

# Wind speaker

**QUOTABLE QUOTES**

"If we get into that melting pot, what are we going to have? Drumming one night and jigging the next."  
- A delegate at the Round Table on Prairie Urban Issues  
See page 3

July 6, 1992

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## RCMP appeal delays inquiry

PRINCE ALBERT, SASK.

The inquiry into the shooting death of a Native trapper by a white supremacist has been postponed while the RCMP appeals a ruling requiring them to testify in a provincial court.

The RCMP asked for special rights at the outset of the inquiry, fearing they could be forced to reveal the names of informants during police testimony. At that time the commission ruled the question was theoretical and refused to grant special privileges in advance.

The Saskatchewan Court of Appeal will hear the appeal Aug. 5. The inquiry is scheduled to resume Aug. 24.

The RCMP have already blocked some testimony at the two-month-old investigation of the shooting and racist leader Carney Nerland's four-year manslaughter conviction.

In earlier testimony, Prince Albert detective Peter Mesluk told the inquiry about meetings between city police and crown lawyers where they decided to charge Nerland with manslaughter.

Mesluk said the RCMP told city police and the lawyers about their informant in the Aryan Nations. He said the RCMP was not considered relevant to the investigation at that time.

RCMP lawyer Martel Popescul brought Mesluk's testimony to a halt when the detective was asked to name the RCMP informant. Popescul also blocked questions about whether the informant was in-

involved in the inquiry.

Last week, the CBC reported police sources as saying Nerland himself was the informant. The RCMP have not confirmed or denied the report.

The inquiry delays and new appeals are driving up legal costs for the Prince Albert Tribal Council and the LaChance family, both of whom are represented by lawyer Gerald Morin.

The tribal council has placed ads in local newspapers appealing for funds to offset legal costs. Any leftover money, they say, will be put into a trust fund for a humanitarian award or scholarship.

Meanwhile, the inquiry heard testimony from Nerland's business partner, a treaty Native named Darwin Bear.

Bear said that he was never bothered by Nerland's racist comments, including remarks the racist leader made about deserving a medal for shooting a Native. Bear said Nerland was always "jerking somebody's chain" and that he never heard Nerland make racist comments.

The inquiry was called earlier this year by the Saskatchewan government after more than a year of public outcry over the justice system's handling of the LaChance shooting. One of its mandates is to determine whether Nerland's racist beliefs were a factor in the shooting.

Nerland was convicted of manslaughter last year after shooting LaChance through the door of his Prince Albert gunshop. He becomes eligible for parole later this summer.



Bert Crowfoot

## Just like Daddy

Bobby Curry, 3, imitated dad Buddy playing ball at the annual Indian Affairs Yellowhead Tribal Council Intercultural Days.

## Senate reform may scuttle agreement

OTTAWA

The constitutional deadlock over Senate reform shouldn't be allowed to scuttle the tentative agreement on aboriginal self-government, Native leaders say.

"I'm not going to see aboriginal issues go down because of the Triple-E issue," Native Council of Canada president Ron George said.

Leaders from the four organizations representing Native concerns at the constitutional table met with Prime Minister Brian Mulroney last week on the eve of the latest round of talks between Ottawa and the provinces.

The federal-provincial meet-

ings are being portrayed as an 11th-hour bid to remove the final barriers standing in the way of a constitutional package.

Senate reform has become a potential deal-breaker, with four provinces standing firm in their demand for a Senate based on the so-called Triple-E model, a reform that would make the upper house equal, effective and elected.

If a compromise is not reached on Senate reform, Ottawa could forgo a deal with the provinces.

Native leaders fear the federal government could water down the current agreement on the inherent right if it unilaterally presents its own set of constitutional proposals.

Assembly of First Nations chief Ovide Mercredi said Senate reform could be set aside for future discussion if the current talks cannot break the impasse.

"There are only two, in my mind, burning issues for resolution," he said. "One is issues affecting Quebec and the second one is the issues affecting the aboriginal people. The Senate is an issue we can defer to a future process."

Constitutional Affairs Minister Joe Clark admitted putting off Senate talks is a "tempting thought," but dismissed the idea as impractical.

Meanwhile, the provinces holding out on reforming the upper house - Alberta, Saskatchewan, Newfoundland and

Manitoba - do not appear to be softening their positions.

Before leaving for the latest round of negotiations, Alberta premier Don Getty said his position was based on principles of "equality and fairness" that Ottawa isn't recognizing.

"I don't see people who have had power for 125 years showing any indication that they want to give up any."

"And that's what it is all about - in the name of equality and fairness you give up a little power."

Mulroney has said he will ask Parliament to draft its own constitutional offer to Quebec if the premiers haven't reached an agreement by July 15.

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WHERE TO TURN

- Careers .....19
- Facing AIDS ..... 15
- Stan Gladstone ... 7
- What's Happening .6
- Nation in brief .... 2
- News .....1, 2, 3
- Our Opinion .....4
- Your Opinion ..... 5
- Golf Calendar ... .18

TRIBUTE TO GRADS

It takes years of dedication and hard work to reach an academic goal, and those determined students who graduate deserve a little special recognition for their effort. *Windspeaker* spoke with grads in Alberta and Saskatchewan about their efforts.

See pages 9-12 and 14-16

NURSE GOES TO COURT

Metis nurse Joyce Atcheson, who lost her job in a dispute with the Alberta College of Physicians and Surgeons, is challenging the institution in court. "The college says I can continue practising if I stay in the Native community for the rest of my life...That's a double standard."

Please see page 2

AD DEADLINES

The advertising deadline for the July 20th issue is Thursday, July 9th at 2:00 p.m.

# Metis nurse going to court

FORT McMURRAY, ALTA.

A Metis nurse who lost her job in a dispute over whether she was allowed to perform the same duties in urban and remote Native community clinics is going to court.

Joyce Atcheson, who lost her contract position with Fort McMurray clinic last year, has filed a lawsuit against the Alberta College of Physicians and Surgeons.

"They have to be held accountable for their actions,"

Atcheson said in a telephone interview from the city 500 km northeast of Edmonton, where she has been working for the last four years.

"The college says I can continue practicing if I stay in the Native community for the rest of my life . . . That's a double standard."

In court documents, Atcheson claims the governing body for the province's doctors forced her employers to break her contract for performing tasks like taking X-rays and pap

smears.

The 44-year-old registered nurse says the tasks that got her fired in Fort McMurray are the same tasks she performed during the 10 years of working in remote Native community clinics.

Don Chadsey, deputy registrar of the college, would not comment about the pending lawsuit. "It's gone into the legal arena and I am not prepared to comment," he said when contacted by *Windspeaker*.

Nurses working in Native

community clinics are governed by federal laws, which are different from the rules governing work in clinics and hospitals run by the province. Under federal law, nurses working in areas where there are no doctors can take over some special medical tasks if they have the right training.

Since losing her job in Fort McMurray, Atcheson has been working on a federal contract in Garden River, a 300-member Native community about 800 km north of Edmonton.

# Lonefighter's lawyer told to get help

By Guiou Taylor  
*Windspeaker Contributor*

CALGARY, ALTA.

Milton Born with a Tooth's appeal of his conviction on several weapon offences was delayed when Appeal Court Justice Roger Kerans suggested lawyer Karen Gainer was too personally involved in the case.

"Now the courts are interfering with my choice of lawyers," said Born With A Tooth following his 15 minutes in court on June 17.

Gainer is appealing her client's 18-month sentence on four grounds. She contends Queen's Bench Justice Lawrence MacLean hindered her defence of Born With A Tooth by being

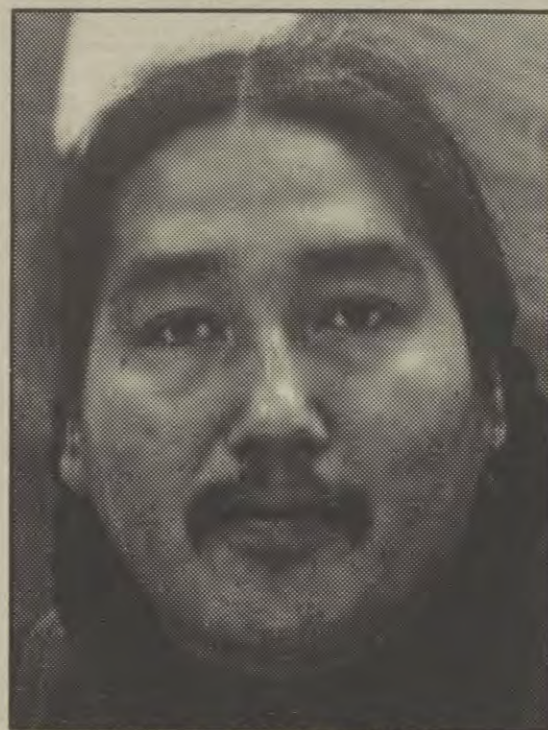
overbearing, rude and increasingly accusatory as the trial proceeded.

Before she could begin her arguments, judge Kerans suggested Gainer let another lawyer handle that aspect of the appeal.

"A counsel who is not personally involved can make points a counsel who is personally involved can't make," Kerans said.

Born With A Tooth is leader of the Lonefighter's Society on the Peigan Reserve in southern Alberta. In September 1990 the Lonefighters dug a trench on the reserve in an effort to divert water away from the Oldman dam.

He was convicted in March 1991 of six firearms offences af-



Milton Born With a Tooth

ter a shot was fired in warning to RCMP officers who were escorting construction workers on to the site of the diversion to fill in the ditch.

Supporters of Born With A Tooth, Alberta environmentalists and observers from several national human rights groups were on hand at the hearing.

"It's absolutely evil to use public tax dollars to open an illegal and unnecessary project. Shut the damn dam down," said Diane Pachal, spokesperson for the Alberta Wilderness Association.

Last month, a federal review panel recommended against opening the dam until steps were taken to protect the environment and Peigan culture.

Ottawa said it won't follow the recommendation. Transport Minister Jean Corbeil said the government was confident Alberta had taken enough measure to avoid negative impacts.

# Water diversion threatens way of life

By Guiou Taylor  
*Windspeaker Contributor*

EDMONTON

Peigan Lonefighter leader Milton Born With a Tooth believes all aboriginal peoples should guard against the diversion of waterways and developments which may affect the environment.

"All Indian people should be in the front lines against unnecessary development. We are a people connected to the rivers

... water is our life, our ceremonies, our spirit.

"We should not trade our pure waters, our forests and mountains for hamburgers, white flour and Canola oil," said Milton Born With A Tooth.

The Lonefighters Society, led by Milton Born With A Tooth, has claimed that the dam on the Old Man River in southern Alberta, due to open July 16, will destroy Peigan traditional lands.

Lorna Born With A Tooth, Milton's sister and a Lonefighter, said there may be another 125

applications for dams, levees and water controls being considered by the Alberta government.

"These control systems are part of a Canada-wide (prairie province) plan to divert the waters from the Rocky Mountains all the way to the Red River and Hudson Bay, and to sell water to the United States."

Every Indian reserve and Metis community settlement in Alberta is located on a waterway.

Environmentalists cite clear-

cutting of Alberta boreal forests and diversion of water as dangerous practices. Some environmentalists fear massive damage to Alberta farming and hunting will be caused in the long range. Traditional hunters, trappers and fishermen have noted the increasing shortage of game and the dying of lakes which were historically productive.

Sending water south to the United States, rather than north into the Arctic Sea, can result in massive changes to world weather.

## ••• NATION IN BRIEF •••

### Natives cited in proposed changes to justice system

Justice Minister Kim Campbell made special reference to the high Native prison population while announcing a set of measures aimed at reducing the amount of time convicts spend in jail. Incarceration is not serving the needs of offenders and should only be used as a last resort for the justice system, especially when Natives are involved, Campbell said. "What we're suggesting is that particularly for aboriginal people, incarceration often doesn't achieve our fundamental aims," she said when announcing the long-promised overhaul of sentencing rules. "(Incarceration often) makes

the situation worse. It does not rehabilitate, it does not help . . . to make society safer." Campbell said the new sentencing will encourage the courts to use "community resources" as an alternative to jail terms. This will be the first time Canadian criminal law has made special reference to Native people.

### Indian Affairs employing fewer Natives

Employment of Native people at the federal Indian Affairs department has been declining due to what the government admits is "systematic discrimination." And federal studies indicate the levels will fall further throughout the decade. According to one study, managers have blocked Native employment by overstating job qualifications, appearing to promote only people who

conformed to standard management techniques and by failing to provide cross-cultural training. In 1985, 22 per cent of the Indian affairs staff was Native. That figure has fallen to 18 per cent by 1990 and is predicted to drop to 13 per cent by the year 2000. Many Native jobs are also expected to be cut in the next few years as more responsibility goes to individual bands.

### Native participation in Stampede dropping

Native people may stop pitching their tipis at the Calgary Stampede because young people are losing interest in the annual festival, said the chairman of the Stampede's Indian events. Noel Starblanket, who earlier this year lost his bid to become the first Native on the Stampede's board of directors, said

youth are not as keen on participating in the Indian Village as they used to be. "I don't know who's going to take over when the older people go. There aren't a lot of young ones interested." Starblanket blamed high-stakes powwow competitions that draw interest away from the Stampede, which has featured Native involvement since 1912. He also criticized organizers for dropping popular Native events, like the Indian buffalo ride and the Indian pony races. Stampede manager Dan Sullivan said while some things have changed, Natives are more involved than ever, especially in exhibition activities like dancing, arts and crafts.

### Native-run commission to oversee gaming

Saskatchewan Justice Minister

Bob Mitchell said the provincial government will announce steps toward creating a Native-run commission to oversee on-reserve bingos and casinos. "We've done a fair amount of work on this," Mitchell said. "The options have been thoroughly discussed and I think something can be worked out here." Roland Crowe, head of the Federation of Saskatchewan Indian Nations, said the commission will be "somewhat equivalent" to the Saskatchewan Gaming Commission, which oversees the province's gambling activities. Any commission proposal will likely require changes to the province's gaming laws and must require the approval of individual bands.

# Talks don't resolve urban Native issues

By Cooper Langford  
Windspeaker Staff Writer

EDMONTON

Whether urban self-government should recognize distinctive Native groups or be "status-blind" will be a key issue in off-reserve constitutional development. And the debate promises to be long and hard.

More than 100 delegates met recently in Edmonton to discuss the needs of Canada's growing off-reserve population at round table meetings sponsored by the Royal Commission on Aboriginal Peoples.

But after two days of workshops and panel discussions on issues like health, government and economics, no clear consensus emerged on how those demands will be met or implemented.

"If we get into that melting

pot, what are we going to have? Drumming one night and jiggling the next," said one woman, who feared putting urban government under one umbrella would erode cultural identities.

But positions advocating separate services were quickly countered by others who believe collective governments will strengthen the off-reserve position.

"We are not trying to create a melting pot. We are trying to set up organizations that will help us all," said Winnipeg delegate Dan Wilson. "We aboriginals living in urban centres believe we can solve our own problems by not being divided up."

During the round table on urban Natives, commission members discussed urban issues with representatives from cities across Canada. The talks, held in a series of small workshops, covered concerns like

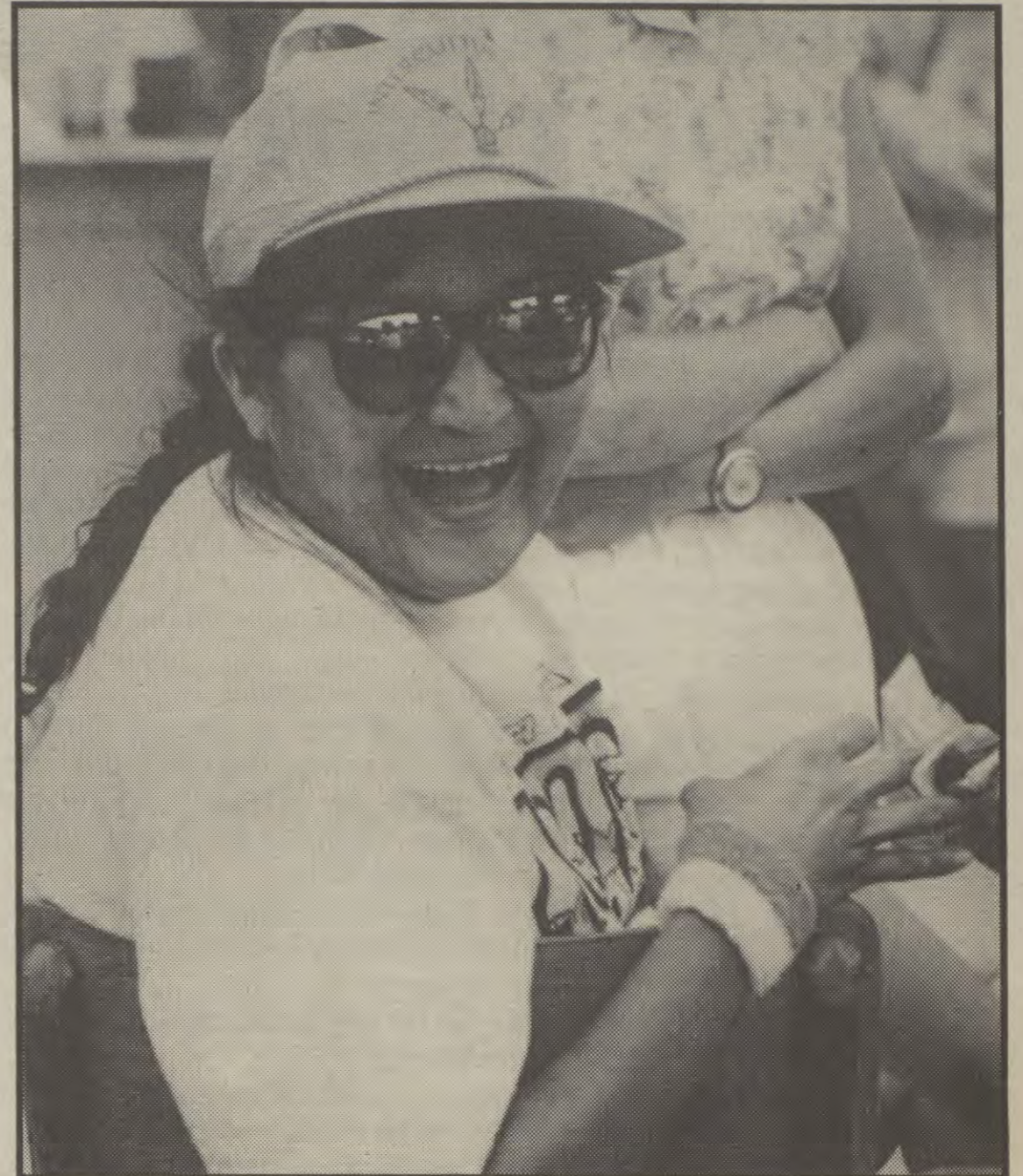
health, government, services and economic development.

The workshops were meant to focus on ways to deliver self-government to Natives living in urban centres. But there were few points of agreement when delegates were called back.

Throughout, delegates agreed that there is a pressing need to develop off-reserve services and recognize off-reserve rights.

"There is no level playing field out there," said Larry Desmeules, president of the Metis Nation of Alberta.

At the end of the conference, commission co-chair George Erasmus said the commission is being pulled in different directions over off-reserve issues. He said the commission is hearing different arguments on whether urban self-government should ignore status issues or be organized along status lines.



Bert Crowfoot

## Taking a break

Olga Squire enjoys her hot dog as she relaxes after her ball game at the Inter Cultural Day held at Enoch.

# Native inmates claim discrimination

By Linda Caldwell  
Windspeaker Staff Writer

EDMONTON

Two Native women being moved from the Edmonton Remand Centre to the Prison for Women in Kingston, Ontario are claiming their treatment is discriminatory and racially motivated.

Other federally sentenced white women in the province - those serving sentences longer than two years - are being allowed to stay in Alberta in provincial institutions, said Helen (not her real name).

Prison officials have told Helen and fellow prisoner Kristy (not her real name) they cannot stay in Alberta in provincial institutions because they are high-profile, politically active prisoners with past records, Helen

said.

Helen has been told her past behavior is "negative" because of her drug use, but she said she has never had a drug-related charge in jail. She has also been told she is dangerous.

"I'm more dangerous to myself than anyone else. I've never hit another inmate and I've never beaten anyone up."

Helen said she has a terminally ill mother and two children, four and 11 years old. If she is moved to Kingston, she won't be able to see them at all. She has been suicidal in the past and she's afraid if she's that far away from the support of friends and family, she may come back as a statistic.

"I spent eight months in Kingston and eight months was enough. That was the hardest eight months I've ever done in my life." She had one visitor

during that time - the Elizabeth Fry society worker from Edmonton who was touring the prison.

"It's like you walk in the front door and you can feel death," said Kristy, who spent five-and-a-half years in Kingston, the only maximum-security institution for women in Canada. She was there when a number of Native women committed suicide, prompting the federal government to replace the aging penitentiary with regional prisons so women can serve their sentences close to their families.

"I couldn't talk to my family. During the five-and-a-half years I did there, I had no visitors."

Darlene Dickinson, Director of Communications for the Alberta Solicitor General, said Helen and Kristy are not being discriminated against.

"They're treated as any other inmate in the centre. Placement for them is up to the Correctional Services of Canada," because they are federally sentenced prisoners.

Under an exchange of services agreement, the women can apply and meet certain criteria and the provincial government will work with them to place them in the province. The criteria includes getting a certain score on the offender classification report, under which all federal inmates are classified.

But prisoners are only evaluated once, when they are first sentenced, Helen said.

"In the last year here, I have changed so dramatically that even the staff here have commented on it." She's tried to show that she's changed, but no one is paying attention, she said. Dickinson would not com-

ment on either woman specifically, saying the files are confidential.

"Provincial and federal authorities are discussing placement for them," is all she would say.

In British Columbia and Saskatchewan, some women prisoners are sent to men's institutions to serve out their time, Helen said, and she doesn't understand why she and Kristy have to go all the way to Ontario.

Her lawyer Simon Renouf said a prisoner's treatment depends to some extent on whether they are male or female, adding there are three institutions for men in Alberta and none for women.

"It's significant that there's really different treatment for men and women in Alberta," Renouf said.

## RCMP storm blockade, arrest elders

CANOE LAKE, SASK.

Thirty people blockading a northern Saskatchewan highway to protest clear-cut logging were arrested in a late-night RCMP raid involving 80 officers in riot gear.

Organizer Brian Ratt said the protesters, including some Native elders, were "aghast" at the show of force by the RCMP.

According to RCMP press statements, the arrests were peaceful and calm prevailed throughout the next day.

"Things have been quiet today. . . Nobody has been hurt and that's the important thing," said Meadow Lake RCMP Sgt. Doug Urquhart.

Urquhart said the 30 people arrested were charged with illegally blocking a highway. He said they were all released the following morning.

According to Milton Born

With A Tooth, leader of the militant Peigan Lonerider's Society, more than 40 people were still manning the blockade of Highway 903 and they planned to hold their ground. The 30 who were earlier released by the RCMP and told not to return to the blockade were also making their way back.

About 80 RCMP officers, including dogs and a tactical team, remained on the edge of the blockade, which was left standing.

The Loneriders, who gained national prominence for their protests of southern Alberta's Oldman River dam mega-project, are working to coordinate support for the remaining protesters.

The blockade, about 70 km north of Meadow Lake, has been up for almost two months. Members of three bands from the region are protesting mechanical timber-harvesting practices by

Mistik Management, which they say doesn't respect traditional forest users and limits local job opportunities.

In an unusual twist, Mistik Management is owned in part by the Meadow Lake Tribal Council - a political organization representing the protesters' bands.

Despite earlier attempts, the tribal council and elders at the blockade have been unable to reach an agreement that would end the dispute.

The protesters are demanding local control of timber harvesting methods and guaranteed job opportunities. The tribal council has agreed to many of the demands, but what has been agreed to in words has fallen apart on paper.

In an interview last month with *Windspeaker*, tribal council vice-chief Oneill Gladue blamed the dispute on a lack of communication.

## Quota slapped on smoke sales

VICTORIA

The British Columbia government slapped a quota on the amount of tax-free cigarettes retailers can sell to status Natives following a provincial appeal court ruling.

Retailers will now be limited to 1,000 cartons of cigarettes per month for tax-free sale, the B.C. government announced. Finance Minister Glen Clark said the measure will stem the \$3.9 million monthly tax loss on tax-exempt items.

The decision reverses a 1991 B.C. supreme court ruling involving a Port Alberni band that had given retailers the right to sell unlimited quantities of gas and tobacco.

At that time, retailers were forced to pay taxes to wholesale suppliers and then apply for rebates based on what they sold to status Natives.

The supreme court said that system infringed on Native rights because it subjected them to the "uncertainty of a rebate system."

But appeal court Justices George Cumming and Michael Goldie reversed the decision, saying the government was not collecting taxes, only an amount equal to taxes.

Therefore, they reasoned they were not violating the Indian Act.

In a dissenting opinion, Justice John Lambert said the pre-payment scheme amounted to an indirect tax and was constitutionally illegal.

Before last year's supreme court ruling, the government used a tax-free sales quota based on 10 cigarettes per day for every status Indian living on a reserve.

The government has tax agreements with 170 bands.

# Constitutional woes shouldn't erase rights already won

July 15. Mark it on your calendars. That's the deadline Prime Minister Brian Mulroney has set for the provinces to agree to a set of constitutional reform proposals.

If the day passes without a deal, Ottawa is going to pick up the unity ball and run on its own. It will draft its own solution to the country's constitutional woes, which may or may not reflect the past year of negotiations.

The scenario is becoming increasingly likely with the bargaining table deadlock over Senate reform.

That could spell trouble for the First Nations.

Recent reports from Ottawa suggest fears in the government that the current constitutional process is getting out of control. Top bureaucrats and influential politicians are privately saying the package that has evolved over the last year could leave the country with an unmanageable system of government.

Given those feelings, it is quite possible federally drafted proposals would pare back many of the agreements and principles that have achieved varying degrees of support.

If Ottawa is forced to go it alone, there's no telling what will be put forward on the Native rights front.

Those same news reports suggest the tentative deal struck last month on self-government could become one area where reductions are made. Members of both levels of government are said to be having second thoughts about the inherent right.

They are quietly suggesting the current deal could force massive increases in government spending, especially if the negotiating process fails and the courts are brought to define self-government.

From the Native politicians point of view, now is the time to strike a constitutional deal. To let it wait much longer threatens to erode gains that have been made.

Senate reform shouldn't be allowed to block other progressive deals that have come out of the last year of long, hard constitutional negotiations. That could happen if a compromise is not worked out over the next week or two.

Native people have been overlooked too long by the constitutional process to have their long-awaited gains shot down by inter-provincial bickering.

Government reports over the last decade have underlined the need for recognizing the inherent right in the constitution.

And it was Manitoba MLA Elijah Harper who played an instrumental role in sinking the Meech Lake accord because it refused to deal with Native rights.

Even today, the current agreement on self-government is simply a recognition of the right and a promise to negotiate within a three-year time frame.

Senate reform, on the other hand, has only recently emerged as a potential deal-breaker. Only four provinces are advocating the position stridently. And the details of reforming the Senate are at least as complicated and controversial as those surrounding self-government.

But some premiers appear prepared to break the entire deal on the back of Senate reform.

If Ottawa is forced into presenting its own set of constitutional proposals, it should not ignore areas where a general consensus exists. This is especially true of the recognition rights.

A deal for Native Canadians has been done. No matter how the debate evolves over the next few weeks, Ottawa should be ready to stick with the commitments it is prepared to make now.



## Inquiry should expose racism

Some Canadians are in a state of denial about their own racism.

A case on point: The sentencing and subsequent inquiry into the shooting death of an Indian by a white supremacist leader in Saskatchewan.

The judge who sentenced Carney Nerland said he thought the shooting of Leo LaChance had nothing to do with Nerland's white supremacist beliefs.

The chief investigating officer, Constable Demkiw, said "I do not believe there was any racial overtones (to the shooting)...."

Constable Demkiw's other comments may even be said to be sympathetic. "I've known the lad since he was just a little fellow, and to me he's always been Carney Nerland."

In a sworn affidavit after his arrest, Nerland said: "If I'm convicted for shooting that Indian, you'll have to pin a medal on me. I've done you all a favor."

Nerland pleaded guilty to a manslaughter charge laid by the Prince Albert police force, a charge where there is not an



### Pikiskwe by Connie Buffalo

apparent intent to kill. He was sentenced to four years to be served in a provincial correctional institute.

Native people were shocked at the charges and the sentencing. After a year of protest from Native groups, an inquiry was announced by Saskatchewan Justice Minister Bob Mitchell.

At the inquiry, inconsistencies in the police investigation were found.

A weapons expert testified that he did not believe the bullet taken from LaChance's body could have done the damage it did if it had first passed through a door, which means LaChance may have been shot in the store.

Prior to the trial, another witness stated in a sworn affidavit he found LaChance bleeding

outside Nerland's store. Inside was Nerland and two prison guards. Nerland would not let him use the telephone to call an ambulance and LaChance lay bleeding outside for 10 minutes.

The witness's affidavit was buried by police and the statements of the two prison guards - who said they saw nothing in front of the store - were accepted.

The case never came to trial because Nerland pleaded guilty.

Nerland even got special consideration at sentencing. Judge Gerein said, "While I'm concerned about the protection of the public, I must be concerned about your future well-being."

Let's hope this inquiry will not be hindered by blinders of racism.

# Wind speaker

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## Your Opinion

## Clear-cutting contributes to genocide

Dear Editor,

I am spokesperson for the hereditary tribal government system of the Carmanah, which geographically includes the Walbran.

I do not wish physical harm to anyone. We Natives turn our backs on violence in favor of relying upon the rule of law. Yet so far we and our lawyer have been made to look like fools for idealistically assuming that existing law would be respected.

Since November 1991, the Lil'Wat Natives have been attempting to have the non-Native courts of this province address the existing law. They, like my people, want to rely upon existing law, rather upon violence. We find that the non-Native courts simply refuse to address the law - and still our for-

ests fall and the culture of our people is literally facing destruction.

For centuries, the non-Natives have been engaged in a process of radically altering the environment. Yet the undamaged continuity of that environment is essential to the continuity of the culture and identity of the Native people. This historic process of environmental destruction has in fact swept across the whole continent of North America. What little remains of the natural untouched forest is located not only in the Lil'Wat sacred valley near Pemberton, but also in my country, Carmanah, on the west coast of Vancouver Island, which includes the Walbran valley. These forests constitute some of the last remaining stands of temperate rain forest left in the

world.

The clear-cut harvesting of that forest is illegal according to the the Native law of my people. I am advised by my lawyer that it is also illegal under existing international and constitutional law. When I say "illegal," I mean that Carmanah-Walbran is beyond the treaty frontier. For this reason, in international law and constitutional law it is still in Native country, and as such, beyond the jurisdictional reach of non-Native governments and non-Native courts.

The non-Native courts of the province have wilfully blinded themselves to this existing law. Having done so, the courts apply the Forestry Act of British Columbia, even though that legislation can not have legal applications beyond the treaty frontier. This is fraudulent. Since its

application is contrary to the founding principle of the Canadian Constitution, it is also treasonable. Since it furthers the ecocide which results in the genocide of the Natives, it is also a crime within the meaning of the Convention for the Prevention and Punishment of the Crime of Genocide, 1948.

For these reasons, I have to respect the persons, whoever they are, who have spiked the trees in the Walbran valley of my country, Carmanah. Perhaps now the rule of law will, at last, be addressed. Until it has been addressed, surely the logging should be suspended. If the spikes contribute to the observation of the rule of law, they may stop the ongoing genocide of the Native people. From this

perspective, the spikes may save more lives than they place at risk.

In conclusion, I say a heartfelt thanks to any activity that will help force non-Native society to respect the rule of law. I say thanks to the spikers, for their action may yet lead to a moratorium on the illegal, fraudulent and genocidal logging practices which constitute the real breach of the peace. They are commandoes in defence of the rule of law and of peace in Walbran. The real war-mongers are the willfully blind non-Native judges who give the orders, and the police and the foresters who carry them out.

Peter Knighton  
Vancouver, British Columbia

## Unite to save horses

Dear Editor,

Question: Why are the Canadian military and some Alberta/Saskatchewan ranchers conspiring with the federal government to murder wild horses?

Native people of Alberta unite! Defeat the Canadian government's decision to murder wild horses. Who will be next if we don't stop them now? More than 500 wild horses are doomed to die unless you join them in solidarity, my Native brothers and sisters. The death sentence will be executed this fall unless you act now!

Question: Why are the wild horses on the military base at Suffield, Alta.? Is the reason because they have been chased from the Cyprus Hills of Saskatchewan by ranchers so they would not eat the grass used by the ranchers on Crown land?

Question: Why have the warriors not heard the scream for help from the protectors (stallions)? Why have these stallion warriors placed the mighty South Saskatchewan River between themselves and their tormentors (the Canadian government and the ranchers)? The stallions are defending themselves and their family as well as they can - but where are the Native protectors the Creator placed here to look after them? They will lose unless their Native

brothers help them in this fight to the death.

Are the Creator's children going to let their brothers and sisters be murdered and massacred for money and greed? Native brothers and sisters - we need your help now! Do not let the Canadian military murder the wild horses. Do not let them steal your cultural heritage - help preserve this link to your glorious warrior ancestors who fought the British and provided you with the means to hunt the buffalo and haul your belongings from camp to camp. And perhaps most important - provide the shaman (the medicine man) the means to achieve ecstasy (the coming out of oneself).

Native brothers and sisters, please hear our call for help before it is too late for these last few great warriors whose ancestors carried the great Native warriors of the past. Surely you understand the battle that is before us. If we do not stop the British Canadians now then who will be next?

Medicine Calf  
War chiefs of the southern bloods  
calls from the great beyond  
Hear the call before it is too late

William Archie Baldwin  
St. Albert, Alta.

## Native media denied access to Earth Summit

Dear Editor,

Native American newspapers and Cultural Survival, Inc. were denied credentials by UN Press Credential Agency for Native American newspapers.

Some weeks before the Earth Summit meeting in Rio de Janeiro, an attempt was made to obtain credentials for our people, who would report to Native newspapers from the Earth Summit. We were denied credentials on April 29, 1992. We later appealed this decision and added letters or appointment from various Native publications. They included *Windspeaker*, Native Nations, Indian Country Communications, Original Women's

Network and Akwe:Kon Press. We submitted the applications to the United Nations Accreditation office in Rio and were denied again. We appealed to Maurice Strong and were ignored.

We believe that selected indigenous people, that were hand-picked, were given credentials. We also tried to get help from various quarters but to no avail.

Sincerely,

Norman Shaifer  
International Co-ordinator  
Indigenous Peoples Media Center  
Tappan, New York

## Young offender's rights violated

Dear Editor,

Last July 30th, Tony Rios, a 14-year-old Lakota boy, was bullied and forced into a fight by a 34-year-old white man in Rapid City, South Dakota. During the course of the fight, his nose and one finger were broken. Witnesses say the man bent the finger backward to, as he said, make a "C for Custer." Eventually, out of fear and pain, in self-defence and with no malicious intent, the boy used a knife on his assailant in an attempt to get away from him. As a result of shallow stab wounds, the man died - a rare and unusual case, according to the medical examiner. Thus began a long series of violations of human and civil rights toward both Tony and his mother.

Tony Rios was a good kid, helpful to his mother and invalid grandmother, and a volunteer at the Cornerstone Mission outside which the incident occurred. Within hours he was arrested, and the case was splashed all over the local press, including details of his family. Thelma Rios, Tony's mother, has been an activist for many years, fighting for the rights of her people and thus not ingratiating herself with the local authorities. She is a veteran of Wounded Knee and has been active ever since. Her most recent campaign was against the juvenile justice system in South Dakota and the treatment of young Native offenders.

At first Tony was held in the Juvenile Detention Center, in maximum isolation, for seven months. He was denied all psychological and traditional spiritual help. He was lonely, desperate and depressed. Many times he told his mother he wished he had let the man kill him instead of fighting back. After repeated suicide attempts he was transferred to Pennington County jail, an adult facility, where he was beaten by adult prisoners,

attempted suicide, and was again denied all help.

On the "justice" side, Tony saw one of his court-appointed lawyers dismissed by the judge in order to save the county money. His case was transferred into adult court, over all objections, where he faced a maximum life sentence instead of the seven-year maximum in juvenile court.

It was evident throughout that Tony is merely being used as a pawn in order for the system to hit back at his mother who has been hitting at them for years. They would purposely keep knowledge from her, and when she read in the press of beatings or suicide attempts she would call the center and they would tell her nothing was wrong. Once they gave her in an envelope all the blood-covered pieces of Tony's glasses which he had smashed in an attempt to slash his wrists. Even some hearings were carried on without her knowledge, again the unsympathetic press being her only source of information.

The trial itself was full of discrepancies and conflicting testimony. Afterwards the witnesses for the prosecution, known local alcoholics, were seen lined up asking for the "\$20 we were promised to testify." Tony was found guilty of first degree manslaughter and sentencing was delayed pending another trial for an unrelated assault charge, of which he was also found guilty. This charge was for "aggravated assault with a dangerous weapon" when he had been cornered and harassed by older teens whom he had greeted in a friendly way.

On March 20, he was sentenced to eight years for the assault charge, and 20 years suspended (parole) for the manslaughter. He was taken from the court-room and immediately whisked away in a waiting police car to another facility 400 miles across the state - no time to get his things from his cell, make a phone call, or even say goodbye to his mother, who was in

the courthouse unaware of what was happening.

The Sioux Falls penitentiary where he was taken is a hard-core institution and there again he was beaten by inmates. Eventually he was transferred to Springfield Correctional Centre where at least there is a strong Native Council and his fellow prisoners appear to be looking out for him.

But time weighs heavily on his hands as he is too young (still only 15) to qualify for either the work programs or the education program. He desperately needs contact with people, especially with kids his own age. He would love to receive support letters and offers of friendship from anyone, to know that he has not just been forgotten. He is lonely for his family, his own people, his own music and language. He is a kid in a cage and it's up to all us adults on the outside to find him the key. You can write him at Springfield Correctional Facility, P.O. Box 369, Springfield, S.D. 57062-0322.

His case will be appealed but because of financial difficulties he must rely on a court-appointed lawyer, who is after all only an employee of the system that is out to crucify him. His mother has had an offer from a Chicago law firm to work "pro bono" on the case for a travel fee of \$2,000, which she cannot raise. Anyone wishing to make a contribution can send it to Anthony D. Rios Defence Fund, Northwest Bank, 202 Disk Dr., Rapid City, S.D. 57701.

Thelma, Tony's mother, has met people from Kaneshatake and Kahnawake and she was heartened by their kindness and sympathy. She asks all of us to help Tony in any way we can. For further information, Thelma Rios can be contacted directly at 2429 Gnugnuska Dr., Rapid City, S.D. 57701, TEL: (605) 341-5468.

# INDIAN COUNTRY

## Community Events

**IF YOU WOULD LIKE TO INCLUDE YOUR EVENT IN THIS CALENDAR FOR THE JULY 20 ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, JULY 8TH AT (403) 455-2700, FAX 455-7639 OR WRITE TO: 15001 - 112 AVENUE, EDM., AB., T5M 2V6.**

- BINGO;** Every Tuesday; doors open 6:30 p.m., calling at 7:15 p.m.; Slave Lake Native Friendship Centre, AB.
- BEING METIS MAKES YOU SPECIAL;** every second Wed., 7 p.m.; 7903 - 73 Ave.; Edmonton, AB.
- NATIVE ELDERS SOUP & BANNOCK;** noon Wed.; 11821 - 78 St.; Edmonton, AB.
- A.S.A. SUMMER SOCCER SCHOOLS;** Weekly from June 29 to August 28; Throughout Edmonton and surrounding areas.
- KAPOWN ADVENTURE DAYS;** July 6-13, 1992, Hilliards Bay Provincial Park, AB
- "HEALING OUR SPIRIT WORLDWIDE" CONFERENCE;** July 7 to 11; Convention Centre; Edmonton, AB.
- CANADIAN NATIONAL INDIAN GOLF TOURNAMENT;** July 10, 11 & 12; Murray Golf Course; Regina, Sask.
- COLD LAKE FIRST NATIONS CULTURAL & TREATY DAYS;** July 16, 17, 18, 19; English Bay; Cold Lake, AB.
- SUMMMER YOUTH UNIVERSITY;** July 20-31, Edmonton, AB, Registration deadline, July 17, 1992.
- LAC STE ANNE PILGRIMAGE;** July 19 to 23; Camping is free; Drum dance July 23rd; all drugs, alcohol, gambling, peddling are strictly prohibited; Lac Ste Anne, AB.
- I.C.C. GENERAL ASSEMBLY & ELDERS ASSEMBLY;** July 20-24, 1992, Inuvik & Tuktoyaktuk, N.W.T.
- 1992 NORTH AMERICAN INDIAN ECUMENICAL CONFERENCE;** July 27-30; Stoney Indian Park; Morley, AB.
- NIAA SOFTBALL SLOW PITCH CHAMPIONSHIPS;** July 30, 31 & August 1; Lewiston, Idaho, U.S.A.
- ALL NATIVE MIXED MODIFIED SLOW PITCH CHAMPIONSHIPS;** August 1 & 2; Hosts: Provincial champs - Kehewin Silver Bullets; Elk Point, AB.
- GREAT PLAINS ARTS & CRAFTS FESTIVAL;** August 1, 2 & 3; Elk Point, AB.
- METIS ASSOCIATION OF NWT 20th ANNUAL GENERAL ASSEMBLY;** August 7, 8, 9; Fort Providence, NWT.
- THIRD ANNUAL YOUTH CONFERENCE;** August 9-11, 1992, Whitefish Lake Reserve, AB
- 2ND ANNULA EDMONTON CREDIT ASSOCIATION MIXED SOFTBALL TOURNAMENT;** August 15-16, 1992, Ellerslie Ball Diamonds, Edmonton, AB
- NIAA SOFTBALL FAST PITCH CHAMPIONSHIP TOURNAMENT;** August 20-23; Gardnerville, Nevada, U.S.A.
- WOMEN & WELLNESS CONFERENCE '92;** October 4 - 6, 1992, Saskatoon, Sask.
- INTERNATIONAL INTERTRIBAL EXPOSITION AND TRADE FAIR;** October 4-11, 1992, Calgary, AB
- 1992 INDIAN RODEO COWBOYS ASSOCIATIONS REGIONAL FINALS;** October 9-11, 1992, Calgary, AB
- October 7-11, 1992, Washington, D.C. USA
- "BUILDING A COORDINATED RESPONSE TO COMMUNITY AND FAMIL VIOLENCE";** November 12 - 14; Sheraton Cavalier, Calgary, AB.
- PARTNERSHIPS FOR ECONOMIC GROWTH, ABORIGINAL WORKFORCE PARTICIPATION CONFERENCE;** November 3-5, 1992, The Marlborough, Winnipeg, Manitoba

### ▲▲▲ THE POWWOW CIRCUIT ▲▲▲

- POUNDMAKERS LODGE POWWOW;** July 10, 11, 12; St. Albert, AB.
- PEGUIS 9TH ANNUAL POWWOW;** July 17, 18, 19; Peguis Indian Reserve; Manitoba.
- ONION LAKE '500 YRS' SURVIVAL POWWOW;** July 24-26, 1992, Onion Lake, SK
- 1992 SIKSIKA CELEBRATIONS;** August 19-23, 1992, Gleichen, AB
- BEARDY'S & OKEMASIS ANNUAL POWWOW;** Aug. 25, 26 & 27; Duck Lake, SK.
- 1992 NAKODA LABOUR DAY CLASSIC POWWOW;** Sept. 4-6, 1992, Chief Goodstoney Rodeo Centre, Morley, AB

## What's Happening?

**Lethbridge, Alberta** - The University of Lethbridge honored Helen Many Fingers with an honorary degree at the spring convocation. This prestigious degree is awarded to an individual for academic achievement and contributions to society at a local, provincial or national level. This is the first time the university has awarded one of their own graduates.

Helen, now retired educator, graduated from St. Mary's High School in 1937. In 1969 and 1970, she went back to school for her Teacher's Assistant Certificate at Mount Royal College in Calgary. For the next three years she worked. She entered University in 1973, and in less than four years she finished the requirements for her Bachelor of Education. She began her career as an Education Counsellor for Native students in Southern Alberta. She was a member of the

steering committee that started the Native American Studies program at the U of L. She served on the Lethbridge Community College Native Advisory Board in 1975 and 1976 and the Alberta Native Advisory Board for southern Alberta from 1985 to 1987. She has been a member of Blood Band's Parent Advisory and supports band control of Education.

**Grouard, Alberta** - Leanna Willier, a Grade 9 graduate from the Grouard Northland School, was the highlight of this year's graduation. Leanna was honored with two awards: Commencement Award — for her contribution to her class, and the Achievement Award — given to the student with the highest academic achievement. She was also given the honor to give the Valedictorian Address.

Ruben Beaver took top honors in Physical Education.



Ralph Leckie  
Evan Cardinal, a Kindergarten student at Prince Charles Elementary School in Edmonton, does a Grass Dance at recent Awasis Days celebrations.

Calling

## Artisans of the Great Plains



*In Honour of the 200th anniversary of Fort George/Buckingham House...the Elk Point Bicentennial Project is sponsoring a Great Plains Arts & Crafts Festival on August 1, 2, & 3, 1992. Artisan creating items using natural materials and themes of the Great North West (historical & modern) are invited to participate in this festival by showing & selling their work to the thousands of visitors expected on this historic weekend. There are 90 booths available at subsidized rates. Free camping for exhibitors, good security and exceptional promotion. We are especially looking for people who use leather, fur, bone, feather, willow, & reed and people who make products from wild fruits & herbs.*

To register phone: Billie or Margaret at 724-2620 or write: The Bicentennial Project Box 747 Elk Point, Alberta T0A 1A0



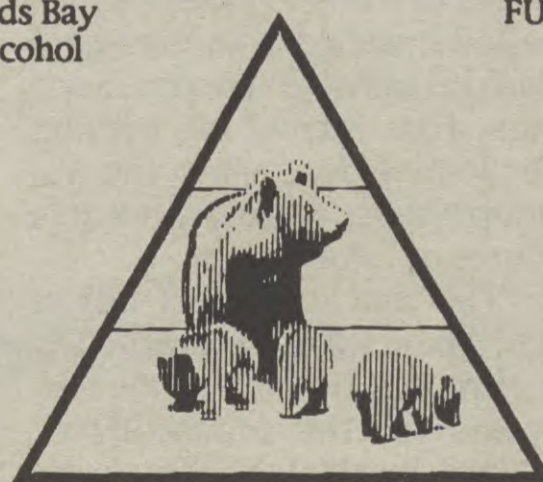
## KAPOWN ADVENTURE DAYS

July 6 to 13, 1992 Hilliards Bay Provincial Park

Come and join us at beautiful Hilliards Bay on Lesser Slave Lake for a week of Alcohol and Drug Free Life, through...

FUN FOR THE WHOLE FAMILY...

- LEISURE
- EDUCATION
- WORKSHOPS
- RECREATION
- NATIVE CULTURE
- NATIVE SPIRITUALITY



- Camping
- Recreation and Sports
- Canoeing and Boating
- Music and Dancing
- Feasting and Storytelling
- Fireworks
- and much more

## Intohnamahk Oski Pimatisowin

### " Searching for a New Life "

AN EDUCATION FOR THE WHOLE FAMILY...

Workshop presentations include:

<b>CULTURAL TOPICS</b>	<b>HEALTH TOPICS</b>	<b>HANDLING DEATH</b>	<b>EDUCATION</b>
• Traditional Values	• Personal Hygiene	• Grieving	
• Cross Cultural	• Dangers of AIDS	• Suicide	<b>AND MORE</b>
• History	• Sexually Transmitted Diseases	• Dying	
<b>SPIRITUAL TOPICS</b>	<b>PARENTING</b>	<b>LEGAL TOPICS</b>	
• Singing, Drumming	• Nurturing Skills	<b>FAMILY VIOLENCE</b>	
• Storytelling	<b>ENVIRONMENTAL ISSUES, CONSERVATION</b>	• Physical and Mental Abuse	
• Sweat Lodges		• Sexual Abuse	
• Sweetgrass Ceremonies		• Verbal Abuse	
		• Monetary	

REGISTER EARLY by contacting your Band or Settlement Office, or by phoning the Kapown Centre at 751-3921. Please bring your own camping gear and cooking utensils... FOOD WILL BE PROVIDED. TRANSPORTATION MAY BE ARRANGED by contacting your Band or Settlement Office.

KAPOWN ADVENTURE DAYS is provided to you by the following sponsors: Kapown Centre, Grouard Indian Band, Lesser Slave Lake Indian Regional Council, AADAC, Alberta Vocational College - Lesser Slave Lake, Northland School Division, Alberta Recreation and Parks, Alberta Tourism, Alberta Family and Social Services, Alberta Power, Lesser Slave Lake Family and Community Support Services, MITAA, Peace River Health Unit, RCMP, High Prairie Native Friendship Centre, IGA High Prairie, and other local businesses and agencies.

# Rivers, like veins, must be kept moving

## Keep moving, working to maintain strong, healthy bodies

Some years ago I used to visit one of our Elders. This Elder was a chief. He had a lot of foresight and wisdom. At one of these visits he told me something that I now remember and try to live by.

The old man told me about how Mother Earth was like a person. He said that the rivers that flow on Mother Earth are like the veins on our body. They do the same work. These veins have to keep flowing at a regular pace and they also have to be clean.

The rivers that we have do all kinds of work. They feed the fish, keep fresh, and do countless things to keep us and Mother Earth alive. He said that if you look at your arm or leg you will see these rivers flowing.

We now have dirty polluted rivers. As a result of the unclean

water, Mother Earth is bound to be getting sick. When she is sick the people will also become sick. You don't have to look very far to see sick people these days. They are sick physically, mentally and spiritually. It should not take a very smart person to see that.

This brings me to our physical condition. We have to keep our blood flowing just like the rivers. The veins have to be kept clean. There is a purpose for the rivers to flood once in a while. I believe that a flood flushes out the river. Then it will return to its natural flowing. This is like a rush of blood when you are sitting or moving fast. The rush of blood will clean out your veins. That is why we have to be active most of the time.

If you look at our animals, you will see that they are always

active. They have to hunt so they are on the move when they are not resting.

We have to keep our bodies moving. Nature with all of its creation, shows me that I have to move my body. Just about anything that moves is always doing something. I suppose I could say that I was taught to always work for my living and to keep healthy.

I hear of people complaining about their children who are suffering from obesity. Parents should not expect their children to be in good physical condition when all they do is sit and watch TV. These children are not going to develop a good strong body if they never move.

If the blood is not flowing, there will be many problems, in my opinion. Our blood also has to clear our brains. If we lay



### I Have Spoken by Stan Gladstone

around, we are not going to think as clearly as we should.

I used to wonder why we have mountains. Then one day, as I was driving through them, I suddenly realised why they were there. They are there to regulate the water.

If we did not have these high mountains, we would not know cold water in the summertime. The water is handled in such a way that all of nature would benefit.

Now the timber is being cut from these mountain sides. This will not have a very good effect on the regulation of our water. Disturbing these mountainsides will also affect the fish and other wildlife.

I find that there is a reason for everything that is on Mother Earth. There are a lot of things here that I don't quite understand. I can accept that because only our Creator knows everything. I have spoken.

## Native Pride

### Developing the new north

Amoco Canada has long recognized the contributions Alberta's native peoples make to our society, enhancing our economy and culture. We're proud to support a number of Alberta communities with predominantly native populations through training and the provision of jobs and business opportunities. And Amoco Canada is as equally committed to conducting environmentally sound operations in and around native communities as it is throughout its operations. We recognize that, as a team, we grow strong, productive and successful.

**Amoco Canada**  
Petroleum Company Ltd.

NAWVMA  
Native American Warrior Veterans Memorial Association  
70n North Terrace Drive • Clearfield, Utah 84015  
(801) 825-3639

## Canadian/U.S Indian Veteran's Conference & Pow Wow / Tribute

### August 28-30, 1992

#### Salt Palace, Salt Lake City, Utah

HONORING ALL NORTH AMERICAN INDIAN VETERANS  
of all wars & conflicts

**Calendar of Events:**

**Monday, Tuesday, & Wednesday - August 24, 25, 26**  
• Native American Games, S.L.C., Utah - All Native American Teams welcome  
Basketball - Softball - Pre-registration required - Cash Awards.

**Thursday, August 27:**  
• First Annual North American Indian Veteran's Meeting. Salt Palace 8 am - 5 pm. All Native American Veterans & Families invited. You are invited to join the Coalition - **NAWVMA Princess Pageant**, Little Theatre 6 pm, International Crown Jr. & Sr Divisions.

**Friday, August 28:**  
Salt Palace Arena  
5 pm Dance Contest, Native American arts, crafts, and food sale - Public Welcome - Admission Charged - Funds to build North American Intertribal Veteran's Monument

**Saturday, August 29:**  
• **Billy Mills Benefit Run**, 7:30 am  
Everyone welcome to join in the run. Awards given. \$10 (pre-registration) \$12 (day of race)  
• **Native American Veterans Recognition Parade** to honor North American Indian Veterans. Begins at 11 am. All N.A. tribes, individuals, veterans, organizations, military and public are invited to participate. Awards.

**Pow Wow - Salt Lake Palace Arena, 1 pm**  
Day Money first 20 Registered Drums. **DANCE CONTEST.**

**Sunday, August 30:**  
Pow Wow - Salt Palace Arena, 1 pm  
Day Money first 20 Registered Drums  
For information on vendors or pre-registration on above events, call 801-825-3639

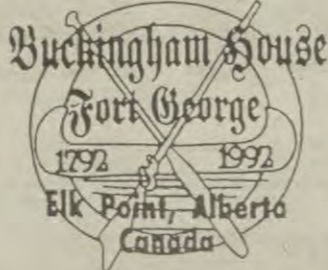
**Warrior Veterans Pow Wow Tribute**

Host Northern Drum:	Red Bottom Singers, Assiniboine, Frazer, Montana
Host Gourd Drum:	Dennis Valley, Sr., Otoe-Missoula, Phoenix, Arizona
Host Souther Drum:	Southern Clan Singers, John Wahnee, Arizona
Head Man Dancer:	Darwin St. Clare, Shoshone, Ft. Washakie, Wyoming (Veteran Korean Conflict)
Head Lady Dancers:	Charlene Bomberry, Onondaga from Six Nations, Canada
Head Gourd Dance:	<b>Saturday</b> - Harold Foster, Navajo, Ft. Defense, Arizona (Navajo Code Talker-WWII)
Head Jr. Man Dancer:	Brandon Guthrie, Osage - Kansas, Kearns, Utah
Head Jr. Lady Dancer:	Marletta Frost, Southern Ute, Craig, Colorado
Emcee:	Roy Track, Assiniboine, Phoenix, Arizona
91/92 NAWVMA Princess:	Yvonne M. Emerson, Mohave, Scottsdale, Arizona
91/92 NAWVMA Jr. Princess:	Rose Track, Pima, Phoenix, Arizona
Arena Directors:	Kenny Frost, Daren Cuch, Ft. Duchesne, Utah

**BOB HOPE (NAWVMA'S Honorary National Chairman)**

"INDIAN HELPING INDIANS TO BUILD A MONUMENT"  
Subject to change:  
For special BARGAIN RATES AT LUXURY HOTELS, call ARROW TOURS, (801) 825-3639. Prices begin at \$15.00 + tax per person per night, based on quad occupancy, or \$30.00 + tax based on double occupancy. For Special Pow Wow air line rates call ADVENTURE TRAVEL (512) 895-4449. All events open to the public.

# Celebrate with Us!



200th Anniversary of  
Fort George/Buckingham House

**Aug. 1, 2, 3, 1992**  
**ELK POINT, AB**

- Arts & Crafts Festival
- Country Dance
- Blackpowder Rendezvous
- Fidler Family Re-Union
  - Buffalo BBQ
- Pancake Breakfast
  - Wagon Train Commemorative Mail Delivery



LAKELAND



For more information: (403)724-2620  
Bicentennial Project, Box 747, Elk Point, AB T0A 1A0

## BACK ISSUES AVAILABLE

Numerous back issues are available to our readers. If you would like to receive a past newspaper, please send \$1 per issue and the exact date(s) you wish to obtain. The dates available are: March 18, 1983 to present.

Send cheque/money order to  
(NO C.O.D.'S):

Tina Wood, Subscriptions  
WINDSPEAKER  
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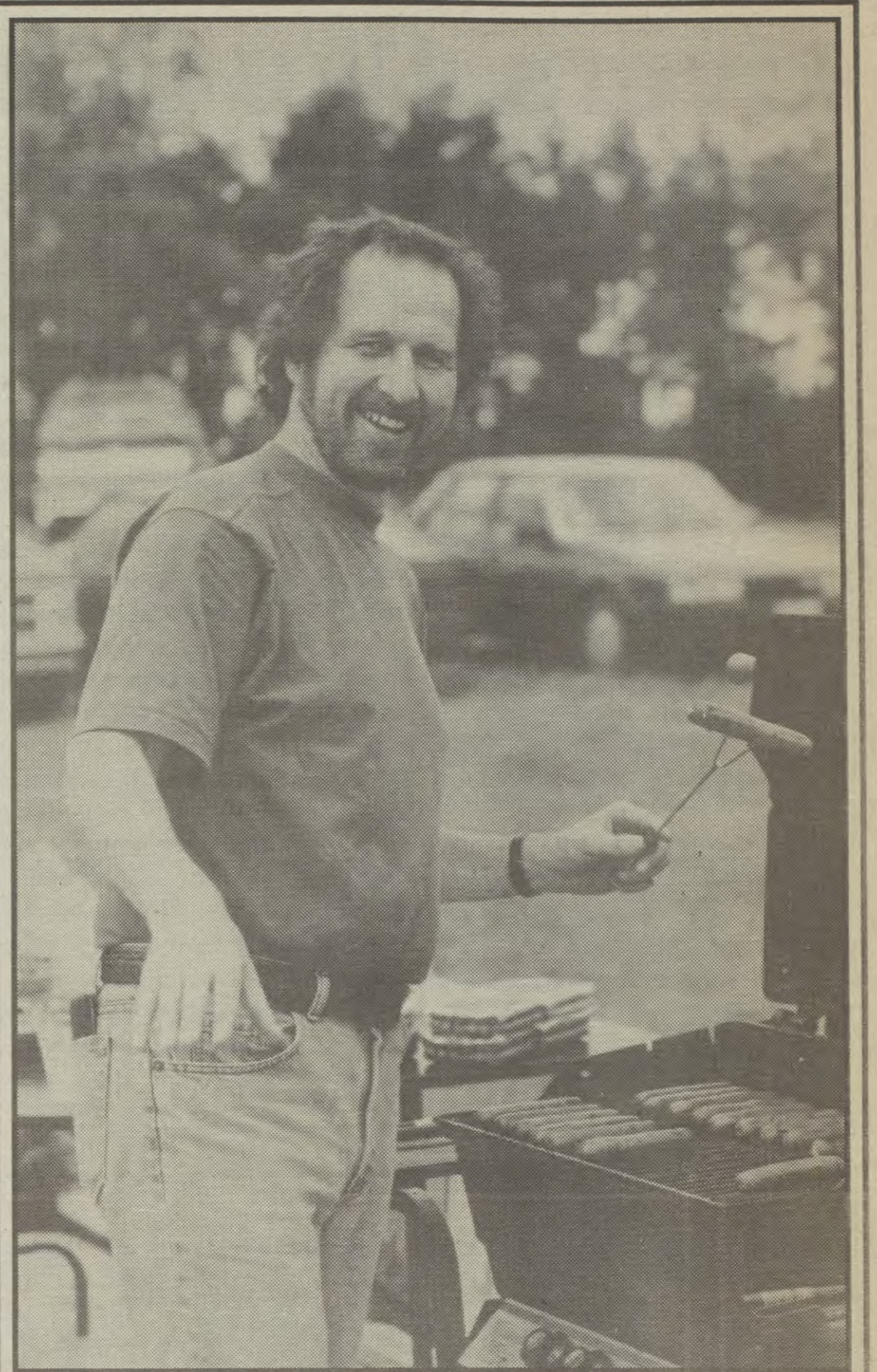
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**Alex Shearing**  
**Cliff Stebbings,**  
or  
**Vince Webber**

at (403)455-2700

The advertising  
deadline for  
the July 20th  
issue is  
Thursday,  
July 9th

**IT PAYS TO  
ADVERTISE IN  
WINDSPEAKER**



Bert Crowfoot

## Intercultural days

Regional Director Gary Wouters is the master chef at the annual Indian Affairs Yellowhead Tribal Council Intercultural Days held at Enoch. Events included slow pitch, softball, volleyball, horseshoes and golf.

# Fairview College

Wishes to congratulate the  
graduates of

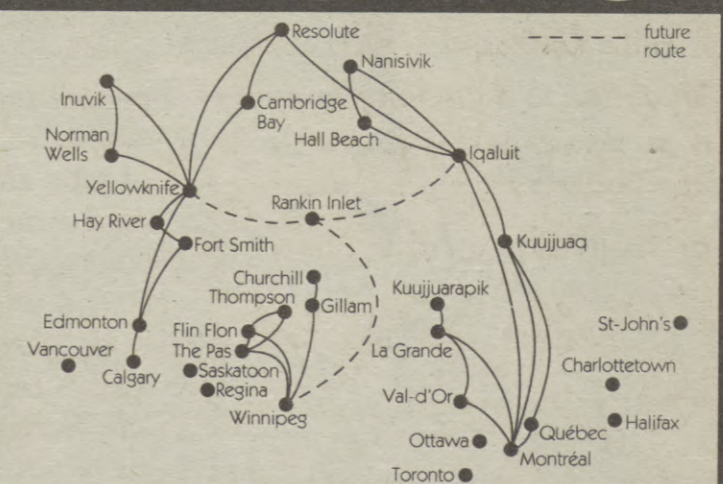
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Paddle Prairie  
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Manning  
John D'or Prairie

*Congratulations and have a  
great summer.*

# NORTHERN CONNECTIONS



Canadian North covers this territory  
better than anyone with our  
737 jet service, offering more jet  
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the north than any other airline.

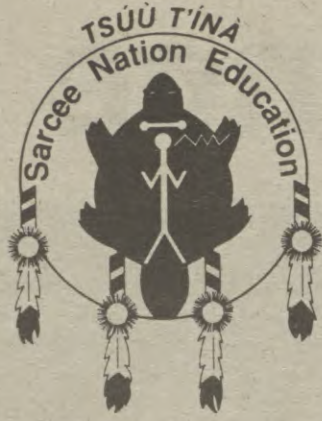
As the northern division of Canadian  
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**Canadian NORTH**  
Canada's Northern Star.  
ba CD' DPD' C' J' U' C D' on 9' 4





**Congratulations to all  
Native Graduates.  
We are proud of you!  
Good Luck in all you  
Future Endeavors.**



**SARCEE EDUCATION & CULTURE**

3700 Anderson Road S.W.  
Calgary, Alberta  
T2W 3C4  
(403) 238-2677

**C**ongratulations to all the University of Alberta graduates from the staff of **NATIVE STUDENT SERVICES** and the members of the **ABORIGINAL STUDENTS COUNCIL**. We are proud of all of you and wish you the best in your chosen careers.

**PAYLESS GAS AT ENOCH**

*We congratulate all the Native Graduates of 1992.*

**GAS BAR & CONFECTIONARY STORE**

**Open:**

7:00 a.m. - 11:00 p.m. Monday - Friday  
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**Alberta Vocational College - Calgary**

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**Celebrating  
Success!**

**Congratulations to the  
UCEP Graduating Class,  
June, 1992**



# Valedictorian brings studies to life

By Shannon Avison  
*Windspeaker Contributor*

REGINA

For the first time, the valedictory address at the Saskatchewan Indian Federated College's convocation was delivered entirely in Cree by Vernon Floyd Dion Buffalo of the Samson band in Hobbema, Alberta.

The convocation ceremonies were held in Regina at the Saskatchewan Centre of the Arts, where 71 students received their degrees and certificates from the college.

Dion has been a student at the SIFC since September 1990, when he enrolled in the college's Cree Linguistics program.

He has a strong background in Cree - it was his first language and he didn't start learning English until he went to school at the age of seven.

Dion said he "got his feet wet" in linguistics at the University of Calgary where he was doing general studies and thinking about pursuing a career in law. However, he discovered the study of linguistics was "more up my alley."

Dion intends to stay at SIFC and complete his advanced Bachelor of Arts in linguistics next year.

"They have a program that is designed to suit the individual



**Vernon Floyd Dion Buffalo**

and they have better counselling services for students than I found at other places.

"The SIFC has adjusted itself to the students' needs and habits. They provide tutors and, because the people teaching here are were selected for the courses they are instructing, you don't have to go far for answers."

Before studying at SIFC, Dion studied part-time at a local college, but he found that "it is tough to get an education when you are taking one course at a time. There are too many side attractions with night school or part-time studies. You can't concentrate because of the responsibilities of having a job and providing for your family."

"Full-time studies are the way to go."

Dion plans to continue on after he completes his advanced

B.A. and take the newly developed Masters program in linguistics at SIFC.

According to linguistics department head Brent Galloway, "Language and culture are the two most important things for the college. Linguistics facilitates the teaching of language."

The new Masters program will give students a variety of classes in linguistics, the history of linguistics and curriculum design, and will allow students to concentrate on particular Indian languages.

Dion hopes to complete his Masters so he can teach Cree at the college or university level, a career for which Galloway said Dion has natural abilities.

"One day, I came into a class that I was teaching and Floyd was already doing a lecture on morphology (the structure of words) for the students."

"He's a good teacher, and he is also a self-starter who will do more than is asked of him," Galloway said.

Still, there are many challenges involved in keeping Indian languages alive, said Dion.

"It is hard to keep the Cree language with all of the competition from television and the other different media. We get impacts from all directions. And if you lose your language, you lose an important part of your culture, too."

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# Native student takes university prize

By Shannon Avison  
Windspeaker Contributor

REGINA

This spring, a Saskatchewan Indian Federated College student won the University of Regina's University Prize in Social Work.

Ida (Moore) Brass, from The Pas, Manitoba, won the prestigious award and was honored at the SIFC 16th annual convocation ceremony. Her experience at SIFC, which is federated with the University of Regina, tells a lot about what makes an award-winning student.

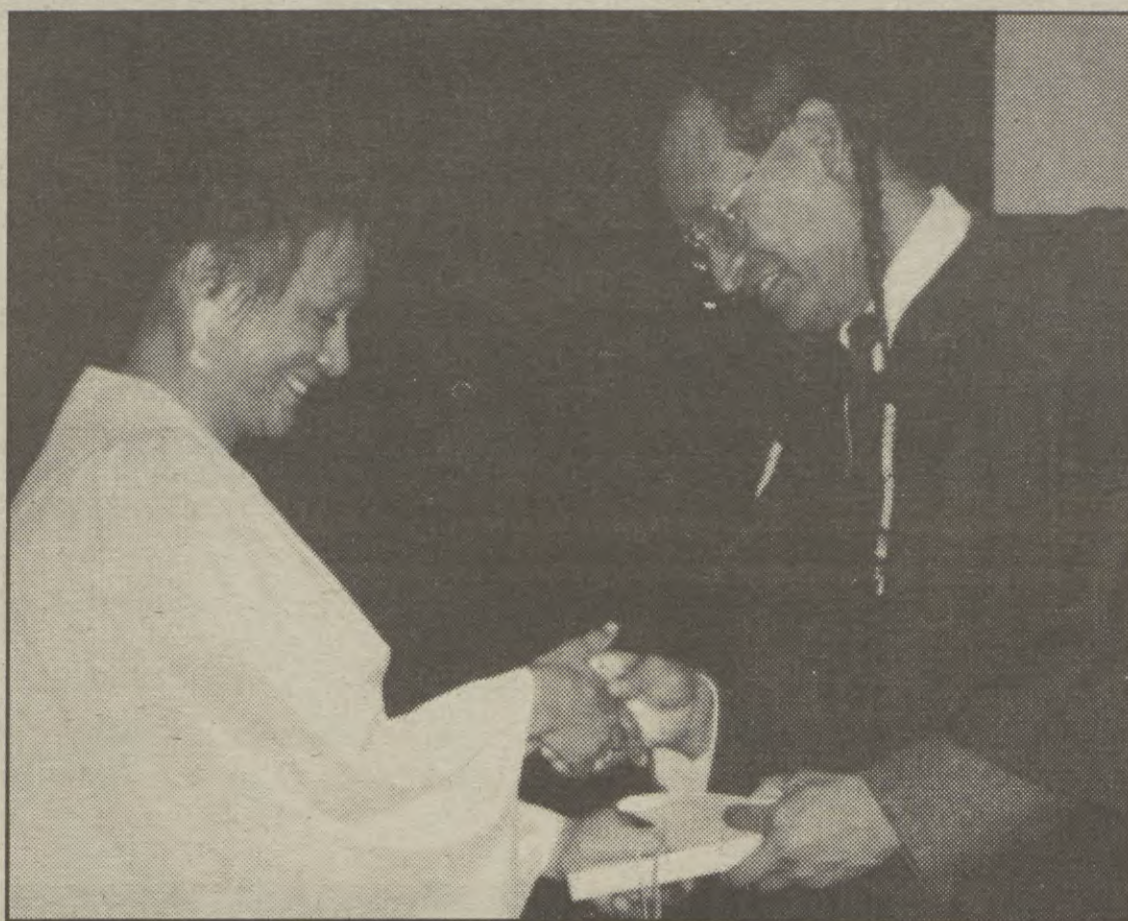
The prize in social work is given to the "most distinguished social work student" graduating with their first degree, and is awarded based on academic standing and community involvement.

Brass said one of the things that made the award really special to her was that she is the first person in her father's family to get a university degree. As well as her award, Brass was presented with her Bachelor of Indian Social Work degree.

Brass started taking classes at SIFC's Saskatoon campus, which is home to the social work program, in September of 1983. She had worked as a program co-ordinator at the Flin Flon Friendship Centre and as a life skills coach for a school in Creighton, and her experiences in those roles made her realize that she wanted to get a university degree.

She chose SIFC because she wanted to learn more about herself as an Indian person.

Brass is a single parent with three children and she said that sometimes her children, ages 11,



Ida (Moore) Brass received her diploma from Dean Sid Fiddler, 14 and 16, were frustrated by the fact her university studies took up so much of her time.

One way she was able to spend time with them was to involve them in her school activities, like the SIFC Cultural Camp which her daughter attended with her in the summer of 1990.

Cultural camp, held every summer, is an important part of the social work program. During the three-week camp, students go to a remote location where they spend time with Indian elders and teachers and learn about Indian cultural values, traditions and ceremonies.

Elders also played an important role for Brass and the other students during the regular school year.

"The elders were always there. When life would get so rough that I wanted to quit, they were always there to help me make it over that hurdle."

The other thing that helped

was the close community of students in social work.

"They substituted as a family support system that I didn't really have in town. They were always there when I needed emotional support."

Her family also provided a great deal of emotional and financial support. At exam times, her sister helped her look after her children, and when her vehicle broke down, her brother gave her another car. It was that kind of support that helped her through her years of study.

Brass is now working with the Saskatoon Community Mediation Services, developing new programs and working in inner-city schools to make sure their programs are culturally relevant to Native students.

She plans to go on to earn a Masters degree in Educational Psychology, starting in September, and hopes to return to northern Manitoba when she has completed her program.

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First Nations  
EDUCATION AUTHORITY

### 1992 GRADS

- |  |  |
|--|--|
| 1. Frontier Collegiate - Cranberry: June 20, 1992<br>Janine Monias<br>Geraldine Monias<br>Vanessa Wood | 7. Success/Angus - Winnipeg: June 30, 1992<br>Brenda Wood  |
| 2. Teulon Collegiate - Teulon: June 26, 1992<br>Tanya Cromarty<br>Karen Wood                           | 8. University of Lethbridge - Alberta: August 30, 1992<br>Eddie Mark Wood                        |
| 3. Crocus Plains - Brandon June 26, 1992<br>Tiffany Monias   | 9. Assiniboine Community College - College Prep.: June 30, 1992<br>Maggie Monias                 |
| 4. Daniel McIntyre - Winnipeg: June 26, 1992<br>Brian Mason  | 10. Assiniboine Community College: Developmental Studies: June 30, 1992<br>Darrell Wood          |
| 5. R.D. Parker Collegiate - Thompson: June 26, 1992<br>Jennifer Sheilds                                | 11. Assiniboine Community College - Bus. Administration Certificate: May 1, 1992<br>Marcel Mason |
| 6. Wpg. - Herzing Institute: June 18, 1992<br>Selena Flett   | 12. Herzing Institute: Winnipeg: November 1992<br>Nellie McDougall                               |

The Chief and Council, the Education Authority, and the Student Services of the St. Theresa Point First Nation wish to congratulate the students who met and passed the academic requirements for 1992.

*Congratulations and Good Luck to Future endeavors!*

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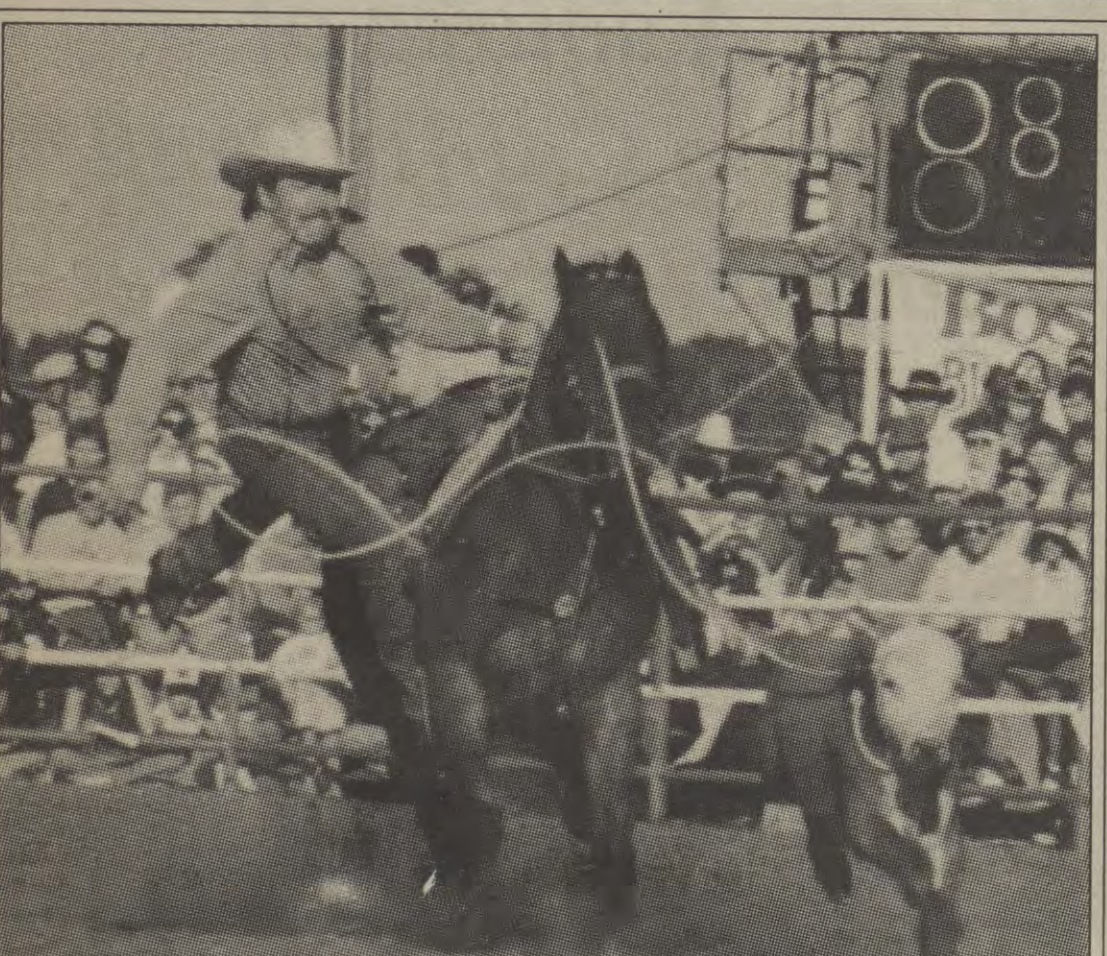
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Barry Bull competing at 1991 Ponoka Stampede

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# Grads: meet challenges

By Wendy Avison  
Windspeaker Contributor

REGINA

When Jean Goodwill gave the convocation address at the Saskatchewan Indian Federated College's 16th annual spring convocation, she said the occasion was "one of the biggest highlights of everything I've done since I was awarded the Order of Canada."

In an emotional speech to the 71 graduating students, Goodwill recalled a time when few Indian people had such opportunities.

"We experienced a life on our reserves virtually cut off from the rest of the world around

us - no electricity and very little modern transportation.

"Leaders such as Tootosis, McNabb, Bellegarde, Gordon, Cuthand, Dreaver, Knight and many others were considered activists," she said. "But they laid the foundation for all of us."

The SIFC was built on that foundation. It was created by elders and community leaders and opened its doors in 1976. Since then, the college has awarded certificates and degrees to more than 800 students.

In her address, Goodwill reflected on her experience as a Native health care worker, when few aboriginal people held such positions.

"The generations before us always hoped for the kind of

education this college has provided."

Looking ahead, she cautioned the graduates that "Today we are at a crossroads in our lives as Indian people."

"Our inclusion in the Canadian Constitution will have a bearing on our future and the future of many generations."

She reminded the students that as graduates of SIFC, they will be role models to many other people in their communities.

"You are in a unique and enviable position with your historical background, the strength and stamina that's within you as Indian people and the support this college has provided."

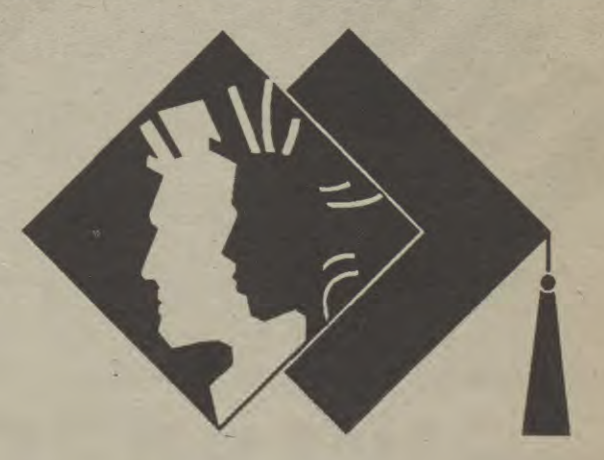
Goodwill was awarded the Order of Canada in April, 1992.

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July 24 - 26, 1992
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July 31, August 1, 2, 1992
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# 15th Annual Saddle Lake Powwow

Photos by Leah Pagett & Bert Crowfoot



Little Joe Saddleback



Guy Provost from Brocket, Alberta receives his registration number.



Chief Carl Quinn leads the 500 plus dancers at the opening grand entry of the 15th Annual Saddle Lake Powwow.



Standoff's Keith Shade is a regular on the powwow circuit.



Six year old Rhea Cardinal of Saddle Lake relaxes and enjoys the intertribal dancing.

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# Hard work yields rewards

By Mary Hewson  
Windspeaker Contributor

HIGH PRAIRIE, ALTA.

A large group of grads marched to their diploma rewards at the June 19 convocation ceremonies for Alberta Vocational College-Lesser Slave Lake.

The 314 grads represented 22 academic and vocational programs offered in the five AVC campuses of Grouard, East Prairie, Cadotte Lake, McLennan and Valleyview. The grads chose the theme We Do Not Remember Days, We Remember Moments!

Blue and purple streamers, purple balloons and white tablecloths on long tables with pink carnation centrepieces, all helped transform the Sports Palace in High Prairie from an arena into a convocation hall.

The graduates marched into the hall, past about 150 AVC staff members, family and guests, to their theme song Life is a Highway. Although most wore blue gowns and mortarboard hats, those from the Practical Nursing program their white hats and uniforms and the six grads from the Native Clothing Design program wore the traditional clothing each made as their final project.

Dan Vandermeulen, president of AVC Lesser Slave Lake, gave the main address to the graduates.

Most of the students at AVC do not enter the college straight from high school, he said. They come back to school as mature students.

Once the decision to return to school is made, the students' basic needs in housing and food have to be met through financial sponsorships and savings. Without sponsorship offered through the student finance committees and bursaries, many students could not return to school, Vandermeulen said.

"They want to improve their

job opportunities," he said. "Training creates jobs."

Vandermeulen backed up his comments with statistics. In 1989, 85 per cent of Alberta students with post-secondary education were in the labor force. For those with a high school education, 72 per cent were employed and for those with a junior high school education, the employment level drops to only 37 per cent.

In 1989, the overall unemployment rate in Alberta was 7.2 per cent. But university graduates only had a 4.1 per cent unemployment rate, and college graduates 4.6 per cent.

"It's a message our gradu-

ates would like the entire community to hear," said Vandermeulen.

Jackie Kellock, student support co-ordinator, told grads while it is important they have support from people around them, remember, "You are here because of what you did and what you accomplished."

Margaret Giroux, a long-time resident of Grouard, a former mission school graduate opened the awards ceremony. She told the grads coming up in the mission school system was not easy.

"Here's the best of luck, God Bless, and I hope your road isn't as hard as the one we travelled."

## The Red Deer Catholic Board of Education Congratulates all Native Graduates

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# Aspiring lawyer nears goal

By Everett Lambert  
Windspeaker Contributor

EDMONTON

Cheryl Arcand-Kootenay realized a major goal in her life when she graduated this spring with a law degree.

Arcand-Kootenay, 27, is working for the law firm Twinn and Dombro of Slave Lake. She's doing what is known in the legal profession as the articling year - a year spent in the field and practice of law before a student is accepted by the bar and becomes a full-fledged lawyer.

Cheryl and her husband Warren Kootenay live on the Alexander Reserve near Morinville, northwest of Edmonton. Their son Brett attends a French Immersion program in nearby Morinville, where the fifth-grader is an honors student.

She commutes from the reserve to Slave Lake and on weekends she returns home to the reserve. Her work also brings her into Edmonton.

She explained that the law firm does not specialize in any certain area of law, instead working in such areas as divorce, incorporation of companies and nuances.

Arcand-Kootenay attended the University of Alberta where she obtained her first undergraduate degree, a Bachelor of Arts, majoring in political science and minoring in sociology. She immediately started her studies in law and in the spring of 1992, completed the actual course work. After her articling year is complete she can apply to the bar for her license to practice law.


She recently attended the tenth annual general assembly of the Assembly of First Nations in Fredericton, New Brunswick, as an observer.

She has an athletic past, including pitching for the reserve team and jogging in her spare time.

She has plans to further her studies in perhaps a Master of Public Administration, but she's not sure exactly when.

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# Project boasts grads

By Everett Kariheaux-Lambert  
Windspeaker Contributor

GRANDE PRAIRIE, ALTA.

Five Natives recently graduated from the Macitawin Project in Grande Prairie.

Macitawin (Machi Ta' Win) is Cree for "a new beginning," something the grads were given through the new program.

Roger Goodeye, a support councillor for the program, said most of the grads were studying for upgrading purposes or to enter college or university.

Goodeye, originally from the Ermineskin band at Hobbema, said the program's central goal is to give the students a new start. The program got its start in December of 1991 and classes started in February, 1992.

The program was spurred by the sadly high drop-out rate of Natives in the Grande Prairie Regional College, which Roger thinks is aggravated by a lack of money, discrimination in such areas as apartment hunting and alcohol/drug abuse problems. These often stem from "childhood" problems or "wounds", as he calls them. The 12 graduates are: Shirley Anthony, Daniel Campbell, Geraldine Courtoreille, Barbara Gladue, Loretta Mcleod, Ruby Prince, Les Sunshine, Bonnie Calahasin, Faron Capot, Della Francois, Ralph Gladue, Josephine Potter, Charlie Soto, Mary Yellowknee.

# FACING AIDS

"I'm not worried, I've known him for years."  
"You look pretty healthy to me."  
"She's lived in this town all her life - she can't have AIDS."

It may be difficult to believe some people are infected with HIV, the virus that leads to AIDS. They look well. It is easy to tell if a friend or family member has a cold or flu merely by looking at them or asking how they feel. Similarly, people with most chronic diseases know they are unwell and often look ill. Infection with HIV provides no such tell-tale signs.

People with HIV seem to be well. However, one can never assume anyone is free from HIV. It is a deceptive and dangerous virus.

A person can have HIV infection for up to 10 years and appear perfectly healthy. People infected with HIV show no obvious signs of illness in the early stages of infection. The lack of signs, plus their denial of risk, may be why so many do not take the blood test for HIV. They don't realize they are infected. And neither does anyone else.

Despite the fact that most Albertans know that HIV doesn't affect only gay or bi-sexual men and injection drug users, evidence shows that the behavior of many people continues to put them at risk. They think they can somehow "spot" HIV. Both men and women continue to pass the virus to their partners through unprotected intercourse or by sharing needles to inject drugs.

In the past 10 years, science has provided a more complete understanding of how HIV spreads and how the virus affects people living with the illness. Based on that understanding, more people are being cautious. They are protecting themselves from HIV.

We know that someone with HIV infection may look well and feel fine. Trusting appearances doesn't work as protection against HIV, AIDS and other sexually transmitted diseases. Practising 'safer sex' and not sharing injection drug equipment is our only protection. Do your part to stop the spread of HIV and AIDS. Let's face up to AIDS.

For more information about HIV/AIDS you can call:

- \* the health unit or your doctor in your community
- \* the STD/AIDS Information Line, toll-free, at 1-800-722-2437
- \* community AIDS organization in Calgary 228-0155, Edmonton 429-2437, Grande Prairie 538-3388, High River 938-4911, Jasper 852-5274, Lethbridge 328-8186, and Red Deer 346-8858
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Victoria Frank  
(deceased)  
Judy Daniels

### 1990

Rosa Van Camp  
Peyasu Wuttunee  
Tom Horvath

### 1991

Howard Campbell  
Vicki English  
Shannon Cummings  
Gloria Baptiste

### 1992

Dale Auger  
David Blain  
Linda Chipesia  
Gene Dickau  
Darlene Fry  
Sue Hendricks

Pam Holod  
Florence Kelly  
Alice Littlechild  
Mona Marten  
Gary McDermott  
Robin Melting Tallow

Dale Shirt  
Lorraine Tordiff  
Nisha Wuttunee  
Marvin Yellowbird  
Kathy Yellowhorne  
Gloria Manyfingers

## CORRECTION NOTICE

The correct dates for Heart Lake First Nation Treaty Days are July 10, 11, 12, 1992 at the Heart Lake Indian Reserve in Alberta. For more information call (403) 623-2130 or 623-2146.



We apologize for any inconvenience this may have caused.

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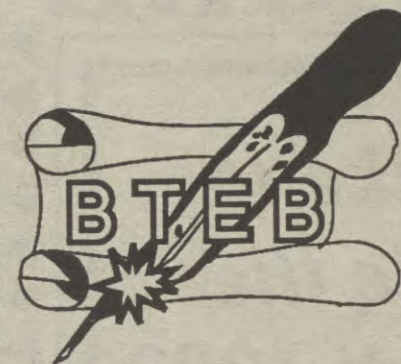
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- Krisma Bastien
- Sarah Hunt
- Mar Nai Hunt
- Charlene Sweetgrass
- Cory Sweetgrass
- Jeannie Sweetgrass

# Grade 12 grads honored

By Dawn Blaus  
Windspeaker Contributor

LLOYDMINSTER, SASK.

When Brandee McCallum and Vince Campbell graduated from Lloydminster Comprehensive High School on June 24, they got more than a piece of paper telling them they met the requirements for Grade 12.

The pair were presented with a sweetgrass-encircled eagle feather by Onion Lake Band member Glen Littlewolfe.

The presentation was the result of a collaboration between the Lloydminster Public School Board and the Native community, who joined forces last month to recognize the accomplishments of Native grads.

Littlewolfe explained the significance of the gift to them earlier in the evening, during a sweetgrass ceremony in the school's counselling office.

"The feather in the centre represents the student. It's tied with the colors of the rainbow, which signifies the blessings of all things good," he said. "Whenever he or she looks at it, they won't feel down or left out or nervous."

"The ring of sweetgrass represents the circle of life," he continued. "It's fastened to the

feather at the four points of the compass with deer sinew. That represents the four directions, the four seasons, the four races of people."

The gift was "strong medicine" and could be used throughout the graduates' lives, he said.

"The students can use it in the future - hold it and look out a window. It'll help them regain their momentum."

Stan Fraser, Campbell's father, said the feather and sweetgrass is also a form of richly deserved recognition from the aboriginal community.

"I believe they accomplished a lot in life," he said. "They need to know the community of Native people recognizes them and appreciates their accomplishments."

Fraser initiated the concept of a Native component to graduation two years ago, when his oldest daughter Marilyn graduated. He wanted to introduce something more culturally relevant than the standard scrolls and awards generally handed out at the conclusion of the school year.

The idea caught on quickly and soon Native parents from the Catholic high school were approaching Fraser for advice on setting up a similar program.

This year, the board's Native liaison worker, Mary Tremblay, co-ordinated the Native grad, approaching the students and following through with the necessary arrangements.

The idea surfaced at a meeting between the school board and four Native students - two each from the junior and senior high school. McCallum and Campbell were the senior high representatives.

The board was exploring methods of improving the accessibility and accountability of the school system in relation to its Native students.

"They wanted to know about our background - to see if being Native affected our school work," McCallum said. "They wanted to know if we felt segregated or prejudiced against."

While McCallum, originally from Meadow Lake, Saskatchewan, said she hadn't personally experienced racism, she still liked the idea of incorporating her Native heritage into the graduation ceremonies.

"It felt nice to know that I was being recognized as being a Native student - one of the few who graduate. I hope a lot more Native students can pull together and do what I did."

**Congratulations, Native Graduates!**  
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Buffalo River Band members would like to take this opportunity to congratulate our 1992 Graduates

Graduates:

- Gilles Nezcroche •
- Tammy Sayers •
- Christopher LaPlante •



Buffalo River Band



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Cote, Cowessess, Kahkewistahaw, Keeseekoose, Key, Ocean Man, Sakimay

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We congratulate the Native Graduates of  
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in your future endeavors.

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Chief Lorne Waditaka  
Council & Band Members

P.O. Box 128  
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S6V 5R4



# Eleanor Brass dies at 87

By Sandra Dieter-Brooks  
Windspeaker Contributor



The late Eleanor Brass

Eleanor Brass, recognized for a lifetime commitment to fostering friendship between Native and non-Native peoples, recently died in Regina at the age of 87.

Brass helped form many Native Friendship Centres, including the Regina Friendship Centre and the Indian Friendship Association, in an effort to help young Native people make the transition from reserve to urban living. She was instrumental in determining that a state of equilibrium could be reached between Native and white society. She knew Native integration would help create a more balanced society within Canada.

She started her writing career in 1949 with a column on Indian issues in The Regina Leader, called Breaking the Barriers. She was a long-time resident of Peace River, where she

Two Worlds, probably her best-known work.

Brass was born on the Peepeekisis Reserve in Saskatchewan to Frederick Dieter and Marybelle Cote. She was a direct descendant of Chief Gabriel Cote (Saulteaux tribe) and Chief Okanese, who signed Treaty Four at Fort Qu-Appelle in 1874.

Brass experienced the extremes of two culturally different societies, which compelled her to express her nature. She became puppeteer, storyteller and writer.

In 1991, she received an honorary literary degree from the University of Toronto in recognition of her work in the Native community and her numerous articles and books.

Brass became too ill to complete work on her third book, titled Off the Buckskin Pieces, which was to have recounted some anecdotes of her youth.

Brass was buried at her birthplace on the Peepeekisis Reserve.

wrote a column called Eleanor's North, which appeared in the A.N.C.S. weekly newspaper.

She held various government jobs from 1965 to 1971. After her retirement, she wrote her first book, Medicine Boy and Other Cree Tales, a collection of legends and stories taken from her youth.

In 1987, she published her autobiography, called I Walk in

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Congratulations to all the Native Graduates this year!



## Qu'Appelle Indian Residential School

Lebret, Saskatchewan  
S0G 2Y0



The Qu'Appelle Indian Residential School's philosophy is based on a shared vision of school board and staff to meet our student's needs in areas of academic, social, persona, and vocational development.

### Our academic development:

- emphasizes high student academic productivity;
- offers preparatory instruction for all post-secondary training with provincial accreditation in all courses of study.

### Our social development:

- examines education in terms of current social issues;
- promotes student government and peer counselling;
- promotes student interaction with school approved social events.

### Our personal development:

- offers student assistance through our Student Assistance Program
- offers one-on-one personal counselling;
- instills personal knowledge, pride, respect, and appreciation of a student's tribal culture, history, values, and traditions.

### Our vocational development:

- offers one-on-one career counselling;
- prepares students for post-secondary education and future employment

### Our sports and recreation development:

- offers instruction and competition in sports;
- promotes student interaction with cultural and recreational events.

To assist in the school's vision for student excellence in sports, a new skating arena has been constructed on campus.

Admission is open to status Indian students who aspire to and are willing to work for a high degree of academic excellence and full participation in school sports and other activities.

- Application for Grades 4-12 are now being accepted for the fall term commencing on August 31, 1992.

Contact the Q.I.R.S. Education Clerk at (306) 332-5628 or FAX (306) 332-5080 to request basic information and application forms.

## REGISTRATION/INFORMATION

A detailed brochure with workshop selections will be sent upon return of this form. Please note that some attendance limitations will apply due to the size of the rooms and locations. Admission will be determined on a first come, first serve basis.

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# 1992 GOLF TOUR

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10, 11, 12	Canadian Indian Golf Championships In Regina, Saskatchewan Ken Sinclair - (306) 721-2909	None
18, 19	Bighorn Native Golf Classic Pine Hills Golf Club Rocky Mountain House, Alberta James/Steve - (403) 845-7400	James Gordon Marina Knight (Women) Sikes Powderface (Sr)
24, 25, 26	Tsui T'ina Nation Classic In Red Meadows, Calgary, Alberta Charlie Crowchild - (403) 281-9652	Lloyd Gauthier

## AUGUST ..... Defending Champions

8, 9	Alexander Golf Tournament Max Yellowdirt - (403) 939-3839 Fax Harvey Burnstick - (403) 962-0303	Leo Sasakamoose
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## SEPTEMBER ..... Defending Champions

5, 6	Samson Band Open In Wetaskiwin, Alberta Dennis Buffalo (403) 585-3919 George - (403) 585-3793	Emil Cutknife
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**QUALIFICATIONS:**

Journeyman tickets in various trades and experience in Municipal Maintenance Management. Extensive experience in Personnel Management and Budgeting. Native Ancestry and/or experience in working with First Nation Governments an asset.

**SALARY:** Negotiable.**CLOSING DATE:** July 15, 1992

**TO APPLY:** Submit a complete letter of application and resume with at least three references postdated no later than July 15, 1992 to;

Jim Webb or Richard Dumaine  
Little Red River Cree Nation  
Box 1165  
High Level, Alberta  
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Phone: (403) 759-3912

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The Slave Lake Mural Committee seeks artists to produce two murals, the focus being:

- Mural A: Native Theme (on a stucco wall)
- Mural B: Legacy of our Forests

Please send resumé and samples of your work to the:

Slave Lake Mural Committee  
Box 1030  
Slave Lake, AB.  
T0G 2A0

Application Deadline: July 15, 1992.

Murals to be completed by September 15, 1992.

Slave Lake is a northern community of 5600 people. The murals will reflect the young and active nature of our community.

For more information contact: Town of Slave Lake  
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Your profile will include demonstrated experience in film production, familiarity with models of training and development, knowledge of issues of priority concern to Native Women and Women of Colour, as well as demonstrated knowledge of and direct experience with constituent organizations and communities. Management and administrative experience, effective interpersonal and communication skills, judgment, initiative and flexibility are essential qualities to succeed in this position. Knowledge of English is a must.

This is a temporary position for a period of two years, with possibility of extension.

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Our Employment Equity Program strongly encourages women and members of other target groups to apply.

**EXECUTIVE DIRECTOR**

**FUNCTION:** Responsible and accountable to the Board of Directors for the overall operation of the Edmonton Canadian Native Friendship Centre.

**DUTIES:** Responsible for all phases of management, including administration, supervision of staff, preparation of proposals and budgets. Ensure that Board directives and policies are adhered to and implemented.

- Consult and participate in the development of existing and new programs.
- Maintain good working relations with the Board of Directors, government and community agencies, other Native organizations and the public at large.
- Foster an environment of teamwork and commitment to the Centre by developing and improving methods of communication and training.

**QUALIFICATIONS:** Extensive administration, financial and management experience.

- Good communication skills - written and oral.
- Knowledge of the Aboriginal Friendship Centre Program, Native organizations and Native culture.
- Preference will be given to candidates with the ability to speak a Native language.

**SALARY:** Negotiable.

**CLOSING DATE:** July 31, 1992

**SUBMIT RESUME TO:**

Personnel Committee  
Canadian Native Friendship Centre  
11016 - 127 Street  
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This person requires Alberta teaching certification or eligibility. Preference will be given to candidates who possess:

- thorough working knowledge of Plains Cree Culture
- fluent in the Plains Cree Language
- background in training and/or experience in intercultural education

Duties will include developing curriculum in and the teaching of Plains Cree. The teacher will be based in Kitaskinaw School and be responsible to the Principal.

Applications, together with supporting documents, references, and the candidates most recent evaluation will be received until 4:00 pm., July 24, 1992 by:

Dr. Jack P. Patterson  
Associate Superintendent  
Human Resources Department  
County of Parkland No. 31  
Mail Bag 250  
Stony Plain, Alberta  
T0E 2G0

Telephone: (403) 963-2231

Advertising Feature

# Kahnawake celebrates with peace and dignity

KAHNAWAKE, Que.

It has been three summers since the drums at Kahnawake beat out rhythms of defiance and protest.

This summer the drums will sound again. Only now they will carry a call of peace, awareness and cultural understanding at the *Echoes of a Proud Nation* powwow.

*Echoes of a Proud Nation* is one of the fastest growing attractions in the busy powwow season. At its debut last year, the two-day festival of traditional art, music and dance drew more than 30,000 participants.

And this year's powwow, scheduled for July 11 and July 12 on the Tekakwitha Island just south of Montreal, promises to be bigger and better. For starters, organizers are expecting to double last year's attendance.

More than 100 vendors will be on hand, selling a variety of all-Native arts and crafts as well as foods like buffalo, caribou and cornbread. Special demonstra-

tions of bow-making, basket-weaving and Native storytelling will also be featured.

And the kids won't feel left out with pony rides, face painting and a Saturday night fireworks display.

*Echoes of a Proud Nation* is based on the theme "Renewing Our Spirit Through the Power of the Drum." It is organized by a volunteer committee who have set bold objectives for themselves.

The volunteers have undertaken their daunting task to honor the Mohawk Nation and its supporters. They also want to demonstrate peace, goodwill and strength of the nation through sharing their culture with the world community.

All people have been invited to the cultural festival in hopes that it will educate them about the worldview of the First Nations. And it is hoped that the powwow will continue to grow and promote Kahnawake as well as Native artisans and craftspeople.

Although powwow-like events have been celebrated in previous years, they were mostly community-oriented events. In 1991, a core group of 20 people formed the Kahnawake powwow committee and recruited almost 100 others to forge this outstanding event.

"The volunteers came from all walks of life," committee member Martin Loft told reporters at the time. "There are construction workers, teachers and

those who stay at home and look after the children."

That first festival drew performers from around the globe, including traditional dancers from the Mawi tribe of New Zealand and members of Hawaii's aboriginal community, who hosted a luau.

On the North American front, members of the Ojibway, Cree, Seneca, Algonquin and Mohawk tribes were represented. Twelve young hoop

dancers also made their way to the reserve from Saskatoon.

Organizers say *Echoes of a Proud Nation* fosters peace, friendship and the sharing of cultures between Natives and non-Natives. It is a great chance to renew old ties and create new ones.

And based on the strength of last year's turnout, *Echoes of a Proud Nation*, is set to become one of the leading events on the nation's powwow calendar.



Shane Kelley

Dean Logan



Shane Kelley

Cameron Thomas, 5, and his sister Tasha Thomas, 3

## ECHOES OF A PROUD NATION POW-WOW

Kahnawake, Quebec

Kahnawake Mohawk Territory

July 11 & 12, 1992

\$30,000

to be awarded



MASTER OF CEREMONIES: Dennis Bowen ('91 & '92 Gathering of Nations Powwow)

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HEAD WOMAN DANCER: Charlene Bomberry

HEAD VETERAN DANCER: Jack Moore

ELDER: Randel Proulx

HEAD JUDGE: Donna Phillips

INVITED DRUMS: • Otonabee • • Snowy Owl • • Northern Lake •  
• Stoney Creek • • Medicine Hoop • • White Tail Singers •

DAILY EVENTS:

• Singing & Drumming • • Dancing • • Indian Foods •  
• Indian Arts & Crafts Market • • Gates Open at 9 AM

DANCE COMPETITIONS:

Elders (56 & over):	1 - \$800	2 - \$600	3 - \$400
Senior (17 - 44):	1 - \$800	2 - \$600	3 - \$400
Junior (12 - 17):	1 - \$300	2 - \$250	3 - \$200
Boys & Girls (6 - 11):	1 - \$150	2 - \$125	3 - \$100
Tiny Tots (0 - 6):	1 - \$75	2 - \$50	3 - \$25
Team Dancing:	1 - \$700	2 - \$600	3 - \$400

Come Share this Cultural Experience with the Mohawk People of Kahnawake.  
"A special thanks to the current committee. We appreciate all of your hard work and dedication."

Daily Admission:  
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Golden Age: \$2  
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Kahnawake Mohawk Territory

just 10 miles south of Montreal, Quebec, Canada  
Routes 132 & 138 Site Location: Tekakwitha Island

514-632-8667

General public Welcome. Absolutely no alcohol or drugs permitted.