to be carried by the participating athletes. Elders involved in the run disagree on what should be included in the bundle the young ambassadors are to carry. Traditionally, sacred bundles carry objects of meaning to the carrier, given by spiritual people and collected by the carrier.

The original route was to be Edmonton to Calgary, to Medicine Hat, on to Regina, Saskatoon, Duck Lake, Blaine Lake and finally Prince Albert. The last leg of the run should see the sacred bundle arrive in the city by canoe via the North Saskatchewan River.

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# Prairies

## Drop-in centre saves drop outs

By William Hilliard  
Windspeaker Contributor

PUKATAWAGAN, Man.

Since opening last November, a youth drop-in centre in this remote, northern reserve has offered new options to youths in communities lacking recreational facilities and programs.

At least two other reserves in northern Manitoba now plan to open youth drop-in centres of their own, modeled after the Pukatawagan centre in this Swampy Cree community of 1,800 about 750 kilometers northwest of Winnipeg.

The centre, known simply as The Club, is operated by the nine-member Mathias Colomb junior chief and council through support from the band council.

"We see about 100 kids come through here every day, sometimes more," says Ken Bighetty, youth development worker with the Mathias Colomb band in Pukatawagan.

"It has really made a difference in the community. They tell me they would like to see it opened 24 hours a day," said Bighetty, 28, a band councilor and the centre's full time caretaker.

In the late 1970s, Pukatawagan was said to have one of the highest per-capita homicide rates in North America. While it is a peaceful community today, Pukatawagan was like most northern reserves, unable to offer its youths much entertainment. Pukatawagan has an arena but there is no minor hockey league. The local school has no gym. Organized sports are rare.

Studies suggest that across Canada crime rates are lower in

communities where there are sports and recreation programs available.

"The centre keeps the older kids occupied and that sets a good example for the younger kids who want to be like them," says Sheila Ballantyne, 14, a member of the junior chief and council. "Before this place opened a young kid died from drinking alcohol and no one wants to see that happen again. You don't see as many 10-or-11-year-olds drinking."

One Club regular who used to sniff gasoline is a source of inspiration for other users since he kicked the dangerous habit. "We're all proud of him," Bighetty said.

RCMP Const. Brian Auger of the Pukatawagan detachment said the centre has done much to keep kids off the street at night and out of trouble.

"There was really nothing for kids to do before they opened the centre except walk around," he said. "We can really notice the difference. We haven't been called to the centre even once."

The atmosphere at The Club is relaxed. Posters adorn the walls and ceiling. The music is full blast. Stereo speakers are placed on the front steps, every day at 7 p.m. sharp, to announce the opening.

"Before we opened the centre we went to school and asked kids what they wanted in the centre and they said a home environment," Bighetty said.

The Club offers a variety of activities to appeal to everyone's taste. The pool table is like a freeway. There is a ping-pong table and board games. There are movie nights and dances on weekends.

A key focus behind the centre is education, Bighetty said. AIDS information and condoms

are available. Bighetty, who also acts as a councilor, recently held a demonstration workshop to show kids how to use condoms properly.

Moreover, he said, the centre promotes responsibility.

"I can give them the keys now to open the centre when I can't make it. They open the place, look after it and nothing gets broken or stolen. Later, on their way home, one of the kids will stop by my house to tell me the centre is looked up."

The Club was fortunate enough to have generous funding. The Mathias Colomb band gives the junior chief and council \$1,000 a month to operate the centre. And the community has been supportive. Parents dropped off old sofas and used furniture, Bighetty said.

Some outside support has also come in. Recently, the centre received approximately \$5,000 in funding from Health and Welfare Canada through a youth drug strategy program. The money is being used to take kids outside the community on workshops. The entire nine members of the junior chief and council attended the National Aboriginal Youth Conference in Winnipeg May 19-21.

As well, last winter the nearby Thompson Elks organization donated hockey sticks to the centre's popular road hockey program, and the St. Norbert Foundation in Winnipeg chipped in with used hockey equipment.

Opaskwayak Cree Nation in The Pas and the Chemawawin First Nation in Easterville plan to open centres.

"We hope our centre will have as much success as the one in Pukatawagan," Marcie Easter, who is spearheading the project in Easterville, said. "It doesn't take a lot to make a difference."

### Prairie Briefs

#### Community returns to reserve

Residents of the Driftpile Reserve have returned to their homes after being evacuated because of flooding. Waters from the Driftpile River peaked June 23, flooding the community and forcing the residents to flee to higher ground. More than 170 people were displaced by the flood, which damaged almost a dozen homes.

#### Metis sign deal

The Metis Society of Saskatchewan and the provincial government signed an agreement to work together on social and economic issues. The pact will establish a schedule for regular meetings between Metis leaders and provincial officials to develop cooperative economic, land and resource policies.

#### Anti-sniffing law criticised

Health workers in Manitoba are condemning a new solvent abuse legislation as being weaker than its predecessor. Under the new law, merchants can be fined up to \$5,000 and face imprisonment if they knowingly sell solvents to an abuser. Critics slam the law because merchants are absolved of responsibility if they deny knowledge of solvent buyers intentions. That can translate into a merchant defending himself by claiming a customer did not state they were buying the solvent to become intoxicated with.

#### Youth dies after sniffing gas

Lobbyists for a new solvent abuse center in Manitoba are calling for increased action following the solvent-related death of a teenager this month. Travis Herman Donkey was the third person to die in Northern Manitoba in two months after sniffing solvents. The 17-year-old died on the Nelson House Indian Reserve mid-June after sniffing gas fumes out of a plastic bag. There are two treatment centres for solvent abusers in Manitoba, each with waiting lists of up to two months for their six-month programs.

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# Prairies



Back row (left to right) David Metchooyeah, Joe Pastion, Leslie Metchooyeah. Front row (left to right) Verna Kola, Eunice Wasp-Colin, Verle Seniantha.

## Dene Tha secondary school celebrates first graduation

Tiki Lifely  
Windspeaker Contributor

HIGH LEVEL, Alta.

The graduating class of Assumption took a place of honor at Chief Harry Chokonlay's retirement celebrations. The six students represent the culmination of the community's secondary school system.

"This is a very special day in the history of the Dene Tha Community School. We are here to celebrate and to honor the first high school graduates from our school," said vice principal Jim McGaughey.

"When school education ends, most graduates have not yet decided what their future

career will be. Our graduates do have ideas about what they would like to do. Verna and David are considering a career in accounting. Joseph is thinking of a career in police work. Verle is undecided between nursing and teaching. Leslie is presently working for a company that specializes in decorating rich homes. Eunice is planning to take secretarial training and also to marry the richest and handsomest Indian chief in Canada," laughed McGaughey.

Special guest speakers included Nora Martel, a Concordia (Edmonton) College graduate, and Kevin Ah-Kim Nachie, a recent Communications graduate. Both spoke of their experience at college and the benefits of further education.

## Senator defends raise

Alberta senator and chief of the Sawridge Band, Walter Twinn defended a recent \$6,000 living allowance raise for federal Senators. Twinn brushed off comments that the raise is an insult to taxpayers during these tough economic times by saying people are "not informed enough" about what senators do, and that he and his colleagues earn every penny of their pay.

## Immunity for abusers

ROSEAU RIVER, Man.

The new chief of this southern Manitoba reserve says child abusers should be granted temporary immunity from prosecution to encourage them to bring their crimes out in the open.

But Felix Antoine is not advocating a policy of dismissal toward child abusers. Antoine said by allowing them to discuss their actions without fearing arrest, those who abuse children or spouses can work with others in the community to overcome their problems. It is a holistic approach to what many see as a problem resulting from depressed social and economic conditions on reserves.

Antoine told the Manitoba task force on child welfare that extended families and the community should intervene in abuse cases.

## Village runaway success

By Jae Desmaris  
Windspeaker Contributor

BRANDON, Man.

Fairgoers were recently provided with a unique glimpse into Native lifestyles at the Tribal Village held during the Brandon Provincial Exhibition. Complete with tipis, art, handicrafts and traditional native cooking demonstrations, the Tribal Village marked a place where culture of the past met with the present.

This year's outdoor Tribal Village was complete with a large area for a powwow and the weather couldn't have been better for it at a sunny, hot average of 28 degrees for the better part of the June 16-20 event. Because of its unprecedented popularity last year, organizers set up more seating for the large crowds who came to watch the Native events.

Numerous new displays have been added to the Village including an eating area and a star blanket-making demonstration. There

were also exhibits from groups such as the Dakota-Ojibway Tribal Council which has worked closely during the past few years with the Provincial Exhibition to promote each other's events.

Ken Whitecloud, co-chairman for this year's Tribal Village and Director of Culture and Recreation with the Dakota Ojibway Tribal Council, says they wanted to have the look of contemporary natives alongside what traditional displays. Terry Payne, also co-chairman, adds that the Tribal Village is an opportunity for the Native and non-Native community to become involved with one another in a very positive way.

Expansion plans for next year's event are already in the works as the Tribal Village continues to grow in popularity. And the most popular display was the daily powwow demonstrations. The week's powwow competition was held on the last day of the fair. Approximately 70 participants from across southwestern Manitoba vied for the \$3,500 prize money.

A MESSAGE FROM THE EXECUTIVE DIRECTOR,  
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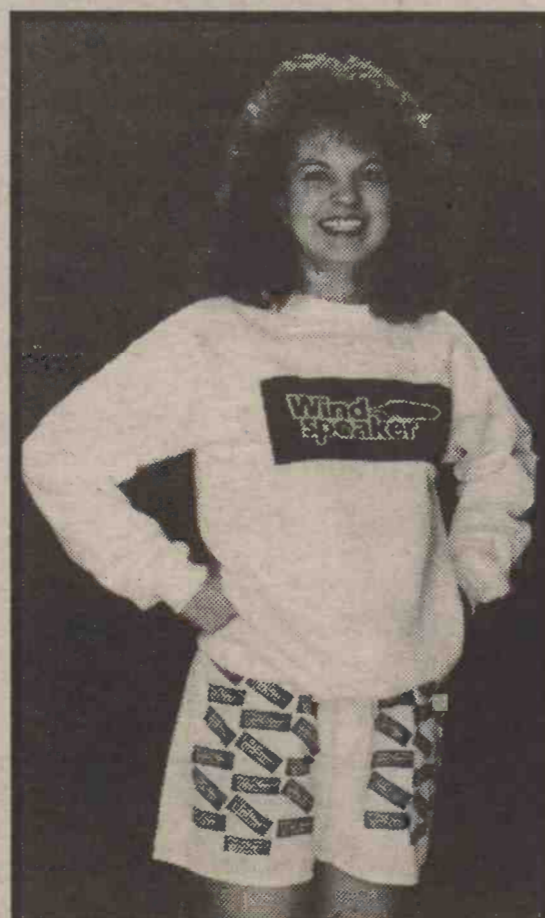
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# British Columbia

## Davidson continues tradition of greatness

By Brent Mudry  
Windspeaker Contributor

VANCOUVER

Serendipity and spirit marked the launch of a major retrospective of acclaimed Haida artist Robert Davidson at the Vancouver Art Gallery.

The June 26 opening came the day after a major ruling on Aboriginal hunting and fishing rights, and the day before the Qatuwas canoe journey landing at Bella Bella. Both were landmark events in Native culture and history.

"The timing was a surprise of serendipity," said Christopher Duclos, spokesperson for the gallery.

Davidson's first three decades evolve as one passes through the serpentine journey. Through shapes of cedar, waves of paper, and curves of silver, gold and bronze, the spirit of Charles Edenshaw passes through to his equally great grandson.

In Davidson's deft hands, the spirits of the killer whale, the raven and the sea monster burst forth as bold forms possessed with legends of the soul. From vibrant drum faces to unadorned yellow cedar carvings, each work speaks through all barriers of time and culture.

A three-metre raven totem pole beckons one into the show, and on to such intricate treasures as a cedar lapel pin just over two and a half centimetres in diameter.



Gagiit Mask, 1984 by Robert Davidson. Medium: red cedar, human hair, operculum, acrylic, feathers.

Apprenticed at the age of 20 to Haida grand-master Bill Reid in 1966, Davidson has carried the torch as the shining light of the new generation of Northwest artists.

Davidson erected Bear Mother, a 12-metre pole in his native village of Masset when he was 23. His work was the first pole to be raised in 90 years in Haida Gwaii, also known as the

Queen Charlotte Islands, the heart of outlawed potlatch culture.

In a two-year effort, some 208 works have been gathered from a myriad of public and private collections for Davidson's three-month show. After closing on September 26, the exhibition moves to Hull, Quebec for a nine-month run at the Museum of Civilization. That show opens December 13.

## Power comes from letting go - writer

By Lisa Ashley  
Windspeaker Contributor

VICTORIA, B.C.

Wi'woman - women who walk in spirit - is a tale of finding power and healing within, written by a woman who struggled to overcome abuse at the hands of trusted community members.

Francis Dick's play, staged last Friday night at Victoria's Newcombe theatre, was performed for the second year to a full house. Dick, along with the Kwalgulth Youth Dance Group, shared her message of finding power and healing within.

There was a feeling of enchantment as Dick drummed, the Kwalgulth Dance Group performed traditional dances, and the smell of sweetgrass floated over the audience.

It was a far cry from the contradictions Dick experienced in her childhood. Born at the Kingcome outlet in the Kwakwaka'wakw Nation and raised in the Nimpkish Band in Alert Bay, Dick quickly learned that the truths spoken in the bighouse were not followed in practice.

"I can remember being in the bighouse and feeling the magic and power of the ceremony from the same people I experienced as abusers of power - physically, sexually, and spiritually. That is a confusing, horrific message for a

kid," said Dick.

At 15, she fell into a world of alcohol, drugs, and suicide attempts. Then her younger brother Jesse shot himself.

"When he died, it was like I could see for the first time. I saw and felt the hatred within my community. I felt the animosity people had towards each other and themselves. I was living in a community of lost souls."

Dick didn't realize that what was happening in her community was common to many other Native communities.

"What is happening in our communities is not the desperation to recapture the culture. It's a desperate struggle to find power from somewhere outside of ourselves. And the culture is being hurt and used because of that.

"But true success is letting go of the things you get power from and going inside."

Dick also applauds the moves women are making to become included in many of the traditionally all male ceremonies. She drums and sings, the first woman to join her tribe's bastion of all male singers.

"These issues are not strictly cultural issues", she says. "They are people issues. That's where Wi'woman comes in. I believe we are all here to share the goodness within our cultures and from that collective pot we can heal ourselves and our communities."

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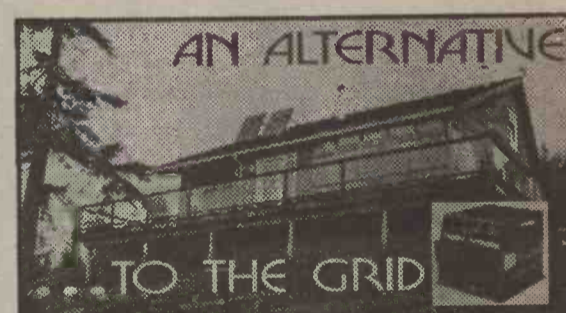
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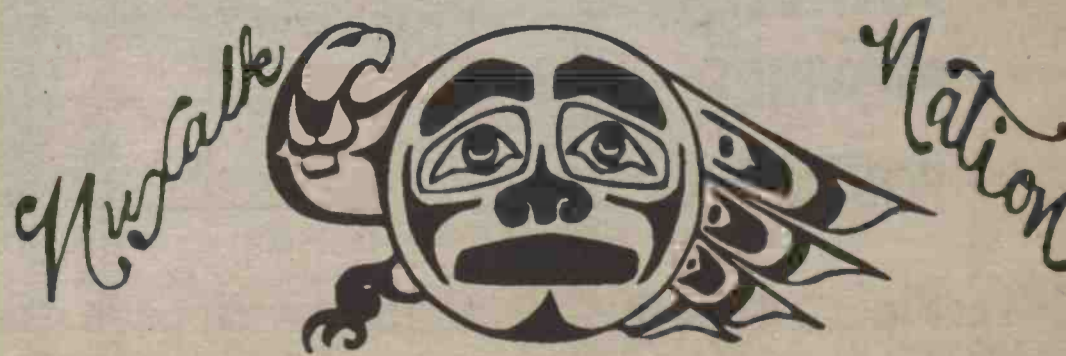
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# Compensation worth \$35 million

By Dina O'Meara  
Windspeaker Staff Writer

PICTOU, N.S.

A twenty-year fight to receive compensation for the destruction of their environment may end this month for the people of Pictou Landing.

The small community will vote in referendum on accepting a \$35 million package from the federal government on July 5. Ottawa offered the deal in exchange for the band dropping a lawsuit over industrial pollution which changed a tidal lagoon on the reserve into a reeking mass of water, unable to support aquatic life.

"The Department of Indian Affairs went in breach of trust - they had a responsibility to represent our best interests that they

did not adhere to," said band administrator Donald MacDonald. "Canada had an obligation to make sure we were informed. Canada just stood by and watched this happen, they didn't provide enough information."

Specifics of the deal have not been made available to the press with the intention of allowing band members time to study it without media pressure, said MacDonald.

In 1965 the band was approached by the Nova Scotia government to allow the establishment of a waste-water treatment plant on land nearby the reserve. The band was told the effluent would not affect Boat Harbour, and representatives

*"The Department of Indian Affairs went in breach of trust - they had a responsibility to represent our best interests that they did not adhere to."*

- Pictou Landing band administrator Dan MacDonald.

were taken to what they were told was a similar treatment plant in New Brunswick.

"They were taken to a new domestic waste treatment plant that processed 200,000 gallons a day, so of course the water was clear," said MacDonald. The plant by Pictou Landing reserve processed 23 million gallons a day of industrial effluent. "It's damn near criminal in terms of misrepresentation," he said.

Within two years of the treatment plant opening, all fish in the harbour died and the stench became a permanent feature on the reserve. The band tried to

sue the pulp mill plant but were informed the effluent problem was the province's responsibility.

The Nova Scotia government said the band, as wards of the Crown, had to take action through Indian Affairs.

And on reading correspondence between the department and the provincial government, MacDonald became convinced Indian Affairs was ultimately responsible for the band's plight by breach of trust.

While the federal government will not admit liability, it has offered a settlement package, on condition that no further action be taken by the band. The agreement includes an offer to buy approximately 1,400 hectares

for residents who want to move, money for economic development, and environmental and health monitoring to determine the effects of the pollution on band members.

The agreement provides individual compensation based on length of residency. Band members received legal advice from an independent group of lawyers regarding the settlement, said MacDonald. He is confident the 410 voting members, 300 of whom live on the reserve, will cast their ballots in favor of the deal.

The council's three main goals are to obtain cash compensation, increase their land base, and clean up Boat Harbour.

"We have a tremendous responsibility to carry through the clean-up so as to make sure people realize we have not been bought off," said MacDonald.

## Big Cove receives unexpected housing bonus

By Dina O'Meara  
Windspeaker Staff Writer

BIG COVE, N.B.

A plea for increased housing on this New Brunswick reserve has met with success.

The Big Cove band has received funding for 17 housing units following recommendations of recent a Coroner's report into the suicide deaths of seven residents. The report was issued last fall after six residents

killed themselves in as many months. Another resident committed suicide this spring.

The band was scheduled to receive funding for 10 new housing units this year, but will receive additional units following the committee's recommendations.

All the houses will be relocated from the abandoned St. Margaret's Canadian Forces Base as agreed on between the band and the Department of Indian Affairs. Funding will cover all aspects of moving the houses from the base, including pouring new

foundations at Big Cove, connecting plumbing and electrical services, and landscaping.

Among the 16 recommendations made by the Coroner's Jury last year was that "the people's basic needs be adequately resourced by the governments". The report cited over-crowded housing conditions as contributing factors to the high number of suicides which devastated Big Cove late last year and into 1993.

Out-going Chief Albert Levi cited high frustration levels among the band's young people

as inciting self-destructive behaviour. Unemployment rates of almost 95 per cent, lack of recreational facilities and community-based health programs had led to a sense of hopelessness among many band members. At least 75 Big Cove members attempted suicide during the past year, including children as young as eight years old.

The band council has also made repeated requests for on-reserve counselling to no avail.

"Because we live near Richibucto (21 km north east of

Big Cove), they wanted us to go there," said Robert Levi, band council member. "But that's not the same."

But the residents of this 2,000-member band have fought back, gathering strength through community events such as a recent drug-and-alcohol-free week, and a celebration of life weekend. Traditional activities such as drumming and singing were incorporated in the weekend, on request of many youths longing to return their roots and spirituality.

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# OPTIONAL CHARTERED LAND PROPOSAL FOR SPECIFIC FIRST NATIONS

## INTRODUCTION

Recently, there has been inaccurate and misleading information circulated about the optional Chartered Land Proposal for specific First Nations. Since this misinformation may have resulted in some confusion, the Chiefs from across Canada who are developing this initiative would like to correct any misunderstanding.

The Chartered Land Proposal is designed as an option for specific First Nations listed in Section 6. The proposal will recognize their inherent right to manage, control and govern their lands. The proposal will provide a choice for these specific First Nations between remaining under the land administration sections of the Indian Act or opting into a new land regime designed by their communities.

## BACKGROUND

The Chiefs' original work in 1988 and 1989 was focused specifically on sections 53 and 60 delegated authorities under the Indian Act. The nine First Nations with delegated Ministerial authority were dissatisfied with the funding provided by the government. After eighteen months of analysis, the Chiefs submitted a new funding formula which eventually was accepted by the federal government.

The new formula was introduced in 1991 and has significantly enhanced the funding level for land administration. There were only nine First Nations exercising delegated authority during 1980 to 1990. As a result of the new funding formula, 14 other First Nations are currently considering this delegated approach.

The Chiefs also reviewed the Department's policy for delegated land authority and concluded in 1991 that a separate legislative alternative was required as an option for their specific communities rather than continuing under the paternalistic land sections of the Indian Act.

The Chiefs have submitted a draft of the new optional proposal dated June 1993 to the federal government. The Chiefs indicated that the proposal should not be placed before Cabinet or Parliament until late 1993 or 1994. The government agreed with this timetable.

## CONTENTS OF THE OPTIONAL CHARTERED LAND PROPOSAL

The Chiefs have ensured in the June 1993 draft that the proposal recognizes the inherent right of these specific First Nations to manage, control and govern their lands and provides protections for future generations.

### 1. Protection of Lands

- > The title to reserve lands does not change when these specific First Nations exercise their inherent right over their lands (Section 3).
- > Reserve lands can not be surrendered for sale unless for a land exchange which increases the size or value of the reserve and is approved by an absolute majority of all eligible members (Sections 40 -42).
- > Reserve lands can not be mortgaged, not be used for security, not be seized, not be taxed and can not be expropriated by federal, provincial or municipal governments (Sections 4, 39 and 48).
- > Chartered lands may include (Section 4):
  - reserves and special reserves;
  - lands awarded for the settlement of land claims and treaty entitlement; and
  - land already held in fee simple by a First Nation.
- > These specific First Nations will receive and use all monies generated under their land charters (Section 33).
- > These specific First Nations will receive from the federal Crown a list of all interests in their reserve lands and any other information affecting these interests (Section 16).
- > These specific First Nations will have whatever legal status and capacity is necessary to exercise their inherent right over their lands (Section 35).
- > Land laws made by these specific First Nations will be enforceable (Section 63).

### 2. Protection of Aboriginal and Treaty Rights

- > Parliament recognizes and affirms the inherent right of these specific First Nations to manage, control and govern their lands under land charters developed by their communities. Parliament is not delegating this right. Parliament is recognizing this traditional and historic right which was never relinquished by these specific First Nations (Section 5).
- > The proposal shall not be interpreted or implemented in any way that abrogates or derogates from the Constitution Act 1867 or from the aboriginal rights and treaty rights of these specific First Nations (Section 3).

### 3. Protection of Special Relationship and Fiduciary Responsibility

- > The proposal shall not be interpreted or implemented in a way that abrogates or derogates from the special relationship that exists between the federal Crown and these specific First Nations (Section 3)
- > The federal Crown's fiduciary obligation remains for these specific First Nations. Some obligations with respect to lands will be affected to be consistent with the exercise by these specific First Nations of their inherent right over their lands (Section 3).
- > The federal Crown will continue to be liable for any errors or omissions dealing with reserve lands that occurred before these specific First Nations began operating under their own land charters (Section 36).
- > These specific First Nations will receive funding from the federal Crown to consider and develop their land charters and to carry out their land responsibilities (Sections 7, 9 and 43).

### 4. Protection of Existing Interests

- > The interests that exist when the community's land charter takes effect will continue to be valid (Section 31).
- > These specific First Nations may choose to set up a local dispute resolution body (i.e. Elders) to handle any community land disputes (Section 63).

### 5. Protection of the Optional Chartered Land Proposal

- > The proposal is paramount. In the event of any inconsistency between the proposal and any other enactment by Parliament or by the legislature of a province or territory, the proposal prevails to the extent of the inconsistency (Section 98).
- > Any future amendments will require appropriate consultation with these specific First Nations (Section 97).
- > These specific First Nations may choose at anytime to cease exercising their inherent right over their lands in this manner and may withdraw from the proposal (Section 70).

### 6. Protection of Other First Nations

- > The proposal is optional and will apply only to specific First Nations that have passed resolutions and are listed in Section 6 when the proposal goes to Parliament.

## CONCLUSION

The optional Chartered Land Proposal is an historical initiative. It is the first stand-alone legislation developed and drafted entirely by First Nations. It is designed as an option for specific First Nations and does not affect other First Nations which have not passed resolutions and are not listed in Section 6. Since the proposal is restricted to specific First Nations who have passed resolutions and appear on the list, the federal government can not impose this initiative on other First Nations at a later date.

Chief Robert Louie

## Economic Development

# Casinos: Big cure or bad medicine?

By Kim Symons  
Native Issues Monthly

Across Canada, First Nations are increasingly anxious to set up on-reserve gambling facilities to reduce chronically high levels of unemployment and to generate much-needed income and economic development.

But based on a fundamental analysis of business and market factors and trends already evident in the U.S., Native-run gambling businesses may prove to be more of a Trojan Horse than the "second coming of the buffalo," as some promoters have described it.

Advocates at a recent Native gaming conference held in Vancouver said "The road to riches through Native gambling is paved with gold and free of potholes." Yet some indicators suggest that, rather than gambling being a ticket to economic emancipation, it may actually worsen such problems as poverty, substance abuse and violence on reserves.

### Ontario gears up

In Ontario, the province is reportedly prepared to give special rights to Natives to regulate and run on-reserve gambling. The Six Nations Reserve near Brantford wants to set up a casino to tap into the "Golden Horseshoe" population triangle of southern Ontario.

In New Brunswick, 13 of 15 Chiefs of the Union of New Brunswick Chiefs have formed an alliance to move their demands for on-reserve gambling ahead with the provincial government. The Woodstock First Nation said it plans to open a casino soon. The Kingsclear Band has had plans in the works for a casino for some time. The province says it would be willing to turn over more control of Video Lottery Terminals and bingo but remains opposed to casinos.

On Vancouver Island in B.C., the Nanaimo Band plans to open a \$50-million casino with or without government approval while the Cowichan Band says its 2,600 members want to work with the province to set up gaming operations on its largely unemployed reserve. In northern B.C., the Hagwilget Band near Smithers has expressed its desire to establish a "Casino of the North" gambling operation and recently sent band members on a fact-finding mission to on-reserve gambling operations in Washington state.

The Prince Albert Tribal Council in Saskatchewan has plans to purchase a hotel for a joint hotel-casino operation in Prince Albert. Tribal

*"I'd tell anyone who is thinking of opening a casino in their community to have his head examined."*

- Jack Hidah, city manager of Central City Colorado

Council Vice Chief Alphonse Bird says the PATC has the investment dollars in place and is just waiting for a go-ahead from the province. He says the operation would bring economic benefits into the municipality.

### Manitoba major battleground

Manitoba has been the site of the most pronounced conflict between Natives and the government over gaming. In January, the RCMP raided five reserves, the Roseau River, Sandy Bay, Sagkeeng, Waterhen and Pine Creek First Nations, seizing 47 video lottery terminals valued at \$4,000 each. The five nations raided had secretly installed the VLT's on their reserves in defiance of government regulations.

The Manitoba Lottery Foundation, which oversees gaming in the province, says some of these illegal gaming operations are using rigged video terminals and are taking gambling proceeds to further themselves rather than putting 90 percent of proceeds directly into the community as is the case under provincially regulated reserve gaming. This charge was denied by Pine Creek Chief Clifford MacKay.

Manitoba was the first province to establish a government-run gaming operation. In 1990 it opened a European-style casino with electronicslot machines and black jack tables at the opulent Fort Garry Hotel in downtown Winnipeg. Profit from the casino is expected to hit \$16 million in fiscal 1993, up from \$8.5 million in 1991.

The province says it is not opposed to Native gambling and is in favor of self-government in that area, but it will continue under its current approach of negotiating one-on-one arrangements with individual bands on bingo and break-open tickets. It already has arrangements with 16 bands, including the Roseau River First Nation in the southeast and the Opaskwayak Cree Nation near The Pas in Manitoba to run bingos, sell break-open tickets and run slot machines.

### The U.S. Experience

The stories of big money and economic freedom brought by gambling comprise a strong attraction to many Canadians First Nations looking for anything to give their people some sense of hope and direction.

In the U.S., since a 1987 Supreme Court ruling upholding the rights of Indians to run casinos, Native-run casinos have grown from nothing to three per cent of the United State's \$304-billion gambling economy. There is now gambling in some form in 20 states in the U.S., up from just two in 1989, and 70 Indian reserves across 11 states have casinos either operating or under construction.

The 135,000-square-foot, \$15-million Mystic Lake casino south of Minneapolis, the largest outside Las Vegas and Atlantic City, receives 800,000 visitors a year, many of them Canadian. Annual profits are estimated at \$25 million, most of which goes directly into the reserve.

Twelve years ago, total reserve revenues were only \$200,000. There was no sewage system, no houses (only trailers) and no paved roads. Revenues from the casino have since financed a new sewage system, a water tower and new \$120,000 U.S. homes for all band members.

### Problems looming

But despite the great air of optimism, experienced market analysts say that the gambling market in the U.S. is approaching saturation and the continuing rosy prospectuses from aspiring new operators and those selling investments in casino projects have an increasingly hollow ring. Many of the projections by the so-called experts are based on U.S. results where operators enjoy the benefits of a market 10 times the size of Canada's and population densities within proximity to many of the reserves equally greater.

"I'd tell anyone who is thinking of opening a casino in their community to have his head examined," says Jack Hidah, city manager of Central City Colorado to Forbes Magazine. His town first opened up to gambling in 1991. Since then, tax revenues have increased from \$350,000 to \$6.5 million annually. But the cost of installing the required infrastructure for the industry, hiring more city inspectors, planners and police has left the community with a \$20-million debt.

According to the Forbes report, throughout the U.S., state and civic politicians see gambling as one of the last new frontiers in taxation that they can tap into to help cure their deficits or finance new programs. As a result, everyone is trying to get into

it and legislators are increasingly finding themselves in competition with neighboring states as the supply of venues starts to outstrip the number of available gamblers.

### What It Will Take To Succeed

While it's unlikely that all the proposed Native-run casinos will be successful, there is most definitely room for some of them. The proposal by the Hagwilget Band for a Casino of the North has some merit since it is, so far, the only casino proposed in the region. It can draw people in the area, who would rather do their gambling close to home. The same applies to other northern communities.

The Six Nations proposal for a casino positioned within proximity to the Golden Horseshoe in southern Ontario would enjoy the advantage of a large potential customer base within easy driving distance.

The Kingsclear proposal in Nova Scotia might also have some merit because they already have a fairly well established infra-structure and management experience from running their existing hotel operation.

Even the Roseau River proposal might succeed by the very fact that it is within proximity to the gambling centres in Minnesota. With so many gamblers traveling to the region anyway, the Roseau operation could focus on attempting to draw some away from other destinations.

Ultimately, what will make the difference in any of these proposals is a sound business strategy, good management and a solid marketing strategy designed to bring customers from off-reserve through the doors. But in the gambling business, as is becoming evident from the U.S. experience, only the most skillful will survive. Those that do will have to rely on smart planning and management, realistic projections and they must offer something that makes them more appealing than the competition.

Those reserves that can't draw outside customers will have to rely on their own community members to keep the dice rolling. In the case of most reserves, that means pulling mostly welfare dollars out of the pockets of those least able to afford it; the band members that this 'economic activity' was intended to help in the first place. If that happens, the vicious cycle of poverty, substance abuse and violence will likely only grow worse.

(Kim Symons is Managing Director of Native Issues Monthly, a Vancouver-based research report specializing in Aboriginal issues.)

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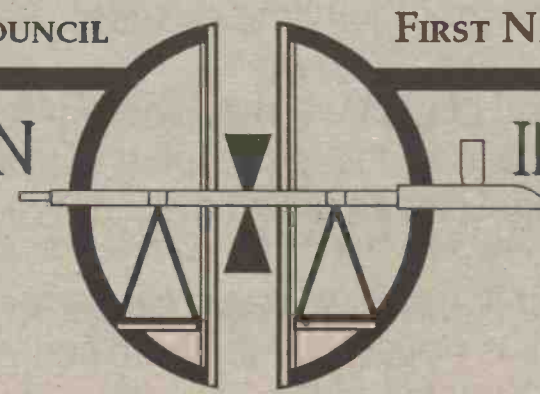
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# Economic Development

## Business Briefs

### Term investment tailor-made

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### Volunteers turn business around

When Irene Manningway's flower and gift shop on the Peguis Reserve refused to show a profit, despite her best efforts and strong sales, she knew she needed help. She called on Canadian Executive Service Organization volunteers Fred Tippen and Ron Scanlan, who set up a small business accounting program which made tracking sales and expenses easy. "We started from the ground up," said Tippen. "Now the business is being well managed and we turned it from a deficit to a positive cash flow position." The two return almost monthly to help Manningway work out any problems she encounters. Since 1968, First Nations have worked with CESO volunteer advisers on more than 20,000 projects. Volunteer advisers work on about 1,500 assignments relating to community or economic development every year. (For more information about CESO call Kate Dillon in B.C. at (416)596-2376 or Gwen Lafreniere at (204)949-0177 in Winnipeg.)

# Financial expertise not solely men's domain

By Anita Tuharsky Ross  
Windspeaker Contributor

This morning as I casually sat having coffee with my usual coffee clan, I said I was going to write an article on women and money. To my surprise my male companion choked on his coffee and muffin from holding back gales of laughter.

Sound familiar? It seems common for men to sit around and talk about investments, mortgages and RRSPs, savings, earnings and the expensive golf clubs. Women on the other hand are perceived as spendaholics and shopaholics, sometimes rightfully so and sometimes not. In our consumer society, buy-buy is our revival chant with promises of good feelings and prestige.

However, as women of the '90s reflecting a '90s kind of economy, we know there are numerous Aboriginal women capable of taking charge of their finances and ensuring a future.

But more often than not, both the press and the community seem unaware of the abilities of women to successfully manage their own affairs and invest in their own futures. Some of you may laugh at the idea of financial planning. But statistically speaking, poverty is no laughing matter!

Let me relate to you a short story of a Metis woman who valued the dollar, compounded interest and education. You are your future, she said to her children.

Every day she reminded them how important an education is to being independent. She didn't want her children to grow up in poverty. So she carefully set aside a small sum of money over the years for each child. With only one salary and eight mouths to feed, you can imagine how much sacrifice and self-discipline this took.

All the while she spoke passionately about the importance of education, informal or formal. As the children grew up and were ready to enter a post-secondary school, they each had enough money to pay for their first year of university. Compounded interest and time paid off.

Today, six of the children have gone to university. She's proud of her sacrifice and the future is set for the next generation.

That woman was my mother. She's a strong Metis woman who realized the importance of education and the lack of federal government commitment to Metis peoples in the area of education. So she made a future for herself and her children.

## Beaver Lake First Nation

Chief Al Lameman



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# Age not only criteria for Elders

## Position demands selflessness, willingness to help others

By Susan Lazaruk  
Windspeaker Contributor

VANCOUVER

While Vincent Stogan explained recently what makes a good Elder, his actions spoke louder than words.

Sitting at the head of the kitchen table, Stogan serenely answered questions about his role as Elder on the Musqueam Reserve in Vancouver as family members bustled around him.

His great-grandchild, one of 11, tugged on his pant leg as his wife quietly prepared dinner, which filled the house with aroma of roasted fowl.

A young woman passed by just long enough to ask to borrow her grandfather's car.

"The keys are inside," he told her without hesitating.

"See, people come in and out

here," Stogan said with quiet pride, gesturing at the half-dozen people who passed through the house during a half-hour.

The visitors are related to Stogan and treat him as any family would an aging patriarch. But respect for the 75-year-old extends to the larger community of about 900.

As one of about two dozen Elders on Musqueam Reserve, Stogan is regularly asked for advice on band politics, education, language and personal affairs.

Elders know a lot of history and interesting stories, said Margaret Louis, who runs the Elders' social centre on the reserve.

They earn respect by teaching others and helping others, even if they don't know them, she said.

June Sparrow, a band member who said Stogan is respected as an Elder, said she consulted an

Elder when a relative died because she was unfamiliar with the ceremony.

"I don't understand some of the traditional ways - the burnings and what to do," she said.

Stogan accepted and enjoys the role of Elder, one he said fell to him because of the family he was born into.

Becoming an Elder was "something that was pushed on to me long time ago by my Elders," he recalled.

"My grandfather was a healer and my father was a Musqueam chief," said Stogan in between the occasional puff on a Player's Plain cigarette. "The Elders thought that someone should take his place."

His brother wasn't interested and it was up to Stogan, then 45, to start thinking about becoming an Elder.

"They kind of pushed Mum and I into it," he said. "But I'm glad they did - it's paying off now, eh?"

All the teaching I got from them, the spirituality."

Stogan uses that teaching to counsel band members who are experiencing drug, alcohol or family problems.

"It helps a lot of people, this counseling. We've helped a lot of people, Mum and I," he said, always including his wife, who travels with Stogan to represent the band at Native gatherings.

"People all across the Lower Mainland have a lot of respect for Mum and I."

Stogan, who sits on the advisory board for the new longhouse at the nearby University of British Columbia, said there's more to being an Elder than just being elderly.

It's being respected for wise decisions and teaching by example through hard and honest work.

But Elders are almost always 65 or older, said Stogan, because

after retirement they have the time to devote to the community.

Some older band members are offended by the assumption they are Elders.

"A lot of them don't like being called old," said Stogan, flashing a toothless, mischievous grin. "I don't mind them calling me an Elder."

The help he gives to others makes Stogan feel good about himself. He said he offers the help with nothing expected in return. Most do show their gratitude.

"But some, you don't change anything. I do whatever I was taught by my grandfather," he said proudly.

And Stogan is now passing on that knowledge and tradition to his children.

Two of his seven children, who are in their 40s, are showing interest in becoming an Elder, said Stogan.

"They'll keep watching us and one day they'll learn," he said.

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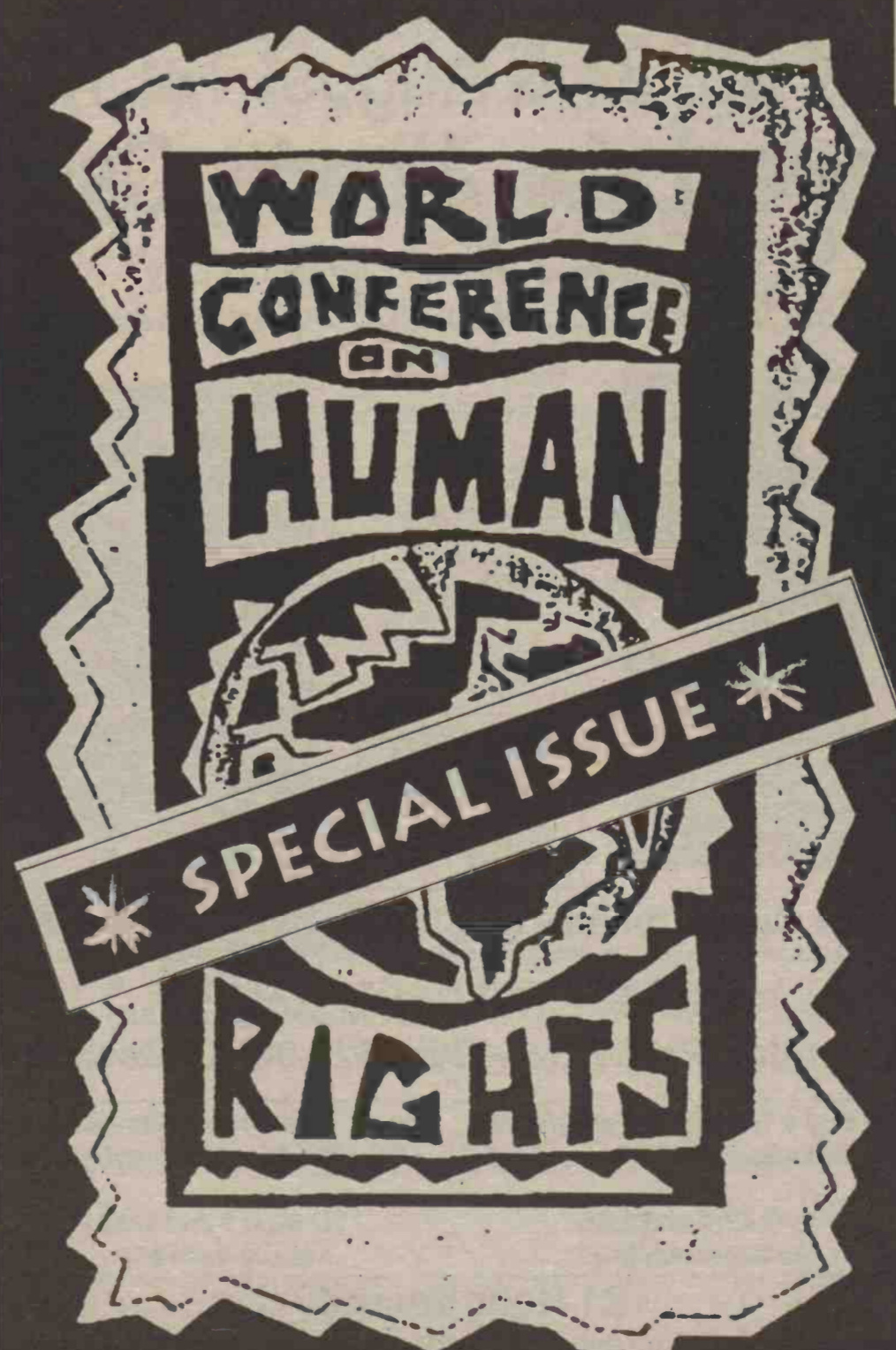
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# Hereditary chief ends 55-year reign

## Dene Tha leader's milestones highlighted

Tiki Lively  
The Echo

HIGH LEVEL, Alta.

The Dene Tha's last hereditary chief, Harry Chonkolay, retired on June 17, ending a career as a leader of his people that spanned most of his lifetime.

"After 55 years of service to his people, Chief Harry Chonkolay's retirement represents the last of the hereditary chiefs in Canada," said Harvey Denechoan of Assumption.

June 17 was also Chief Honouring Day, when dignitaries, including Grand Chief of the Assembly of First Nations Ovide Mercredi, family and friends gathered to pay tribute to Chief Chonkolay.

"Thank you, my people. We are happy to be here and be recognized," Chonkolay told the crowd. "You have to think of our future and continue to progress. I urge you to work closely with the federal government. Our population is increasing, and we need stability. Let's continue to progress as a people."

A statement written by his people read: "He has reached beyond the boundaries of his First Nation to assist neighboring First Nations whenever possible. Chief Chonkolay will long be remembered and revered as an

inspiration to Canada's First Nations people." When he was appointed chief on June 17, 1938, the Dene Tha did not have an official land base set aside for reserves. Chief Chonkolay was a leader in creating seven reserves during the late 1940s. Of these, the Tache community, now known as Meander River, as well as Bushie River, is occupied.

He has shown, throughout his service, a great concern for the education of his people and for their health. A small school was built at Habay in the early years of Chief Chonkolay's service. Today, the communities of Assumption and Meander River have a modern school. This year, the Assumption school will graduate Grade 12 students for the first time since its inception.

In the early 1950s, Chonkolay led his people toward greater awareness and the use of modern health care. He and members of his band traveled by horse to northern parts of British Columbia, Alberta and the Northwest Territories. There, he gathered his people together to come to Fort Vermilion for immunizations and medical treatments. Many have spoken of Chief Chonkolay's unwavering commitment to the Dene Tha as a strong factor in helping his people overcome their fear of modern medicine.

On Feb. 22, 1965, Chonkolay gathered 114 men from the Dene Tha First Nation to travel from Assumption to the Alberta Legislature Building in Edmonton. There, they met with Premier Manning to demand the same opportunities as other Albertans. They called for greater funding for housing, education, Medicare and economic development.

Chonkolay's other achievements included the establishment of a small sawmill for the manufacture of housing material for local use and export. During his reign, a 10,000 acre community pasture at Bushie River has evolved into farming enterprises at the Bushie River Reserve.

Under his direction, Amber River Corporation was established in the early 1970s. It continues to run a successful retail operation as Assumption Enterprises Ltd. today.

The first band-administered capital project in Canada was constructed under Chief Chonkolay's direction. This was a nursing station, completed in 1973 at Assumption.

In July 1989, Chief Chonkolay was appointed to the Order of Canada for his work in promoting the culture of his people and for his unique diplomatic and guiding style. Because of this blend of quiet guidance and leadership, he has crossed cultural boundaries along his path. He has made friends with many in both Native and white cultures.

Judge Pierre Dube, who presided over the Provincial Court in the Peace River region from 1981 to 1989, entered into a close friendship with Chief Chonkolay during his visits to Assumption at the time. Occasionally, said Judge Dube at the Chief's retirement celebration, he would meet Chonkolay to seek counselling.

"We would meet, and he would speak to me on how to approach dealing with his people in an attempt to avoid dislocation of individuals from their community, either by using community service orders or probationary orders," said Judge Dube. "His manner was one of quiet guidance."



Chief Chonkolay sits next to Elizabeth, his wife of 65 years, during the Honouring Chief Day ceremonies.



A captive audience of about 1,500 was enthralled with the sounds of Kashtin later that evening.

Up to the minute news with CFWE 89.9 Aboriginal Radio



## Siksika Elders Lodge

Siksika Elders Lodge is now accepting applications for residency.

This 36 unit facility is open for occupancy for the non-Native and Native Elders across Canada, 55 years and over.

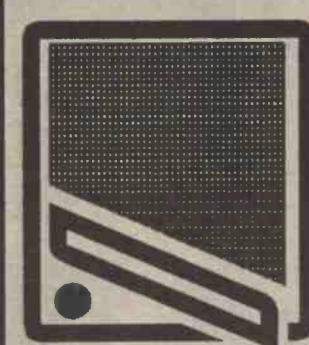
Siksika Elders Lodge is located 1 km south of Gleichen, Alberta on the Blackfoot reserve.

There are 30 single and six double units  
Rent start at \$400 to \$425

Services included (depending on unit applied for)

- Security • Meals • Housekeeping
- Medicals Facilities Next Door
- Laundry • Furnished Units • Appliances
- No Alcohol • Car stalls

For more information, contact **Delbert Scalplock** at  
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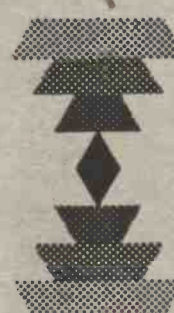
Telephone: (204) 482-6701

Winnipeg: (204) 284-1424

Watts: 1-800-665-0445

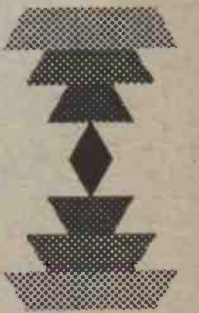
"RELYING ON THE WISDOM  
OF OUR ELDERS - WITH  
THEIR GUIDANCE WE WILL  
BUILD OUR FUTURE."

a message from...



## NEMASKA

### FIRST NATION



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Phone: (819) 673-2512 Fax: (819) 673-2542



**WAWATAY NATIVE COMMUNICATIONS SOCIETY**

requires a  
**RADIO NETWORK SALES REPRESENTATIVE**

Motivated, dependable individual to solicit commercial advertising and sponsorships for our Native language radio network. Audience 20,000. Experience in media marketing, promotions and sales.

Reply to: Director of Radio  
Wawatay Native Communications Society  
16 - 5th Avenue, P.O. Box 1180  
Sioux Lookout, Ontario P8T 1B7



**CASEWORK SUPERVISOR**  
Competition No: CR93C8118-012-WDSP

**WETASKIWIN - NATIVE UNIT** - We need a supervisor for this eight social worker unit which provides child protection, adoption and foster care services to members of the four Bands at Hobbema. These services are provided in collaboration with the Bands' Social Services Agencies, and the supervisor must be able to work effectively as part of a multi-disciplinary team. If you have expertise in assessment and casework management, cultural awareness and sensitivity to Native issues, and good leadership, organizational and communication skills, you will find this a challenging opportunity to develop your professional and management potentials. You will also be given a leadership role in various community initiatives and office projects related to this service catchment, needing to develop and maintain good community and interprofessional relations. **QUALIFICATIONS:** A completed degree in the field of Social Work, Social Sciences or human services with an emphasis on counselling, family studies or child development plus three years related Child Welfare experience are required. Experience working with native communities and familiarity with the Cree language are assets. Equivalencies will be considered. (NOTE: Qualified persons including those currently employed in a related native agency may be considered for a two-year secondment.)

Salary: \$ 37,620 - \$ 46,620

Closing Date: Open Until Suitable Candidate Selected.

Family & Social Services

Please send an application form or resume quoting competition number to:

Alberta Government Employment Office  
4th Floor, Kensington Place  
10011 - 109 Street  
Edmonton, Alberta  
T5J 3S8

Facsimile No: (403) 422-0468

To Advertise in the Career Section, call 1-800-661-5469

# Kashtin honors retiring chief

To Kashtin members Claude McKenzie and Florent Vollant, Assumption reminded them of home.

"This is the life we're used to." On tour since their first album release in 1988, Kashtin made their second debut in the Peace Country in Assumption at the Hereditary Chief Harry Chonkolay's retirement ceremonies.

The group played to a captive audience of approximately 1,500, all witnessing the magical sounds of the Innu tongue. Although the meaning was unknown to most, people found themselves captivated with their unique sound. For McKenzie and Vollant, this sound they say 'comes from the heart'.

"We just want to continue to

make music, have fun and share what we have inside of us."

The Montagnais group started a tour of reserves for approximately three to four years prior to their Canadian debut. Since then the Kashtin crew toured across Canada with a few showcase stops in Europe and the United States, finding little time for themselves.

## Job Opportunity

**AHTAHKAKOOP BAND SCHOOL** invites applications from qualified teachers for the following position duties to commence 23 August, 1993.

### CREE LANGUAGE INSTRUCTOR:

- To teach conversational Cree from Kindergarten to Grade 9.
- Ahtahkakoop School is situated 12 miles west of Canwood, has a teaching staff of 21 and a N-12 enrollment of approximately 320. Teachers enjoy health and pension plans.

Apply in writing before July 30 stating qualifications, experience and references to:



Mr. Jeffrey Ahenakew  
Education Coordinator  
Ahtahkakoop Education  
P.O. Box 190  
Shell Lake, Saskatchewan S0J 2G0

Telephone: (306) 468-2744  
Fax: (306) 468-2994

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WINDSPEAKER'S  
**CAREER SECTION**

**Job Opportunity**

**DATA CLERK/RECEPTIONIST  
KAPOWN CENTRE - GROUARD, AB  
\$19,800/ANNUM**

**DUTIES/RESPONSIBILITIES:** Sorts, stamps and distributes all incoming and outgoing correspondence. Receive phone calls and take messages. Maintains inventory and orders stationary supplies. Ensure the treatment activity reporting system (T.A.R.S.) information is up-to-date. Responsible for typing all forms and correspondence for the counselling staff. Greeting the public in a courteous manner. Sending out information packages to agencies. Ensures client I.D. and file cards are kept up-to-date. Ensures information and data on client files are completed and up-to-date.

**QUALIFICATIONS:** Completion of Grade 12. Computer experience an asset. Completion of secretarial course or equivalent work experience.

**DEADLINE FOR APPLICATIONS:** July 15, 1993

Forward applications, resumes and names of three references to:



Barry C. Nisbet  
Chief Executive Officer  
Kapown Centre  
General Delivery  
Grouard, AB T0G 1C0  
Phone: (403) 751-3921

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DRUMHELLER, ALBERTA  
T0J 0Y0**

We are committed to employment equity.  
*Vous pouvez obtenir ces renseignements en français.*



**Job Opportunity**

**PROGRAM SPECIALIST  
KAPOWN CENTRE - GROUARD, AB  
\$22,000/ANNUM**

**DUTIES/RESPONSIBILITIES:** The Program Specialist maintains patient care, a caseload of 1 to 8 patients, along with casefile work and patient reports. Prepares, delivers and conducts lectures, group work, 1 to 1 counselling. Patient assessment, liaison with other agencies for the benefit of the patients and Kapown Centre. Capable and willing to do shift work.

**QUALIFICATIONS:** Completion of Grade 12. Two (2) year diploma in Social Work and /or in the Addictions programs. Experienced with positive interpersonal skills, time management and ability to work with people from various backgrounds. A valid drivers license, preferably Class 4. This position is permanent with a 6 month probationary period. Knowledgeable and able to facilitate Native Culture is an asset.

**DEADLINE FOR APPLICATIONS:** July 15, 1993

Forward application, resumes and names of three references to:



Diane Halcrow  
Program Director  
Kapown Centre  
General Delivery  
Grouard, AB T0G 1C0

**EMPLOYMENT OPPORTUNITIES**

Our rapid growth means that we need more help.

**RECEPTIONIST**

If you are energetic, friendly, polite, professional and enjoy working with the public, Windspeaker / CFWE needs you.

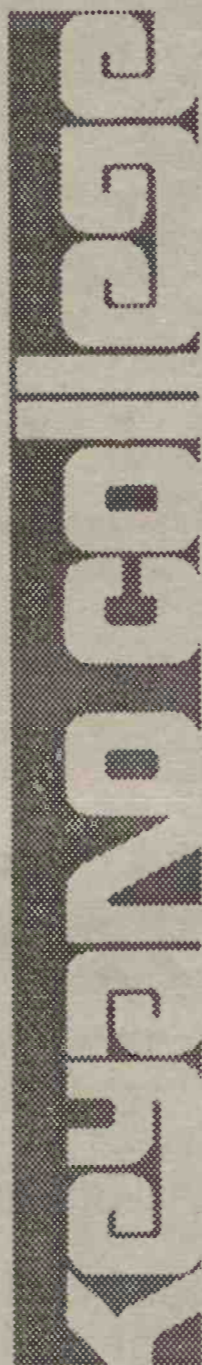
**SALES/EDITORIAL ASSISTANT**

You will be responsible for providing clerical and administrative support for our sales and editorial departments.

Knowledge of Aboriginal culture and language will be a definite asset.



Please forward your resume to:  
Paul Macedo  
Director of Marketing  
1500-112 Avenue  
Edmonton, Alberta, T5M 2V6  
No phone calls, please.



**COLLEGE PREPARATION  
INSTRUCTOR  
FORT CHIPEWYAN CAMPUS**

Keyano College's Community and Instructional Support Services Division is currently seeking a College Preparation Instructor at our Fort Chipewyan Campus. This is a project position from August 25, 1993 to April 22, 1994.

Keyano College, Fort Chipewyan Campus, is located in the oldest permanent settlement in Alberta which has a population of approximately 1000 people. The Fort Chipewyan Campus has been in operation for over ten years and is an innovative leader for native educational and training opportunities in northeastern Alberta. The Campus offers diverse programs including Adult Basic Education and College Preparation with additional ad hoc courses, such as Lifeskills Training, Early Childhood Development, Clerk Typist program and Band Management programs and various other general interest courses.

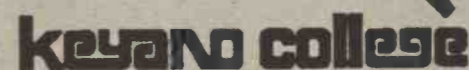
The successful candidate will be responsible for the preparation and delivery of English and Reading courses in academic upgrading programs including:

- 1) planning and developing appropriate course materials
- 2) advising students
- 3) keeping student records
- 4) evaluating students' work and progress
- 5) other duties as assigned.

**QUALIFICATIONS:** A Bachelor's degree with appropriate background in English and Reading. The successful candidate will possess a background relevant to teaching adults in northern communities. Sufficient computer skills to incorporate computer applications into program curricula would be a definite asset. Demonstrated interpersonal, team building and communication skills are a must. Knowledge of native culture would be very beneficial.

**SALARY:** \$37,752. - \$57,334. per annum based on education and experience.

Please submit your current resume with three references to the Human Resources Department by July 23, 1993.



8115 Franklin Ave.  
Fort McMurray, AB T9H 2H7  
Ph: (403) 791-4800  
Fax: (403) 791-1555



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We are committed to providing equal employment opportunities to qualified individuals and particularly encourage applications from aboriginal peoples, women and racial minorities.

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(416) 324-JOIN or (416) 324-6105

**CFWE 89.9 Aboriginal Radio**

a division of Aboriginal Multi-Media Society of Alberta



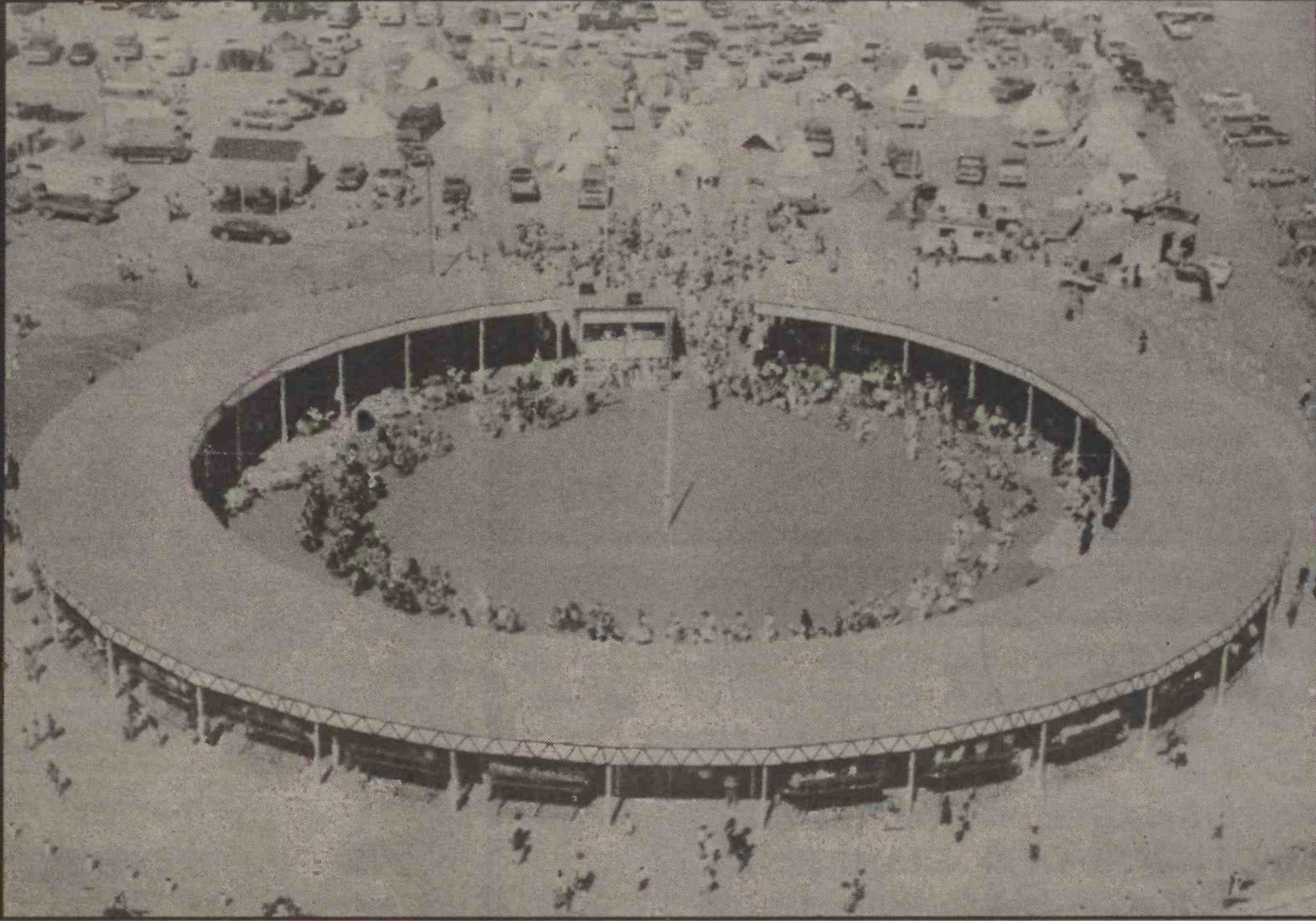
# 10th Annual Powwow August 20, 21 & 22, 1993 Long Lake, Alberta

**GRAND ENTRY**  
Friday  
7:00 pm  
.....  
Saturday  
&  
Sunday  
1:00 pm & 7:00 pm  
.....

**DEADLINE FOR COMPETITION:**  
Registration  
12 Noon Saturday  
.....

**ARTS & CRAFTS BOOTHS**  
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**PIPE CEREMONY**  
8 am Daily  
.....



**M.C.'s:**  
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Eugene Cardinal  
Long Lake, Alta  
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**ARENA DIRECTORS:**  
Ron Watchmaker  
Long Lake, Alta  
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Glen Youngchief  
Long Lake, Alta  
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Gabe John  
Long Lake, Alta  
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## COMPETITION CATEGORIES \$30,900 Total Prize Monies

**ADULT CATEGORIES (18 - 49 Years)**

**MEN'S**  
Traditional, Fancy, Grass

**WOMEN'S**  
Traditional, Fancy, Jingle  
1st: \$1,200    2nd: \$800  
3rd: \$600     4th: \$100  
5th: \$100

**MEN'S & WOMEN'S**  
Traditional (50 & over)  
1st: \$600     2nd: \$400  
3rd: \$300     4th: \$100  
5th: \$100

**TEEN CATEGORIES (13 - 17 Years)**

**BOY'S**  
Traditional, Fancy, Grass

**GIRLS**  
Traditional, Fancy, Jingle  
1st: \$500     2nd: \$300  
3rd: \$200     4th: \$50  
5th: \$50

**JUNIOR CATEGORIES (7 - 12 Years)**

**BOY'S**  
Traditional, Fancy, Grass

**GIRL'S**  
Traditional, Fancy, Jingle  
1st: \$200     2nd: \$150  
3rd: \$100     4th: \$25  
5th: \$25

**SPECIALS** .....

**Teen Girl's Fancy Special**  
Top Prize \$700 & Star Quilt Trophy • 4 Consolation Prizes  
Championship based on Endurance, style & outfit  
*Sponsored by Reigning Princess Candace Gadwa & Family*

**Angelin Gadwa Tiny Tot Jingle Dress Special (5 - 8 years)**  
Top Prize \$200 & Star Quilt Trophy • Consolation Prize  
*Sponsored by Angelin Gadwa and Family*

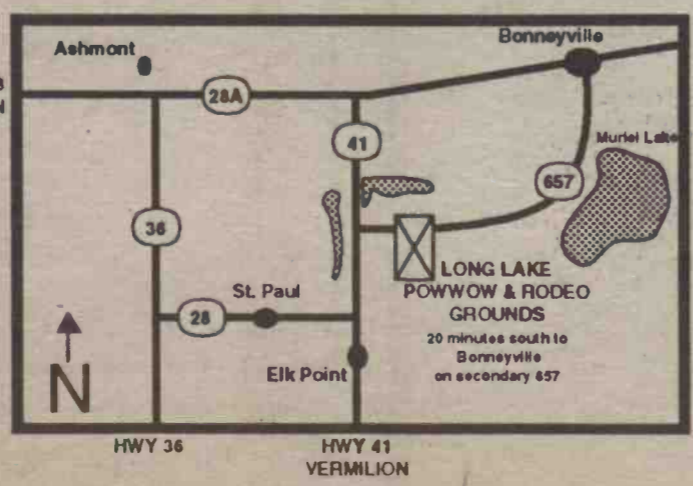
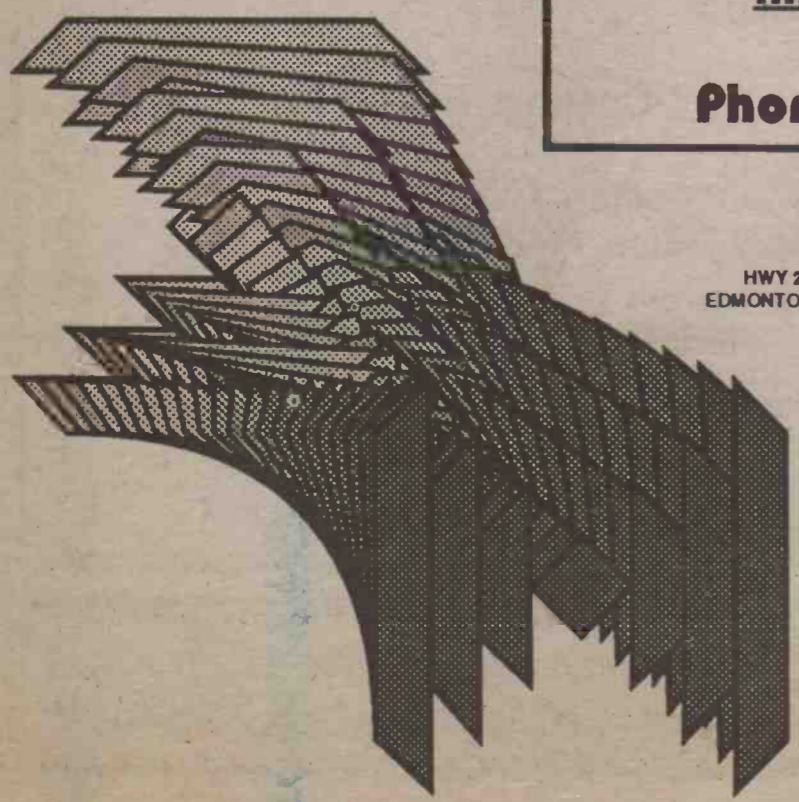
**Sean Waskahat Young Men's Grass Dance Special (16 - 21 yrs)**  
Total Prize Money: \$1,500 plus jackets  
*Sponsored by the Waskahat family*  
*Other specials to be announced.*

**BAND GIVEAWAY ON SUNDAY.**  
**FIRST 20 TEEPEES WILL BE PAID (poles provided)**

**Tiny Tots Paid Daily. Drum Groups Paid Daily • Host Drum picked daily (First 20 drum groups will be paid)**

**FOR MORE INFORMATION**  
Glen Youngchief or George Dion  
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Contact: Victor John  
**Phone: (403) 826-3333**

**HANDGAME TOURNAMENT**  
Total Prize Money: **\$5,000** Plus Entry Fee: **\$250**  
**POKER TENT:**  
owned & operate by Chief Houle of Goodfish.  
**FIREWORKS: 11:00 PM Saturday**



### HOW TO FIND LONG LAKE CREE NATION

Strictly no alcohol or drugs allowed on site. 24 hour security.  
Band not responsible for losses, damages, accidents or thefts.

