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Windspeaker

QUOTABLE QUOTE

"It was not my intent to malign in any way Native Canadians."

— Reform Party MP Herb Grubel

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AFN's direction disputed

By Debora Lockyer
Windspeaker Staff Writer

FORT GARY PLACE, Man.

A televised debate of national chief hopefuls was characterised by a lack of animation from most of the candidates.

The range of issues discussed June 15 at Fort Gary Place, Manitoba was diverse. The five candidates for Assembly of First Nations' top job gathered for a nationally broadcast debate on topics as varied as self-determination and the threat of Quebec's secession. But the format, styled after a traditional non-Aboriginal election campaign, forced the participants into a rigid stance which was as uninspiring as the last federal election.

And in the end, it was the one issue which most demonstrated why there were four challengers for the position of National Chief.

"We've gone too far in integrating ourselves in a European style of politics," said candidate Wally McKay of Sachigo Lake, criticizing the current leadership. He said the AFN must go back to the community level and the chief must hear the voice of the people.

Mohawk candidate Mike Mitchell agreed with moving back to the grassroots level.

"It's crucial we advocate a change of direction and bring it back to the people," said the Mohawk chief from Akwasasne. He said the AFN should be but a

conduit of information for Aboriginal people.

AFN hopeful Delia Opekokew said there was little need in reorganizing the AFN, but advocated a return to the roots of the brotherhood, now the AFN. The purpose for the organization's existence was to encourage self-enterprise, she said.

The grassroots must ratify any proposal made by the AFN, echoed Konrad Sioui, of the Huron-Wyandot First Nation in Quebec.

"The grassroot must be the judges of any AFN initiative," he said.

Incumbent Ovide Mercredi said there was room for renewal and restructuring in the organization, but the direction of the AFN must not waver. The organization should be opened up to greater participation of the people, women and urban Indians, but the unity issue was one First Nations could not turn their backs on, he said. The door had to be kept open on the constitutional debate because Canada would have to offer Quebec constitutional changes to keep it in Canada, Mercredi said. The constitutional question would be revisited soon, he predicted.

On the threat of Quebec secession, Sioui was the most impassioned.

"I know this is a crucial time in Quebec. If Quebec secedes it is the end of Canada," he said. For the first time in AFN history it will be important for the leader to be able to speak French, Sioui said.

Mercredi was the voice of calm

when discussing the issue. He said the people had to remember not everyone in Quebec wants to separate from Canada, but in the event of separation the federal government had a major responsibility to protect First Nations in that province.

The Parti Quebecois' position on First Nations people will be decided after the province separates, said Mitchell, whose First Nation is divided by the borders of Quebec and Ontario.

"If we have learned anything from our dealing with other European people, we should be suspicious," he said.

The assurances of the Canadian government are not good enough, Mitchell said referring to Indian Affairs Minister Ron Irwin's promise the Aboriginal peoples of Quebec could choose to stay with Canada, territories intact, if Quebec separates.

McKay said the AFN should look to First Nations in Quebec to charter a course on how they can work together.

"All First Nations will stand behind them."

Perhaps the only issue where all candidates showed solidarity was on that of the inherent right - it is irrefutable - but how to achieve it was another matter. All agreed however that Indian Affairs and the Indian Act had to go.

"One of our goals as Indian people is to run our own lives. If the Indian Act continues to exist that goal is frustrated," said Mercredi.



Terry Lusly

Fabulous feathers

Delmare Stevens, from Denver, Co. performs an ancient Aztec drum dance for delegates and visitors at a recent youth conference in Fort Chipewyan, Alta. The Paiute-Aztec dancer has performed the traditional dances across the world.

Gas wars continue in Kahnawake

By Debora Lockyer
Windspeaker Staff Writer

KAHNAWAKE, Que.

Mohawk Chief Joe Norton and his Kahnawake council have thrown their support behind 12 Mohawk gas station owners whose businesses the province has forced shut down.

Norton said he signed an affidavit which supports the gas station owners' contention they should not have to collect taxes on sales to non-Native customers and submit tax money to the provincial government.

As a sovereign nation, the Mohawks deal with the federal government, said the chief.

"The provincial law doesn't apply in Kahnawake," said Norton.

In May the Quebec government ordered the supply of fuel be cut off to the businesses until \$3.8 million in sales tax were

paid to the province.

The gas station owners are seeking an injunction to resume gas deliveries until the legal and constitutional arguments in the case are heard.

The lawyer for the Mohawks argues his clients will suffer economic death if the injunction is not granted.

Norton is concerned the provincial sanctions could spread to other sectors of the Kahnawake economy.

The only resource that Kahnawake has is the 50,000-plus people who travel through the reserve each day, said Norton.

He said the gas stations are losing thousands of dollars each day and approximately 100 people are out of jobs because of the fuel freeze.

The problems started in November 1993 when gas stations operated by non-Natives complained Mohawks were able to undercut their prices by not

charging tax, said Norton.

It was soon proved the Mohawks were only charging a cent to a cent-and-a-half less per litre than other gas station owners, so customers at Mohawk gas stations only saw as much as a \$2.50 saving per fill, he said.

But the provincial government had a point to prove to its electorate, said the chief, and is now posturing for votes.

"It shows you the weakness of this government and its inability to live up to its public statements," said Norton, referring to an April 13 joint announcement which marked a new era in negotiations between the Mohawks and the province.

"I was very hopeful," said Norton. But 10 days after the public truce, the gas station owners were served legal papers which began the fuel dispute.

"If it wasn't tragic, it was laughable," said Norton who contends the provincial government doesn't have the courage

or the political will to live up to its own statements.

Native Affairs Minister Christos Sirros did offer some advice in the gas dispute however, said Norton.

He told council to distance themselves from the gas station owners because they were acting illegally, said the chief. If the Kahnawake council backed the gas station owners they would be supporting illegal activities.

No such luck for Sirros, or the provincial government in keeping council out of the fray.

The people of Kahnawake are being unfairly inconvenienced and are suffering because they cannot buy fuel in their own community, said Norton.

The people have to go off-reserve to buy fuel and are then not eligible for the kinds of tax exemptions awarded them on reserve.

This issue could have wide reaching effects on the entire Mohawk community, he said.

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HATS OFF TO GRADS

Windspeaker salutes the hard work and dedication of graduates across the nation with a 12-page special section highlighting the achievements of individual students and of institutions.

See Pages 12-24.

NEW RULES AT SCHOOL

Traditions forms of discipline at school are proving to be ineffectual, and even detrimental to Aboriginal students. Reporter Sheena Stewart investigates what educational experts are saying about alternatives to suspensions.

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AD DEADLINES

The Advertising deadline for the July 4th issue is Thursday, June 23, 1994

Gitksan Wet'suwet'en sign accord

By Debora Lockyer
Windspeaker Staff Writer

HAGWILGET RESERVE, B.C.

The Gitksan and Wet'suwet'en have adjourned the Delgam Uukw land title action in the Supreme Court of Canada. The bands have also given the province of British Columbia up to 18 months to negotiate a settlement to their 17-year-old land claim.

An accord of recognition and respect was signed June 13 by Gitksan hereditary chief Delgam Uukw, Wet'suwet'en hereditary chief Gisdaywa and B.C. Premier Mike Harcourt, thereby marking the beginning of talks on jurisdiction, ownership and self-government on Native traditional territories in northwestern B.C.

The Gitksan and Wet'suwet'en claim almost 58,000 sq. km. as traditional lands. Legal action will resume if a negotiated settlement can't be reached, say representatives.

Gitksan hereditary chief Maas Gaak (Don Ryan) said the Harcourt government has the resources and is now organized enough to negotiate with his people. But they must go be-

yond the rhetoric, he warned.

"We are not going to tolerate the attitude the province has displayed in other land title negotiations."

One main ground rule was established before negotiations could begin.

"It is not acceptable for the province to make offers to us about a reduced land base," said Ryan.

This was a major concession by the province, said Sat'san (Herb George), speaker for the Office of Wet'suwet'en Hereditary Chiefs.

The decisions to suspend legal action in favor of negotiation was carefully considered said Gisday Wa (Alfred Joseph) speaking for the Wet'suwet'en people.

"You have used some good words in your Accord of Recognition and Respect," Joseph said. "We have spent more than three weeks carefully reviewing your offer."

Joseph said no other premier of B.C. had ever made the kind of offer Harcourt had proposed. Still, some of his people were suspicious.

"Will your ministries continue with 'business as usual' on our territories or will interim protection measures result in real protection of our lands and resources?"

He said signing the accord was a leap of faith

for the Wet'suwet'en.

"We are cautious, but ready," said Delgamuukw (Earl Muldon), speaking on behalf of the Gitksan. Although the Gitksan are pleased the province has offered to enter into treaty negotiations, the people find it difficult to believe the Harcourt government, or any government, would negotiate with them on their own terms, said Muldon.

"We do prefer negotiations to the courts," he said and reminded those witnessing the signing that the original quest in filing the land claim in 1977 was to negotiate. But the province refused.

Since then, the Gitksan and Wet'suwet'en people have been in court on numerous occasions. The original trial, held between May 1987 and June 1990 garnered international attention when Chief Justice Allan McEachern described the lives of the Aboriginal people before contact with Europeans as "nasty, brutish and short."

A United Nations Commission on Human Rights report on world-wide discrimination, released in 1993, said the judgment demonstrated that "deeply rooted Western ethnocentric criteria are still widely shared in present-day judiciary reasoning."

Inuit housing report slams Labrador

OTTAWA

The most important issue facing Inuit today is the housing crisis, states an interim report penned by the political arm of that community.

The Inuit Tapirisat of Canada report, submitted to the Canada Mortgage and Housing Corporation May 31, indicates a shortfall of approximately 5,000 houses in the Northwest Territories and Northern Quebec, plus an undetermined number in northern Labrador.

It is common in Inuit commu-

nities to live two and three generations in the same three or four bedroom bungalow, ITC researchers report. Inuit live in the most over-crowded housing conditions in the country.

Overcrowding and poor housing conditions will contribute significantly to the death rate, infant mortality rate, and general rate of illness in Inuit communities, reads the report.

The Inuit also have the fastest growing population in Canada and unemployment rates of up to 80 per cent, so often there is no alternative to social housing, the

study concludes.

Singled out for particular criticism is the Newfoundland and Labrador government. In comparison to other Inuit communities, the lack of progress made in Labrador in terms of housing is apparent.

"Labrador Inuit are living in Third World conditions," reads the report. While systematic needs assessments on Inuit housing are done in the Northwest Territories and Northern Quebec, this information is not available in Labrador.

A list of seven recommenda-

tions for improvement accompanied the report. Funding to conduct a housing needs assessment for Labrador Inuit communities is included in the recommendations.

Establishing cooperation among the regional organizations involved in Inuit housing, is another priority, as is support for capital and operational planning activities, establishing a separate funding arrangement to address the housing needs of the Inuit, and the free flow of information and consultation with Inuit organizations about changes in housing programs.

Natives spoiled - Reform MP

OTTAWA

Preston Manning must be looking for a good cleaning service. After Reform Party MP Herb Grubel dropped a controversial remark about Natives in the House of Commons, Party Leader Manning was left with a splattered suit.

Grubel, a German-born MP in British Columbia's Lower Mainland, likened Aborigines to lazy

children in a June 9 address at the nation's capital. He compared government funding toward Native programs to a rich uncle giving money to a spoiled teenager. Grubel made the statements during a debate on legislation to enact Yukon land claim settlements.

Official transcripts also show Grubel saying:

"We have refused to give in to our children, yet we have been misguided when in the past we

have given in to the demands of the Native community to give them more physical goods, to allow them to live on their South Sea island equivalent."

Reaction to the inflammatory remarks were immediate. Aboriginal leaders called for the resignation of Grubel, while Liberal and NDP party leaders slammed the former professor of economics' comments as reprehensible and clearly prejudiced.

Manning issued a statement saying Grubel's remarks were unacceptable and did not reflect Reform policy or attitude toward Natives.

Grubel tried to take cover from the outrage his remarks in the common sparked by apologizing for offending the community.

"It was not my intent to malign in any way Native Canadians, or to suggest they are lazy or spoiled," he said.

NATION IN BRIEF

Casino ruling delayed

A decision in the Bear Claw Casino trial has been reserved until October. and White Bear Chief Bernie Shepherd says he'll wait for the judge's ruling before he proceeds with re-opening the casino. It's been more than a year since the RCMP raided the Saskatchewan casino, and raised the issue of who has jurisdiction in regard to on-reserve gaming.

Micmac chiefs reject seats

A proposal that would have set aside two seats in the Nova Scotia legislature for Natives has been rejected by mainland chiefs. The six chiefs of Millbrook, Pictou Landing, Afton, Horton, Annapolis Valley and Bear River rejected the idea for fear Ottawa would abandon its responsibility for Micmacs if they became part of the government.

Funds designated for scholarship

The Inuvialuit Development Corporation and Sachs Harbour Development Corporation have been awarded a contract to provide helicopter services for

Aulavik Nation Park on Banks Island, NWT. A portion of the revenue from the contract will go toward a scholarship fund to develop aviation related skills among the Inuvialuit. This is the second helicopter contract awarded IDC. The first, awarded by the Department of National Defense, was to provide services for the North Warning System in the Inuvialuit Settlement Region. The helicopter services for Parks Canada will be available this year using an amphibious helicopter from Canadian Helicopters, Inc.

Controversial golf club burglered

Shots were fired as Quebec provincial police chased burglary suspects who broke into the Oka golf club June 4. Windows were broken, two cash registers were stolen and some clothes from the pro shop were taken. Police apprehended one man in the act after the burglar alarm sounded late into the night. A Kanesatake man, 26, is in custody in connection with the break-in. The nine-hole golf course at Oka is on land claimed by the Kanesatake Mohawks. An access road to the course was recently ripped-up as the Mohawks began to expand their cemetery.

Give peace a chance

About 150 Mohawks staged a peace march in Kanesatake near Oka. The marchers took to the highway to protest the tension in the community and urge the residents to take control. Mostly women and children took part in the demonstration which was, in part, a response to the provincial police union's demand for a raid on the reserve. Quebec's police force felt restricted in its dealings with the Kanesatake Mohawks who were clearing disputed land in an effort to expand their cemetery.

Inuit told to get a grip

Martha Flaherty of the Inuit Women's Group Pauktuutit says the people must forget about land claims and self-government until they come to grips on the social problems eating away at their communities. Flaherty said it's hard to think about land claims when the realities are the Inuit communities are being destroyed by suicide, physical abuse and alcoholism. She also said the women in the Eastern Arctic are often publicly criticized for speaking out about abuse and suicide.

News

National chief candidates speak out

On July 6 in Saskatoon, Sask, the 636 chiefs of the Assembly of First Nations will gather to choose the leader who will guide them through the next three years.

With the possibility of Quebec's separation from Canada, the intention to dismantle Indian Affairs and work toward self-government, this is an important time in the history of the AFN.

There are five candidates vying for the position of national chief, all with a wealth of related experience, all deeply concerned about the future and welfare of First Nations people.

Windspeaker takes this opportunity to introduce the nation to these five people and provide a glimpse into the direction they intend to take the AFN if elected. While the fol-

lowing is but a brief overview of the candidates' election platforms, we hope it will provide some insight into what motivates these individuals in the race to become national chief.

Health, education are top priorities

Name: Delia Opekowek

Origin: Member of the Canoe Lake First Nation, Saskatchewan.

Previous related experience: One of the first staff members of the Federation of Saskatchewan Indian Nations. Elected executive secretary of Federation of Saskatchewan Indians in Regina. Was legal council to FSIN from 1980 to 1985. Commissioner of the Lachance/Nerland Commission of Inquiry, 1991; negotiator for the Tallcree Tribal Government of Alberta for their land claim; negotiator for the Eel River Indian Band, N.B.; counsel for Canoe Lake Cree Nation, Sask.

The Role of National Chief: The National Chief has no inherent power. The power rests in the First Nations. The powers of the Assembly of First Nations are only delegated. The powers of the National Chief are equal to those of any of the vice-chiefs' and the National Chief and the vice-chiefs have one vote each at the executive level. The power is in the chiefs of Canada, and I wish to work towards the efficient realization of that power.

The most important issues facing the AFN in the next three years: Indian controlled institutions in all facets of Indian life, such as the justice and education systems, must be instituted on the reserves. Chiefs and councils must be given the tools to make, execute and enforce laws. The AFN can aid in the creation of Indian controlled institutions to ensure that those institutions reflect Indian values, customs and culture. There must be concern and action on the well being of Indian people on the reserves. Those institutions on health, such as the wellness circles, which are already in place on the reserves, must be given greater and national support. It is through health and healing that our people can gain the confidence to look after themselves and to attain a quality of life that is conducive to their happiness and well being. The initiative, confidence and entrepreneurial spirit of many of our own Indian people must be welcomed in our communities. We need to revitalize the confidence of our ancestors before we can truly unload the bounds of our colonization.

Recovery of land and resources

Name: Ovide William Mercredi - Given the traditional name of Kebeshkong by the Assembly of First Nations Council of Elders. **Origin:** Manitoba Cree raised at Grand Rapids.

Previous related experience: Incumbent AFN National Chief, elected 1991. Elected AFN regional chief for Manitoba in 1989 and became a strategist for the Assembly during the Meech Lake Accord. Practised law on The Pas reserve in Manitoba and was legal adviser to Northern First Nation communities from 1979 to 1983. Served as a commissioner on the Manitoba Human Rights Commission.

The role of National Chief: To impress upon the government to move more quickly in dealing with our grievances and our demands for reform. Responding to calls for assistance on issues such as family violence and suicide in First Nations communities. To put pressure on the government to honor treaties and give our people the respect they deserve in terms of our autonomy. Knowledge of the issues is critical. Communication is key in getting the message across.

The most pressing and important issues facing First Nations in the next three years: The issues are the same as the first



Ovide Mercredi

time I ran for National Chief. One of them is our relationship with the country as a whole. That means addressing some of our most basic grievances involving land and resources, self-determination and the right to a better quality of life. The well-being of our communities, opportunities for our young people, providing a future for First Nations and the recovery of land and resources are a priority. The First Nations agenda includes making sure our treaties are honored, that we have lands and resources for self-sufficiency, that the inherent right to self-government is guaranteed so that we have the authority along with the resources to control our own affairs in a way that is consistent with the will of the people.

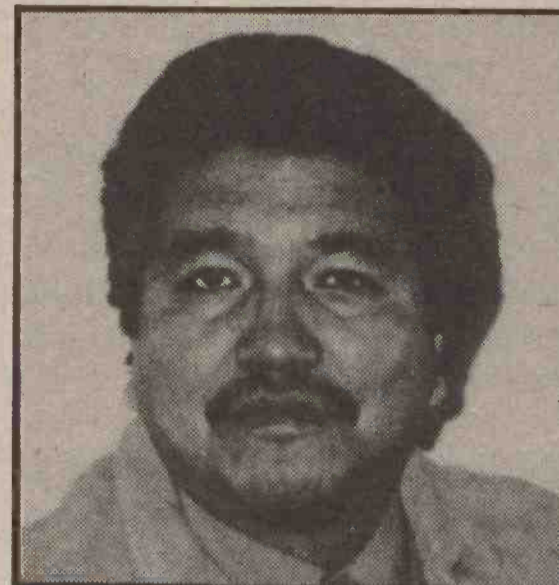
AFN reflective, not directive

Name: Wally McKay

Origin: Sachigo Lake

Previous related experience: Served as Grand Chief of the Nishnawbe-Aski Nation in 1976, and as the Ontario Regional Chief and Vice-Chief of the AFN from 1982 to 1984. Is founding executive director of Ontario's first Child and Family Services Agency with geographic jurisdiction mandated by First Nations. Appointed to the Scott-McKay-Bain Health Panel investigating Aboriginal health care in northwestern Ontario.

The Role of National Chief: The office of National Chief is facilitative not prescriptive and the AFN is reflective of its people, not directive. The First Nation leadership must respect



Wally McKay

the voice of the people. The leadership must begin to conduct the affairs and the business of First Nations in a new and more enlightened manner. **The most pressing and important issues facing the AFN in the next three years:** To recap-

ture the momentum of rebuilding our nations on the basis of the inherent right to our own forms of government, its jurisdiction and institutions. To reconcile with each other, and to heal the dissension and division now evident. We must design and participate in our own agenda, reclaim and control our strategies. The inherent right to self-government will succeed only to the extent that our people are empowered to participate. It is clear we need to facilitate the people processes which enhance our distinct languages, customs and traditions, laws, approaches and time frames within our respective territories. Governance without jurisdiction is not empowerment.

Mohawk calls for aggressive economic development

Name: Mike "Kanontakeron" Mitchell

Origin: Mohawk Citizen of the Iroquois Confederacy

Previous related experience: Held the office of Grand Chief of the Mohawk Council of Akwesasne since 1984. Served as director of the North American Indian Travelling College for 10 years. Worked as a producer/director of an all Indian film crew for six years.

Role of National Chief: The National Chief must be a person with a broad spectrum of experience. This leader must have comprehensive knowledge of community issues if he/she is to be successful at the national level. A leader must recognize the power lies within the peo-

ple, and the leader is only as strong as the people allow him to be. One of the keys to the leadership is a re-unification of all of the elements which make up First Nations of Canada. The leader must help restore the independence of First Nations peoples through a combination of an aggressive economic development campaign and the development of a strong political voice through the AFN.

The role of AFN in self-determination: We cannot rely on the government to dissolve the Department of Indian Affairs or abolish the Indian Act for we need to state what we need to see it replaced with. What guarantees will there be for our treaty and Aboriginal rights if we, as

First Nations simply take over from Indian Affairs and run it ourselves. We cannot rely on the government to act on our behalf and to protect our treaty rights. The AFN must be an advocate which will promote the voice of the people. The AFN is not a government. It was never intended to be. Nationhood, as enshrined in the Two-Row Wampum and other treaties, were made in the spirit of nation-to-nation relations. We have never surrendered our sovereignty and this belief is considered to be a drawback in that some First Nation leaders consider it to be too aggressive and militant. I believe that standing up for our rights is neither aggressive or militant.

Sucession biggest threat

Name: Konrad "Haskan" Sioui **Origin:** Hereditary Chief of the Bear Clan of the Huron-Wyandot Nation

Previous related experience: Has been Chief and acted as Grand-chief of the Council of his Nation. Was elected three consecutive times Regional Chief of the First Nations of Quebec and Labrador. Regional representative of the Executive Council of the Assembly of First Nations and acted on occasion as National Chief under the leadership of George Erasmus.

The most pressing and important issues facing First Nations in the next three years: The potential secession of Quebec is the most threatening issue facing our Nations' rights in that Province and whose territories overlap Quebec and other provinces. The separation of Quebec

would create precedent with respect to our nation-to-nation relationship with the Crown and its fiduciary duty which would affect all First Nations. In the meantime, racism, violence, imprisonment, denial of hunting and fishing rights, poverty and despair are daily realities of our peoples and the AFN must address these issues.

The AFN's role in self-government: Create a commission on self-determination and treaty rights to fully determine and document our legal and political rights according to Canadian and international law, with emphasis on territorial rights. Request that the United Nations Committee on Decolonization add Canada to the list of countries remaining to be decolonized. Advise the U.S. and Mexican governments that

no investment can take place in Canada under the Free Trade Act or North American Free Trade Act until Canada first respects its own treaties with First Nations. Begin lobbying foreign governments and non-governmental support groups to secure effective political, moral and financial support and to identify our allies in the process. Set up an investigation Committee with the AFN that would assess the full impact of the government's intention of dismantling Department of Indian Affairs and Northern Development and abolishing the Indian Act, including the effect on the Crown's fiduciary duty and our taxation immunity. Devise a method through which would ensure the comprehensive claims government policy be totally revised.

Our Opinion

Canada's chance to help bring Peltier justice

By righting a wrong that was committed in a Canadian extradition court 18 years ago, this country could help free one of North America's most controversial political prisoners - Leonard Peltier.

But does Canada's federal government have the political will, courage and strength of character to correct this injustice? The answer can't come soon enough.

Justice Minister Allan Rock intends to review Canada's part in the fraud that saw Peltier extradited to the United States in 1976. Peltier was later convicted on two counts of murder in the shooting deaths of FBI agents at the Pine Ridge Reservation in South Dakota and remains in prison to this day. But Peltier may never have found his way to trial if Canada had protected him against the racist abuses of the FBI.

The evidence which gave Canada the excuse to send Peltier to his fate before an American kangaroo court is known to have been fabricated. The FBI, having difficulty in finding sufficient evidence to extradite Peltier, turned to a sorry individual named Myrtle Poor Bear who had a history of mental illness.

She was coerced into signing several false affidavits which stated Peltier was her boyfriend and that she saw him shoot the two FBI agents at Pine Ridge June 26, 1975. In actuality, Poor Bear had never met Peltier and was not at Pine Ridge on the day of the shooting. Her statements, however, were submitted as evidence to Canada's extradition court and Leonard Peltier was extradited to the United States.

There is cause to believe the FBI and the American Justice Department knew they were presenting false evidence to Canada's extradition court. The affidavits were obtained only after a Canadian prosecutor advised the FBI there was not enough evidence to extradite Peltier. It was a clear abuse of the investigative process of the FBI, ruled the U.S. Circuit Court of Appeals in 1978.

But despite this shabby treatment of a good and friendly neighbor by the U.S., Canada did nothing, said nothing, succumbing to the political pressure brought to bear by this immense foreign power to the south. One man's rights swept under the carpet. Why?

There have been opportunities where Canada could have stood defiant. Opportunities to demonstrate its commitment to justice for all the people housed within its borders. But these opportunities came and went. It wasn't until 1992 that 55 members of Canada's Parliament intervened at the Eighth Circuit Court of Appeals and condemned the fraudulent extradition of Peltier. They asked the court to release him to Canada where a new extradition proceeding could be initiated.

But the 55 members of the Canadian Parliament went home empty-handed. Their appeal was rejected in 1993. Dismissed because the politicians were not representing the Canadian government.

What is being asked of Canada now is a formal diplomatic request to have Peltier returned to Canada on the grounds the U.S. breached the trust of the Canadian people. This will not in itself free Peltier, but would go a long way to restore faith in the integrity of our justice system. It would also add to the growing pressure on the U.S. to have the man released.

Canadians paint a pretty picture of their commitment to human rights, but after 18 years a most prominent human rights abuse is still being suffered by a man that languishes behind bars. To this day our government has lacked the grit to act, to fight for what we stand for as a nation, to go toe to toe with a neighboring country that abused our good will. Our government has the power to help, but will it?



Illustration by Don Kew

Pre-election concerns grow

This year's Assembly of First Nations' National Chief's leadership convention will be held in Saskatoon, Saskatchewan July 4-7. As the election draws nearer, I, like many other politically conscious First Nations citizens, have concerns and questions. I'm gravely concerned because I am unable to participate in that political process in a meaningful way, particularly at this crucial time in our history. I'm also concerned about the current organizational structure of the AFN; I wonder whether it can adequately or effectively meet the very differing social, political, and economic needs of its constituent members.

As a so-called Bill C-31 urban First Nations citizen, I have no access to the political process that governs the nomination and subsequent election of the national chief. Because the national chief purports to represent and therefore speak on my (and my children's) behalf, as a critically aware and reasonably educated woman, I feel that I ought to have some say about who is elected and how the affairs of that office are conducted!



JANICE ACOOSE

As First Nations people with distinct cultures, history, languages, and traditions, we live with many different legal, social, political, and economic realities. I therefore wonder whether the AFN's current organizational structure can effectively or adequately accommodate our vastly different needs. In the province of Quebec for example, numerous First Nations are facing an uncertain and very unstable future. Not unlike other First Nations people outside their territory, their traditional homelands and ways of life have been imposed upon. In Quebec, however, those First Nations are being squeezed between and manipulated by both federalist and separatist powers.

I wonder, therefore, how the national chief purposes to bal-

ance their needs with the equally pressing needs of other First Nations peoples? How will she or he deal with the differing political agendas of the treaty and non-treaty people, the potentially violent struggles between the so-called traditional and the Indian Act imposed governments or issues relating to the supposed extinguishment or non-extinguishment of "Aboriginal Rights". How will the national chief deal with conflicting interests between those who support and those that don't support things like the rights of First Nations citizens who are classified as Bill C-31? And of particular concern to myself, how will the national chief deal with the interaction and participation with Metis peoples in the struggle for our rights as Aboriginal people?

Wind speaker

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Your Opinion

Review of extradition a breakthrough for Peltier

Dear Editor,

In an unprecedented decision, Canada's Justice Minister Allan Rock recently authorized a review of the Leonard Peltier case in Canada amounting to what we hope will be an investigative inquiry into the 1976 extradition which falsely returned Leonard Peltier to the United States on the basis of FALSE and fabricated evidence.

After more than 18 years, this breakthrough is the first time the Canadian government has agreed to officially re-evaluate its position.

On March 7, 1994, a brief meeting took place between the Justice Minister of Canada Allan Rock and Liberal M.P. Warren Allmand, Chairperson of the Canadian Parliament Justice Committee. Mr. Allmand, a former Solicitor General of Canada, made strong recommendations to Mr. Rock that he establish an independent review of this case in order to be given a true picture of what really happened and how Canada should really be defending this case.

Mr. Allmand also made the minister aware of the submission and recommendations put forward to the Royal Commission on Aboriginal Peoples by the Leonard Peltier Defense Committee, Canada, to which the commission subsequently agreed to support sending a strong letter to the minister asking for his "intervention on an important issue that has been on a worldwide agenda for almost 18 years." Signed by George Erasmus, former chief of the Assembly of First Nations and Judge Rene Dussault of the Quebec Court of Appeals, the two co-chair of the government-sponsored, multi-million dollar commission called for an updated, official review of the case.

The RCAP was established by the government of Canada in 1991 in the aftermath of the Mohawk/Indigenous crisis of 1990, with a broad mandate to investigate the evolution of the relationship among Aboriginal people the Canadian

government and Canadian society; to seek reconciliation and solutions to the problems and crisis conditions affecting Canada's Aboriginal peoples. Following months of public testimony, the Commission's final report of its findings and recommendations is expected to be delivered to the Canadian government by late 1994 or 1995. The Canadian Leonard Peltier Defense Committee is presently forwarding all appropriate legal and political documents to the Justice Minister of Canada, including other worldwide support along with an official petition recently endorsed by 48 Dutch Members of Parliament expressing great concern for the case as put forward by 60 members of Parliament and 55 members of the U.S. Congress.

The people of Canada have a duty in bringing the Peltier case to justice. It was in 1976 that Leonard Peltier was arrested in Canada and later applied for political asylum. Eighteen years later after his final appeal was denied in July, 1993, which included an unprecedented intervention by 55 Canadian MP's, his freedom now rests exclusively with the American president's approval of executive clemency.

All of this places an immense responsibility for all human rights conscious people in Canada to now support that a fair review of the extradition takes place and that all findings are presented to the U.S. president along with a formal diplomatic request made for Mr. Peltier's return to Canada and an official objection to the conduct of American authorities during the 1976 extradition proceedings.

The LPDC of Canada has been established since 1987 as an autonomous, full-time advocacy coalition lobbying for support from around the world for justice and Leonard Peltier's freedom; always exposing the broader Aboriginal struggle and notorious conditions which Native people have to endure with constant violations to their rights - being labelled as criminals in their own homeland if forced to defend themselves. Hundreds of cases of individual abuses,

violations to ancestral land and treaty rights ranging from the racism-induced murder of Leo LaChance in Saskatchewan to the ongoing destruction of ancient nation cultures of the Mohawk people; the Alberta Lubicon Cree, the Cheslatta Carrier people of British Columbia; the Innu of Nitassinan and others. Conditions continue to deteriorate for the Aboriginal people of North American.

It is with this mind, that we would like to thank all people who support Leonard Peltier's freedom at this very crucial moment. We would like to remind you again that there has never been any evidence to prove that Leonard Peltier is guilty of any crime! After many years of sacrifice there remains no doubt in the broader world today that Leonard Peltier remains a political prisoner in his own homeland, forced to endure the inhumanity of a society which has lost its place in the understanding of true justice.

Leonard Peltier's case represents an injustice to all Aboriginal people that says:

If you have the courage to stand up and defend your true Aboriginal rights, this is what could happen to you. Unfortunately this is what happened to Leonard and the only way we could ever hope to change this picture at this critical time is to openly support freedom for Leonard Peltier.

As soon as we receive further clarification involving any other overall developments, we will let people know. We encourage all people to participate in a major public demonstration and vigil in support of clemency on June 26, 1994 in Washington, D.C., organized by the U.S. Leonard Peltier Defense Committee and its supporters. commemorated worldwide in an appeal for Leonard Peltier's freedom. This day is the anniversary of the June 26, 1975 Incident in Oglala.

Anne Dreaver

Leonard Peltier Defense Committee

Inmates seek donations for tipi

Dear Editor,

The Native Brotherhood/Sisterhood is looking for donations to purchase a 25-foot tipi and a traditional drum (total approximate cost is \$1,000). The cutbacks in the province have touched everyone, including inmate population. At one time they used to get paid for the work they now do for free, but that too has been cut back. This cutback has directly affected the fundraising ability of the Native Brotherhood inside the centre. It has left inmate population with no funds to buy pictures and/or cards from the Native Brotherhood, who counts on this money to bring in programs and services.

The tipi would be used at the sweatlodges that our Elder, Art Calling Last, does for our population every other week. It would allow the people to be sheltered from the heat and the cold as the sweatlodges occur 12 months of the year regardless of weather conditions.

The traditional drum would be used for practicing songs passed down to us from our Elders and other interested volunteers who come into the centre on a regular basis.

So, consequently this letter is going out the "Indian Country" and hopefully our request for help is heard. In the meantime I'll keep my ear to the ground for replies.



A tipi could be used at the prison sweat lodge.

Cheques can be made payable to Native Brotherhood, Lethbridge Correctional Centre.

Thank you. Yours in the spirit of sharing.

Myrna Roy-Powder
Native Program Co-ordinator
Lethbridge Correctional Centre
Bag 3001
Lethbridge, Alta. T1J 3Z3

Lonesome warrior calls out

Dear Editor,

In regards to the letter from Lone Warrior in the April 11, 1994 issue, would it be possible to divulge my name as a seeker of companionship?

I'm a Native male imprisoned at this time; I find this an adverse situation for finding a suitable single female. At the present time my

upgrading is nearing completion and university studies will follow. My physical characteristics indicate a medium build with a height of 5'10" and a weight of 170 pounds.

My personal beliefs are commitment, faithfulness, straightforwardness and honesty. Letters forwarded to my destination will be answered with alacrity and I will enclose a recent photo. A

photo would be gratefully accepted, but not necessary. Forwarding letters will be treated with confidentiality and can be sent to Donny Steinhauer, Box 6000, Unit Three, Innisfail, AB, T4G 1V1.

Lone Warrior II
In Spirit and Strength
Donny Steinhauer

AIM dispute makes Natives look bad

Dear Editor:

Glenn Morris, co-director of the American Indian Movement in Colorado and his comrade-in-arms, Ward Churchill, find themselves in the middle of a fight between different factions of the movement.

Morris, a professor of political science at the University of Colorado at Denver, and Churchill, an associate professor at the University of Colorado at Boulder, have been labelled by several oldtime AIM members, including Clyde and Vernon Bellecourt, as "pseudo-Indians and impostors." The Bellecourt brothers head up the National American Indian Movement based in Minneapolis. The Bellecourt's have also called Morris and Churchill "white men masquerading as Indians."

Russell Means, an AIM member of old who is now an activist turned actor in Last of the Mohicans, and who is currently in the process of having his autobiography published, has sided with Morris and Churchill.

The Bellecourts, who are both enrolled Ojibwe Indians, have been accused of ethnic cleansing by Morris, Means and Churchill in order to rid themselves of their competitors.

The Denver chapter of AIM has publicly called the Bellecourts "hang-around-the-fort Indians" and "traitors". According to an article by Steve Jackson in the Denver magazine Westword, the fight has become nastier and more personal.

Jackson wrote, "A few months ago, Churchill left a telephone message for Vernon Bellecourt calling him 'a decrepit old fart.' Both sides have been tossing back and forth the worst

AIM insult of all: 'agent provocateur' of the dreaded FBI or CIA, according to Jackson.

The national AIM is demanding that the University of Colorado review Churchill's credentials as an Indian and bring him before the ethics committee to determine whether he received his tenure through deception by calling himself an American Indian when he is not.

I don't know where this feud is going. I do know that Clyde and Vernon Bellecourt are not attempting "ethnic cleansing" by pointing out there are some non-Indians out there pretending to be Indians for their personal gain, much to the detriment of genuine Indians.

I do know they believe every tribe has the sovereign right to name its own members, just as Belgium or the United States has the right to name its own citizens. I do know that Indian Nations have been strengthening the criteria for tribal membership in order to protect themselves. I do know they believe tribal membership and tribal citizenship are synonymous.

And I also know that infighting such as this makes all Indians look like malcontents and rabble rousers. The Indian people themselves know that the true leadership is in the hands of the people they elected to serve them on their tribal councils. And it is this knowledge that separates the Bellecourts from the likes of Glenn Morris and Ward Churchill. Clyde and Vernon are citizens of an Indian nation. Only Russell Means, of the other three, is an enrolled member of an Indian nation.

Tim Gingo

Indian Country

Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENTS IN THIS CALENDAR FOR THE JULY 4TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, JUNE 22ND AT 1-800-661-5469, FAX (403) 455-7639 OR WRITE TO: 15001-112 AVENUE, EDMONTON, AB., T5M 2V6

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July 29 - 31, 1994, Prince George, British Columbia

ANNUAL MOOSEHIDE GATHERING

July 29 - August 1, 1994, Moosehide, Yukon

NAKISKA RENDEVOUS (see ad)

July 30 - 31, 1994, Banff, Alberta

TREATY SIX SUMMER GAMES

August 11 - 13, 1994, Hobbema, Alberta

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August 13 & 14, 1994, Witchekan Lake, Saskatchewan

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August 19 - 21, 1994, Prince Edward Island

WAPISTAN IS LAWRENCE MARTIN IN CONCERT

August 20, 1994, Calgary, Alberta

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August 22 - 24, 1994, Regina, Saskatchewan

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August 24 - 27, 1994, Winnipeg, Manitob

FROG LAKE FIRST NATIONS POWWOW

August 26 - 28, 1994, Frog Lake, Alberta

Oki. I have to tell you something about this woman who I have known for all of my short life. Jacqueline, my older sister, who just graduated from high school last week. When she turned 18, her life was over - she was an alcoholic/drug addict who never saw the light at the end of the tunnel. I have seen her change from being that woman with anger and hate raging from the depth of her soul. Now, she can laugh and have knowledge from educating herself. Congratulations to you, my sister, and to everyone across the country who had the dream of completing your education.

Join the Peigan experience

Well, I was talking to a friend of mine from down in southern Alberta. He was telling me about the powwow down in windy country. I told him I have never been in that region during the summers. I did go to Pincher Creek for their annual celebration in January. I found those people down there are friendly and I do have some relatives from out that way. I thought, well, there's a possibility of going to their powwow this year. I cannot tell which one it is but I'll tell you the date in which you can see for yourself. Hint: it's in the headline for this story. The date is July 29 to the 31st. I hope to see you out that way this summer.

Sending off a friend

We received this letter from out in Maritime provinces. His name is John Nick Jeddore of Conne River, Newfoundland. He had lost one of his good buddies. I just want to put in what he had written.

"I would like to offer my condolences to the family of the late Herman Saulius. I share with them in their grief.

"I met Herman the year we founded the Native Indian Veterans Association. We became the greatest of friends that ever lived. For me, no meeting will ever be the same without him. Herman was a wonderful person, so pleasant all the time. It was joy to be with him. He made everyone feel good just by his presence. Almighty Father, grant him eternal rest!"

Artist of all trades

British Columbia - I don't know if you have ever heard of this artist. I admit I haven't heard of him and I'm in the newspaper business or as some of the friends tell me - the gossip biz. The artist is well-known Bill Reid. A northwest coast Metis, who was born in Victoria to a Haida mother of Skidegate and father Scot-Germ.

Bill began his career in broadcasting as a radio announcer and worked 10 years for CBC in Toronto and Vancouver. It wasn't until two events happened in his life that turned him back to his traditional roots and artistry. But before he left the mainstream of the media, he wrote and narrated a film about the Haida Gwaii (Queen Charlotte Islands). Throughout his career he has made many



PEOPLE & PLACES

by Ethel Winnipeg

sculptures and landmarks in British Columbia and beyond. If you would like to see his work, the exhibit will open on June 28 at the Museum of Anthropology in Vancouver, British Columbia.

Covering my mistakes

I want to apologize for being human. Do you remember a couple of issues ago - I put Kevin White as Kevin Ryan below his picture, well his name is Kevin White! Sorry! There was another in the last issue - Mary Louise Bowers, under her picture I put Louise Bowers! Doubly sorry! Now the powwow calendar, that was my baby and as you know babies can get on the nerves. Anyway, I received a date that was not taking place on that weekend. It was the Abegweit Powwow in Prince Edward Island - August 26 - 28, well my mistake, it's August 19 - 21. Triply sorry!

Women of Distinction

Well, down in cowpoke land here in Alberta. Yes, Calgary! The YWCA had their Women of Distinction Awards not too long ago. And two Aboriginal women were awarded for their efforts. One was the Energizer Granny - yeah, you got it right - Maggie Black Kettle. She received the award for Arts and Culture for her efforts in restoring culture in Calgary. The other one is Geraldine Many Fingers, who is the executive director of the Native Women's Crisis Shelter. She won the Community Service Award. Congratulations to both women.

Joke for women

Do you remember last issue I put in a joke by Lois Argue? Well, I have another from her. She has a good, clean sense of humor. Not like the jokes that I have heard lately. Anyway, here it goes...

A couple were having an

argument. The woman argued, "You're always going deer hunting. Next time you go deer hunting, I won't be here when you get back!"

"OK, OK, I'll take you with me," the man said. So the two of them went deer hunting. When they arrived at their destination, they jumped out of their camper, and he proceeded to show her how to load the gun, and then sent her off to shoot a deer. "You know what a deer looks like," he said sarcastically, stomping off in the opposite direction.

Soon, he heard a bang, bang! Running towards the shot he said, "My, God, she shot one!" Finding her standing pointing her gun at a man who had his arms in the air, he heard her say, "Don't touch my deer, he's mine!" He replied, "Lady, if you'll just let me get the saddle off him, you can have him!"

Good one!

Expanding her horizons

Saskatoon, Saskatchewan - Anita Large of Saddle Lake (but lives in Saskatoon) was chosen to be an exchange student for a year. The lucky girl was one of 21 students who were chosen by the Canada World Youth organization for their exchange program. She will be residing in India for one whole year to live and be as one of them. She asks the Native community for their help, though, I mean, she doesn't have her hand out. Anita has this opportunity to share her culture with another as they have the opportunity to show their culture to her. The program asked her to raise \$1,500 dollars towards her trip and if anyone out there would like to help give her a call or write to her at (306) 665-2996, her address is 713 - 13 Street East, Saskatoon, Saskatchewan S7N 0L8.



Rediscovering tradition

This is the welcoming circle at the Rediscovery International Conference in Fort Chipewyan, Alberta.

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The secret's out about our Native paradise

Well, it's finally happened. You can only keep a secret for so long. Especially one as big as this one. And leave it to a Reform Party M.P. to let the cat out of the bag. Yes, I'm afraid what you've heard is true. The entire Native population of Canada has been living under a veil of untruth.

Last week, Reform M.P. Herb Grubel compared the Native people of this country to children living on a South Seas island, financially supported by an over-anxious rich uncle-like federal government. Well, you could hear the Aboriginal gasp echo from reserves all across this country called Canada.

To put it bluntly, our secret was out. The last 500 years of oppression, genocide, disease and other assorted afflictions were all a vast and incredibly well managed smoke screen. The truth is it was all an ingenious master plan to achieve this wonderfully luxurious and envied position



**DREW
HAYDEN TAYLOR**

we now relish.

The fact that we enjoy a suicide rate five times the national average, the knowledge that most Native communities sit at the bottom of the economic ladder and in some cases suffer from grinding poverty, are just a few well established facts that have been exposed for the false rumors and illusions they are.

As the perceptive Mr. Grubel insinuated, the reality is our existence is actually quite similar to life on the South Sea islands. Having myself been to the South Pacific - as I'm sure Mr. Grubel has or he no doubt wouldn't have made such a compari-

son - I, like him, couldn't help but notice the similarities.

For instance, similarities such as an amazing loss of Indigenous tongues to the all-powerful English language, bitterly increased rates of alcoholism, annoying paternal attitudes by colonial governments, and worst of all, hordes and hordes of pesky, sun-burned tourists.

And as Mr. Grubel no doubt picked up on, we Indigenous people share many of the same cultural habits that we developed as we whiled away the hours on our sun-drenched beaches. It's a little known fact that the Maoris of New Zealand once occupied

a golf course that was illegally built on ancestral land. Sound familiar? Mohawks... Maoris... They all look alike.

And I guess when it comes to the South Pacific-North America connection, the biggest shock to people is the news that every night, when it's daytime in the South Pacific, the Queen Charlotte Islands detach and are moved to the South Pacific where the Haida people become Polynesians. I'm sure Mr. Grubel has seen these people, sitting on the beaches, in their sweetgrass skirts, carving totem poles out of coconut trees. I hear Gilligan was half Salish.

So, as the warm tropical breezes start to blow across my designer bucks skin shorts - paid for by the overly generous federal government, I must bid you adieu. The luau/bingo is about to begin. This is Drew Hayden Taylor saying Aloha and meegwetch from someplace far away from Reform Party M.P.'s.

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NADC Public Meeting

Slave Lake
7:00 PM, Thursday, June 23, 1994
Native Friendship Centre

This Northern Alberta Development Council sponsored public meeting is an opportunity for you or your organization to present a brief to Council on matters related to the development of the people and resources of northern Alberta.

The Council has eight public members from across northern Alberta. The Chairman is Wayne Jacques, MLA for Grande Prairie - Wapiti.

Groups or individuals interested in making submissions at this meeting may contact Council member Jerry Noskey in Loon Lake at 649-3966 or the Northern Development Branch in Peace River at 624-6275.

To be connected toll-free, call your local RITE operator and ask for 624-6275. (Consult your local directory under Government of Alberta for listings.)



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Incentives recognized

TORONTO

Dedication to forwarding Aboriginal concerns in the financial world were recognized during the 10th anniversary of the Canadian Council for Aboriginal Business.

Bank of Montreal representative Ron Jamieson, vice president, Aboriginal Banking, was presented a founder's award for his outstanding efforts and support of improved relations between Aboriginal and non-Aboriginal business people. Federal Minister of Finance Paul Martin, one of the original founders of the council, paid tribute to Jamieson, a member of the Canadian Council for Aboriginal Business, and to Northern Telecom Canada Limited for their work in promoting links between the two communities.

The awards were presented during a June 1 fundraising dinner for the Foundation for the Advancement of Aboriginal Youth. The foundation is a new council initiative which links education and training for Aboriginal youth with business opportunities. Approximately \$100,000 were raised for the private foundation.

The Canadian Council for Aboriginal Business is a national organization which brings Aboriginal and non-Aboriginal business people together for mutually-beneficial partnership in the areas of business experience, education, training and networking. The council provides professional placements and executive searches through Aboriginal Choice Placement Services, and business database compilation through Aboriginal Business Information Services.

Being boss a tough job

By Heather Halpenny
Windspeaker Contributor

Working for yourself is such a wonderful dream! No one to boss you around. Start when you want, finish when you want. And the money will just roll in.

Sad to say this is a dream. Being your own boss means that you have many bosses - like your customers, creditors, the government and employees. Just because someone else has a successful business that you would like to start, there is no guarantee that yours will be successful.

Here is a sobering fact. Business can fail because of many reasons and 40-80 per cent of all new businesses fail within the first year. Let's look

at some of the pitfalls.

• 97 per cent of all business failures are the result of poor management:

- no skill in that area
- improper knowledge of the market
- poor price setting
- incorrect sales forecast
- weak or nonexistent business plans
- poor self-discipline
- poor bookkeeping
- got into business too fast, didn't think the idea through.

• In many cases a business person has to do a number of distasteful things like:

- collecting unpaid bills
- listening to customers complaints
- settling employee disputes
- firing poor employees
- keeping things on schedule

- doing the books, filing and cleaning up.

• To sum it all up, running a successful business is a blend of many skills:

- good salesmanship
- understanding economics, bookkeeping, financial management
- knowing the marketplace, the customer, the competition
- getting along well with people
- planning.

Where do you fit into this dream? You may have some of these skills and are not afraid to tackle the ones you don't have. That's an entrepreneur's spirit you have and don't let go.

Next column looks at the question of how to select the right business.

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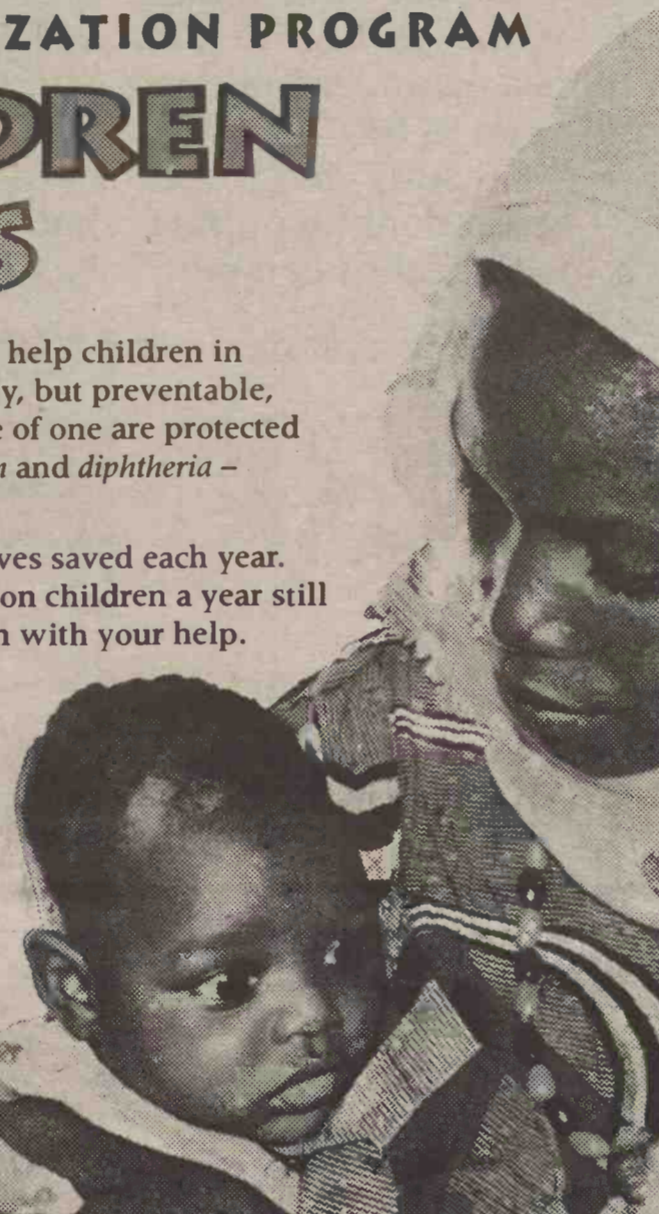
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For more information on how you can help support this program, please contact:



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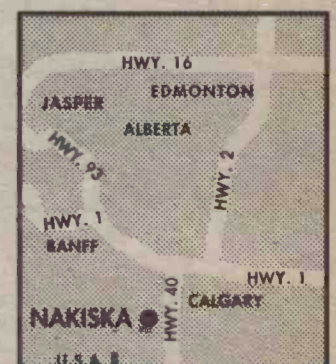
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Sandy Black

Like father, like son

John Houle and son John Jr., 3, took part in Grass Dance competitions at Brandon, Manitoba's powwow.

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POWWOW TIME IN TAOS, NEW MEXICO

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VISIT NORTH AMERICA'S LARGEST CELEBRATION

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A PULL-OUT POWWOW CALENDAR

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Powwow tradition brings together Plains,

By Rick Romancito
Windspeaker Contributor

TAOS PUEBLO, New Mexico

In 1985, nestled beneath the protective presence of Taos Mountain in northern New Mexico, a special arbor was erected. It was set up in the shape of a sacred circle on an open meadow, next to a pasture where the Taos Pueblo tribe's buffalo herd roams.

The poles used to build the arbor were loaded off pick-up trucks and slowly put into place as the buffalo watched from across a barbed wire fence. Tree branches were laid across the tops, electrical wiring was laid in shallow trenches and concession booths were quickly assembled.

The first Taos Pueblo Powwow was set to begin.

It took numerous talks with the tribe's governor, war chief and council of Elders to get permission for the event. Some members didn't want it, saying it would bring unwelcome attention to a quiet part of the reservation and to a tribe already straining under demands from a growing tourist industry. But organizers convinced them it was an event which would be closely watched and professionally handled.

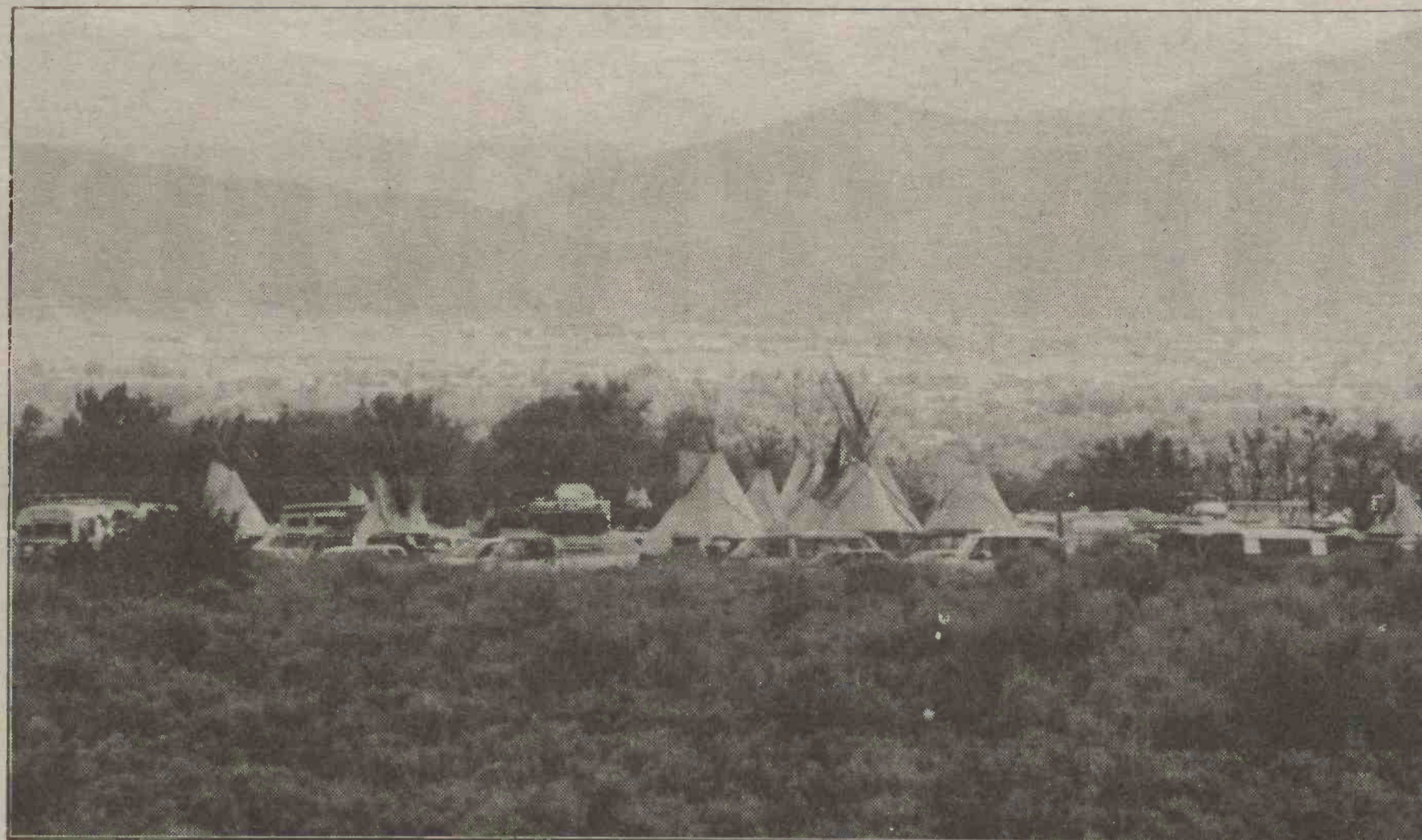
Now, 10 years later, the Taos Pueblo Powwow is going strong and is eagerly anticipated by the entire Taos community.

Held the second weekend in July each year, the three-day long powwow features social and competitive dancing, a large arts and crafts fair and free camping, all in an expansive arena set aside by the Taos tribal government. Last year, dancers in categories such as traditional, fancy dance, grass dance, jingle dress and buckskin dress, competed for \$10,000 U.S. in prize money. The powwow has attracted participants from tribes all across the United States and Canada and has received coverage from local and national media.

It has become an enjoyable part of the livelihood and social life of Taos Pueblo tribal members and of the three distinct cultures that make up Taos Valley and northern New Mexico.

About Taos Pueblo

Set in a valley at the



A camp scene at Taos Pueblo Powwow.

Rick Romancito

southernmost spur of the Rocky Mountains, Taos Pueblo is thought to have been built more than 900 years ago. Of the 19 existing Indian Pueblos of New Mexico, Taos lies on the border between the Great Plains and the groups of sedentary adobe villages scattered roughly along the Rio Grande, called pueblos by Spanish colonists. Though their residents often are referred to as "Pueblo Indians," each village considers itself to be a separate tribe. However, some groups share similarities in their customs and traditions.

Languages spoken among the pueblos are Tiwa, Tewa, Keres and Zuni. Taos Pueblo tribal members speak Tiwa, a language also spoken by residents of nearby Picuris Pueblo and those of Sandia and Isleta Pueblos near Albuquerque.

The traditional life of the Taos people is the single most important element of their culture. Despite the efforts of Christian missionaries to eradicate Native religion during New

Mexico's early colonial period, their beliefs remained steadfast and are actively pursued today. These beliefs are sometimes publicly expressed in ceremonial dances annually held in the village plaza and often are open to the public. Though most Taos people call themselves Roman Catholics,

their Native religion also occupies an important place in their hearts.

The powwow connection

Because of their proximity to the Great Plains, the Taos Indians maintained friendship ties and trade with many nomadic tribes. This continued throughout the colonial era. In the 1700s trade fairs began at Taos where Plains Indians, French trappers and American mountain men brought furs, hides, tools, supplies and even captured slaves. This fair is manifested today as a large arts and crafts show held as part of San Geronimo Feast Day activities each Sept. 30.

Then, during the 1950s and 60s, as a movement began to revitalize and redefine powwow gatherings throughout the Plains region, some at Taos became participants in drum and dance groups.

A drum group whose history parallels that evolution is Heartbeat of Taos.

Its leader is Howard Bad Hand, a Lakota Sioux. Bad Hand says the group

started out as the Red Leaf Singers of Rosebud, South Dakota. In about 1954 another group calling itself Red Leaf Takoja spun off but went into a decline a few years later.

"In the late 50s it revived again with myself and some cousins from South Dakota," Bad Hand said. "Then, about three of our members passed away at the age of 18 and 19 years old. So, Red Leaf kind of went down again."

In the late 1970s, while living in Denver, Colorado, Bad Hand hooked up with an old friend, a non-Indian guy named Tom Teegarden. The two met a few years earlier while both attended Dartmouth College in New Hampshire.

"We kind of joined forces again when I moved to Denver and revived the Red Leaf Takoja to honor their memory," he said. During a subsequent trip down to Taos Pueblo, the group picked up another singer, Richard Archuleta.

"From then, Red Leaf Takoja went around the country singing at different area powwows," Bad Hand said. "It got to be pretty well known throughout the country, and, I would say, around the world. We made several tapes, released recordings."

But after a while, the group needed its own identity, one that better defined the connection with Taos Pueblo following Bad Hand's move there in 1986. That was when the group approached Margaret Tyon to give them a new name. Tyon was an Elder Lakota woman who lived in Denver. The group gave the name Red Leaf Takoja back to Rosebud, South Dakota and, from then on, took the name Heartbeat.

Bad Hand said Heartbeat is a 10-member group which seeks to explore new areas of Indian music while breaking a few barriers along the way.

"It's a mix of races as far as this group goes. There's Pueblos, Lakota, Cherokee and Teutonic Barbarian," Bad Hand said, the last a joking reference to Teegarden, who continues to sing with the group. Teegarden also lives in Taos and works as the tribal planner for the Taos Pueblo government.

"Our reputation is really built on the foundation of Lakota tradition drawn from Red Leaf. But, we're well known composers. We try to bring more



Rick Romancito

Howard Bad Hand, a Lakota Sioux and drummer in Heartbeat.

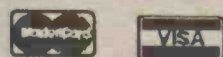


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southwest Indians in cultural celebrations

of an entertaining kind of music to the public and something you can dance to and not so much of the blasting (from amplified public address systems). It's a more melodic format which is distinct from a lot of other groups," Bad Hand said.

That aspect is brought out and enhanced by including the voices of women.

"We broke a lot of tradition to get women to sing with us," he said. "But one of my personal beliefs is that the union of male and female is really what is going to bring peace to the Earth. So, in terms of singing, I really felt that it was necessary to break from some of those traditions and create new ones that allow the sexes to celebrate from, together."

Proud Native Americans

While many celebrate the traditions and cultures that come together for the powwow, one aspect remains which has great meaning and respect: that of the modern day warrior.

At the head of each Grand Entry during the Taos Pueblo Powwow, among the princesses and visiting dignitaries are standard-bearers carrying aloft flags of the United States, the State of New Mexico and of the Native American Vietnam Veterans.

Some have said the Indian warriors were not so much defending the ideals set forth by the American forefathers, but rather the teachings, traditions, religions and lands of their people. It was for this reason so many Indians volunteered for service during both World Wars and the Korean Conflict. During the Vietnam war under the draft system, many Indians fought alongside non-Indians honorably and for those same reasons.

Many men from Taos Pueblo were among those of the 200th Coast Artillery captured by the Japanese during the Second World War and forced into prisoner-of-war camps in what later became known as the Bataan Death March. Their sacrifices were noted by General Edward Baca of the New Mexico National Guard at the 1993 powwow.

"There is not any, any ethnic or racial group that has served their country in a more remarkable fashion than the Indians, including those from the Taos Pueblo," Baca said.

"And, I was extremely proud to be joined by Mrs. Senaida Romero. My heart is heavy today because her husband, the former governor of Taos Pueblo, Santana Romero [a Bataan Death March survivor], part of my living heritage, a member of the 200th Coast Artillery regiment during World War II, the finest fighting regiment in the world, including many of the Taos Indians right here from the Pueblo, was not able to be here today." Romero died in 1992.

"I can tell you there is no finer individual in the world. He and all those veterans, the Vietnam veterans, support and defend the Constitution of the United States against all enemies, foreign and domestic, and they took that oath seriously," Baca said.

"It is because of them that we today enjoy the peace and freedom that we have. Make no mistake about it."



Rick Romancito, Luke Shrock awaits the announcer's call for an inter-tribal dance.

Dancers from all over

Though prize money is offered in a variety of categories, dancers often attend the Taos Pueblo Powwow just for the fun, to meet new friends and to greet old ones.

Luke Schrock, a Kiowa/Santo Domingo Pueblo traditional-style dancer from

Arapaho at the powwow who told him he was proud Soldier Wolf was dancing.

"This gives me a good feeling," the older man reportedly said. "That there's an Arapaho here to support this powwow here because we all need it."

Soldier Wolf, a traditional-

Gallup, New Mexico, said he's been dancing for 21 of his 23 years. He's also teaching his kids to dance.

Charlie Haungooh, Schrock's brother who lives in Arizona, said he specializes in fancy dance. Both travel around quite a bit to powwows from the Southwest to Canada, "non-stop, every weekend."

Haungooh said he was surprised to see so many non-Indian faces at the Taos Powwow.

"Up there in Canada they have them on the reserves, not too many non-Indians go to them," he said.

Mark Soldier Wolf, a Northern Arapaho, said he spoke to a 90-year-old fellow

style dancer outfitted in finely crafted beaded buckskin and head dress, was the object of dozens of photographers as he stood waiting for the Grand Entry. At age 66, Soldier Wolf said he's been dancing since he was about three or four years old. He heard of the Taos Pueblo Powwow and wanted to check it out for himself. His appraisal?

"It's good. I like this powwow."

Powwow time!

One of the original members of the Taos Pueblo Powwow Committee and, some would say, the driving force, is Carl Concha. He and his wife Debbie are among the group of tribal members who year after year set aside their summer to work day and night to make sure the powwow happens smoothly and without incident.

Monday morning after the 1993 Powwow was over and all the campers had taken down their tents and all the tipis were disassembled, he stood and surveyed the grounds.

"It went great," he said with a measure of relief in his voice. "I think this was one of the best years that we've had as far as crowd control. A lot of people behaved. People in the camps were saying it was quiet. We had a pretty good turnout."

Concha was able to take a breather for a while. But plans for the 10th anniversary powwow began that same day as the year-long cycle involving fund-raising, negotiations and contacts started up again. So that next year the cry "Powwow time!" will quicken the hearts of those for whom the powwow is not only a time of dancing, music and fun, but also the perpetuation of a vital part of their Native cultures.

(Of Taos and Zuni Pueblo heritage, Rick Romancito works as a writer and photographer for The Taos News in Taos, New Mexico. His monthly column, La Historia, is widely read and was the basis for recognition by the Taos Historical Society in 1991. He also has been the recipient of awards in the best photo series category for 1991-92 from the New Mexico Press Association. In addition to his work as a journalist, Romancito has worked as a filmmaker, an actor and a fine artist. He was married July 31, 1993 to Melody, in the circle at the Taos Pueblo Powwow grounds.)



Rick Romancito, courtesy of the Taos News Northern Arapahos Richard Brown (left to right) and Theron Soldier Wolf dance with Jeff Romancito, Taos-Zuni Pueblo, at the 1993 powwow.

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Major money, hospitality put Schemitzun on powwow map

By Chris Roberts
Windspeaker Contributor

HARTFORD, Conn.

Excitement fills the air as the house lights slowly fade. The noisy arena hushes. Some \$200,000 in prize money and a production cost of \$2.5 million truly made this World Championship of Singing and Dance the richest powwow in history, and everyone is anxious.

The air-conditioned, temperature-controlled Hartford Civic Center Arena is huge. It has a capacity of 15,000 plush seats. The immense floor is covered with brand new gray pile industrial carpeting.

Most of the participants are hundreds of miles from their homelands and far from Indian country.

"Wayne!" powwow vice-chairman Mike Thomas calls. "The arena directors tell me the color guard and dancers are all lined up. Are you ready?"

Powwow chairman Wayne Reels, a cellular phone in each hand, answers immediately, "Do you have number-takers recording the dancer's competition numbers?"

"Affirmative," answers Thomas.

Reels and assorted head people are on a large dais centered at the edge of the arena. Several point tally co-ordinators hunch over computers. The ghostly green glow of screens eerily illuminate their faces.

"OK! All systems check. We're ready, let's go!" Reels calmly announces.

More than 700 dancers made their way into the dance circle on the first day. That number more than doubled to 1,500 by the weekend. The amount of spectators grew daily until more than 20,000 people would attend the event over four days.

This blend of culture and professional presentation is typical of how the wealthy Mashantucket Pequot tribe of Connecticut hosted Schemitzun '93 this past September in Hartford, the state's capitol. "Schemitzun," pronounced "Ska-Mit-Zun," translates as the "Fast of Green Corn and Dance" in the Pequot language.

Crowd fancy dancer Christian Takes Gun looks around and says, "This is paradise! This is powwow heaven!"

"This is unbelievable! Who'd have thought we'd find powwow heaven in New England?" Joe Sam Scabby Robe said. The afternoon dance session was over and we were waiting for dinner.

"Look at all that food. What a feast!" The warm, tickling aromas of delightful dishes drifted through the air.

"What's for dinner?" Penny Scabby Robe asked. "We arrived late today because of car trouble. Is it true these passes let you eat all you want?" Penny was hungry.

"It's true," answered Darlene Windy Boy. "See those big coolers? They are constantly stocked with juice and drinks. Just take what you want when you want. When the coolers get low they fill'em up again."

As the Scabby Robes approach, caterers, complete with chef's caps and friendly smiles, politely suggest several entrees, vegetables, desserts. Penny's hunger would be well taken care



The honor drum performs at Schemitzun '93.

of.

However one powwow food item is noticeably missing and we had a good laugh when Joe Sam said, "I don't believe this! No greasy fry bread! Damn! Heaven isn't perfect. Oh well, we are in New England."

The Pequots concern for reviving their traditions and providing motivation for young New England Indians to take pride in their culture prompted them to produce Schemitzun. It harkens back to an historic celebration originally celebrated just as the first ears of corn ripened.

For centuries the Mohegan-Pequot lands stretched across what is now southeastern Connecticut. English and Dutch settlers arrived in the early 1600s. It is estimated there were 3,000-4,000 Pequots living in eight to 10 villages at that time. Within

two decades smallpox and other diseases killed more than half the population. On June 1, 1637 the colonists and Indian allies attacked the Pequots at Mystic Fort. In the ensuing massacre hundreds of Pequots died. Many of the survivors were delivered into slavery.

For the next three centuries the Pequots struggled to regain their land and their tribal identity. Following years of negotiation and the help of the Native American Fund, the tribe was finally recognized by the U.S. government in 1983.

A bingo casino was opened in 1986 which eventually led to the development of Foxwoods Casino in February 1992. Foxwoods is one of the western hemisphere's largest casinos. Twenty-seven million people live within a 150-mile radius. They

provide the casino with crowds that can reach 24,000 a day. Foxwoods earns more than a billion dollars a year and is reputed to have cleared one million dollars a day in profit last summer. In an effort to revive their culture, the Mashantucket Pequots used some of their gaming profits and invited tribes from all over to come and share in a powwow.

"Anytime anybody can offer the money they are offering here it's a topic of discussion," commented Orval Kirk, a Kickapoo announcer from Oklahoma.

"This is going to be the biggest powwow event in the world, and a lot of Indian people never heard of the Pequots until a year ago. With a \$200,000 prize money purse and the high class hospitality the Pequots extend to their guests, Schemitzun instantly

Kevin Haywake, a member of the Pequot tribe of Connecticut, displays a banner at Schemitzun '93 (left). Terry Fiddler (below, right) takes part in the giveaway dance, when 400 star quilts and Pendleton blankets were given away.



Photos by
Chris Roberts



ranks in the major leagues of North American Indian celebrations."

The centre's exhibition hall held more than a hundred arts and crafts concessions. Vendors offered a vast variety of products to lighten the pocketbook. Items ranged from turquoise and silver jewelry to complete dance outfits. Area shoppers were fascinated by wares they were unfamiliar with. To further educate the public the Pequots arranged for skilled artisans to demonstrate their time-honored techniques.

Unlike other powwows, Schemitzun also offered a full slate of professional Native entertainers. Performing groups included Redbone, folk singer/actor Floyd Westerman, Keith Secola, Mixashaun, Curtis "Shingoose" Jonnie, and Joanne Shenandoah and Canada's Clyde Roulette Band. Audiences were entertained with the ethnic humor of Williams and Ree (The Indian and the White Guy) and Charlie Hill.

A visit by Connecticut governor Lowell P. Weicker, Jr. created a major stir in the Pequot's press room. Powwows rarely have press rooms. Schemitzun certainly did, and an effective one at that. The Pequots attracted writers and photographers from all over the country including prestigious publications like National Geographic, Life magazine and The New York Times.

Spectators on Sunday witnessed the awards for the dance and drum contests. The Pequots also hosted a giveaway by the Schemitzun festival committee.

This giveaway featured an honor song sung by all lead singers present. Four hundred star quilts and Pendleton blankets were laid out one overlapping another in a patchwork mosaic of color.

Twenty-seven lead singers were seated around four drums. Slowly their mesmeric song built in majesty, creating an inspiring moment. When the song ended the Pequot tribe honored "those who helped us out" by calling forth numerous people to receive a blanket or quilt.

"Ladies and Gentlemen! The winner of the Southern Men's Fancy Dance. . . from the great state of Oklahoma. . . a respected champion. . . number 1163. . . R.G. Harris!" the announcer boomed. First Place Winners in the adult categories received \$2,000 and embroidered suede leather jackets. First place winners in the Golden Age category were awarded \$2,500 and jackets.

When the awards were over, the floor filled with festive dancers and singers for a champion honor song. Seven gleeful members of first place singing group, Alberta's own Stoney Park, stood in the center while countless fans took their picture. They would go home with \$10,000 and suede jackets.

"Now everyone here join these powwow champions for the final dance," the announcer said. "Color guard! Remove the flags. Please follow the flags as they exit the arena. We wish you all a safe trip home and thank you for being here. Good night, and may the Creator bless you all. Ah Ho."

Schemitzun '93 was over. Schemitzun '94 will take place in Hartford, Connecticut, Sept. 15-18, 1994.

Powwow officials rewarded with gourmet feasts

By Chris Roberts
Windspeaker Contributor

HARTFORD, Conn.

Entertainers, Schemitzun '93 powwow committee members, head staff whose duties keep them from regular scheduled meals eat in a V.I.P. room. It is a control centre for the event and many officials eat and talk on cellular phones at the same time.

Along two walls of the room are banquet tables which look as if they're right out of cruise ship brochures. They are decorated with "royal harvest" theme floral bouquets, artistic food displays, and carved ice sculpture centerpieces.

The Clyde Roulette band from Vancouver have a close joking camaraderie. I refer to them as the Four Musketeers as they are always together.

"Our 'aggressive blues band' has impeccable timing and that carries offstage to mealtimes, eh?" Roulette tells me. "We always arrive as the food arrives," he laughs. "We



Chris Roberts

The Clyde Roulette Band gets ready to chow down.

just got up. I guess we missed breakfast. But who cares, eh?" Roulette slips into an affected French accent.

"Yesterday we rolled in for brunch and satiated ourselves with braised sirloin tip 'een' a red wine sauce, stuffed pork

chops, Chinese stir-fry, sautéed vegetables, and chocolate mousse for 'zee' dessert."

"Well here it comes, we are

just in time again," the band's bass player says. "I wonder what delectable delicacies will delight us today? I'm real hungry, eh."

A personable brunette makes sure everything is perfectly in place.

"Today's menu features crab-stuffed tiger prawns, prime rib and Hungarian meatballs, boiled or braised baby red potatoes, broccoli with hollandaise sauce, and green beans almondine. Finally you may choose selections from an exotic fruit plate or our deadly chocolate fudge cake in brandy sauce."

Eyes glaze over. Clyde pats his small, rounded paunch and says, "To eat, or not to eat, that is 'zee' question?"

His band members salute in unison and shout, "To eat! We don't go on stage for two hours!"

"Into zee fray, lads!" Roulette responds. They all laughingly commandeer china plates and, clinging and clanging their silverware in a mock sword fight, charge to the front of the serving line.

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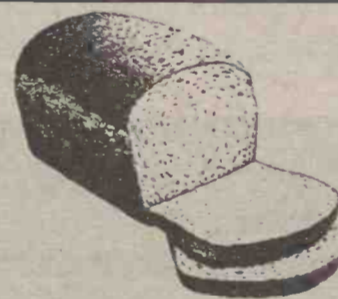


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Dance styles feature unique outfits

Dance styles have evolved from a variety of places and times, each style with their own unique flair

By Liz Campbell
Windspeaker Contributor

As dancers become the swirling rainbow known as the grand entry, the newcomer to the powwow trail is overwhelmed by the variety of styles.

The Men's Traditional comes first. The northern dancers represent warriors scouting before battle.

Their regalia includes single bustles of raptor feathers, porcupine hair roaches with a single feather, ribbon shirts, bone hair pipe chokers and breastplates, breech cloths, leggings, short angora anklets with sheep bells above them, beaded cuffs, belts, arm bands and moccasins.

The dancer carries a dance staff and fan, usually made from the wing of an eagle.

The Straight Dancers with their southern style are easily distinguished by the otter skin trailers decorated with mirrors, beadwork, or ribbon work which hang down dancers' backs.

These dancers also wear long-sleeved shirts, breech cloths and leggings which are trimmed with ribbon work.



Leah Pagett

Jingle dress dancers perform at the Alexander Powwow in Alberta.

Bone hair pipe and bead bandoliers, finger woven yarn garters and side tabs, a choker of German silver or beads and a wide-loom beaded belt are added.

And either an otter turban or a porcupine roach with a single eagle feather, plus an eagle feather fan complete the straight dancer's regalia.

Grass Dancers wear yokes, breech cloths and anklets covered with strands of brightly colored yarn.

On their heads they wear either a bandanna or a porcupine roach. They often carry a dance staff and a medicine

wheel.

The Grass Dance is noted for its fluid movement and sliding steps said to have originated when young men were tramping down the arbor area.

The men's Fancy Dance originated in Oklahoma. These dancers are noted for their fast footwork, athletic ability and originality. The large double bustle of brilliant colored feathers distinguish these dancers.

Their regalia includes angora anklets with sheep bells fastened above them, ribbon shirt, beaded yoke, belt, arm bands, cuffs, and headband.

These dancers also wear a porcupine roach with one or two eagle feathers attached to a spinner.

There are two types of women's traditional dresses: buckskin and cloth. Buckskin dresses are usually heavily beaded across the yoke and have long fringes on the sleeves and the bottom.

This fringe represents a waterfall, continuously flowing, giving life and persevering, like Indian women.

The cloth dresses are made from trade cloth and have elk teeth, cowry shells, dentalium shells or coins sewn in rows

across the yoke.

Both of these dresses are enhanced with beaded moccasins, leggings, beaded belt or concho belt, beaded barrettes, hair ties and otter skin hair wraps. The traditional woman dancer carries a beaded bag, a raptor feather fan and a shawl folded over her arm.

The Jingle Dance comes from the Ojibwa Nation. It was popular from 1920-1950 and has been experiencing a strong revival recently.

The jingle dress is made from fabric such as cotton or taffeta and has numerous "jingles" attached to it. These are made from the rolled lids of snuff cans.

The distinctive sound they make represents waves of water or thunder and is considered good luck.

Moccasins, leggings, beaded or concho belts, neck scarf, bag and an eagle tail or wing fan complete the regalia.

Women's Fancy, or Shawl Dancers, wear dresses of a light-weight, shiny fabric like taffeta. Their leggings are made from the same fabric or beaded buckskin.

Beaded belt, barrettes and hair ties with long otter hair wraps finish the apparel.

Most important is the beautifully decorated shawl which is worn over the shoulders and is held out as the dancer steps and twirls.

The legend behind the shawl dance is of a butterfly who lost her mate in battle. Grieving, she went into her cocoon (shawl) and traveled the world stepping on each stone until she found beauty in one and was able to start her life anew.

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Powwow a time for healing, renewal

By Gina Teel
Windspeaker Correspondent

ALEXANDER RESERVE, Alta.

The cries of age-old songs rose to the sky like spirits before being carried off by the wind. Mesmerized, the dancers moved, lost in the hypnotic rhythm of the drum.

Grass dancers whirled with the wind, their brightly colored fringed outfits swaying with the beat. Dancers clad in hides and eagle feathers imitated the movements of the animals whose skins and feathers they wore. Elders danced the paths of ancient visions.

The intensity of the dancing at the Alexander Band's traditional powwow grew as the day wore on. Spectators left their inhibitions on the bleachers and joined the ever-thickening wall of dancers. By nightfall their dancing hit a fever-pitch.

"It's indescribable," said Blair Arcand of the Alexander Band in between dances. "There is no other feeling to compare to it. It's really an emotional time."

Elaborately dressed in eagle feathers, buckskin and black face paint, Arcand looked like an ancient warrior. It's only his third year dancing, but the 24-year-old has already found it to be a powerful ally.

"It's become my way of keeping away from drugs and alcohol," he said. "I practise quite a bit — it also gets me in touch with my culture."

Lee Sleigh, a 26-year-old from the Blackfoot reserve in southern Alberta, said he finds powwows very spiritual.

"They make me feel really good inside."

Sleigh, wearing an intricately-pieced outfit of pink and turquoise designed by friend Shaun Arcand, 19, of the Alexander Band, also said powwows are great for learning about other cultures and dances.

Indeed, the Alexander Band powwow attracted about 700 visitors from throughout Alberta, Saskatchewan and Montana. Though one of the smaller powwow gatherings on the Prairies, the traditional, non-competitive theme attracts many.

For Don McDonald of the Muskeg Lake Reserve in Saskatchewan, the powwow offers a chance to "rebuild" his spirit.

McDonald, 29, began dancing just two years ago although he has been attending powwows for nearly a decade.

"I was holding something back. Then I just got out there one day and started on the drum."

He hasn't looked back since. Like his spirit, the detail of his outfit keeps getting better. He adds something to it, usually a gift from someone, at the end of every powwow.

"I just add to my outfit piece by piece," he said, noting his prize headpiece made from a silver fox pelt given to him last year.

The powwow is also a spiritual time for Kevin Dion, 25, of Long Lake. He started dancing again after abandoning it as a child.

"I used to drink and smoke. Then I talked to the Elders and started dancing again. It's a way to cleanse yourself."

Decked out in the elaborate black, gold, turquoise, white and pink outfit, Dion's sentiments were shared by fellow dancers, 34-year-old J.D. Bull of the Louis Bull Reserve in Hobbema, Alta. and Stan Isadore, 21, of the Driftpile Reserve, also in Alberta.

Mary Morin of Alberta's Enoch Reserve has travelled to many powwows over the past 29 years, but she always make a point of attending the Alexander Band powwow.

"It's a small one, but a good one because it's traditional," she said. Morin is also attracted by the quality of drummers. In fact, she said some of the best drummers are found at the Alexander powwow.

"The drum beat and the songs are so important — that's the only thing you have to go by when you dance."

Morin's love of powwows is evident in her labor-intensive hand-beaded dance outfit that took the better part of six months to create.

"You work through the winter and hopefully by summer it will be finished," she chuckles.

Morin, like many others, said that ultimately a powwow is about more than a good time with old friends; it's an extraordinarily powerful experience, a time for healing and a time for spiritual renewal.

"For me it heals my spirit and gives me strength, courage, happiness and energy."



A traditional dancer (left) competes at the Alexander Powwow while old friends (below) take time out to renew their ties around the campfire

Photos by Leah Pagett





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Stick game most traditional form of gambling

By Liz Campbell
Windspeaker Contributor

Rhythmic drumming and singing punctuated by laughter drifting from an open shed announces the stick game has begun.

Gambling has long been a part of northern gatherings and the stick game, also known as Bone Game or Slahal, is the most traditional and popular form.

Legend says that the first stick game was a game of life and death between Coyote and

the first human. When human lost, coyote felt pity and took away his immortality but not his life — which is why humans no longer live forever.

A variation of the old shell game, stick game uses two sets of bones, each with one plain (female) and one marked (male) stick, plus seven to 13 sticks for scoring. The sticks are divided up between two teams with the extra "kick" stick going to the starting team. Teams of 10 or more players sit opposite each other and try to gain all the sticks by guessing which hand the opponent has

hidden the plain bone in and by keeping the opponent from guessing correctly.

The pointer, who sits in the middle of his team, hands one set of bones to a teammate on the right, the other to the left. These hidiers place the bones out of sight under a shawl or scarf in their lap, behind their back or in a hat. One bone is placed on each hand without the opposing team knowing which is where. All the while, his teammates are singing and drumming to distract the pointer. Many songs are property of individuals and each is

considered to have power.

Now the pointer of the opposite team must simultaneously guess where each of the plain bones is. A hand signal and a nod of the head is given. The nod makes it an official guess, without this it's just one of the many preliminary gestures a pointer makes to unnerve the hidiers.

If the pointer guesses correctly, both bones become his team's to hide. One correct guess gains him a single bone and he must turn over a stick to the hiding team. Guessing continues for the remaining

bone. If the pointer misses both bones he must forfeit two sticks and continue to guess. The game continues until one team has all the sticks.

Bets are placed before the game begins. Each team puts up an equal sum of money. Side bets are made by holding up a bill and catching the eye of an opponent who nods acceptance.

Often, several games are going at once, lasting from an hour to all night. As the excitement gains momentum even the most casual onlooker becomes an enthralled observer.

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Powwow teams up with environmental conference

Everyone is invited to attend gatherings being held in June 1994, at the Mole Lake Sokaogon Chippewa Community, on Highway 55 just south of Crandon, Wisconsin.

Environmental Genocide: Aho Gaawiin Gago (No Go Away) is the theme combining the 5th Annual Protect Mother Earth Conference (June 15-18), which is sponsored by the Indigenous Environment Network, and the 9th Annual Protect the Earth Gathering (June 18-19), sponsored by the Midwest Treaty Network.

Both events are hosted by the Nii Win Intertribal Council, which unites the Mole Lake Sokaogon Chippewa, Forest County Potawatomi, Menominee, and Stockbridge-Munsee.

Nii Win means "four" in the Ojibwa language — standing for the four nations opposed to Exxon's proposed Crandon/Mole Lake zinc-copper sulphide mine. Acidic wastes from the mine would poison Mole

Lake's productive wild rice beds and fish in the nearby Wolf River. The mine endangers the culture of the Sokaogon Chippewa, and the economy of all who live in the area.

The two events are being combined this year in order both to draw maximum attention to the mining issue, and to increase the co-operation between Indigenous and non-Indigenous environmentalists.

The Protect Mother Earth Conference of the Indigenous Environment Network has historically brought together Native peoples from around the continent and beyond to discuss and strategize about similar threats to the survival of Indigenous nations.

The conference will begin on Wednesday, June 15, with a special focus on the local concerns about mining. It will continue on Thursday, Friday, and Saturday morning with presentations, forums, workshops,

caucuses, and evening programs in the areas of water, air, fire, land, community organizing and sustainable development.

The Protect the Earth Gathering has brought together a mainly non-Indian environmental community with Native activists from the local region.

Mole Lake Judge Fred Ackley is the present keeper of the Protect the Earth staff.

The gathering's focus has historically been on the Great Lakes watershed, and on the issues of mining and other threats to the region's water. It started in 1986 at Mole Lake.

Protect the Earth has usually centered on a weekend in order to draw larger local and regional participation. The Gathering of the Waters, a symbolic mixing together of water from different watersheds around the region and the world, will take place at midday Saturday.

Forums, circles, and music

concentrating on local and regional environmental issues (and strategies to stop mining) will continue on Saturday and Sunday morning.

Mole Lake's Strawberry Moon traditional powwow will also take place on the weekend of June 18-19.

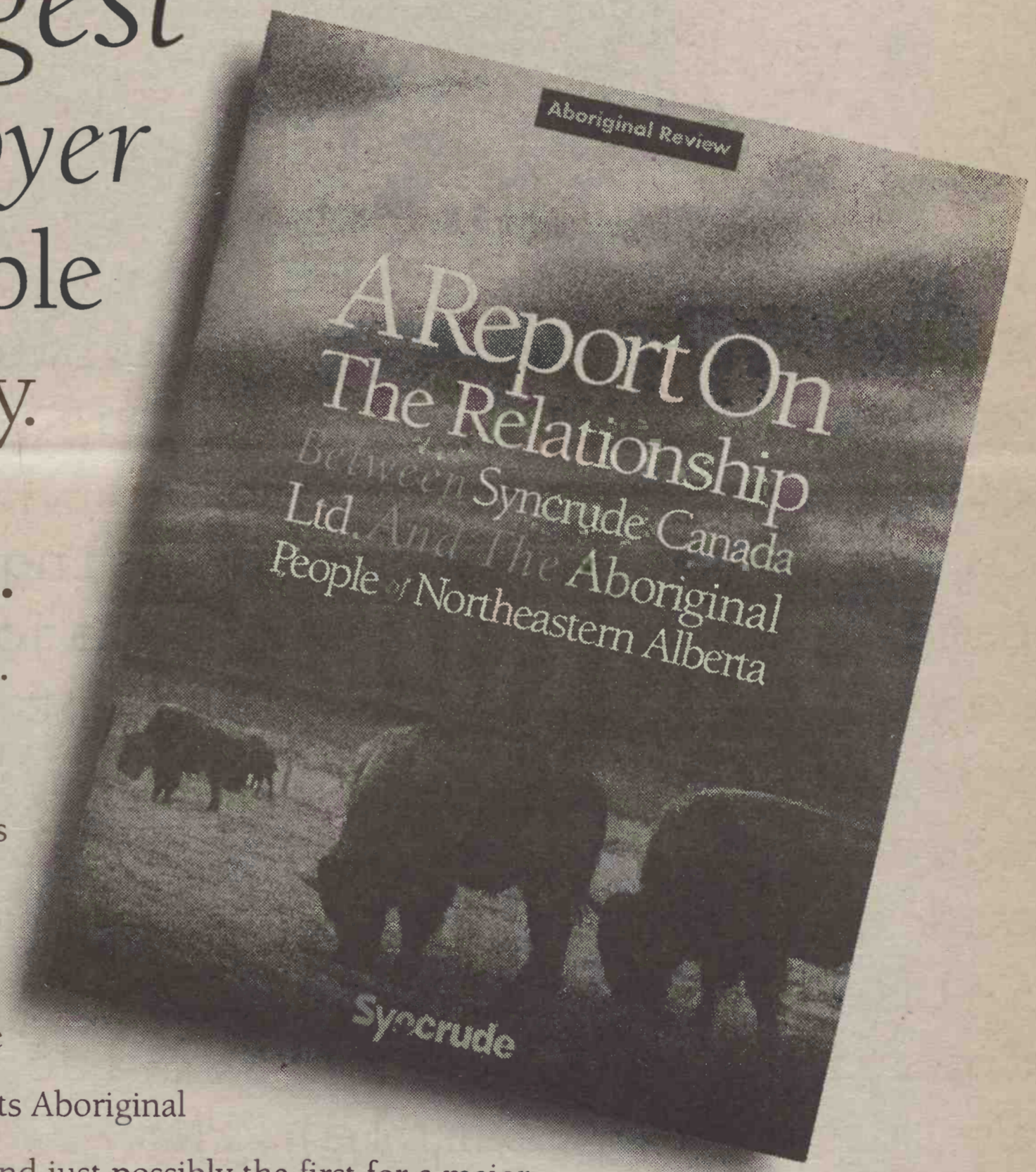
This is a camp-out gathering. Displays are welcome for an environmental fair, and any vendors must register in advance. IEN travel scholarships are available for Indigenous people to attend.

If you are unable to attend at all, please support Nii Win fight for survival in other ways. June 15 is the International Day of Support for Wisconsin Indians. Picket offices of the Exxon or Rio Algom companies, or U.S. embassies/consulates to protest environmental genocide through mining, and fax accounts of your action to Mole Lake, 715-478-5275. Write letters against the mine to DNR Secretary George Meyer, Box 7921, Madison WI 53707 USA.)

Canada's largest industrial employer of Aboriginal people has something to say.

ᑭᓄᓐᑭᓐ ᑭᓄᓐᑭᓐ Muchi-cho. Thank you.

To the more than 560 Aboriginal people of Northeastern Alberta who are part of Syncrude's workforce, thank you. And to the many Aboriginal nations, bands and associations who have worked in partnership with us over the years, our gratitude to you as well. ☉ On May 19, Syncrude released its Aboriginal Review. The first review of its kind for Syncrude. And just possibly the first for a major corporation in Canada. ☉ As the largest industrial employer of Aboriginal people in Canada, we feel a great responsibility to help educate Canadians about Aboriginal culture. To build bridges of understanding between cultures. To replace negative stereotypes with positive realities. ☉ We invest over \$43 million annually on Aboriginal development and this review provides a clear picture of our relationship with the Aboriginal people of Northeastern Alberta. How we've worked together to build a successful industry. How we work together towards common goals. And a common future. ☉ This review is our way of recognizing the invaluable contributions of Aboriginal people. It's our way of saying 'thank you'. ☉ For your copy of Syncrude's Aboriginal Review, call Syncrude Public Affairs at 1-800-667-9494 (Canada and the U.S. only) or (403) 790-6407. ☉



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Sidelines hopping at Regina celebrations



It's all too much for Nina-Rae Assiniboine, held by Rena Dupois.



Jayceen Assiniboine gets her hair fixed by mom Jodie.



Joe Poorman and Helen Kawacatoose share a snack.



Cathy Hunter of Oklahoma chats with Chontay Her Many Horses from South Dakota at the spring powwow in Regina, Sask.

Photos By Bert Crowfoot

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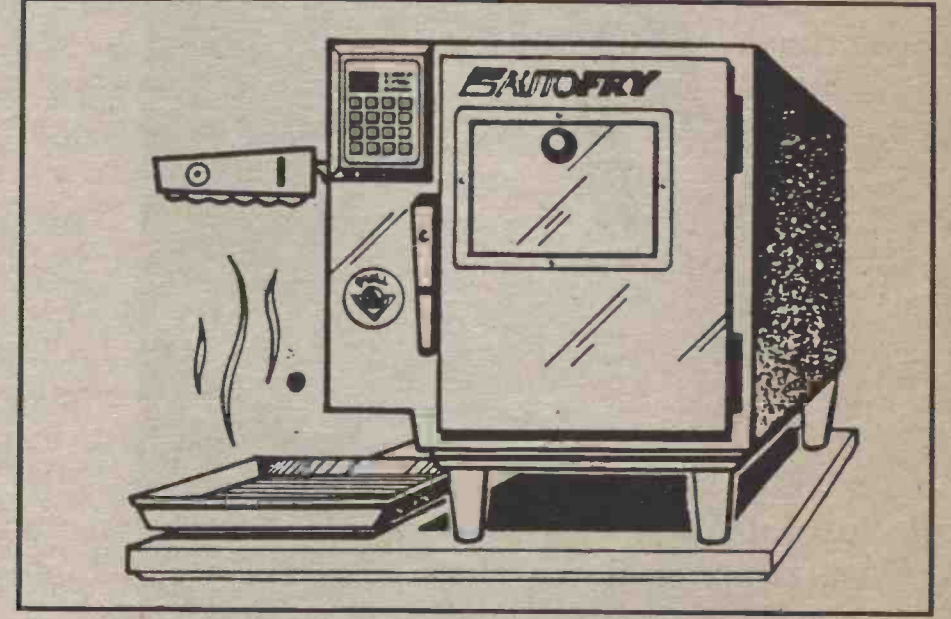
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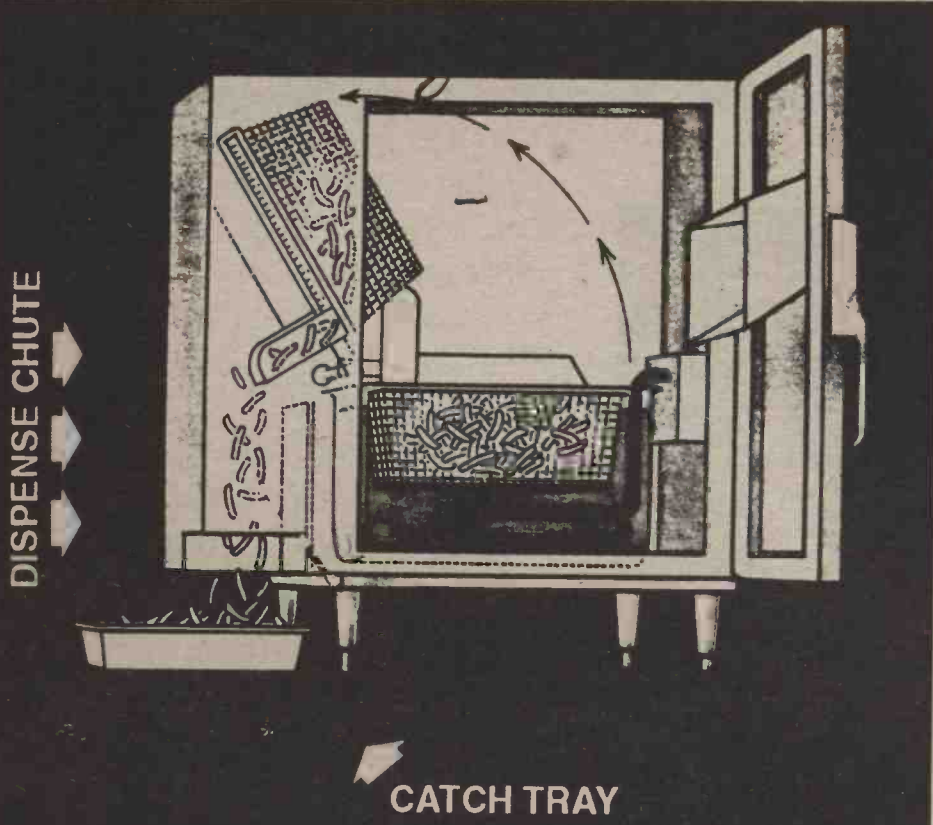
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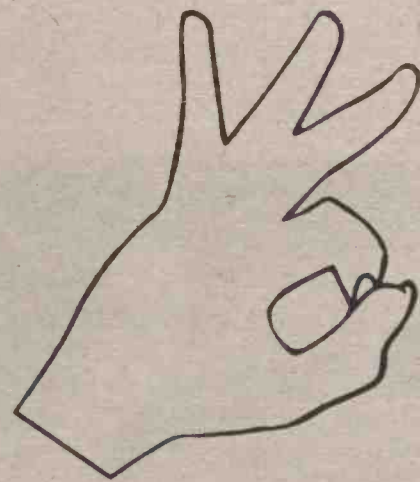
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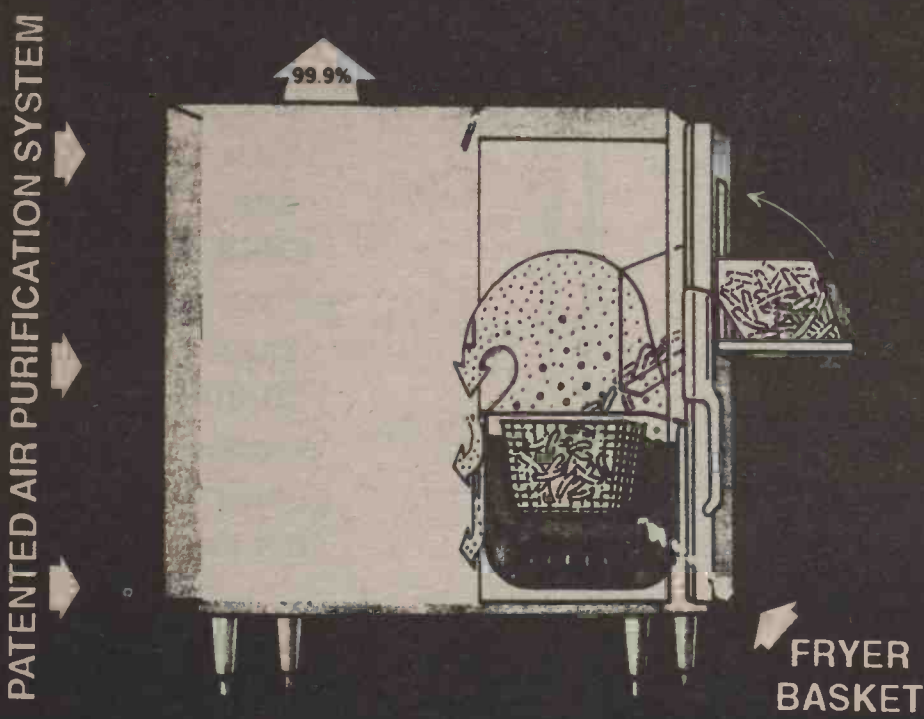
Autofry is a completely automated deep fat fryer. "The only one in the world." The autofry is self-contained. There is no way for the operator, either adult or child, to get into the machine and get hurt. The food is placed in a bin located on the front of the machine and is then tilted into the interior. The food product is cooked and drained and dumped into a chute which drops it into a food tray at the side of the autofry. While autofry is working, eight different sensors are monitoring all functions. There is a built-in air purification system, which means it does not have to be vented. It even has its own built-in fire extinguisher system. Autofry is all stainless steel for low maintenance and its small enough to be used on a counter top. Weighs in at approximately 180 lbs.

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Organizing means bringing all elements together

By Karen Olson
Windspeaker Contributor

Powwows are a celebration of Aboriginal music, dance and culture. It takes a strong committee to bring all these elements together. Every detail has to be taken into consideration. Even the smallest event can take several months of work, usually volunteer. As a powwow organizer for 10 years now, I have learned many lessons along the way.

The most valuable lesson is that Aboriginal people have the most beautiful culture in all of North America. My Elder and teacher once said to me, "Indians are not finished offering gifts to the world." When I see how the drum and the excitement of the powwow affects people, I believe that and powwow is one of the those gifts.

The support and encouragement of the local government is crucial to the success of any powwow. By giving recognition to the renewal of cultural awareness among First Nations people, the leaders and the community are brought closer together.

In organizing a powwow,

you need dedicated people on the committee, people who care about preserving the heritage of the First Nations. Numbers don't really matter; commitment is what does.

The dates for the powwow are set for the same time each year. If they know when your powwow is held each year, it helps the dancers as they plan their powwow trail. Our community decided to hold the powwow mid-week. It is a unique time that makes for less competition from other powwows.

The first item in our committee meetings is the theme of the powwow. Each year we focus on a new theme. This helps to keep our plans concentrated. Each member is then delegated tasks for the year and expected to give regular reports.

Fundraising and securing sponsorship is one of the main jobs of the powwow committee. Local, regional and provincial agencies are approached early in the year to help fund the powwow. Letters of request, grant applications and sponsorship packages are sent out at least six months before the powwow.

Invitations to special guests, celebrities and local organiza-

tions are also sent out. Local organizations are informed of the dates and asked if they would like to participate by sponsoring a special, a category or a trophy.

The drums then become our top priority, because without the drum, there is no powwow — it's as simple as that. Drum groups are chosen because of their individual sound, their professionalism and their popularity.

In choosing a Host drum or an invited drum, our committee takes careful notice at powwows throughout the year. We look at which drums the dancers respond to. We note the actions of the drum members during the powwow. We also ask dancers, spectators and Elders about their favorite drums. This information is brought out at committee meetings and the choices are made from a compilation of this information.

Once the drums have been chosen, it is up to the committee to invite them. Tobacco is always offered first. We don't expect the tobacco to be accepted immediately. An invitation is extended and we explain the events that are expected to oc-

cur at the powwow. A monetary offer is also made at this time. We give the drum at least two weeks to think about the offer before calling to confirm.

The personnel must be chosen with their capabilities in mind because in effect you will be turning your powwow over to them. A good announcer will keep the powwow running smoothly. It is his responsibility to bring the powwow spirit alive. The arena director must have a good knowledge of powwows; it is his job to look after every detail and exhibitions. These people are also approached in the traditional way, with an offering in tobacco.

Specials during the powwow are planned well in advance. Each special is given an allotted time. The committee meets with each sponsor. They choose the day and time. Together, an agenda is worked out. This helps the sponsors to know exactly how much time they have.

The poster is going to be the main advertiser for the powwow. So, the better looking the poster, the more impact it will have. It is a good idea to use the

same printer each year, someone who knows your needs and can work with you in designing the poster. Listing all the powwow information, facilities available, a map and other events scheduled will help dancers in choosing a powwow.

Promotion and advertising is the next big step. Attending powwows and inviting people to our community is always a pleasure. Mailing out posters is also done but unless it's done early, you could miss the dancers who have already hit the trail.

As the powwow draws nearer, the agenda, registration and hospitality is carefully planned and set. A public address system is rented. Volunteers are recruited. Security is arranged. The arbor and campsite are cleaned and set up for our guests.

The months of planning and preparing take a toll on the committee. A sweatlodge for the committee is always done just before the powwow. This helps to strengthen the group. It also clears our minds and hearts of anxieties. We feel renewed and ready to welcome our guests to the annual powwow.



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Powwow a part of stress management

By Gina Teel
Windspeaker Correspondent

POUNDMAKER'S LODGE, Alta.

Powwows are traditionally about dancing, singing, renewing acquaintances and meeting new friends. But the gathering means a little bit more for John Snow Jr.

"It's part of my stress man-

agement," he said.

A land negotiator for a small oil company in Calgary, Snow, a singer and grass dancer, has been competing in powwows for 15 years.

"Powwows are a celebration of life," he said. "For me, it's a rejuvenation. It's a chance to get away from the city and the rat race, and a chance to see my people and take part in the ceremonies."

Originally from Morley, the 31-year-old Snow said powwows help him maintain a balanced life.

"I try to take the best of both worlds," he says. "During the week I work in a highrise in downtown Calgary but then you can only get so far in life — you need a spiritual part as well."

Snow nourishes his spiritual side by studying and practising the 'fine art' of traditional grass dancing which is, he said, a far

cry from the grass dancing practised these days.

"A long time ago they used to prepare the grass for a sun dance — that's where they squished the grass for the grass dance. A lot of people are not familiar with that," he said at the Poundmaker's powwow. "I learned that about 10 years ago and just stuck with the old style."

Snow is just as meticulous with his buckskin outfit, which is

decorated with black and white beaded family emblems, fringes and ankle straps with bells. He also takes pride in dancing, and has competed just about everywhere between Albuquerque, New Mexico and northern Alberta.

Powwows have always held a special place in his heart.

"It's about finding answers and learning about friendships and values," he said.

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Alberta COMMUNITY DEVELOPMENT

Outfit gives dancer competitive edge

By Gina Teel
Windspeaker Correspondent

POUNDMAKER'S LODGE,
Alta.

Elden Pompana spends every cent he wins along the powwow trail on his elaborate feather and fur outfit. After all, said the serious 17-year-old traditional dancer, there is a lot of competition between the male dancers and their

costumes.

"There is a lot of jealousy going on," said the B.C.-based teen. "The only way to cure that is to make my outfit better."

Pompana has been competing at powwows since the age of six. He comes from a long line of dancers and is almost militant in his desire to win. Along with his father, Pompana spends the summer months on the powwow trail.

"We travel all summer long," he said at Poundmaker's

powwow. "I compete in every one and I have won many times." If the prize money isn't going toward his outfit, Pompana pitches in for gas. "It's really expensive," he said.

Although his desire to conquer is enormous, Pompana said the spiritual fulfillment of dancing isn't lost on him. Indeed, he said he appreciates dancing for more than its financial rewards.

"It feels like I have the respect of the Elders and I like

that," he said. "When I dance, I get a burst of positive energy. I'm thinking about the other dancers, especially if it's a competition, and I'm thinking about the drum, the beat, and all the people watching me."

Pompana said he also enjoys traditional powwows.

"I usually get \$20 to \$40 bucks," he said. "It's always good to go to those."

He really enjoys Poundmaker's, he said, noting that it was his third time there.

"It's a really good powwow. There's a lot of good singers and it's a good place to meet friends."

When he's not on the powwow trail, playing hockey or worrying about getting a job after school, Pompana said he concentrates on making his already elaborate outfit even more so.

"I don't ever want to be jealous of someone," he said with a grin. "I want to be the best."



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Best wishes to all powwow season participants



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EVENTS



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Talent Show

- Saturday and Sunday
- Fiddling, jiggling and singing
- Laughing contest, etc.

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- Registration Friday, July 8th, 9:00 a.m.
- Deadline, Saturday, July 9th, 1:30 p.m.
- Final weigh-in, Sunday, July 10th 4:30 p.m.
- \$25 per person for entry. Each entry must have valid anglers license.

Country Rock Dance

- Friday & Saturday at 9:00 p.m.

For more information contact, the Heart Lake Band Office at (403) 623-2130 or 623-2146

Heart Lake First Nations will pay \$30.00 a night to put up tee pees. Not responsible for lost or damaged goods.

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1994 JUNE

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Ken(519)632-7603

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Jeanne Ackley (715)478-5915

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Alexander, Alberta
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June 23 - 27
ESKASONI ANNUAL POW-WOW
Cap Breton, Nova Scotia
(902)379-2800

June 24 - 26
SIKSIKA NATION FAIR
Siksika Nation, Alberta

ALEXIS 16TH ANNUAL POWWOW
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Robbie Alexis (403)967-2225

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Peguis Manitoba
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Beatrice Morin 470-4471

CARRY THE KETTLE POWWOW
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Dean Sayers (905) 871-8931

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Manitoulin Island, Ontario
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August 6 & 7
SAUGEEN TRADITIONAL POWWOW
Southampton, Ontario
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TRADITIONAL POWWOW**
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STANDING BUFFALO POWWOW
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Prince Albert, Saskatchewan
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August 11 - 14

ANNUAL ABEGWEIT POWWOW
Panmure Provincial Park, Prince Edward Island
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September 2 - 4
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September 8 - 11
**UNITED TRIBES 25TH ANNUAL
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127TH ANNUAL FALL FAIR
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Glenda Porter (519) 445-2956

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SCHEMITZUN '94
Hartford, Connecticut USA
1-800-203-CORN **SEE AD**

September 16 - 18
TREATY FOUR CELEBRATIONS
Fort Qu'Appelle, Saskatchewan
(306) 332-1874

September 24 & 25
CURVE LAKE POWWOW
Curve Lake, Ontario
(705) 675-8045

September 30 - October 2
I-WA-SIL POWWOW
Seattle, Washington USA
Arlene Anderson (206) 343-3111

OCTOBER
October 8 & 9
NEKANEET ANNUAL POWWOW
Maple Creek, Saskatchewan

(519)336-8410

June 18 - 20
ALEXANDER POW-WOW
Alexander, Alberta
(403) 931-3551

June 23 - 27
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Cap Breton, Nova Scotia
(902)379-2800

June 24 - 26
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Siksika Nation, Alberta
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SADDLE LAKE POW-WOW
Saddle Lake, Alberta
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American Indian Centre (312)275-5871

JULY
July 1 - 3
POUNDMAKERS/NECHI POWWOW
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INTERNATIONAL YEAR OF THE
FAMILY POWWOW
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Beardy's & Okemamis Grounds, Saskatchewan
Contact: Dave Seeseequasin (306)467-4523

MOSQUITO FIRST NATION POWWOW
North Battleford, Saskatchewan
James Oxybin (306) 937-7707

July 22 - 24
WABAMUN LAKE COMPETITION POWWOW
Wabamun Lake, Alberta
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OCEAN MAN CELEBRATION
Stoughton, Saskatchewan
(306) 457-2679

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Northwest Bay, Ontario
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Fort Qu'Appelle, Saskatchewan
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Prince Albert, Saskatchewan
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19TH ANNUAL POWWOW
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March 19 - 21
DENVER MARCH POWWOW
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APRIL
April 3 & 4
SIFC ANNUAL POWWOW
Regina, Saskatchewan
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April 14 - 16
ARIZONA STATE UNIVERSITY 9TH
ANNUAL SPRING POWWOW
University of Arizona, Arizona USA
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Davis takes hoop dance championship

Derrick R. Davis, a Hopi/Choctaw Indian from Phoenix, Arizona, took first place in the adult division at the annual Tony White Cloud Memorial World Championship Hoop Dance Contest at The Heard Museum in Phoenix.

Davis, who had taken third place in the previous years, scored 238 points to take the \$2,000 prize and memorial trophy.

Davis, who is also a Fancy Dancer, took the title from Alberta's Quentin Pipestem of the Tsuu T'ina Nation. Pipestem danced in the finals, but was not among the prize winners this year.

George Bear (Cree/Ojibway) earned second place in the adult division with 225 points. Bear, from Manitoba, won the enthusiastic approval of the 4,000 spectators present each day when he passed through an especially small hoop during his routine.

Jackie Bird (Mandan/Hidatsa/Santee Sioux) moved into third place with 223 points and Terry Goedel (Yakima) took fourth with 216 points. Vincent Davis (Hopi/Choctaw), younger brother of first place Derrick Davis, danced his way into fifth place with 206 points. Jonathan

Feather (Cherokee/Sioux) placed sixth, earning 203 points. Feather hoop-danced to a song from XIT for the final around, after telling the audience to remember that Native Americans are people of the present and future, not just people with a past.

The senior division featured dancers 40 years and older. First place was Tommy Draper (Navajo); second place winner was Manitoba's Boye Ladd (Winnebago); and third place was taken by Charles Tailfeathers (Cree/Blackfeet).

Teen division (9 to 17 years) prizes included: Preston Pasche (Dakota) in first place; Tony Duncan (Apache/Hidatsa/Arikara) in second place and Charles Tailfeathers, Jr., (Wasco/Cree) in third place.

Only one dancer, Tyson Draper (Navajo) danced in the youth division (under 9 years).

This is the third year The Heard Museum has hosted the contest in honor of Tony White Cloud, a Pueblo dancer who travelled throughout the United States, and made the dance popular in the 1930s, 40s, and 50s.

More than 8,000 spectators attended the two-day contest, watching all the dancers for two go-rounds on Saturday,

and a single go-round for the 22 finalists on Sunday. This year, the finalists in the senior and adult divisions took the microphone to talk to the spectators about the history and meaning of the Hoop Dance.

Judges for the contest this year were Bill Crouse (Seneca), Freddie Ike, Jr. (Yakima/Warm Springs), Gerald Sitting Eagle (Cree/Blackfeet), Sydney Whitesell (Lakota), and Dennis Zotigh (Kiowa/San Juan). Master of Ceremonies was Dennis Bowen, Sr. (Seneca) and Ralph Zotigh (Kiowa) was arena director. Members of the White Cloud family participated in the grand entry both days and assisted in the presentation of the awards.

The Heard Museum, 22 East Monte Vista Rd., Phoenix, Arizona, will host the Annual Tony White Cloud Memorial World Championship Hoop Dance Contest again on Dec. 3 and 4, 1994. The dates have been changed to avoid scheduling conflicts with other Native American sponsored activities taking place in the spring. Registration packets and contest rules are available in September. Call (602) 252-8840, Education Department, for more information.



Jeff Morrow

Quentin Pipestem, former world champion, entertains a crowd as part of the Red Thunder Dance Company.

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Dancer discovers healing power of spirituality

By Gina Teel
Windspeaker Correspondent

POUNDMAKER'S LODGE,
Alta.

Frederick Haineault is convinced that going to a powwow is the best way to rediscover the tremendous healing power of spirituality. "It's part of my healing journey," Haineault said during

Poundmaker's powwow, just outside Edmonton,

"So I will dance with the belief that the drum, dancing and singing is all a part of our healing traditions."

As co-founder and education co-ordinator for the Vancouver-based B.C. First Nations AIDS Society, Haineault has first-hand experience in the devastation wrought by suppressed spirituality. It was through his

job of helping others that the 37-year-old discovered the need to heal himself. And what better place to start that journey, he thought, than on the powwow trail.

"When I first went to a powwow, I connected right away," Haineault said during a break from dancing. "It's just part of our identity."

The Athabasca-born Native, who began traditional dancing just last year, bypasses

competitive powwows as they conflict with his spiritual needs.

Camped with friends from Vancouver, Haineault said his spiritual journey has already taken him in some interesting directions. His magnificently beaded regalia, for example, was loaned to him by an outright stranger in Vancouver.

"He must have recognized something in me," Haineault said, explaining the stranger approached him asking why he

didn't have any regalia. "I told him I was too busy, so he asked me if I would like to try it on. He said it (dancing at powwows) was part of his spiritual path, as well."

Although commitments like work prevent Haineault from spending the entire summer on the powwow trail, he is pleased with his first soul-searching experience at Poundmaker's.

"It's definitely a good place to meet people," he said.

PLAINS INDIANS CULTURAL SURVIVAL SCHOOL



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PICSS GRADUATION POW WOW

Place: Plains Indians Cultural Survival School
1723-33rd St. S.W.
Calgary, Alta.
T3C 1P4

Date: June 14, 1994
Time: 7 pm - 1 am
Telephone: 777 - 7860 (contact Lloyd Ewenin)

*Please come and celebrate with our 1994 graduate students
in an evening of cultural events.*

This event will be held in the main gym.

*Note: The nature of this pow wow will be traditional.
The first 8 drum groups and all dancers will be paid.*

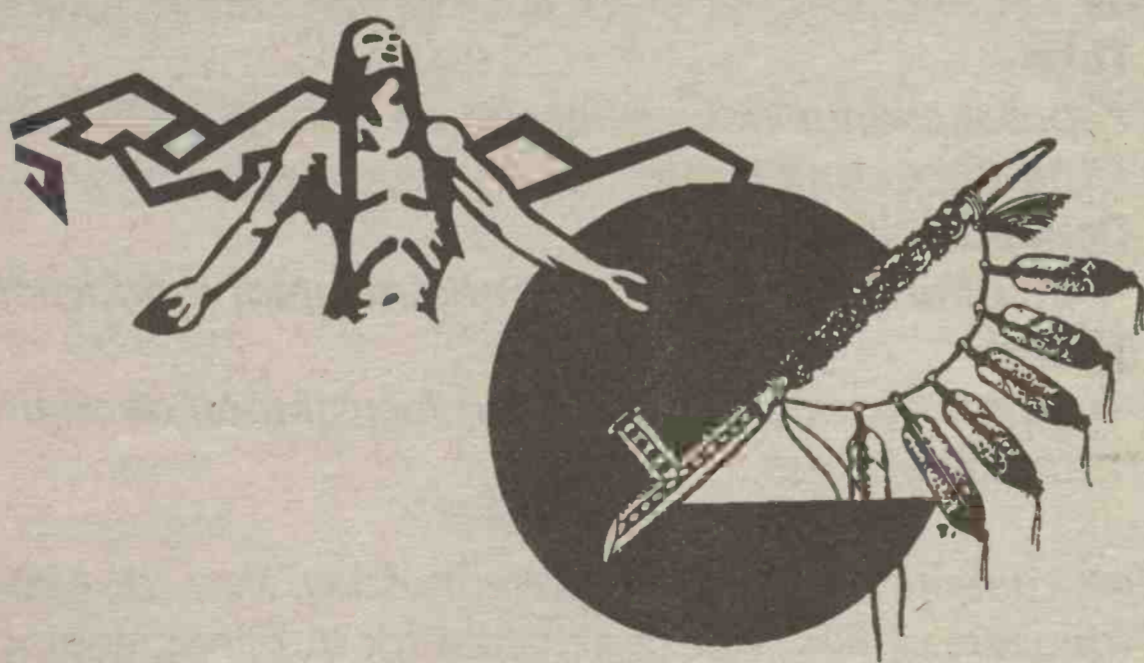


Leah Pagett

Cooling off

A traditional dancer takes a break in the cool shade from competitions at Poundmaker's Powwow in St. Albert, Alta.

22nd annual Poundmaker / Nechi powwow



July 1 - 3, 1994

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BROADCAST CAREER



CFWE-FM "The Native Perspective" is looking for announcer/operators and news reporters for its FM radio service.

If you are interested in a career in radio and you have some experience and/or training in broadcasting then we are interested in you. Knowledge of Aboriginal culture or language would be a definite asset.

If you do not have formal experience, but have excellent spoken language skills (cree) then we can provide broadcast training. The position will be based in Edmonton.

Please contact:
Bert Crowfoot
General Manager - CFWE-FM
15001 - 112 Avenue
Edmonton, Alberta, T5M 2V6
Phone: (403) 455-2700

THE LEARNING CIRCLE

by Loren Woerpel, Noc Bay Trading Company

MEN'S BREASTPLATE

The amount of materials needed will depend on the size breastplate being made. Variations can be made by adding more beads to the design, making patterns with colored beads, lengthening the breastplate by adding hairpipe, or adding decorations such as shells, ribbon, or medicine wheels. Some people put tin or brass cones on the ends of the side leather fringes.

The following are suggestions for a basic design using plastic hairpipe and very easy to use methods:

SIZE	NUMBER OF HAIRPIPE	CROW BEADS
Child	50 (3 inch)	250
Teen	60 (4 inch)	300
Medium Adult	70 (4 inch)	350
Large Adult	80 (4 inch)	400

Also needed are two 60 inch latigo lacings, 40 yards of simulated sinew (20 yds Child), some soft leather scraps, and four lengths of 3/8" wide strap leather. (Child-14", Teen-17", Medium-19", Large-21")

If you are planning this design for real bone hairpipe, you will need to add more bone for the same length, as the bone is thinner than the plastic hairpipe. The large adult kit would need 100 bone, the medium adult kit would need 86 bone.

STEPS:

Using a ruler, mark the four lengths of strap leather for punching the holes. For plastic hairpipe, the holes are 1/2" apart (center to center). For real bone, 3/8" apart. The extra top holes and the bottom holes are for the ties. Punch out the holes. You can use a leather punch for this or a large nail, scrap board, and hammer.

Take the scraps of leather scraps and cut leather fringe, approximately 3/16" wide and 6 inches in length. You will need one for each end of a row of hairpipe.

Begin by tying the neck ties to the top of the strap leathers. To do this, cut two pieces of latigo lacing about 12" in length from one piece of latigo. Lace each of these through the top holes of a pair of straps as in Figure 2. Tie a knot on each end to hold in the hole. Cut the remaining part of the lace in half and tie each to the top of the loop as in Figure 3.

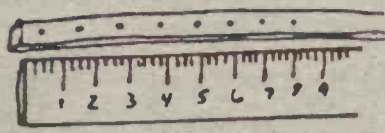


Figure 1



Figure 2



Figure 3



Figure 4

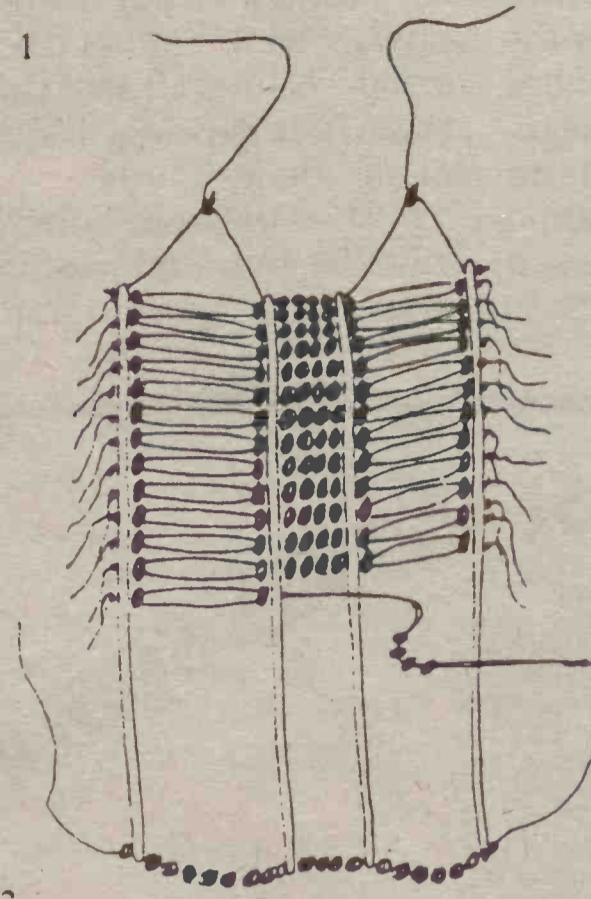


Figure 5

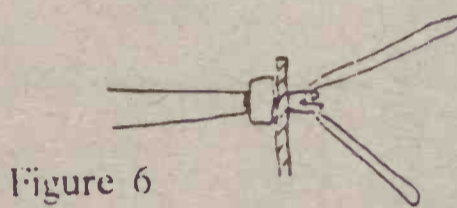


Figure 6

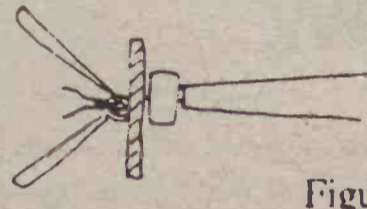


Figure 7

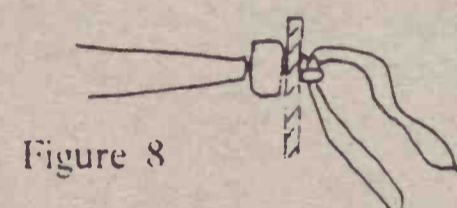


Figure 8

Cut a 4 foot length of sinew. Fold over in half and use a "wire needle" (Figure 4) made by bending a 10" piece of wire in half. Use the wire needle to thread the sinew through the second hole of the strap leather, bead, bone, bead, strap leather, and beads etc., as in the pattern shown in Figure 5. When the first row is strung, pull some slack sinew through the strap leather on the right side. Take off the wire needle and wrap the sinew loop around a leather fringe several times as in Figure 6.

Now pull the slack sinew back to the left, pulling the sinew taut. In Figure 7, on the outside of the left strap leather, wrap each thread of sinew around the center of another leather fringe in opposite directions so you can firmly tie a strong overhand knot. To be safe, tie several knots. Put a drop of super glue on the knot and let dry.

To finish off these ends, tie the leather fringe in a single overhand knot, covering the sinew wrappings and knots. See Figure 8.

Complete each row in the same way.

After stringing all of the rows of hairpipe and beads, use the bottom holes to fasten the waist ties as shown in Figure 5. Using the second latigo lacing. String this row entirely with beads, using enough so they loop down, being longer than the hairpipe rows. Tie a single overhand knot on the outside of the right and left strap leather. This will hold everything in that row in place.

If you are planning the length of the breastplate to be longer than your waist, this tie thong should be strung through an extra hole at the waist position. You can still end the bottom of the breastplate with the looped bead string.

You can expect the sinew to fray in time, especially if you do a lot of hard dancing. Inspect the stringing from time to time and replace as needed. When strung this way, if one string breaks, the damage is limited to one row.

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Send article suggestions to:
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P.O. Box 295
Escanaba, MI 49829

DREAM SPEAKERS



FESTIVAL



WINDSPEAKER IS PROUD TO SPONSOR DREAMSPEAKERS '94

CALL FOR ENTRY

DREAMSPEAKERS AUGUST 24 - 27, 1994

An International Aboriginal Cultural, Artistic and Film Festival

9914 - 76th Ave., Edmonton, Alberta, Canada T6E 1K7
Phone: (403) 439-3456 Fax: (403) 439-2066

Dreamspeakers, a non-competitive festival, is now accepting film and/or video entries for its 1994 annual **Film Symposium** and public screenings venues. Submissions must fall within one of the following 'First Nations Participation' categories:

- **Total**
production is done solely by an aboriginal director, producer and writer
- **Collaborative**
an aboriginal and non-aboriginal joint production
- **Theme**
a non-aboriginal production focusing on aboriginal themes/issues

Entry deadline is 5:00 p.m., Wednesday, May 31, 1994. Producers of film/videos selected for public screening will be notified before June 30, 1994.

This year Dreamspeakers is introducing a **Film and Video Trade Fair** in conjunction with its Film Symposium. Suppliers of goods and services relevant to this are welcome to inquire about reserving exhibiting space at the Westin Hotel.

If you are interested in submitting a film/video, attending the Film Symposium, becoming a Trade Fair exhibitor or would like to be a part of our mailing list, please contact Sharon Shirt, Film Programmer, at the above address.

THE LEARNING CIRCLE

by Loren Woerpel, Noc Bay Trading Company

FANCY DANCER ARM BUSTLES

Fancy arm bustles can be made in a number of ways and variations. This instruction is a simple way to make small to medium sized bustles quickly.

The base material can be either heavy strap leather or 1/4 inch plywood or 3/16 inch paneling. Cut out two round discs, 4 inches in diameter (Disc A). Drill two holes in the center for the main tying thongs. Drill a circle of small holes, about 3/4 inch in from the outside edge, and each being about 1/4 to 3/8 inch apart. See Figure 1.

Cut out two more round discs, 2 inches in diameter (Disc B). Also drill two holes in the center for the tying thongs. See Figure 2.

The outside row is normally hackle feathers, but you can substitute fluffs for lower cost. If you use strung hackle, leave them strung and just untwist the string of feathers until they are all facing the same way. If you have loose hackle or fluffs, you will have to glue each feather individually and it will take longer. If using fluffs, trim the feathers so they are all the same length before proceeding.

Start with Disc A's. Begin by spreading contact cement on one half of the disc, covering about 1 inch in from the outside edge. Cover heavily. While still wet, embed the strung hackle into the glue, covering the small holes, as in Figure 3. The feathers should have the natural curve bending up towards you. After this half has set in the glue, coat the remainder and complete the circle with the feathers. Let dry, and again firmly press the feathers into the glue.

Using a large darning needle with a length of simulated sinew, sew this row of feathers in place around the disc by using the row of small holes. See Figure 4 for the idea on the best stitching.

Take Disc B's and thread leather thongs through the center holes as in Figure 5. Using fluffs for this row, trim them from the bottom to about 2 1/2 inches in length.

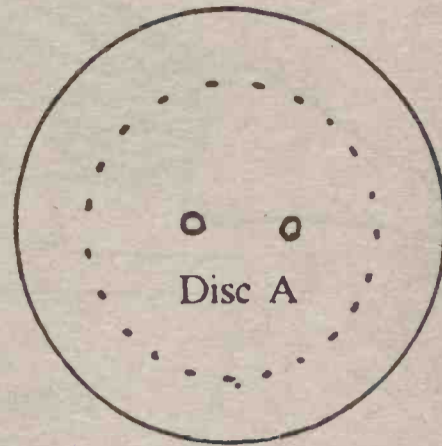


Figure 1

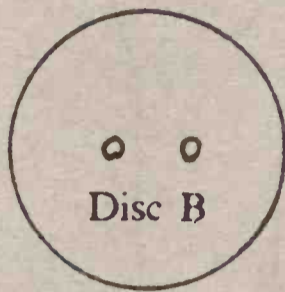


Figure 2

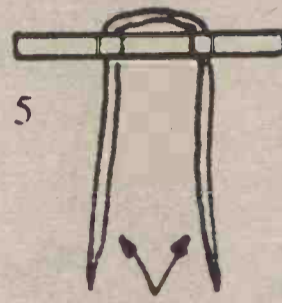


Figure 5

Tying thong

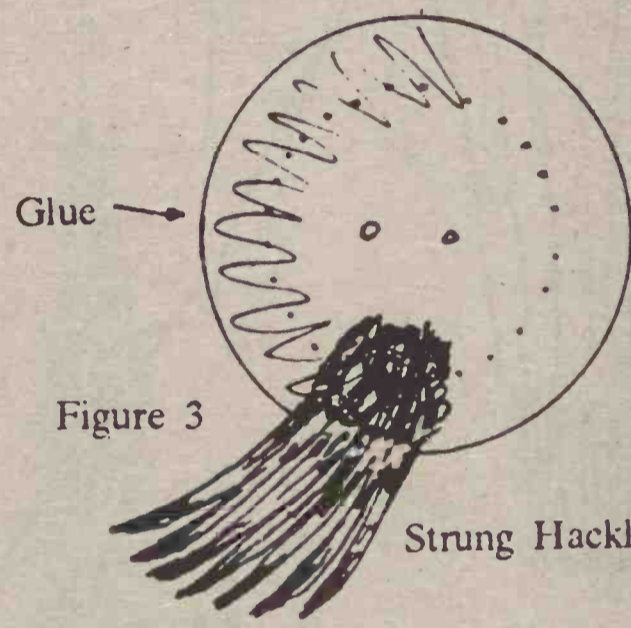


Figure 3

Glue

Strung Hackle

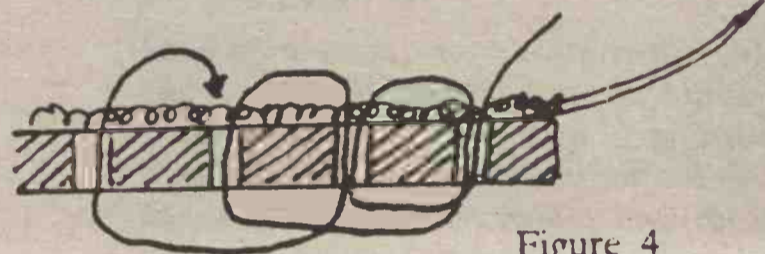


Figure 4

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Spread contact cement heavily on the top surface of a Disc B. While wet, place the fluffs evenly, and compactly around the disc, bases to the center. Figure 6. Let dry and firmly press the fluff bases down.

The very centers of Disc B's now need to be covered. You can use mirrors, bead rosettes, or decorated tag board. Coat the backs of these centers with contact cement and let dry until tacky. Spread a thin coat of contact cement in the center of Disc B, covering again the bases of the fluffs. Let dry until tacky. Contact the two pieces together firmly until dry.

Trim the outside edges of fluffs of Disc B with a scissors until a nicely round shape takes place. You want this row of fluffs to cover the sewing and bases on the feathers of Disc A so judge the length of fluff you will need.

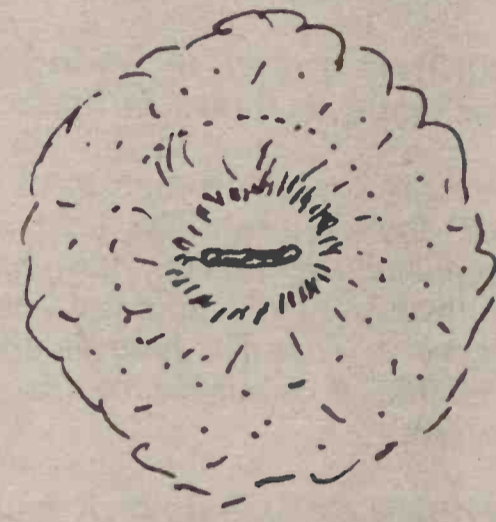


Figure 6

Thread the tying thongs in Disc B through the center holes in Disc A. Hang upside down so the hackle take shape. When all of the glue is dry, your bustles are ready to wear.

If you want to have two rows of hackle in the bustles, increase the size of Disc A to 5 inches, and make two rows of small holes about 1/2 apart. Follow the same procedures for the second row of hackles before putting Disc B on to Disc A.

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THE LEARNING CIRCLE

by Loren Woerpel, Noc Bay Trading Company

FLAT FAN

The flat fan is made to look like the tail of the bird, an Eagle, Hawk or Turkey. The feathers, rights and lefts with a center feather, need to be mounted into the handle in the same order as they might be in a tail.

The outside feathers are thinner on their outside edge than on their inside edge. The second feathers in are usually closer to the same in width on both sides. The outside feathers are underneath the next ones inside, and so forth.

The following are general directions on the construction of a five feather flat fan. Individual desires should dictate the finishing decorations on your fan.

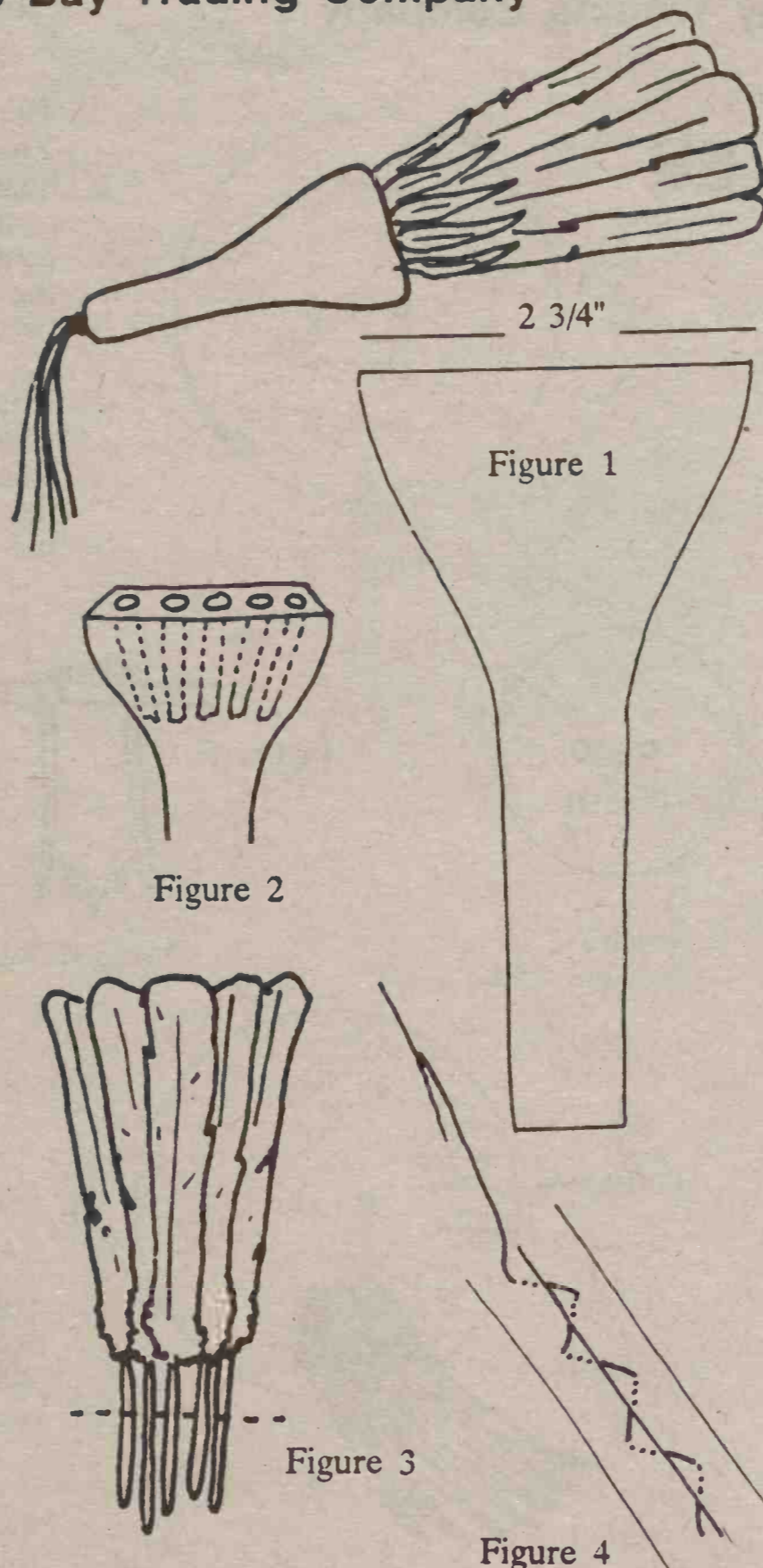
The handle is cut from a piece of 3/4 inch wide clear pine. Cut out the shape as shown in Figure 1.

Drill five holes evenly spaced in the top of the handle using a 9/32 inch diameter bit. The holes are drilled about 1 inch deep and the outside ones slant inward, the next ones slanting slightly and the center one is straight. See Figure 2. A single hole is drilled in the bottom of the handle if a bundle of fringe is to be added as decoration.

Using a carving knife or a sharp pen knife, smooth down the edges of the handle blank. Finish it by sanding with a piece of 100 grit sandpaper.

To prepare the feathers, lay them out into position with the tips all even: As in Figure 3, mark the bottoms of the quills for cutting about 1 inch below the blade of the feather.

Test out the fit by inserting the feathers in the holes of the handle. Put the two outside feathers in first, then the next two and finally the center one. You may have to shorten a quill base to even up the tips of the feathers. Test the feather movement sideways to be sure there is enough room in the holes to position them with the right spacing. If you need more room in one hole remove the feathers and drill out the hole a little more in the direction you need to move the feather.



An alternative for decorating the handle is to darken the finish by burning it with a propane torch or a candle flame. Wipe the surface with a cloth and polish with a furniture wax or melted bees wax. Decorations can now be cut into the handle as well.

Some scotch tape and a pile of old rags are useful in the gluing operation. On a table top, lay the rags in a neat pile and bunch them up into a form so they will support the length and curve of your fan. The handle needs to be lower than the feathers so the glue won't run out of the holes.

With the feathers out of the handle holes again, fill them about half with wood glue. Holding the handle with the holes upright, insert the feathers again into the holes in the same order as noted above. Patiently adjust the spacing until you have the right look.

Using a piece of Scotch tape, lightly stick the tape across the feathers about half way up to hold them in place. Carefully lay the fan on the bed of rags and again adjust the feathers in relation to the handle. Another rag over the feathers will hold them in place until the glue is dry. Let dry for 4-6 hours.

An alternative at this point is to glue fluffs onto the underside of the fan where the feathers enter the fan handle. You can also glue some decorative feathers on the top sides. Some use the tops of natural or colored hackle feathers, or pheasant body plumage.

The handle can be covered with leather if you use this option. If you plan to have beadwork on the handle, you will need to cover the handle with leather for a sewing base.

Trace the shape of the handle on a piece of leather and cut out two half covers. Be sure to allow for the thickness of the handle. Lightly spread some glue on the top and bottom surface of the handle. Smooth the leather into place and sew up the edge seams using a glovers needle and size F Nymo thread. The best stitch is the baseball stitch shown in Figure 4.

Cut some leather fringe. Bundle them together and wrap with thread. Put a drop of glue into the bottom hole of the handle and force the fringe bundle in and let dry. An alternative is to make twisted fringe for this. A LEARNING CIRCLE flyer is available for making twisted fringe.

For instructions on wrap beading the handle, see our book **BEADWORKING WITH TODAY'S MATERIALS**.
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THE LEARNING CIRCLE

by Loren Woerpel, Noc Bay Trading Company

MAKING TWISTED FRINGE

One of our readers asked us how to make twisted fringe, which is often used in making fine fans, rattles, or other pieces carried by a dancer.

The twisted fringe is easy to make and gives a very special finished quality to any item. You'll just need to practice a bit. Here are the instructions:

For your practice, take a piece of thin buckskin that is about 10 inches long. Cut a thong about 1/8 inch wide and about 10 inches long. Now cut that thong again splitting it into two strips 1/16 inch wide. But don't cut it all the way. Leave it connected by a piece of uncut thong of about 3/8 inch in length. (Figure A)

Grasp one end of this split thong with your right hand, and the other with your left hand. The uncut tab is now in the center of the length of this thong when you stretch it out. Pull firmly to take the stretch out of the buckskin. (Figure B)

Now, while still holding the right end firmly, lay the left side on your leg thigh. (You need to be sitting down to do this part.) With your left hand, roll the thong along your leg twisting the entire thong evenly. You will need to keep hold of the thong as you twist it, picking it up and placing by your knee, and then rolling it again. Continue to do this until the twist is tight.

As it gets tighter, don't let go of either end or it will quickly untwist again. You also need to be stretching it as the twist gets tighter or it will tend to knot up.

When twisted tightly, grasp both ends firmly in each hand, and lift off your leg. Stretch out firmly in front of you. Now grasp the uncut tab (which should be sticking out of the center of the twisted thong) with your front teeth. Move your hands so that both ends of the thong are straight out in front of you, touching each other.

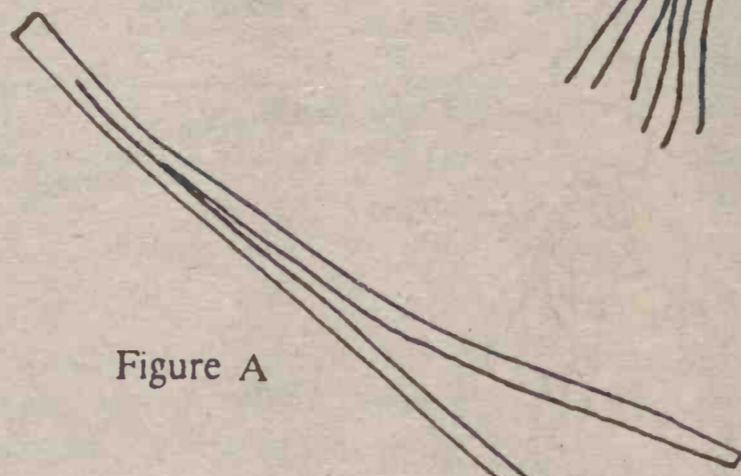


Figure A

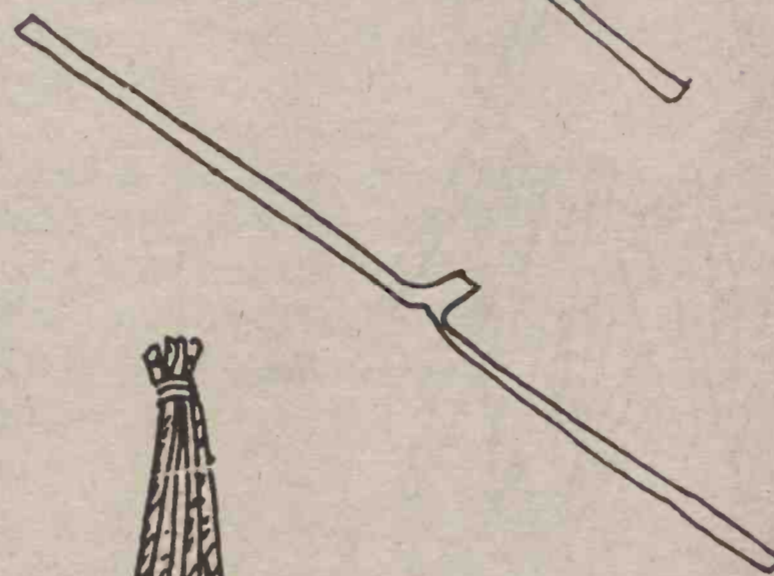


Figure B

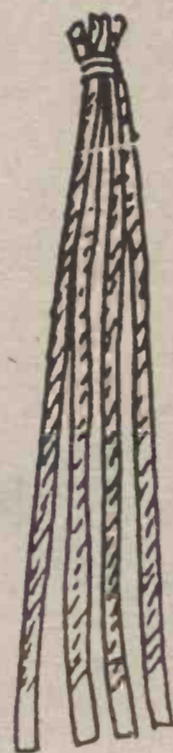
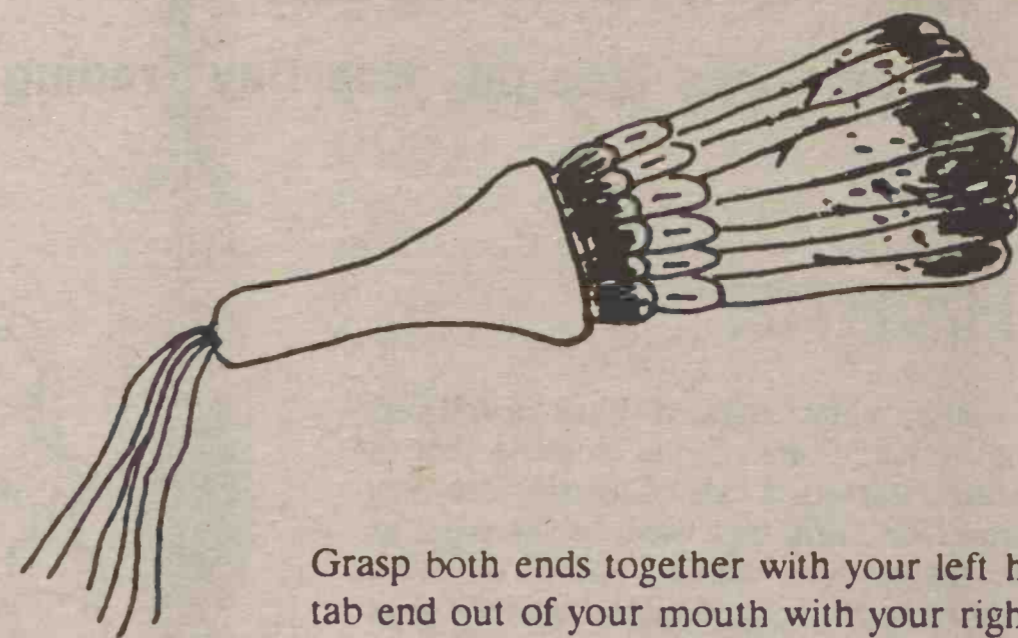


Figure C



Grasp both ends together with your left hand. Take the tab end out of your mouth with your right hand. Slowly release the tension and allow the fringe to smoothly twist into a miniature rope.

Smooth out the twist by rolling it some more if necessary. The tab end is always the bottom of the fringe. The top end has to be lashed with thread or somehow attached onto your item so it will not unravel. Contact cement could be used at the very top of this bundle to prevent unraveling. (Figure C)

If the bundle of fringe is to be used on a fan or rattle handle, one method of attaching it would be to drill a hole in the bottom of the handle and insert the bundle into the hole. Glue with either carpenter's cement or contact cement.

Another way would be to space the individual fringe around the bottom end of the handle. Glue with contact cement, then wrap with a heavy thread. Cover the handle and this thread wrapping with leather.

With a little creative thought as to attaching and hiding the ends, there are many places where twisted fringe can be used.

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1994 Elders Conference

The 1993/94 Elders Conference King Willie and Queen Laudie of Tsakis, Fort Rupert, B.C. wish to invite all elders and members of your community to attend the '94 Elders Conference on July 6, 7, 8, 1994.

We are honoured to have been chosen as the host for the 1994 Elders Conference. We look forward to seeing our historians, story-tellers, and leaders in July.

*For more information please contact:
Leslie Hunt-Dickie
Conference Coordinator
at (604) 949-6012*



THE LEARNING CIRCLE

by Loren Woerpel, Noc Bay Trading Company

GIRL'S HAIRTIE

In recent years, women shawl dancers have developed colorful variations on traditional dance clothing that fit their style of dancing. Various kinds of hairties are now used that use plumes or fluffs that wave in the wind as they dance. These instructions explain one of the ways of making a hairtie from fluffs and hackle, adding your own touch of color to your hair.

MATERIALS: About 15 hackle, natural or colored; 6 fluffs; 1 yard of heavy thread; 2 soft leather thongs (lacing) 10 to 12 inches long; colored craft yarn; 4 crow beads. You will need a small bit of craft glue. We use contact cement on all feather and leather work but other fabric and leather glues will work.

STEPS:

You are making two feather groups that will be tied together above the crow beads as shown in Figure 1.

Divide the hackle into groups (6-8 each). Hackle are the longer feathers with the pointed tips. Trim all of the fluffs so they are all about 3 inches long and divide them into two groups (3 each).

Take up one group of hackle, fluffs, and a thong. Put a drop of glue on about 1 inch of thong. First arrange the hackle around the thong, and the 3 fluffs on the outside. Move the fluffs around until they cover the base of the hackle from all views. Continuing to hold the bases of these feathers to the thong with your left hand, tightly bind them to the thong by wrapping with a piece of heavy thread (equal to button and carpet thread) and tie with a knot. See Figure 2.

This mixture of feather, glue, and thread now looks a little messy. Cut your yarn into two pieces and use one to cover this by neatly wrapping over the messy area. Start wrapping right at the thong. Overlap the starting end and then finish by tying the loose end with a single half hitch. Cut the yarn off leaving about a 4 inch tail. See Figure 3.

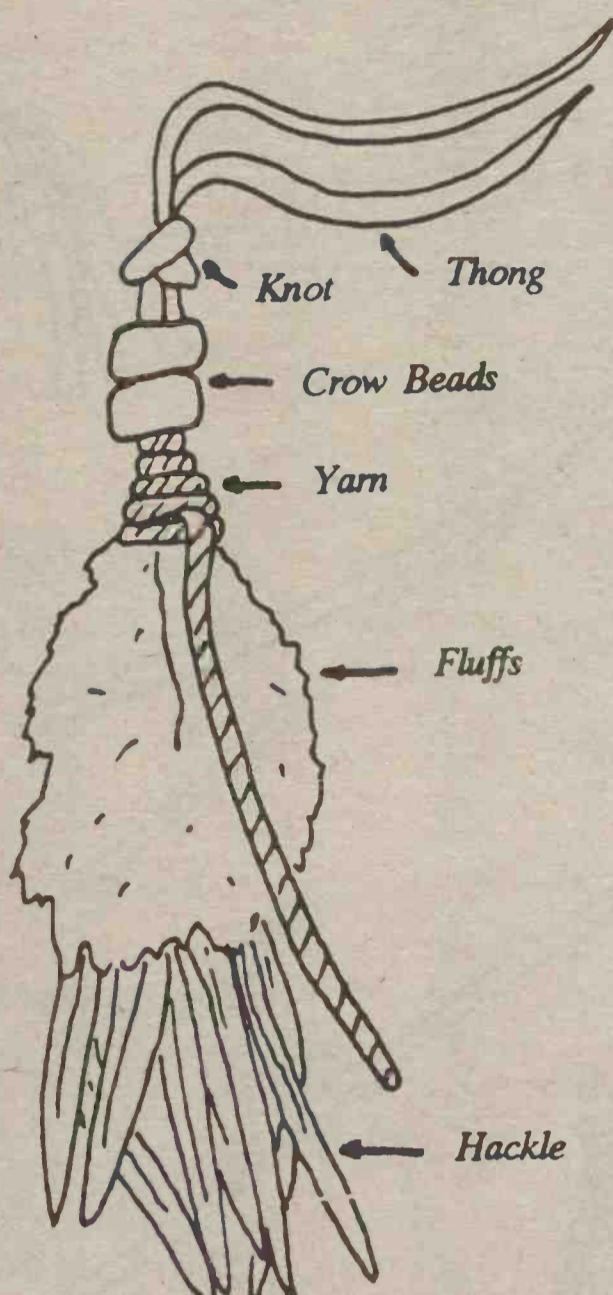


Figure 1

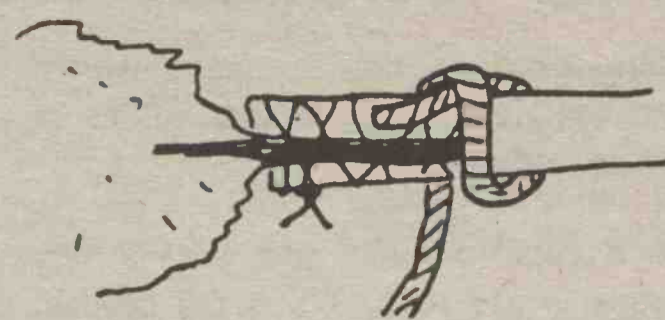


Figure 3

Repeat the process with the other group of feathers and thong.

When you have both finished, string two Crow beads on each thong. Push them down to the yarn.

Tie the thongs together just above the crow beads so they will dangle loosely. The remaining thongs above the knot are used to tie the hairtie into your hair. It's usually tied high on the back or side of your head.

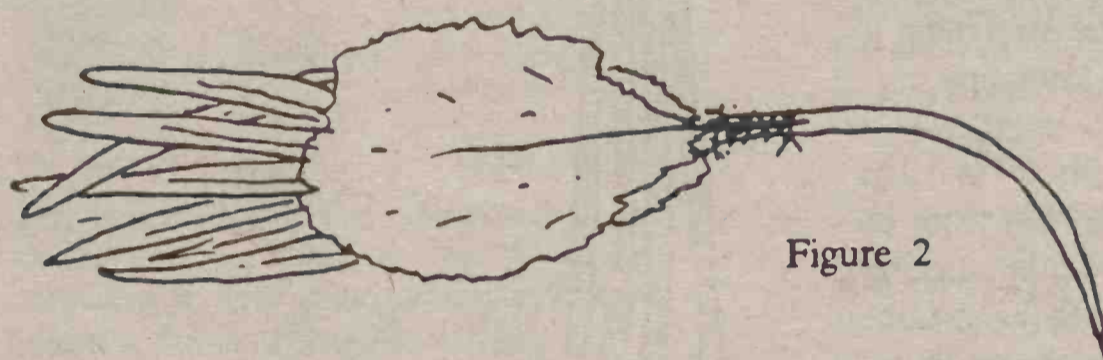


Figure 2

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NORTH AMERICAN INDIAN TRAVELLING COLLEGE CELEBRATES 20 YEAR ANNIVERSARY "INVITATION FOR A BIG REUNION"

The North American Indian Travelling College officially started its second life on July of 1974. A Board of Directors that comprised representatives of Ojibway, Cree and Iroquois Nations set out the mandate for the N.A.I.T.C. We set out with an idea that we can learn from the wisdom of our elders and invited the participation of our youth to learn and teach our cultural heritage.

Since 1974 the North American Indian Travelling College has influenced numerous First Nation communities, Friendship Centres, Organizations as well as many individuals who credit the N.A.I.T.C. headquarters on July 16, 1974. We are planning all kinds of activities for this occasion namely: drum groups, canoe races, minor lacrosse games, volleyball and softball tournaments, fashion show and craft booths.

We encourage you to come and join us in our celebration and the honouring of one our most respected elders, R.S.V.P. (613) 932-9452 or fax - (613)932 - 0092. Banquet tickets available. For more information call Gloria, Betty or JoAnn.

THE LEARNING CIRCLE

by Loren Woerpel, Noc Bay Trading Company

Yarn and embroidery floss can be used to decorate feather quills, dance wands, and any other round, cylinder shaped objects. A recent trend is for bustle makers to use several colors of yarn on each feather quill to form a design pattern when the bustle is complete.

Embroidery floss is a good material to use on small work like hair ties, single feathers hung from dance items, wall hangings and dance wands or sticks. The varied colors and shades open up a wide variety of design opportunities.

Craft or rug yarns can be used on items where you have to cover a rough surface and don't want the unevenness to show. There are more color shades, however, in the finer texture yarns, which can be used where the surface to be covered is fairly smooth.

There are a few tricks to know to make yarn or floss wrappings look their best, and to give you the design flexibility of multi-color wrappings.

To make sure that the wrappings stay in place, it works best to coat the item being wrapped with contact cement. Cover the area to be wrapped with a thin coating of the cement and let dry until it is tacky, before starting.

To start the wrapping, lay the first thread color in place and begin by covering the starting end as shown in Figure 1 and 2.

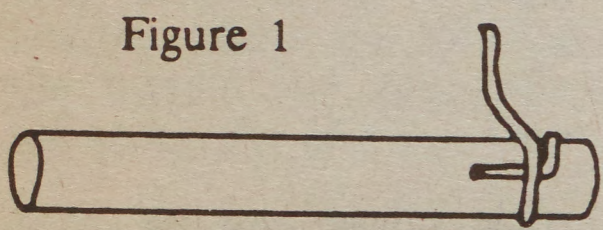


Figure 1

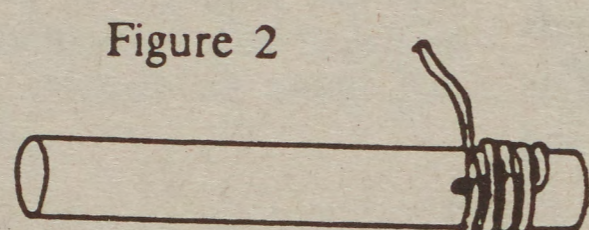


Figure 2

WRAP DESIGNS

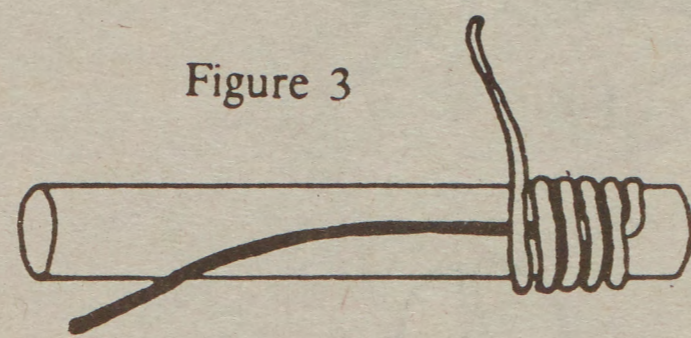


Figure 3

At least four wrappings before you plan to change colors, lay in the next color threads; on the underside of the object being wrapped, if there is an underside. The starting end needs to be covered, as shown in Figure 3, by the time you are ready to switch colors.

To switch the colors, cross over the new colored thread to be used next, and then lay it parallel as in Figure 4. Pick up the new color and begin to wrap in the same direction as the first wrappings as shown in Figure 5.

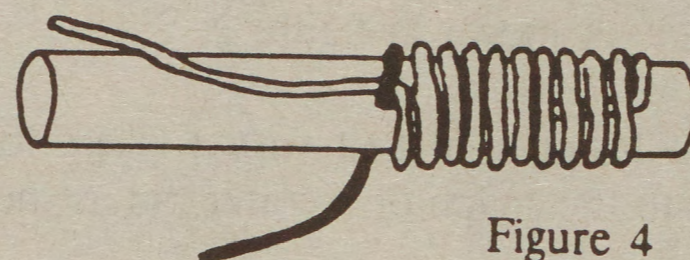


Figure 4



Figure 5

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In the same way as shown in Figure 6, you can switch colors as you wrap along the object, as long as you go around the object at least once. As you finish using a color in the design, cut off that thread after it has been covered by 2 or 3 wrappings. Plan to cut off all of the threads except for the last color at least 3 wrappings before you are ready to tie the ending knots.

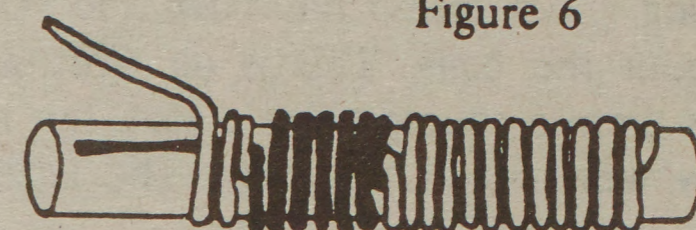


Figure 6

The last two wraps are used for the knots. They hold best if they are done where there is some contact cement on the surface of the item being wrapped. Sometimes we add a little cement with a toothpick in the knot as we make it. The knot is really just a cinch knot tied in the same direction as the wrapping, as shown in Figure 7. Pull it tight, preferably down into the cement, and then tie a second knot. Cut off the end close to the last knot. Dab a little contact cement on the end and press it down when tacky.

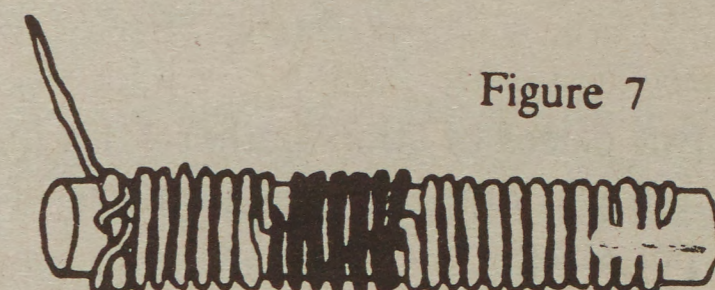


Figure 7

Practice with some simple wrapping designs using two colors, before getting fancy with a lot of colors.

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Annual Competition Pow-Wow

THE LEARNING CIRCLE

by Loren Woerpel, Noc Bay Trading Company

SLEIGH BELL PROJECT

Round sleigh bells are still the most popular with Traditional men dancers. While casted brass was the old time preference, today the nickel plated bells made with loops are the most affordable.

Lacing the bells onto strap leather with latigo leather lacing (boot laces) has been the common way to mount the bells. This is all right when a dancer uses them a couple times a year, but not for today's pow wow circuit followers. The lacing just doesn't last, even half the summer.

To solve the problem we worked out a method of mounting them with metal fasteners that look and work like a cotter pin. Not only do they last through several rough seasons, but they ring better than when laced with leather.

We have found that 24 gage German Silver makes the best fasteners because they don't rust from being wet with sweat. Brass, though we haven't used it, might work for the same reason. Using a tin snip, cut fasteners measuring 3/16 inch by 1 1/2 inch. You will need one for each bell.

To make the complete bell set, follow these instructions.

1. Start with two pieces of strap leather 1 1/2 inches wide. The length will vary depending on size of bell and number per strap.

2. Punch a slit hole for each bell using a 1/4 inch wood chisel. The length of the cut should be parallel with the length of the strap as illustrated in figure 1. The holes should be spaced apart the same distance as the diameter of the bell you are using. Allow an extra inch on the outside of the end bells. (If you don't have a wood chisel, try using a sharp pocket knife, lay strap leather on a scrap piece of wood and carefully slit the leather.)

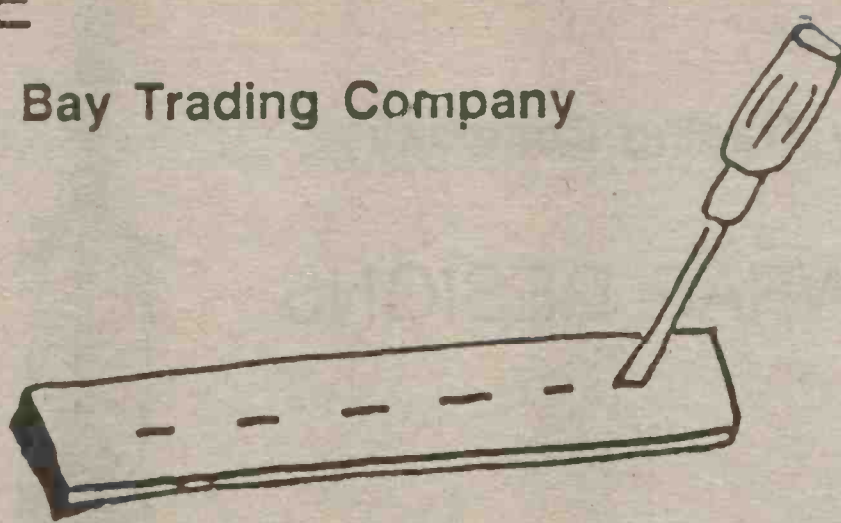


Figure 1



Figure 2

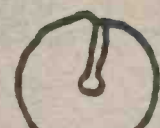


Figure 3

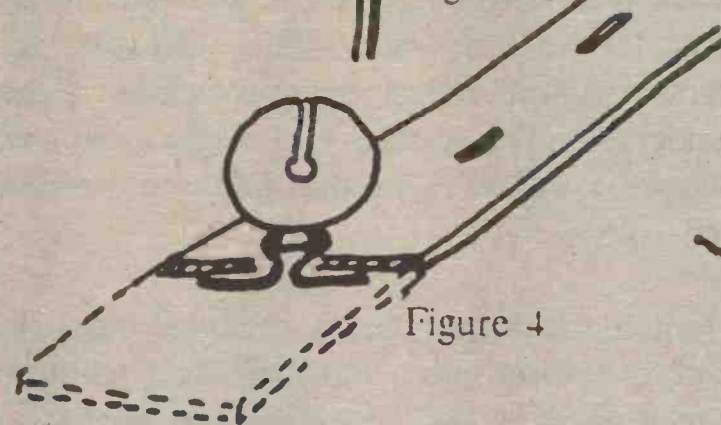


Figure 4

7. Cut imitation wool material for padding, into strips matching the width and length of the strap leather. Apply contact cement to the backs of both the leather and the padding material. Let dry, then contact them together. Trim off excess material with a scissors.

8. Punch a hole at each end of the leather straps. Tie a latigo lacing thong onto each end of the leather straps as in figure 5.



Figure 5

3. Slip the german silver metal fastener through the loop in a bell as shown in figure 2.

4. Bend the fastener in half with a pliers forming the metal into the shape of a cotter pin as shown in figure 3.

5. Slip the ends of the fastener through a slit hole made in the strap leather and bend back the ends tightly against the underside of the strap leather as shown in figure 4. Use a pliers to slightly curve the fastener ends up into the leather.

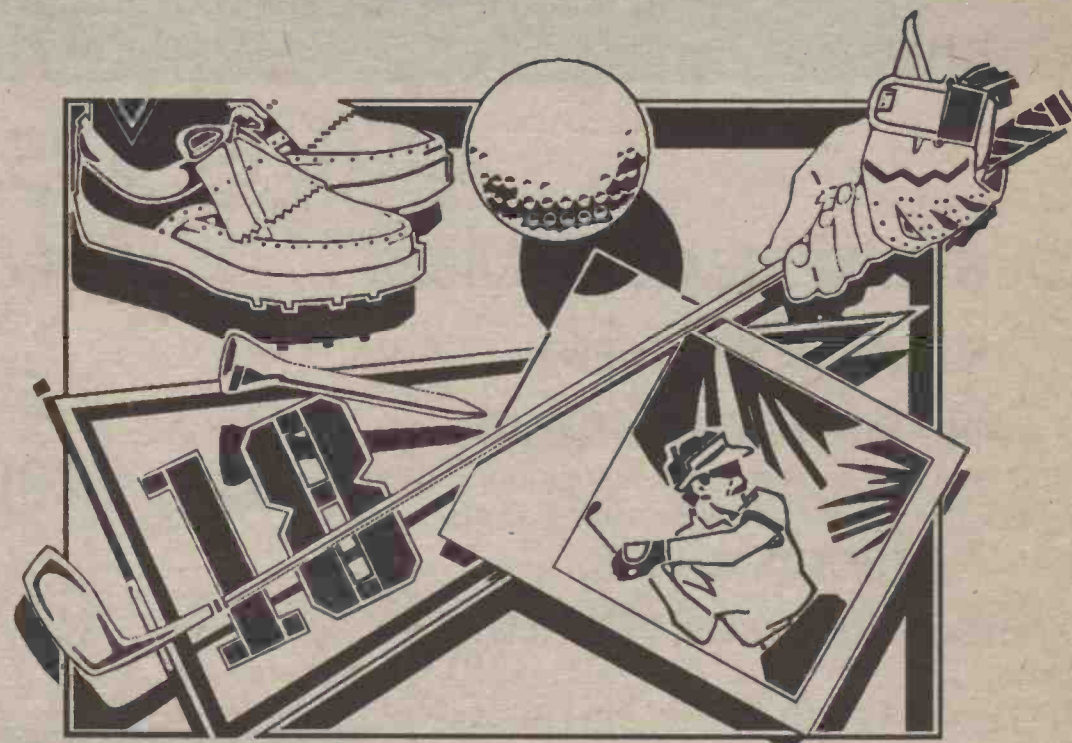
6. Complete all of the bells in this way.

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PAUL BAND - ALL NATIVE GOLF TOURNAMENT

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by Loren Woerpel, Noc Bay Trading Company

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Arrange the set of 6 feathers as in Figure 1. All of the feathers will be either right or left facing feathers from the same side of the wing. The longest needs to be on the top, then lay the next longest to cover the first but below it, and so forth to the shortest on the bottom. As these feathers may not be perfectly graduated in size from large to small, adjust the tips as they lay in front of you.

Draw a line about 1 1/2 inch below the feather blades on the quills as they lay in this position. Cut the quills on this line. The hardwood dowels are glued and inserted into the quills of each feather as far as they will go and let dry. The feathers are now adjusted for size.

The wood block handle is drilled with six holes at the top end and a single hole at the base of the handle. The edges of this block needs to be whittled down with a pocket knife or other carving tool and sanded smooth.

Next, starting with the top, longest feather, insert its dowel into hole 1 and estimate how much to cut off so that the quill fits snug to the handle. Pull out and measure up from the bottom of the dowel and cut off. Repeat with the rest of the feathers in order.

Now test all of the feathers, putting them all in position starting with the longest, lapping the next over the first, until they are all in place. Check for proper fit and lengths. Make any adjustments necessary. The holes in the handle are larger than the dowels to allow for adjusting the spacing when gluing.

Some scotch tape and a pile of old rags are useful in the gluing operation. On a table top, lay the rags in a neat pile and bunch them up into a form so they will support the curved shape of your fan. The handle needs to be lower than the feathers so the glue won't run out of the holes.

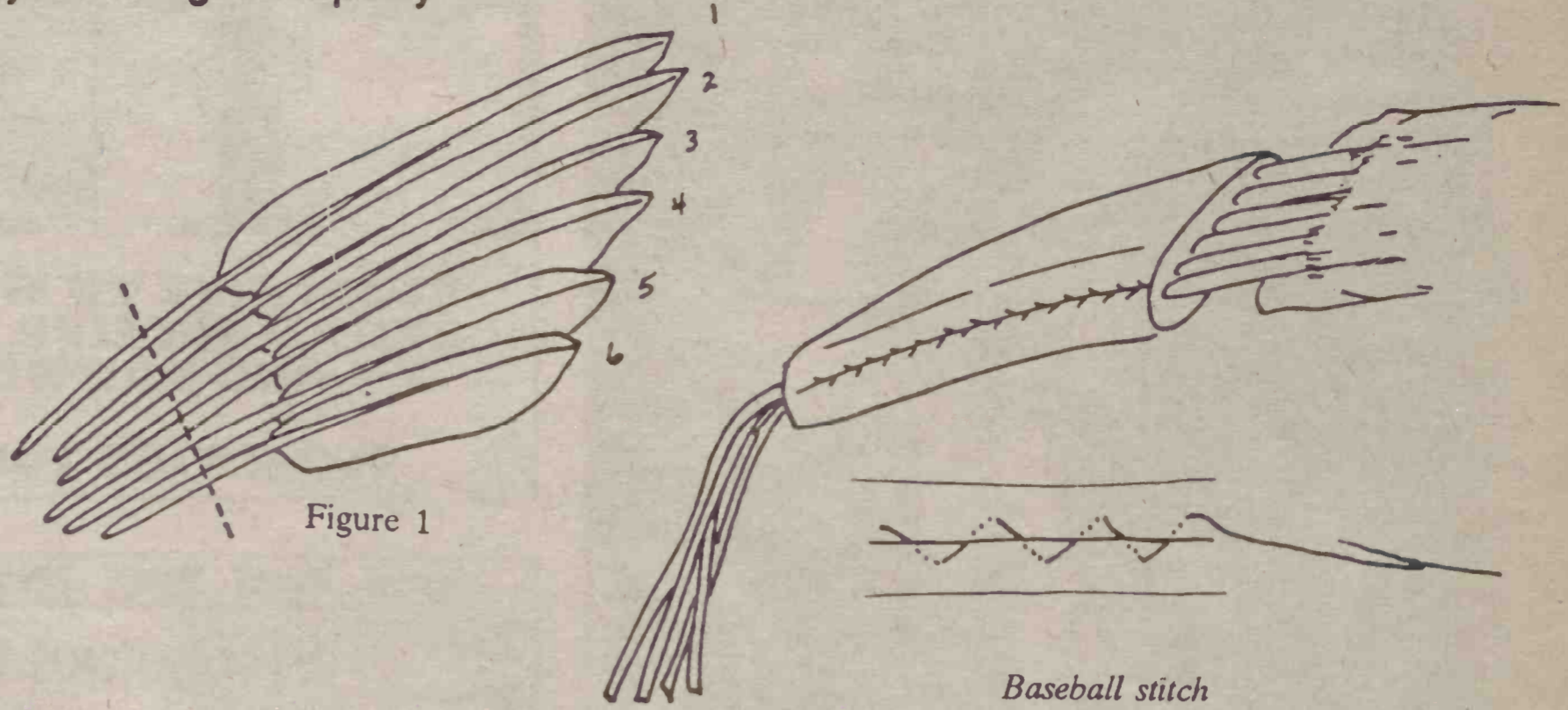
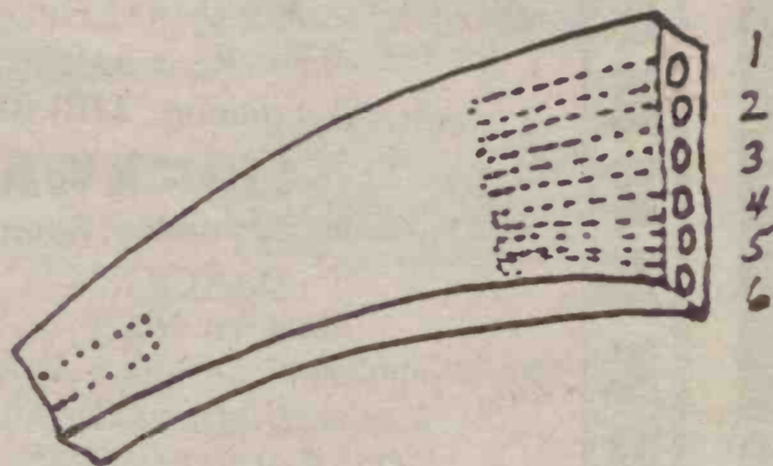
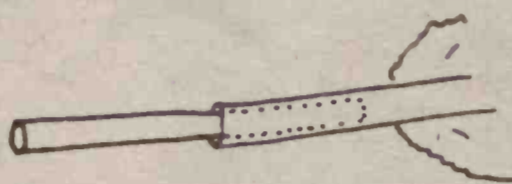


Figure 1

Baseball stitch



With the feathers out of the holes again, fill them about half with wood glue. Holding the handle with holes upright, insert the feather's dowel into each hole as before. Starting with the largest, lap the next one on top of the first as you proceed to the shortest. Patiently adjust the spacings until you have the right look.

Using a piece of scotch tape, lightly stick the tape across the feathers to hold them in place. Carefully lay on your bed of rags and again adjust the feathers. Another rag over the feathers will hold them in place until dry. Let dry 4-6 hours.

The handle can now be covered with leather. Cut two half patterns of leather to fit your handle. Lightly glue them to the wood handle. With a glovers needle and thread, sew the seams.

A bundle of fringe can be cut and inserted with glue into the single hole in the base of the handle.

Finally, custom decorating can consist of beading the handle, and adding decorative feathers or fluffs to the base of the feathers near the handle.

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Noc Bay Trading Company
PO Box 295
Escanaba, Michigan 49829

BIOGRAPHIC

NATIONAL NATIVE AMERICAN CO-OPERATIVE
Fred Synder, Director-Consultant • Carole J. Garci, International Representative
Box 1000, San Carlos, AZ 85550-1000 U.S.A.
Tele: (602) 622-4900 Indian Trade Center FAX: (602) 292-0779

Statement: The Co-operative provide incentives to 2,700+ American Indian artists representing over 300 tribes for the preservation of their contemporary and traditional crafts, culture, and education through involvement in Indian cultural programs, including dances, traditional food, fashion shows, and performances. The Co-operative sponsors various Indian events i.e.: Powwows, cultural festivals, information services, and publishes *Native American Directory: Canada, Alaska and United States* information that is hard to find." American Library Journal.

Areas of Interest: Traditional and contemporary Native American techniques in art and crafts, including jewelry, basketry, wood and stone carving, weaving, pottery, beadwork, quill-work, rug-making, tanning and leatherwork, dance and cookery; Native American artists and tribal arts and crafts traditions in the United States, Canada and Alaska.

Holdings: Collections in the above areas. A computerized mailing list of and for people who buy, teach, collect, are interested in, and/or are Indian (130,000+) is set up on Native American organizations, media, events, and Indian affairs. North American Native American Information and Trade Center established January 1991. (N.A.2 I.I.T.C.)

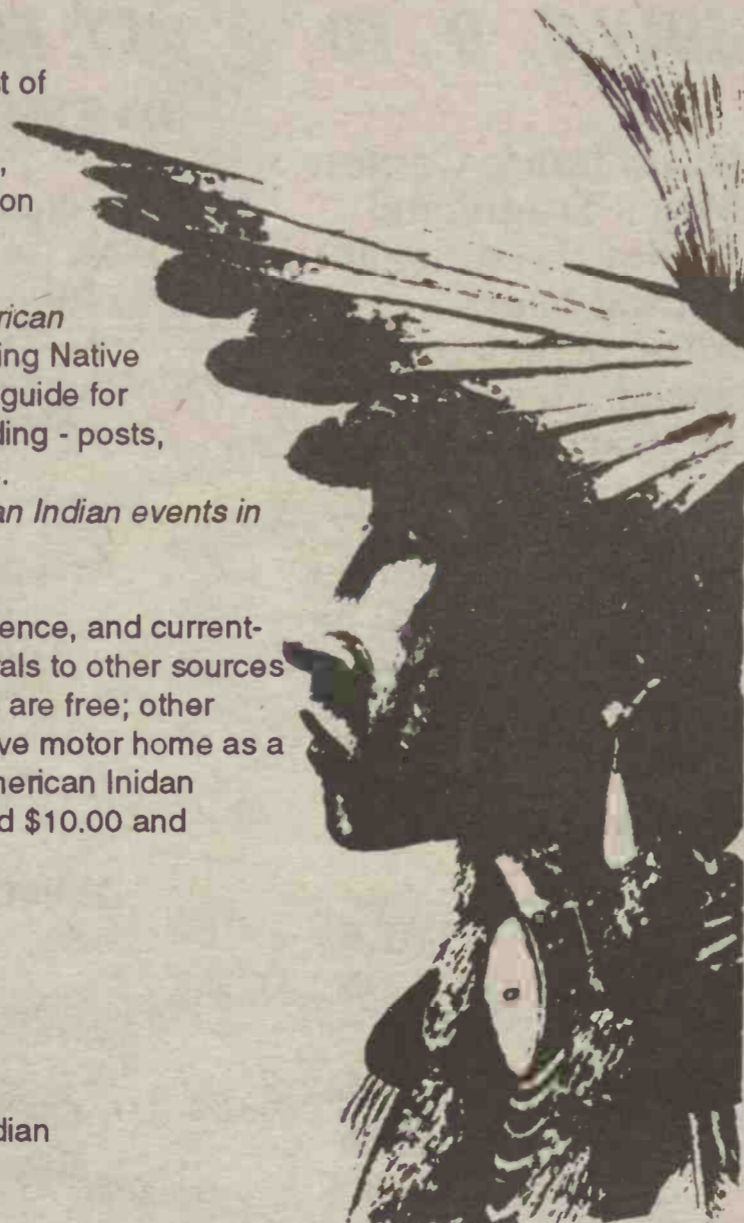
Publications: Native American Reference Book (1982); *Native American Directory: Alaska, Canada, United States* (a quick reference for locating Native organization, events, media, and tribal offices and reserves); special guide for evaluating and acquiring Native crafts and raw materials through trading - posts, stores, galleries, cooperatives, and guilds. Revision September 1994. *Powwow on the Red Road...* most comprehensive listing of American Indian events in the U.S. and Canada."

Info. Services: Answers inquiries; provides advisory, confuling, reference, and current-awareness services; conduct seminars and workshops; makes referrals to other sources oration; permits on site use of collections. Information and referrals are free; other services are subject to a fee. Services are intended primarily for Native motor home as a portable Indian Chamber of Commerce ('88-'89-'90-'92). Available: American Indian information Packet, events, programs, sample newspapers, etc. Send \$10.00 and priority mail \$2.90 self-addressed envelope. Forward (4) S.A.S.E. for the entire year.

Established: 1969

Latest Info. Date: 67-94

Index Terms: Native Americans, Native American arts and crafts, Indian Information services - Research and Referrals. Marketing authentic Indian crafts worldwide.



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Crystal LaChance works hard at being a good role model.

Princess takes role seriously

By Connie Sampson
Windspeaker Contributor

PRINCE ALBERT, Sask.

Crystal LaChance is very aware of the duties she must uphold as powwow Junior Princess.

"I did this because I wanted to make my family proud of me and to represent my reserve in P.A.," Crystal said.

The 11-year-old Whitefish student has been dancing since she was four.

"I feel good inside of me when I dance."

She borrowed her shawl and dress for her first powwow. When it was known she would try to be elected princess this year, an aunt made her a jingle dancer's dress. Her uncle made her braid holders, belt, leggings and fan.

As a powwow princess,

Crystal will try to attend even more powwows than ever this year, in Saskatchewan and Alberta. She feels the responsibility of being a role model not only at powwows, but every day.

Her whole family is involved in the responsibility she must carry out to be a good example, showing proper respect and proper behavior. She takes seriously the gifts of an eagle feather, sweetgrass, a dream catcher and a blanket.

She uses the blanket every night, aware that her duties exist 24 hours a day, throughout her reign.

"It is a great honor to be a powwow princess. A lot of people look at princesses and see how they behave to know what is expected of them."

Crystal was elected at the Prince Albert Gateway Winter Powwow Feb. 4-6.



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Leah Pagett



Catching up

A Grass Dancer and a Fancy Dancer trade news during a break in the competitions at the Alexander Powwow in Alberta.



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Connie Sampson
Mort Vanduzee is an attention-getter when he dances at powwows, sporting regalia given to him by the people of Hui Chol, an Aboriginal nation of people living in the mountains of Mexico.

Postman's regalia attracts curiosity

By Connie Sampson
Windspeaker Contributor

PRINCE ALBERT, Sask.

Mort Vanduzee attracted a lot of questions and attention when he took part as a dancer in the Prince Albert Powwow. Vanduzee believes he may be the only white dancing regularly at powwows in the West. He is certainly the only Saskatoon postman to do so.

But it is his regalia that attracts curiosity. He wears a flat-crowned, brimmed hat tied under his chin by a bright strip of weaving. The brim shimmers with beadwork medallions hanging from the edge. His shirt and pants are white cotton, heavily embroidered and topped by a colorful shawl over one shoulder. On his feet, he wears thin, flat-soled sandals, tied with thongs to his ankles.

The regalia is the gift of the people of Hui Chol, an Aborigi-

nal nation of people living in the mountains of Mexico, approximately halfway between favorite Canadian tourist destinations of Mazatlan and Puerto Vallarta.

Vanduzee met the Hui Chol five years ago when he visited them at the invitation of Guadeloupe da Silva, whom he had met in Canada. He has been returning to Mexico each year since, helping build houses for the people there. His contribution has been to help with the metal, brick and adobe work on the new residences. He is also helping market chili peppers for the Hui Chol in North America.

Meanwhile, Vanduzee learned to dance traditional Hui Chol dances. The graceful postie says his pattern now is a mixture of Plains and Hui Chol dance steps. He enjoys dancing at powwows, so he asked each reserve if they would allow him to dance.


"I don't compete. The idea is just to be with the people," Vanduzee says.

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Bert Crowfoot

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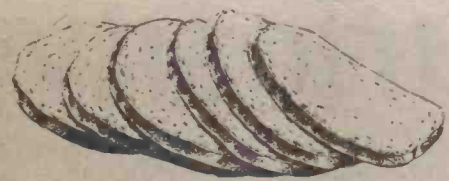
Verna Kingbird and Karla Downwind of Red Lake, Minnesota, take advantage of free time to catch up.

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The Native American Free Exercise of Religion Act (S.1021) Protects:

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- Native Sacred Sites
- Religious Use of Eagle Feathers
- Sacramental Use of Peyote by American Indians

IEN CONFERENCE
COORDINATOR:
715/682-4554

MIDWEST TREATY NETWORK:
608/246-2256

IEN NATIONAL OFFICE:
218/751-49671

HOSTS:

Mole Lake Sogaogon Chippewa

Menominee Nation

Forest County Potawatomi

Stockbridge - Munsee

NIIWIN Coalition

Please Contact:
Grassroots American Indian
Religious Freedom Campaign
P.O. Box 4569
Arcata, CA, 95521

Seventh Generation Fund
P.O. Box 2550
McKinleyville, CA, 95521
707/839-1178

IEN is a project of the Vanguard Public Foundation

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Brandon celebrates




Photos by Sandy Black

Fancy Dancer Tyron Smoke of Portage la Prairie, Man. dances at the Brandon powwow (above). Kenny Pratt and son Kenny Jr., 8, prepare for the powwow (below). Kenny senior is a singer with the Dakota Hotaine Drum of Sioux Valley, Man.





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For more information on upcoming events please phone (204) 623-3423

MISSION STATEMENT

We, the Cree Nations of North America, do gather to chart a means to establish a Cree confederacy, the Cree Nations have always respected each other's independence resulting in separate agreements and treaties with Canada and the United States.

It has become increasingly evident that the Cree must act accordingly to provide better protection for our sovereign way of life including our inherent rights to be self-governing, our lands and resources, our traditions values and our relationships to Mother Earth. A united Cree voice speaking to Canada, the United and Quebec will more likely ensure each Cree Nations interests are protected.

A gathering, hosted by the Opaskwayak Cree Nation, will be held where elders, Mothers and Fathers, Brothers and Sisters, and Youth will discuss past, present and future. From this gathering will emerge the structures that will support the Cree Confederacy.

ACTIVITIES

Monday, July 18	Welcome Day
Tuesday, July 19	Elder's Conference
Wednesday, July 20	Elder's Conference & Evening Entertainment
Thursday, July 21	Cree Nation Youth Assembly
Friday, July 22	Cree Nation Women's Assembly Traditional Powwow {Grand Entry - 7 pm} Traditional Feast
Saturday, July 23	\$50,000 MONSTER BINGO
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Canada's human rights record lacks clout

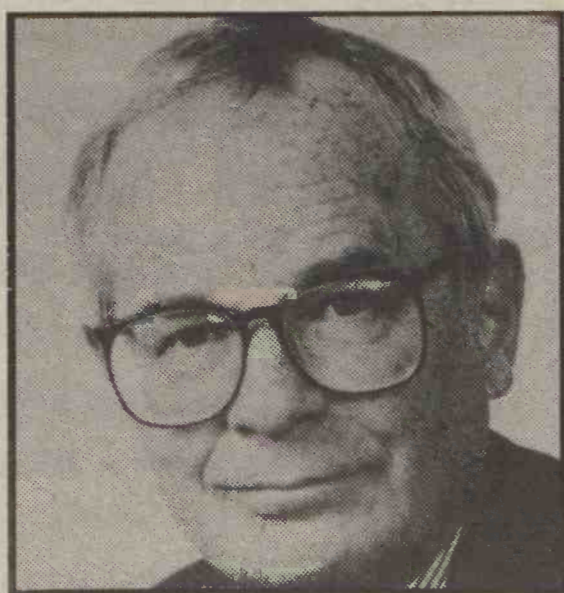
By Debora Lockyer
Windspeaker Staff Writer

EDMONTON

Until Canada can provide a quality of life for Native people which matches that of non-Native people, Canadians should be more modest about this country's achievements in human rights, said Canadian Human Rights Commissioner Max Yalden.

Canada is regarded as a country where human rights are given tremendous protection, but Aboriginal people have been left out, Yalden said. Not because Canada is a racist society, but because most Canadians are really not aware of what is going on, he added.

The big thing is to make people realize there is a serious problem and that something has to be done about it, Yalden insists. The commission has pinpointed high Aboriginal unemployment, disease, suicide, incarceration and abuse as symptoms of the injustices and mismanagement that have undermined the human rights of Na-



Max Yalden

tive Canadians.

Yalden believes the best line of defence for Aboriginal groups battling discrimination is to choose their leaders well.

"I think you need good, strong, eloquent leadership and I think that leadership has to be forceful, very forceful, but not extremist," said Yalden.

According to its 1993 Annual Report, the commission's view is that while the right to self-government is inherent, formal recognition in the Canadian Constitution would contribute to a more 'successful partnership.'

When the Human Rights Commission tries to say some-

thing about self-government it realizes it's wading into dangerous waters, said Yalden.

"We, the commission, believe that the right to self-government is inherent in the sense that the Aboriginal peoples were governing themselves when the Europeans got here, and they never surrendered that right. Or if they did, they did so under very dubious circumstances."

But Yalden recognizes Canadians are 'constituted out.'

"If Chretien called a constitutional conference on Native rights, he wouldn't get very far with it."

Yalden believes the work being done by Assembly of Manitoba Chief Phil Fontaine and the new federal government has to be given a chance. But in any self-government agreement, the Charter of Rights will apply, said Yalden. Or if not the Canadian Charter, than a charter written by Native people to which they themselves give their moral sanction.

"Nothing is sacred about the particular text, but the ideas in the text, and the requirements in the text, the guarantees in the Charter have got to be funda-

mental to any political situation," Yalden insists.

Native women's groups, in particular, have expressed concern self-government deals would not provide them with the same protection enjoyed by other women in Canada. Yalden believes if Native women felt their rights were at risk they would see tremendous support for their cause across the nation.

If people feel they are suffering some kind of discrimination they should go to the human rights commission and insist on filing a complaint, he said. The commission provides a forum for those complaints.

Although the commission is less complicated the courts, Yalden admits it's not always quicker. In the case of Melvin Swan, a former military policeman from Lake Manitoba First Nation, the process has taken five years. Swan's complaint of discrimination against the Canadian Armed Forces was filed in February 1989. Final arguments at a human rights tribunal took place in June. No decision has yet been reached.

"If I let out a deep sigh when I hear that, it's because we work

so hard to try and avoid (lengthy hearings)," said Yalden. The armed forces is a huge organization, making any dealings with it extremely slow, he said. The tribunal indicated the Department of National Defence has acted to delay proceedings, confirmed Yalden's assistant Donna Balkan. In general, the investigation portion of human rights complaints take an average of 11 months.

Regardless of how quickly the commission deals with the complaints, the problems and injustices suffered by Aboriginal Canadians aren't going to magically disappear any time soon, said Yalden.

"If you let things go unattended for three or four hundred years you're not going to suddenly sit down at Meech Lake or Charlottetown or someplace and solve it all," he cautioned. "Although I'm not by nature an optimistic person, I do think that awareness of the problem is the first step. If you're not aware or you don't care, then it will never be solved. But we are aware and there's a genuine desire to do something about it."

"THE FUTURE IS NOW"

We cannot speak of what the next century will bring, for it depends on what we want to do today. We cannot rely on the government to dissolve the Department of Indian Affairs or abolish the Indian Act, we need to state what we will replace it with to protect our Nations and citizens. We need a new attitude; we need to assert ourselves and state our position that will reflect our vision of the future. That vision is our children. They are looking upon us to secure a place that will ensure their spiritual, cultural, education and economic survival.

It is my contention that the National Chief must be a person with a broad spectrum of experience. This leader must have comprehensive knowledge of community issues if he/she is to be successful at the National level.

We cannot rely on the government to act on our behalf and to protect our treaty rights. This is why I see the Assembly of First Nations as an advocacy which will promote the voice of the people. The Assembly of First Nations is not a government, it was never intended to be. The AFN should be the pillar of Nation-building where strong representation can be developed among the "Nations" and "Treaty areas".

My philosophy and belief is nationhood as enshrined in the Two Row Wampum and other treaties that were made in the spirit of nation to nation relations. We have never surrendered our sovereignty.

A leader must recognize that the power lies within the people, and the leader is only as strong as the people allow him to be. This attitude toward leadership is something I grew up with and was conveyed to me from the traditional teachings of my elders. I have expressed this attitude in national and regional meetings and am committed to the process that First Nations leaders have to work together in order to succeed. I firmly believe that this can happen within the Assembly of First Nations and it can be the most powerful political voice to represent the First Nations across this country.

Elect



MIKE MITCHELL
AFN NATIONAL CHIEF 1994



Alex Janvier standing one of his characteristic paintings.

Controversial painter still breaking artistic ground

By Shaun Donnelly
Windspeaker Contributor

EDMONTON

In the 1960's and 70's, Alex Janvier achieved notoriety by signing his paintings with his treaty number 287.

In 1965, while under contract with the Department of Indian Affairs, he was labelled a rebel and had his contract torn up.

In 1977, he accused the National Indian Arts and Crafts Corporation of trying to "hamburger Native art and then serve it to 20 million people."

Today, Janvier is less interested in stirring up controversy. He'd rather let his paintings speak for themselves. And if he had to sign a number, it just might be the number 30, as in 1960-1990.

"Thirty years is a mark I'm proud of, an appreciation for having lasted that long," Janvier said in a recent interview.

On the eve of his 30 year retrospective at the Edmonton Art Gallery, the Dene artist was in a jovial mood. Asked what the key to his longevity was, he replied, "Just keep painting and don't die. That's the measuring stick."

Alexandre Simeon Janvier was born in Cold Lake, Alberta in 1935. He attended the Alberta College of Art and graduated with an honors diploma in 1960. When he blazed onto the Native arts scene (if it could be called a 'scene' at all) he was dismayed to find it full of stereotypes, or as he puts it, "cowboy and Indian stuff".

"There was no Native art when I started, except paintings by Gerald Tailfeathers. I think I've led it out of the darkness and into the light."

No one can argue that Alex Janvier has had a profound affect on Aboriginal art. His bold, colorful strokes and imaginative designs have gone a long way to defining Native art - especially abstract Native art. Today, this style enjoys a popularity that would have been unthinkable when Janvier started.

"This is only the beginning. I see big things coming - a blockbuster for Native art. The establishment is trying to put a screech to it but they can't stop it."

One thing is certain - no one can stop Alex Janvier. His work is in constant demand, filling galleries in Houston, Ottawa, Victoria and Edmonton. His

paintings routinely sell for thousands of dollars. And he shows no signs of slowing down.

"What I'd like to do now, the next big thing, would be a one-man show in Paris or New York."

Janvier has two one-man shows running in Edmonton. The first, at the West End Gallery, features new paintings by the artist and is a continuation of the work he began for the Museum of Civilization in Hull, Quebec. The work will be on display until June 30.

At the same time, the Edmonton Art Gallery is pleased to present a 30 year retrospective of Janvier's career, encompassing 60 paintings in all. The show runs from June 11 until August 28 and is a wonderful opportunity to trace the artist's career during his most influential period, 1960 to 1990.

"I'm delighted by this acceptance, of course. But it wasn't always this way," said Janvier.

The artist recalls a conversation, back in 1965, with an official of the National Gallery.

"I told this man that we (Aboriginal artists) would be in the gallery in 30 years. He laughed and said, 'That'll be the day.' We made it in just 27."

Galleries aren't the only place to find his work, though. He's also painted murals in such buildings as the municipal building of the County of Strathcona and the Muttart Conservatory.

"When Janvier is painting in a building of mine, the structure becomes less mechanical and more human," said architect Peter Hemingway

Over the long span of his career, Janvier has painted in many diverse settings. He credits each with his development as an artist.

"In college I got into the big picture. I became disciplined and learned the basics. Then I moved into the city and became more involved, more political. After that I settled in the suburbs and there I had the opportunity to launch an exciting career. Later I had to move back to the country to regroup morally, physically and mentally. I guess I needed to re-cultivate."

Feeling - and painting - better than ever, Janvier has this advice for aspiring artists, Aboriginal and otherwise.

"Get honest and paint. That's the key."

But what's next for Janvier himself? He won't say, except that it'll be bigger and better than anything he's ever done before.

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Career Section



The University of Manitoba Faculty of Social Work FACULTY POSITIONS (Thompson, Manitoba)

The Faculty of Social Work at the University of Manitoba invites applications for one full-time faculty position (contingent appointment) for the B.S.W. program at Thompson, Manitoba. The B.S.W. degree is a generalist program with a special emphasis on social work practice in the North.

The successful applicant will be responsible for classroom teaching and field instruction. There are approximately 60 students in the program and five faculty persons on site.

Desired Qualifications: M.S.W. preferred; B.S.W. and extensive practice experience will be considered; teaching experience with adult learners preferred; demonstrated ability to work with Aboriginal students and organizations; knowledge of/or experience in northern settings; familiarity with affirmative action programs. Preference will be given to Aboriginal applicants.

Successful applicants will have experience or expertise in one or both of the following areas: Social Welfare Policy, Social Work Practice in the North. Rank and salary are dependent upon qualifications and experience. Starting date for the position is OCTOBER 15, 1994, or negotiable.

The University of Manitoba encourages applications from qualified women and men, including members of visible minorities, Aboriginal people and persons with disabilities. The University (Thompson location) offers a smoke free environment. This advertisement is directed to Canadian citizens and permanent residents.

Applications (including curriculum vitae and the names of three references) will be received until July 30, 1994. Send to:

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INQUIRIES MAY BE DIRECTED TO KATHY JENSON,
DIRECTOR, FACULTY OF SOCIAL WORK AT THOMPSON, 1-204-778-7385

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The Aboriginal UCEP Program at Alberta Vocational - Edmonton requires personnel to fill the following positions:

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EDUCATIONAL ASSISTANTS

We require Educational Assistants who are familiar with computer-assisted instruction, able to provide assistance to students studying high school level Math, English and Native Studies.

QUALIFICATIONS

You must have high school graduation supplemented by post-secondary course work in Math, English or Native Studies and experience working with computers as an aid to learning. Preference will be given to applicants with considerable knowledge of and experience working in an Aboriginal culture and with the ability to speak Cree.

ADMINISTRATIVE SUPPORT

We require half time Administrative Support personnel to perform receptionist duties, answer inquiries about the UCEP Program, maintain a filing system for staff and students, oversee the every day running of the office.

QUALIFICATIONS

You must have high school graduation, at least two years' experience in an administrative support position, be very familiar with the Macintosh computers and be able to use Micro Soft Works, Micro Soft Word and Spread Sheets. Preference will be given to applicants with considerable knowledge of and experience working in an Aboriginal culture and with the ability to speak Cree.

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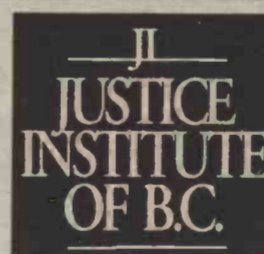
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Tech programs open job horizons

By Heather Andrew Miller
Windspeaker Contributor

SASKATOON, Sask.

There are more ways to further your education than going to university.

Since its beginnings in 1976, the Saskatchewan Indian Institute of Technologies has graduated more than 1,000 students in non-credit and preparatory courses and an additional 600 have earned diplomas and certificates in credit programs.

A 1991 expansion occurred when the institute entered into an academic partnership with the Saskatchewan Institute of Applied Science and Technology.

"This added several key credit programs, such as land management, community health and local health administration, and gave us an added avenue for developing quality credit programs," said Roger Shindelka.

The vice-president in charge of planning and development notes small class size is a contributing factor to the institute's high success rate.

"Twenty students are admitted to the Integrated Resource Management and Chemical Dependency Worker program, while the Business Administration program has 35 students. The Automotive Service Technician has only 12, so the size is consistently workable," Shindelka explained.

The low teacher-student ratio allows the institute to admit only top-quality students while keeping the programs financially viable, he said.

With campuses in Prince Albert, Qu'Appelle, Saskatoon, Meadow Lake, Yorkton and North Battleford, the institute serves students from every corner of the province.

"Career priorities are different in various areas of the province. It also allows students to study on a campus near their home communities," said Shindelka.

As well, some programs require training facilities to be located nearby, such as the Kelsey Institute in Saskatoon, where the third and fourth semesters of the Indian Diploma Nursing program are completed.

One especially popular course the institute offers is integrated

resource management. Aboriginal students enjoy this innovative program which addresses resource issues specific to Indian people and their communities. Students acquire the skills needed for employment as resource personnel for Indian bands, provincial and federal governments, and other related industries. The three-year program is offered at the Meadow Lake campus.

Another popular program is the community health certificate. Graduates of the one-year program are prepared to address a wide variety of areas, including community health education and development, clinical work, counselling and co-ordination of health services in Indian communities throughout the province.

Students lacking the academic prerequisites to enter technical or other training schools may take basic upgrading at the Saskatchewan Indian Institute of Technologies. Biology, social studies and chemistry are among the subjects offered at the high school level.

The courses are designed with an emphasis on the relevancy to Aboriginal people.

"We expose our students to First Nations history and contemporary issues, so their training is carried out in a bi-cultural environment," said Shindelka.

Likewise, the campus counselling services include a resident Elder.

"The Elders are part of the every-day environment at the campuses," he said. They serve as counsellors and offer advice on issues affecting students.

The institute also delivers on-site courses and programs on individual Indian reserves.

"We are on contract to the Pathways to Success initiative to develop and deliver specific courses where there is a demand, and are proud of our achievements in that area as well," said Shindelka.

As a final service to its students, the institute assists program graduates in developing professional resumes and invites employers to interview prospective employees on site.

"We are especially proud of our 80-to-90 percent success rate of job placement. This cannot be emphasized too much - our programs lead to meaningful jobs."

Career Section

DIRECTOR



BACKGROUND

The Touchwood First Nations are accepting applications for the position of Director, Touchwood Child and Family Services, Inc. This challenging position will be of interest to persons who are committed to developing and administering a community-based First Nations Child and Family Services Agency.

The Agency has a full mandate from the Touchwood First Nations and the Province of Saskatchewan to deliver child protection, guardianship and preventative services. Services are provided with a staff of fifteen people from the Touchwood First Nations. Each First Nation also has an appointed Child and Family Services Authority to assist and guide the staff.

The Agency is managed by a Board of Directors. The Agency also receives spiritual guidance from a Council of Elders.

POSITION SUMMARY:

Working with the Board of Directors and the Child and Family Services Authorities, the Director is responsible for overall agency management, program and services development and review, personnel and fiscal management, and public relations and liaison. The Director is also responsible for ensuring that the mandate is carried out in accordance with the bi-lateral agreements and the Touchwood First Nations.

QUALIFICATIONS:

- 1) MSW or BSW
- 2) Proven administrative ability
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Volume 12 No. 7

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Leah Pagett

Holy hoopsters!

Showmanship and dexterity are the key to successful hoop dancing, as enthralled audiences can tell anyone on the powwow trail.

Tsilhqot'in file huge land claim

By Debora Lockyer
Windspeaker Staff Writer

WILLIAMS LAKE, B.C.

It was land set aside for the use and enjoyment of the Tsilhqot'in - 250 miles by 300 miles of land in the valley of the Chilcotin River - back when the Canadian Pacific Railway first came to B.C. back when there was trust in the federal government.

Today it is the site of logging, ranching, fishing resorts and private residences, and the area over which the chiefs of the Tsilhqot'in intend to lay claim.

The land claim, perhaps the largest specific claim the country has ever seen, was filed June 2 with the Office of Native Claims, said Tsilhqot'in Tribal Council spokesman Ray Hance.

"Among our Peoples, oral promises are sacred pacts which must be honored."

- Union of British Columbia Indian Chiefs

It sets out the area in the Chilcotin Valley as part of the traditional territories of the Tsilhqot'in Nation

The 1872 peace agreement, set out between the Chiefs of Tsilhqot'in and provincial magistrate Peter O'Reilly, accepted without objection by the federal government, saw the Tsilhqot'in ensure the safety of a survey crew for the CPR, and allow respectful settlers into the area in return for protection from settlement in their territory.

But the newest province in confederation ignored the agreement when the federal govern-

ment took too long in sending federal employees to Chilcotin to make the treaty, said Hance.

The land was reserved for the Tsilhqot'in people as hunting and fishing grounds. The land claim is based on the European's own historical account of the development of B.C. in the late 1800's, Hance said. The council searched as far away as England for evidence to support the claim, and will soon be in receipt of an old map which sets out the agreed upon boundaries.

The land claim has taken three or four years to put together and is endorsed by the

Union of British Columbia Indian Chiefs.

"Among our Peoples, oral promises are sacred pacts which must be honored," reads a statement from the union.

But with all the development that has occurred in the area over more than 100 years, it's bound to be a difficult claim to settle. Hance said the council isn't interested in chasing anyone out of the area, but with 60 to 90 per cent Aboriginal unemployment there are ways Natives can be compensated.

There are five mills in the disputed area, and each day 150 loaded logging trucks roll by the unemployed people living on the reserves, said Hance. Third party interests are reaping the benefits of the land that was promised the Tsilhqot'in and the people are due some form of compensation, he said.

Elders call for reforms

ALEXANDER RESERVE, Alta.

As the dissolution of the Department of Indian Affairs looms on the political horizon, heating the prospects of self-government, Elders in Alberta are calling for reforms to the provincial Indian association.

Restructure, dissolve or stay the same. Those are the three options brought forward to the Indian Association of Alberta by Elders during a recent gathering at Alexander First Nation.

The meeting was a prelude to the 51st Annual General Assembly of the association, to be held June 27-29 at Wabasca, Alberta.

Continued on page R2.

Healing lodge meets needs

SHAUNAVON, Sask.

During the cool hours of a prairie dawn, land for a healing lodge for women was recently blessed by Elders, marking the first step in an historic move toward meeting the needs of Aboriginal women prisoners.

Elders of Nekaneet Band gathered for the sunrise ceremony at Cypress Hills June 8 to prepare the land for the construction of a healing lodge for federally-sentenced Aboriginal women. A feast and a powwow at the reserve, 30 kilometres south of Maple Creek, took place afterward. Later that day Chief Glen Oakes met with the commissioner of the Correctional Services of Canada, John Edwards, to sign a memorandum of agreement for the land designation for the lodge.

The creation of a healing lodge was recommended by a 1990 Task Force Report on Federally Sentenced Women which found a disproportionate

amount of Aboriginal women represented in prison. The 30-bed lodge is part of a national initiative to replace the Kingston, Ontario Prison for Women with regional facilities, but is distinct from other prisons. The lodge will offer programming and a correctional environment in keeping with Aboriginal culture and traditions.

The healing lodge signifies a milestone for the government of Canada in the treatment of Aboriginal women, said Solicitor General Herb Gray.

"To look at the background of Aboriginal women in prison is to look at the background of Aboriginal women in society at large," Gray said in a message to the participant of the signing.

The lodge is about one year behind schedule due to changes in local and federal governments, said Edie Dean with the healing lodge planning committee. Construction on the lodge will begin in July and is expected to be completed by August 1995.

Elders call for political reforms

Continued from Page R1.

Elders proposed dissolving the Indian association and creating an Alberta Treaty Chiefs organization in its stead, restructuring the association by replacing the board of directors with 45 chiefs of assembly, or maintaining the status quo.

The decision to clarify the role of the association in relation to working with First Nation governments of Alberta was tabled three years ago, and last year concerns were raised regarding the feasibility of continuing the relationship.

Also on board for this year's convention is a resolution brought forward by the Elders to examine a code of conduct, special meetings, regional meetings and voting rights. A definition of the duties of the board of directors, as well as that of the executive, is also being asked for.

Further amendments to the bylaws which will be considered include possibly changing the name and coat of arms of the organization and if the inherent right to govern should be left to the members.

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Sechelt start legal battle

By Darah Hansen
Windspeaker Contributor

GIBSONS, B.C.

The Sechelt Indian Band is taking both the province of British Columbia and the federal government to court over a continuing land claim struggle.

Chief Garry Feschuk confirmed the court action June 7 after the band filed a writ of summons against both levels of government in B.C. Supreme Court at the beginning of June.

Feschuk said the band is taking the court action to prove a point.

"It proves the only way to get anything from (the governments) is through litigation," Feschuk said.

The first self-governing

band in Canada has had a comprehensive land claim ready for discussion for more than a year Feschuk feels the provincial government is stalling talks to force the band to direct their land claims under the newly-formed B.C. Treaty Commission which the Sechelt refuse to enter.

Earlier in the year the band threatened to cut off the main water supply to Sechelt and surrounding district by taking water pipes off their land unless discussions on its land claims opened with the province.

The threat was removed after provincial Aboriginal Affairs Minister John Cashore agreed to meet with chief and council March 10. Both sides agreed to work together on resolving the land claims issue and said they were satisfied with the direction of their discussions.

According to the statement of claim filed with the Vancouver court registry and served to the federal and provincial defendants June 3 the band is seeking title to its traditional territory as defined under their land claims document, as well as title to surface and sub-surface resources.

The band's land claims cover an area of 7,889 square kilometres on the Sunshine coast. The band is also seeking the creation of a special trust fund into which all rents, royalties and profits currently being reaped by the provincial and federal governments off land under the Sechelt's unresolved land claims will go.

The band wants the money to remain in neutral hands until its land claim negotiations are settled.

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Prairies

Alternative methods of discipline needed for Native students

By Sheena Stewart
Windspeaker Contributor

EDMONTON

Many of the methods currently used to discipline and control the behaviour of disruptive students may prove ineffective when dealing with Native students, say experts.

Rather than curbing the offending behaviour, expulsions and suspensions may inadvertently reward students with time away from a school environment that often seems both unaware of and indifferent to Native culture.

"I'm generally not convinced they (expulsions and suspensions) work well with any student," said Dr. Marianne Ignace. "But with non-Native students you may get a situation where an expulsion will prompt parents to say 'OK, smarten up.' This kind of reaction will occur only when there is a home/school relationship where the parents trust the school.

"Unfortunately, many Native parents are dealing with the legacy of residential schooling."

Ignace co-ordinates a university program for First Nation students between Skewetmec and Simon Fraser University in the Shushwap area of British Columbia. She explains that there are a number of reasons why these forms of discipline are ineffective.

"A lot of times we have no other alternatives, but a lot of times we're sending them into a situation that's worse than keeping them in school."

— Connie Grandinetti, Native liaison worker

For many Native parents, school has largely been a very traumatic experience. Not surprisingly, they are often reluctant to support the schools use of expulsions and suspensions, which can limit the effectiveness of such methods of discipline, she said.

Another restriction on the effectiveness of such punishments is the perception that Native students are often punished for acts brought about by the racism of other students.

Even when Native students are not the instigators, race really becomes a label, and they tend to receive the harsher punishment, said Ignace.

"Native students can be left with the impression of why bother?"

In these instances the punishments are ineffective because they are unjust, and may only encourage students to act out because they feel they will be punished either way.

John Cardinal, a Native liaison worker with Edmonton Public Schools echoes many of the points made by Ignace. As part of his duties, Cardinal is often called upon to meet with students and their parents fol-

lowing such disciplinary actions.

He admits it can often be a frustrating experience, as parents who have been throughout the residential school experience are not only distrustful of the school system, but often less than enthusiastic about education in general.

"A lot of the time they want me to choose sides," he explained. "Either I'm helping them as Native parents or I'm on the side of the school system. It can be very hard."

Cardinal has also seen the impact of the labelling that accompanies student behaviour.

"Often if a kid has done something once, they will continue to be blamed in the future," said Cardinal. "When you do try to change and better yourself and then something happens and you get pulled into the office anyway you think what's the use? I may as well be bad."

Cardinal shared his experiences with other members of the Native community and with school board administrators earlier this spring at a meeting designed to examine the unique educational needs of Native

students. The results of the meeting were presented in a report to the school board trustees on April 26.

In addition to examining the need for alternatives to suspension, the report also identified such issues as the factors contributing to the poor performance of Native students, the need for better communication between the schools and parents, the need for schools to be more knowledgeable of Native culture and the need for the Native students to develop pride in their own culture.

Cardinal points out that Native liaison workers are already involved with many of the issues identified in the report. As part of his activities, he also teaches cultural awareness classes to both Native and non-Native students, counsels students individually, and tries to educate teachers about Native culture and customs. Unfortunately, it is sometimes difficult to accomplish such tasks when students are already of high-school age.

"Elementary school seems to be the right time to start teaching them cultural awareness," he says. "Rather than trying to undo what they have learned."

Connie Grandinetti is a Native liaison worker at the Edmonton's Eastwood School. Like Cardinal, she serves as a bridge between Native students, their parents and the school system. Her students range from Grade 1 to 9, and often are considered

to be at risk.

On any given day she may be arranging for food hampers, performing crisis intervention or leading a sweetgrass ceremony.

For her kids, poverty, family violence and hunger make discipline measures like suspension a difficult choice for teachers.

"A lot of times we have no other alternatives, but a lot of times we're sending them into a situation that's worse than keeping them in school," she said.

Grandinetti admits that alternatives are hard to come up with.

The school makes use of in-school suspensions, so that kids don't see suspensions as a two or three day holiday.

Like many other workers in the schools, Grandinetti believes one of the best alternatives is to make school such a comfortable place to be that missing school really is a negative thing.

Activities like sweetgrass ceremonies help to create a sense of community among the kids.

"It helps for them to have a sense of belonging," she explained.

In addition to fostering a sense of community, such ceremonies also help instill a sense of cultural pride and awareness in both Native and non-Native students, say experts.

In the long run, this may be the best alternative to the methods of discipline that have traditionally been used.

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Inmates find freedom in their voices

By Dina O'Meara
Windspeaker Staff Writer

SASKATOON

The sound of a drum throbs like a heartbeat through the cold walls of the Saskatchewan Penitentiary.

And as the voices of 10 inmates are raised in song, their message is carried to youth on the outside - keep straight, stay on the right path. But how is the message of the Broken Wing Singers carried outside these stone walls?

Through an innovative project which saw members of a Saskatchewan recording studio bring in a mobile unit to the pen to set up the first recording session of its kind in Canada. The 45-minute, 12-track cassette tape resulting from the sessions will be released this month for distribution throughout North America.

The singers, lead by Clem Mitsuing, have been getting together to practice for eight to 10



Broken Wing Singers (back row) Brian Ben, Vernon Buffalo, John James, Clem Mitsuing, Kevin Sakebow, Peter Bannerholt. Front row: Wally Watetch, Jesse Teasleu, Beryl Stonechild, James Cappo.

hours a week. While its members change, with some serving life terms, Broken Wing has been making powwow music for approximately four years.

Mitsuing, who sang with

Onion Lake and Little Island drum groups, has been writing for the Broken Wing Singers for little over a year. In interviews with local media he describes the drumming practices as an

uplifting and spiritual experience for the members, who include two non-Aboriginals.

The group decided to bring their message of keeping out of jail to Aboriginal youth through a powwow tape. They contacted a local recording studio specializing in powwow recording, but the project was delayed for a year. Once the ball got rolling, however, it gathered support throughout the community.

"The whole idea behind the recording is they want to send a message out to young people - that prison isn't the place to be, stay away from the wrong side of life," said Ted Whitecalf, of Sweetgrass Records in Saskatoon.

Funding was gained through the Federation of Saskatchewan Indian Nations, as well as through the federal government, with Whitecalf and Sweetgrass Records donating time and effort. Whitecalf admits he had second thoughts about the project.

"I thought to myself 'I don't

know if these guys are OK.' I wondered about the legalities involved."

But the message behind the request was strong and sincere enough for Whitecalf to approach studio staff about the project.

"I was kind of worried at first, I had never been in a place like that before, I didn't know what to expect," he said, laughing.

They came in with nine microphones, a portable sound mixer and a 50-pound recorder. The results were amazing, Whitecalf said. And he was won over by the inmates' friendliness and honesty.

"It was really an honor to be there and I was grateful to be a part of it."

While the music is moving and the players accomplished, they cautioned anyone from seeing prison as an opportunity to gain experience. "The most important thing is to educate the youth not to come here to find their spirituality. Find it out there," said Kevin Sakebow.

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Coach's corner

Welcome to Windspeaker's newest feature Coach's Corner. Once a month we will run tips for and by coaches of a variety of sports. Many of the tips are applicable in any field, inside or out, while some will be targeted to a specific sport.

Our first feature is on getting kids to play a sport - any sport - with all the gusto they are capable of.

Motivating by setting goals

- Why are some children motivated and others not?
- What approach should be used to motivate athletes to be the best they can be?

Every coach encounters situations that provoke these two questions. Understanding what "turns children on", then creating self motivating opportunities, is a great challenge.

First, discover why your athletes are participating. Is it to be with friends, a desire to achieve (get better), or parental pressure? Second, work with your athletes on goal setting, one of the most effective means of motivating.

Once the needs of the child are known, goal setting allows the coach to create opportunities for athletes

to achieve in those areas of sport that have been identified.

Goals must be:

- specific, hard, and challenging;
- achievable with effort and diligence;
- established by both the athletes and coach: discuss what was accomplished last year, what commitment the athletes have for the coming year, and what realistic improvement can be expected;
- written and communicated to the athletes in simple terms, e.g., a specific time improvement over a measured distance or the number of foul shots to be completed out of 10 attempts;
- linked by intermediate or sub-goals;
- given constant attention and feedback by the coach and athletes.

The introduction of simple reward systems during progress from sub-goals to end-goals can provide additional incentives for athletes. Goals are easy to develop and provide both coach and athletes with an increased sense of direction and purpose. If athletes are achieving goals their motivation is high. Help them to help themselves.

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EVENTS

JUNE 24TH - FRIDAY

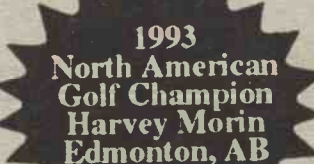
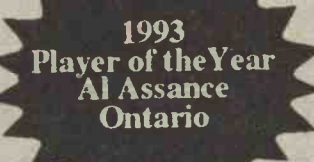
- 8:00 am - Practice Round
- 10:00 am - Skins 2 Man Best Ball
- 5:30 pm - Opening Ceremonies
- 6:00 pm - Sponsor's 9 hole shootout (Hole Sponsors Only)
- 8:30 pm - Boat Cruise, wine & cheese reception for sponsors & tournament players. Boat leaves Waterton dock at 8:30 pm

JUNE 25TH - SATURDAY

- 7:30 - 10:00 am - Breakfast Buffet
- Tournament Round
- Steak Barbeque after completion of round
- Junior Golf Clinic
- 6:00 pm Horse Race
- Skins and Ball presentations.

JUNE 26TH - SUNDAY

- 7:30 - 10:00 am Breakfast Buffet
- Tournament Round
- Sunday meal after golf
- Prize Presentation



Aboriginal justice pioneer honored

By Dawn Adam
Windspeaker Contributor

EDMONTON

He didn't do it to receive recognition. But on June 12, at a reception to honor the Indigenous Law Program's first graduating class, Ray Yellowknee was presented with the Aboriginal Justice Award.

The award, established by the Indigenous law program as well as the law faculty, was created in honor of the graduating class. Yellowknee was awarded it for all the effort he has put in at working for change at the grass roots level.

Yellowknee is an area supervisor in the Wabasca area. His achievements include establishing community justice committees and organizing Elder counselling services.

"Less than four years

ago I was approached by two Elders in Wabasca", said Yellowknee. "They wanted to do something for the youth." From this, he said, came the idea for a youth justice committee.

The committee was established with the aid of a circuit court judge. Respected Elders in the community are involved in assisting in the sentencing procedure of young offenders. The Elders focus on healing the youth, as well as helping the family as a whole. Determining a meaningful punishment to fit the crime is also an integral part of the committee.

The success of the justice committee has been overwhelming. Numerous other Aboriginal and non-Aboriginal communities have begun their own justice committees based on Wabasca's success.

Another program to spring from the justice com-

mittee has been Elders counselling. Respected Elders work with youth and families who are in distress. The families either come from the justice committee as referrals or have sought out counselling on their own. The counselling offered, said Yellowknee, is based on traditional Aboriginal values.

Yellowknee has also given his time to a charitable organization out of Toronto. This youth program, called the Frontier Foundation, offers a place for youth to gather in a club environment. The purpose of this foundation is to motivate youth and keep them alcohol and drug free.

Yellowknee was presented with an eagle stone sculpture carved by Fine Arts student Clayton Kootenay. This award will be something to share with his children and grandchildren, he said.

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Aboriginal AIDS funding slashed with no right of appeal

By Catherine Reininger
Windspeaker Contributor

EDMONTON

Aboriginal AIDS prevention programs are suffering funding cuts just as the communities they target have been judged at highest risk in the nation for epidemics of the deadly disease.

A spokesperson for the Feather of Hope Aboriginal AIDS Prevention Society in Edmonton charges federal budget cuts with curtailing prevention programs among Aboriginal communities in Alberta. The Edmonton-based program was turned down for \$40,000 of funding by Health Canada through the AIDS Community Action Program, said Ken Ward.

In the letter rejecting Feather of Hope's proposal, the federal committee first recognized the commitment and impressive recent successes of the Feather of Hope, in par-



Ken Ward

ticular the gathering of Elders, then announced they would receive no funding.

"There was no means to appeal and no opportunity for negotiation," said Ward, an HIV positive Native who was instrumental in developing the Feather of Hope, and is now chairman of the board.

"They say our project does not qualify because it is not a new initiative," explained Dave DesJardins, executive director of Feather of Hope.

"They say it fails to address community development. But if going into Aboriginal communities for the first time and helping members of that community develop the skills to provide ongoing support, information and preventative education is not community development, then I don't know what is."

The decision comes on the heels of a report to the National Workshop on HIV, Alcohol and Other Drug Use by Dr. Michael O'Shaughnessy of the B.C. Centre for Excellence on AIDS. He identifies Aboriginal people at highest risk for serious AIDS epidemic because no strategy has been developed to address their specific needs.

"This was a crucial year," says Ward. "We have more Aboriginal persons with AIDS coming to Feather of Hope, not only seeking support, but offering us their help by telling their stories to Aboriginal groups as only Natives can." In August of 1990, the

Feather of Hope Aboriginal AIDS Prevention Society was registered as a non-profit agency. The program's initial funding came from the AIDS Community Action Program, and the Medical Service Branch. The provincial AIDS program provided an initial \$91,000 for 20 community-based initiatives. This is in stark contrast to other provinces such as Manitoba, which dedicated \$393,000 to just one such AIDS program delivered to the Swampy Cree Band of The Pas.

Currently, the Alberta program has three full-time staff who give preventative education presentations and support to 43 Indian bands, reserves and to Aboriginals in urban areas. The \$40,000 would have provided a second community development worker.

At a traditional Elders gathering this April, Feather of Hope was able to address the mistaken perception HIV/AIDS effects only urban Natives and that remote commu-

nities are safe from it.

Since that gathering, calls for Aboriginal speakers to address Native communities have increased, said Ward, but with almost one third of their anticipated funding cut, the bare bones program may be unable to help.


Penny Mossman, program consultant to AIDS Community Action Program, said they will expect project evaluation to be part of any future proposal.

At a time when Aboriginal AIDS programs delivered for and by Aboriginal people are gaining credibility in Native communities why is funding being denied, asks Desjardins.

"It has to stop and we have to stop it. Aboriginal AIDS projects in Atlantic Canada, British Columbia, and the prairies have also been subjected to funding cuts."

For more information on the Feather of Hope, call #201, 11456 Jasper Avenue, Edmonton, AB, T5K 0M1 or phone (403) 488-5773.

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Band members ignored

By Rob McKinley and Faisal Asiff
Lac La Biche Post

BEAVER LAKE, Alta.

There is no Cree word for "lawyer."

But the fate of the Beaver Lake First Nation band members lies in the hands of legal advisers and the courts.

Since the reserve's band elections four months ago, Beaver Lake First Nation has been turned upside down. The outcome of the February 8 election was a new chief and council, replacing chief Al Lameman, who had been in office for 19 years.

Lameman filed an appeal because of a spoiled ballot and a new election was called by the electoral officer. However, the new chief Emille Cardinal, and his two new councillors did not recognize the findings and went so far as to place a restraining order against him.

That order was turned over, and at the nomination for candidates in the re-election, only Al Lameman as chief and two councillors were nominated. With no other nominees, the three were acclaimed to the positions of new chief and council.

Now, again, the matter has gone before the courts. Lawyers for Lameman and Cardinal took their cases to the federal circuit court in Edmonton April 22. Because a similar case involving an Indian reserve in Saskatchewan was also before the court at the same time, Associate Chief Justice Jerome adjourned the Beaver Lake case.

A court ruling on April 22,

1994, by Justice J. Jerome suspended the operations of the reserve until a court decision is reached on who the legal chief and council is to be. Until such decision is handed down the day-to-day operations of the reserve are run by an administrator appointed by Indian Affairs.

With no response in months from council or the courts, approximately 40 band members set up a blockade June 13. Spokesperson Joyce Gladue said the blockade is their response for being ignored by political and Indian Affairs.

Until recently, band members have said little publicly about what is happening on their reserve. Meetings and decisions are being made illegally, when no one has the authority to do so, Gladue added, referring to a recent agreement to hold the annual competition powwow. The people were adamant there will be no powwow this year, she said.

"In light of the political and financial situation of the reserve a powwow is not a priority at this time," said Gladue.

The people also accused Indian Affairs of conducting meetings on their behalf without their input.

"They (politicians & Indian Affairs) are not listening. The majority of the people are not being heard," said spokesperson Violet Cardinal.

Affected by the blockade is the closure of the Detox Centre, Amisk School, and Spruce Point. The administration building was allowed to stay open so that the administrator is able to carry out the basic daily functions of the reserve.

COME & CELEBRATE



KAPOWN DAYS '94

JUNE 24, 25 & 26, 1994, Grouard Alberta

Theme: "Sobriety equals Strength"

COME & CELEBRATE



FRIDAY

4 pm

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AUCTIONEER: Alec Cardinal

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SATURDAY

2 pm

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M.C. - Robert Whitecalf

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• WRAP-UP OF EVENING: Round dance & giveaway with Robert Whitecalf

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Graduates of 1994

Educational partnership reaches full circle

KAMLOOPS, B.C.

Shuswap Native Percy Casper accepted his Bachelor of Arts degree from Simon Fraser University wearing traditional warrior garb. He says he's got the best of both worlds now.

Casper joined 14 other graduates to celebrate with family, friends and dignitaries the first convocation of the Secwepem Cultural Education Society and Simon Fraser University partnership program. The event marked the culmination of an innovative effort linking the two educa-

tion facilities, enabling Shuswap students to obtain university degrees without having to leave their homes.

The completion of degrees was only a dream six years ago when the partnership began. Co-chairs of the joint steering committee, Chief Ron Ignace and Hari Sharma, SFU sociology professor called the achievement a momentous milestone in the history of the partnership.

After starting with just a handful of students, the joint program now has more than 150 students of all ages enrolled in courses from sociology to

linguistics. The university credit courses are taught in the same classrooms of the former residential school where the Shuswap language was once banned. Portable classrooms have been added to the building, as well as Chief Louis powwow arbor.

The sun shone brightly, almost as warm as the smiles of the graduates, families and Elders of Shuswap Nation, as the sacrifices and accomplishments of the students were recognized.

Valedictorian John Jules told fellow students the old teachings say personal empow-

erment is the key to success and it could be gained by going on a vision quest. But today, education empowers people, said Jules.

Graduate Dianne Biin took home more than a Bachelor of Arts degree from the convocation ceremony. The dedicated student also received the Dean's Convocation Medal, Faculty of Arts, SCES program, for academic excellence, co-op work, and for being a role model for other Aboriginal students.


Assembly of First Nations Grand Chief Ovide Mercredi was at the graduation and en-

couraged the audience to persevere after setting goals.

"You can chose to become whatever you want, as long as you work at each day," said Mercredi.

The national chief also suggested Reform Part MP Herb Grubel attend the program for a year to experience reserve life and the struggles Aboriginal students must overcome to get an education.

Grubel recently compared reserve life to living on a South Sea island because of government handouts during a discussion in the House of Commons.



Osoyoos Indian Band

British Columbia

congratulates the following members for completing their Academic / Vocational programs :

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December 1993

Coral Baptiste
12th Grade Graduation, (Penticton Secondary)
June 1994

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June 1994

Wayne Bent
Journeyman Ticket, (Carpentry)
December 1993

Erica Chapman
Certificate in Early Childhood Education, (Burnaby College)
May 1994

Harry Gallagher
Journeyman Ticket, (Carpentry)
December 1993

Russell Stelkia
Associate in Science Degree, (Lassen College) Susanville, California
May 1994

WINDSPEAKER IS... People and Places


This column is for all the communities and people who make up the communities. Ethel has big ears to listen, big eyes (glasses) to see and a big heart for people. She's in need for good clean stories or jokes or poems. So drop her a line and tell her about it.

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Graduates of 1994



SAANICH INDIAN SCHOOL BOARD

Greetings! My name is Lola James. I am the Post Secondary Counsellor for the Saanich Indian School Board including the four Saanich Bands; Tsartlip, Tsawout, Pauquachin, and Tseycum. We are located in British Columbia on southern Vancouver Island's Saanich Peninsula.

The Saanich Indian School Board operates LAU, WELNEW Tribal School and the Saanich Adult Education Centre. LAU, WELNEW Tribal School grades include Nursery - Grade 9. The Saanich Adult Education Centre works in conjunction with Camosun College; administering programs, ranging from Literacy Plus, Basic Academic Job Development, Adult Basic Education to Grade 10, and Advanced Adult Basic Education to Grade 12.

We also assist and work with Saanich middle and high school students in the public school system. Each year the Saanich Indian School Board hosts a Recognition Ceremony to acknowledge the efforts of students who are working toward a higher level of education. This year we hosted our 4th Annual Recognition Ceremony. We celebrated the achievements of the following: 29 Grade 8 students; 18 Grade 9 students; 8 Grade 12 students; 19 students in BAJD; 7 student in ABE 10; 12 students in Advanced ABE; and 23 Post Secondary students.



Wild Space

Why Did the Porcupine Cross the Road?

Millions of wild animals are killed by motorists each year in North America. These animals are unaware of the danger that awaits them as they cross roads and highways in search of food, shelter, or mates.

Here are some ways to avoid accidents involving wild animals next time you're out for a drive in the country:

- Never throw food or garbage from your car. By littering, you may be luring an animal to its death.
- Take extra care on stretches of road where animal crossing signs are posted.
- Reduce your driving speed when you are near meadows, wetlands, or woodlands, where wildlife is usually abundant. This will give you more time to avoid an accident if an animal crosses in front of you.

Sometimes, no matter how careful you are, accidents involving wild animals are unavoidable. But remember to use common sense. Never put yourself or your passengers in danger. If you do hit an animal, do not try to remove it from the road yourself; you could be injured by a passing vehicle. Besides, the animal may be diseased, so it's a good idea not to touch it. Instead, contact the nearest detachment of the local police or the provincial ministry of natural resources.



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Graduates of 1994

Success gained through hard work and program support, say Native students

EDMONTON

Graduating ceremonies for students from an Alberta Native studies program was truly a shared experience during which eagle feathers and sweetgrass braids were presented and memories made.

"It was very moving, hearing from each graduate," said student Cindy Dunnigan, at the University of Alberta School of Native Studies June 6 convocation. "And I felt very privileged to be in Native Studies. People in General Arts graduating that day, anything they did to celebrate was a private function with their families but we were involved in a meaningful meeting together with family, friends and staff where we were recognized for all the hard work that goes into a challenging program," she added.

Dunnigan entered the program after obtaining her Bachelor of Arts in religious studies. She saw Native studies as being far more relevant, practical and contemporary.

"It's been helpful for me in raising awareness on campus by being able to contribute to philosophical discussions. I'm armed with knowledge and I can educate others who make generalizations and stereotypical remarks about Native people."

An additional bonus Dunnigan reaped from the program was getting closer to her roots.

"I went into the program looking for knowledge about Métis history and culture and an introduction to the Cree language because my grandma speaks Cree but none of her children do. Now, we speak Cree together and she's so proud of me!"

Dropping out of school at 13 seemed the end of the academic road for Tina Dion. But the strong advocate of the university program has paved her own new path, in part through the support of the Native studies faculty.

Dion has participated in a student exchange program in Australia, studying international relations and comparing Aboriginal issues both at home and "down under". And on June 20 (as a result of successful fundraising efforts), she leaves for the United Nations' Centre for Human Rights in Geneva, Switzerland for two months. She has been granted an unpaid intern-

ship to help plan for the International Decade of Indigenous Populations, 1995-2005. In September she's off to the University of British Columbia to study international law.

Tina attributes her success to the knowledge and support offered through the School of Native Studies, the hard work and discipline she committed herself to and her work with the Student Ambassador Program with Native Student Services.

"The school is small and personal and it's easy to feel comfortable there. And students in the Native Studies program find what they're looking for. I wanted some understanding, some in-depth knowledge of what was going on regarding Native issues and the program offers you what you're willing to go and get."

And she's gained a lot of self-confidence from the knowledge she's accumulated.

"I know about the atrocities that went on but we have to go beyond that. We can't go back in time but I know what happened now, for instance, to my grandparents. Before Native Studies, I had no idea. Now I'm confident in putting up a good argument."

Tina is also determined to encourage other Aboriginal people to go to university:

"If you're doing well in school, you have a responsibility to take your relatives aside and give them information about the university. Start when they're in junior high. Tell them that just because they're not straight A students it doesn't mean they won't get into university. That's what we didn't have. We were told we'd never make it."

That message is being dismantled by the growing number of Native students entering post-secondary educational institutions. At the University of Alberta, the Native studies program has seen an increase in students from 24 in 1989, when the faculty first opened its doors, to 141 in December 1993. A total of 31 students have graduated from the school since 1991, the first year which saw graduating students.

Out of this total, about one third are furthering their education and about half are employed in such diverse fields as the Canadian Native Arts Foundation, forestry management and Corrections Canada, say program representatives.



UNIVERSITY OF ALBERTA
Edmonton, Alberta



NATIVE STUDENT SERVICES

The Office of Native Students Services extends our congratulations to the 29 Aboriginal Students who were granted their degrees during the University of Alberta's Eighty-fourth Spring Convocation. The graduates are:

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CAROL A. BARANICKSI
Arts (Distinction)
CAROL D. BREITKREULN
Dental Hygiene
TROY G. CHALIFOUX
Law
TERRENCE J. CHALMERS
Arts in Native Studies
CAROLINE M. DELORME
Education
TINA DION
Arts in Native Studies
MICHELLE C. FROST
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PAULINE GIROUX
Education
JUDY MARIE HALF
Arts in Native Studies
SHELLY R. JACKSON
Arts in Native Studies
TANIA MARIE JOHNSON
Nursing (Distinction)
BRENDA MARY A. JONES
Fine Arts
ROSE C. LABOUCAN
Education
CHRISTOPHER LAFLEUR
Law (Distinction)

COLLEEN A. LUCIER
Arts (Distinction)
LISA ROBYN MAJEAU
Commerce
WARREN H. MICHAEL
Arts in Native Studies
YANCY A. MOLNER
Arts
SANDRA DONNA MORIN
Education
SPADE B. NAVROT
Arts
CRAIG SCHACHER
Medicine
ARTHUR TRALENBERRY
Law
JAMES BRYAN WIGGER
Law
DANA S. WINTERBURN
Medicine
BRADLEY W. ENGE
Law
CAROLYN MARIE BUFFALO
Law
DENNIS LABOUCAN
Arts in Native Studies
PAULINE L'HIRONDELLE
Arts in Native Studies

CONGRATULATIONS & BEST WISHES

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CANADA'S NATIONAL ABORIGINAL NEWS PUBLICATION

Graduates of 1994

Graduates barred from practicing law

By Stephanie O'Hanley
Windspeaker Contributor

HALIFAX

Some Mi'kmaq law graduates from Dalhousie University in Halifax say they want to become lawyers. But they can't find articling positions.

After law school, graduates must article - do a work placement that teaches legal skills - at a law firm for 12 months. Once they've finished articling and are called to the bar they can work as lawyers.

Cathy Benton, who graduated from Dalhousie Law School in 1993, said even though she applied to law firms in two provinces, finding an articling position was tough.

"I tried both in Nova Scotia and (Prince Edward Island) and I couldn't find one," said Benton.

Benton said she was very lucky when Nova Scotia Legal Aid's Halifax office offered her a volunteer articling clerk position - just one day before she was supposed to start articling.

Like Benton, Krista Brooks, another 1993 Dalhousie law

"I applied for 108 jobs in Nova Scotia and some in Ontario...I applied to almost every single law firm in Nova Scotia."

- Krista Brooks,
1993 Dalhousie University Law graduate

graduate, said it was difficult landing articling work.

"I applied for 108 jobs in Nova Scotia and some in Ontario," said Brooks. "I applied to almost every single law firm in Nova Scotia."

Eight interviews and several applications later, Brooks found an articling position with the Sydney office of Nova Scotia Legal Aid.

Jennifer Cox, who graduated from Dalhousie Law School this year, said she applied in Truro and Halifax but most firms weren't interested. Cox eventually found an articling clerk position with the Truro office of Nova Scotia Legal Aid.

The recession was just one of a number of reasons Benton said she was refused articling positions. Some firms told Benton they felt her knowledge

of Aboriginal law wouldn't be an asset.

And Benton said other firms informed her that she didn't qualify for positions because she wasn't part of the Indigenous Blacks and Micmacs program, a special law program at Dalhousie that aims to make law school more accessible Nova Scotia Blacks and Mi'kmaqs. Benton wasn't eligible for the program because she comes from Prince Edward Island.

Brooks, an IBM graduate, said most law firms told her they couldn't afford to hire her or that they'd already hired someone else.

But Cox, also an IBM graduate, said that in interviews law firm employers gave her the impression they wouldn't hire her because they don't think Native lawyers can bring in

enough business for their firms.

IBM Program Director Carol Aylward said all students are having trouble finding articling positions but Mi'kmaq students face additional problems - including systematic discrimination.

"Mi'kmaq and minority students are facing a double barrier," said Aylward. "Economic and other excuses, and they're facing discrimination as well."

Both Cox and Benton said articling hasn't paid well. Cox says she makes only \$500 a month at her current articling position. And as a volunteer articling clerk last year, Benton wasn't paid. Fortunately, Benton says, a number of Native organizations rescued her by hiring her to write a study on how the legal aid system serves Nova Scotia Mi'kmaqs.

Since the IBM program began in 1989, 10 Mi'kmaq students have graduated. Only one person has been called to the bar to date but this summer four more Mi'kmaq, including Benton and Brooks, will become lawyers.

Aylward said articling is only one barrier for Mi'kmaq

and other minority law graduates. While law firms traditionally hire graduates who have articulated for them, this doesn't always happen.

Aylward said governments, law societies and the private bar should make sure Aboriginal lawyers get articling positions and are hired.

Benton and Brooks have both completed their articling. Nova Scotia Legal Aid has hired Benton on a seven-month contract, while Brooks is unemployed.

Brooks said she won't let unemployment deter her from her dream of working with the Native community. She said Native lawyers are important because Aboriginal people feel more comfortable dealing with Native lawyers than with non-Native lawyers who don't always understand them.

And Benton said Aboriginal people need Native lawyers because the justice system is not very good to them.

"I think it's important to establish an Aboriginal justice network. I think it's important we have Native lawyers right now," she said.



FOUNDATION FOR THE
ADVANCEMENT OF
ABORIGINAL
YOUTH

FAAY initiatives for youth

Do you need extra assistance with tuition, books, or special equipment? If you are an Aboriginal student or youth returning to school, FAAY national scholarships and bursaries may be able to help you.

FAAY is awarding 15 Canada Trust "Partnerships with Youth" Scholarships worth \$1,000 each and 30 Bank of Montreal "Canadian Aboriginal Youth" Bursaries worth \$500 each.

Applications can be obtained from your school guidance office, Native Student Services or the Canadian Council for Aboriginal Business.

APPLICATION DEADLINE FOR BOTH AWARDS IS SEPTEMBER 15, 1994.

FAAY is a private foundation committed to improving the quality of life for Aboriginal youth by accessing and linking education and training with business and employment opportunities.

For applications and more information, contact:

Foundation for the Advancement of Aboriginal Youth
Canadian Council for Aboriginal Business
204 St. George St., 2nd Floor
Toronto, ON M5R 2N5
Tel: (416) 961-8663
Toll-Free: 1-800-465-7078
Fax: (416) 961-3995



FROG LAKE EDUCATION BOARD

Congratulations to all the Graduates of the class of 1994.

We encourage education and upgrading.

Best wishes to you in your future endeavors

from

FROG LAKE EDUCATION BOARD AND STAFF

Phone: (403) 943-3980 Fax: (403) 943-3980

General Delivery, Frog Lake, Alberta. T0A 1M0

THE MICMAC MALISEET INSTITUTE UNIVERSITY OF NEW BRUNSWICK

CONGRATULATES

Native Graduates - May 1994

Vivian Basque, Chapel Island, NS

Wendy Milliea, Big Cove, NB

Heather Paul, St. Mary's, NB

Imelda Perley, Tobique, NB

Barbara Peter-Paul, Abegweit, PEI

Shelley Sabattis, Oromocto, NB

Luke Simon, Big Cove, NB

Doreen Stevens, Eskasoni, NS

Marlene Ward, Red Bank, NB

Anita Basque, Restigouche, PQ

WOODLAND CREE BAND #474 1994 GRADUATES

UPGRADING - GRADE 12

- Linda Gladue - A.V.C. Grouard, AB
- Fern Willier - A.V.C. Slave Lake, AB
- Karen Cardinal - A.V.C. Edmonton, AB

ADULT BASIC EDUCATION
ADULT LEARNING CENTRE,
CADOTTE LAKE, AB

- Tammy Belhumeur
- Penny Carifelle
- Carol Laboucan

GRADE 9 - JUNIOR HIGH SCHOOL
CADOTTE LAKE, AB

- Terrance Hackworth
- Amanda Williams
- Fred Whitehead

OFFICE ADMINISTRATION

1ST YEAR CERTIFICATE PROGRAM

Christine Laboucan,
Northern Lights College,
Dawson Creek, B.C.

POWER ENGINEERING PROGRAM

CLASS 4 & 3

Clayton Noskey,
Fairview College, Peace River Campus

HEALTH DEVELOPMENT
ADMINISTRATION CERTIFICATE
PROGRAM

- Candy Merrier,
Yellowhead Tribal Council,
Spruce Grove, AB

CONGRATULATIONS

FROM THE

WOODLAND CREE BAND #474

Cadotte Lake, Alberta



Congratulations to the Winners of the Royal Bank Native Student Awards 1994

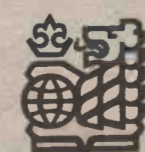
Debra Alivisatos
Fredericton, N.B.

Rhonda Beauvais
Sturgeon Falls, Ont.

Darryl Boulanger
Winnipeg, Manitoba

Murray Sparvier
Regina, Sask.

Maxine Trennert
Hay River, N.W.T.



ROYAL BANK



Graduates of 1994

Law program breaks barriers

By Dawn Adam
Windspeaker Contributor

EDMONTON

It was a long, hard haul. Some students believed that they shouldn't have even been there, that they hadn't earned the right to attend law school.

But their determination proved otherwise - to themselves and others. And the first graduating class of the University of Alberta's Indigenous Law Program gathered June 12 to congratulate each other on completing this sometimes overwhelming task.

Six students, five men and one woman, were honored at a reception at the university's Faculty Club. As the first graduating class, they were seen as proof that the Indigenous Law Program has merit.

Dan Goodleaf, federal Deputy of Indian and Northern Affairs, took time out of his busy schedule to say a few words at this historic occasion.

Goodleaf reminisced about his days in the post secondary system. While attending two separate universities, Goodleaf discovered he was a unique individual. He was the only Native student in his programs.

"Today we have six graduates and that is quite a success," he told the group and their families. "Native success stories are out there and the untold stories must be told," he continued, berating main stream media for skirting Aboriginal success stories in favor of negative ones.

Tim Christian, Dean of the Faculty of Law, set up the Indigenous law program three years ago to address concerns on the lack of Indigenous lawyers in the

province. Larry Chartrand was brought in to act as the program's director.

The first problem Chartrand had to solve had to do with admission requirements. Native students weren't making the same marks on the LSAT exams as were their non-Native counterparts. This was partially due to cultural differences, said Chartrand. To solve this, requirements for entering the law program under the Indigenous category were made less stringent. Students could get in with slightly lower LSAT marks, but were often asked to take an eight week program on Native Legal Studies at the University of Saskatchewan as a condition of their acceptance.

Lower requirements opened the doors for students but Chartrand saw that getting them in was only half the battle. Once in the program students had to fight

on the same ground as everyone else in the law program. Law school can be an alienating experience. Many students found themselves away from their family and friends. With no support system in place, the chance of dropping out, felt Chartrand, would be a reality.

The Indigenous Law program offered its students support services ranging from helping with personal needs, such as finding housing and daycare, to helping in academic areas, such as offering tutorial help.

"We've all been through some tough times", said Chartrand. "And we should acknowledge that, but the people who came through this program worked it out. Now we have six new lawyers and these lawyers will make a difference."

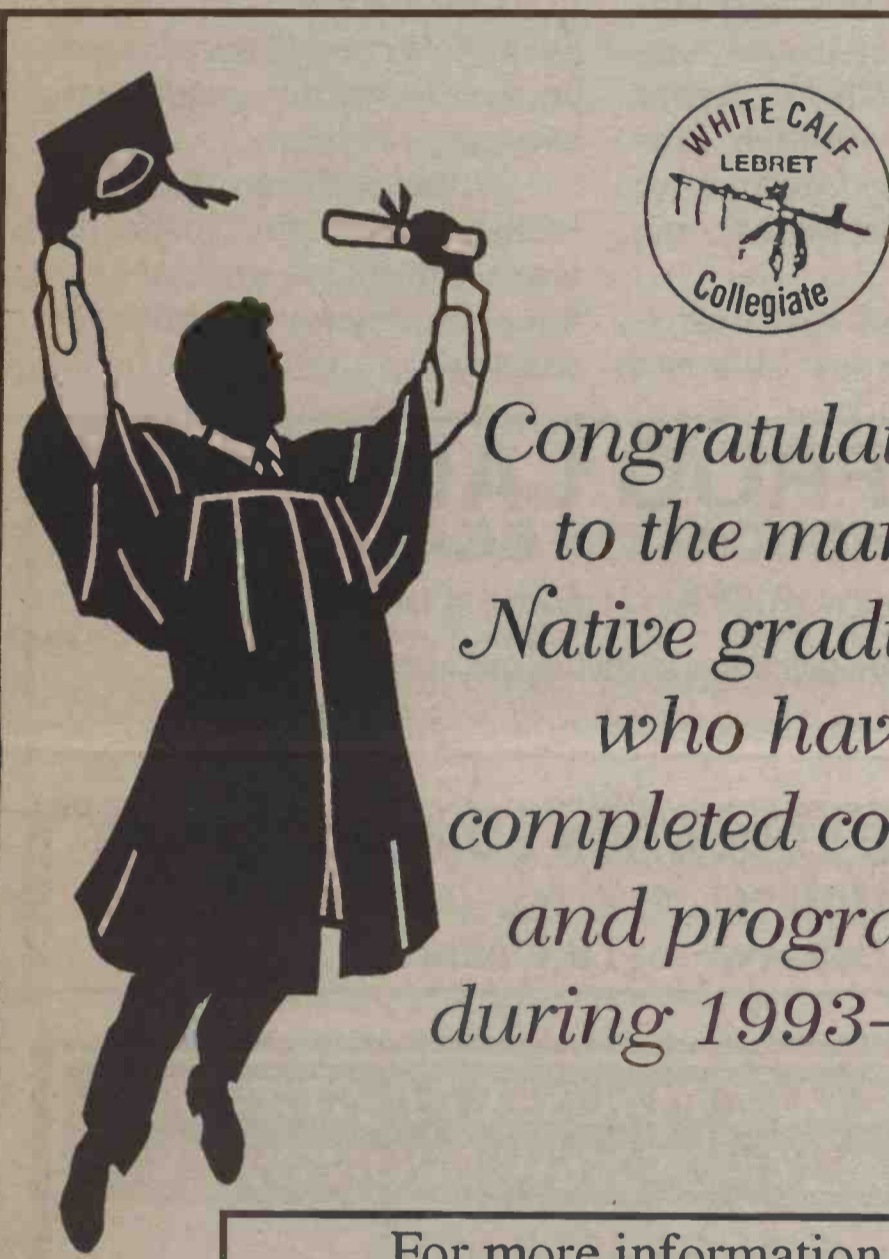
The proud graduates, Troy Chalifoux, Carolyn Buffalo, Brad

Enge, Authur Tralenberg, Brian Wigger, and Chris Lafleur, spoke highly of the support they received in the program.

"It's been wild. It's been difficult, but it's been a hoot", said Chalifoux. "There is no doubt that the extra help from the program pushed us on."

The future for these graduates looks bright. Chalifoux and Lafleur have been given articling positions with the Justice Department and Tralenberg and Wigger have positions at law firms in Edmonton. Enge, a former RCMP officer, plans on returning to that organization. Buffalo plans on taking a year off before pursuing her career further.

The number of Aboriginal law students at the University of Alberta has grown to 18 this year, with an additional 13 students starting the Indigenous Law program this fall.




Whitecalf Collegiate

Congratulations to the many Native graduates who have completed courses and programs during 1993- 1994

For more information on Whitecalf Collegiate programs contact (306) 332-5628


OUR BEST WISHES AND CONTINUED SUCCESS TO THIS YEAR'S GRADUATES.

Donna Pinay	B.A. in English	SIFC
Darran Desnomie	B.A. in Indian Art	SIFC
Shelley Fayant	B.A. in English	SIFC
Gloria Dieter	Associate in Religious Studies	CBC
Tony Dieter	Associate in Fine Arts	IAIA
Linda Ficko	M. of Science	U of S
Tasha Hubbard	B.A in English (Honors)	U of S
Linda Poitras	Diploma - Indian Business Management	SIIT
Angie Poitras	Diploma - Indian Business Management	SIIT
Melvina Keewatin	B.A. in History (Honors)	Minot
Grace McLeod	Certified - Automated Office Technician	SIIT
Margorie Soveran	B.S. in Geography	U of L
Janice Kocchicum	Diploma - Local Health Administration	SIIT



PEEPEEKISIS BAND #81

Box 518, Balcarres, Sask., S0G 0C0
Phone: (306) 334-2573 Fax: (306) 334-2280

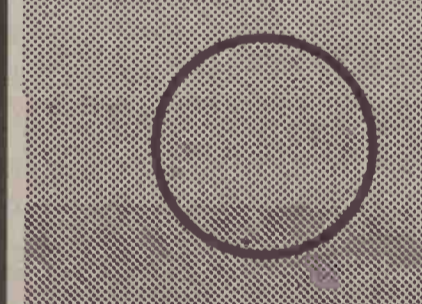


THE DOGRIB DIVISIONAL BOARD OF EDUCATION
RAE EDZO, N.W.T.

would like to congratulate the following 1994 graduates:

•Sally Bishop	•Randy Bonnetrouge
•Cynthia Chocolate	•Hilda Drybones
•Joe Eyakfwo	•Bernice Francois
•Berna Francois	•Natasha Landry
•Ray McSwain	•Melissa Mantla
•Dolphus Nitsiza	•Beatrice Quitte
•Shirley Ann Rabesca	•Sasha Sage
•Alice Zoe	•Nancy Zoe
•Camilla Zoe-Chocolate	

"Strong Like Two People"



PEGUIS SCHOOL BOARD
PEGUIS BAND EDUCATION AUTHORITY

P.O. BOX 280, HODGSON, MANITOBA R0B 1N0
TELEPHONE - FISHER RIVER (204) 645-2648

My Office, the Peguis School Board, Chief and Council and the people of Peguis take great pleasure in announcing the names of the 1994 Peguis High School Graduates.

We congratulate you on your achievements and wish you a great future in further studies.

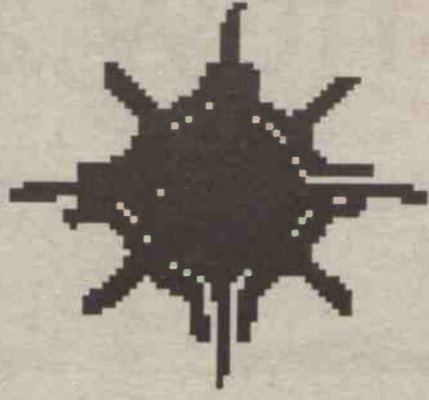
SHARON T. FIDDLER, *Administrative Officer*

1993 - 1994 GRADUATES

Diane D. Bear	Melissa C. Manningway
Evelyn G. Cameron	Heather L. McCorrister
Tony Constant	Cynthia D. Murdock
Gerald Crate	Judy L. Murdock
Gilbert Daniels	Amanda B. Sinclair
Martin Favel	Lee Ann T. Spence
Steven Favel	Lisa C. Stevenson
Kendrah D. Flett	Lori C. Stevenson
Todd Hallett	Sheldon J. Stevenson
Jody D. Johnson	Tim M. Stevenson
Angie Manningway	John J. Wilson

Graduates of 1994

Roland Lauze School



Graduating Class of 1994

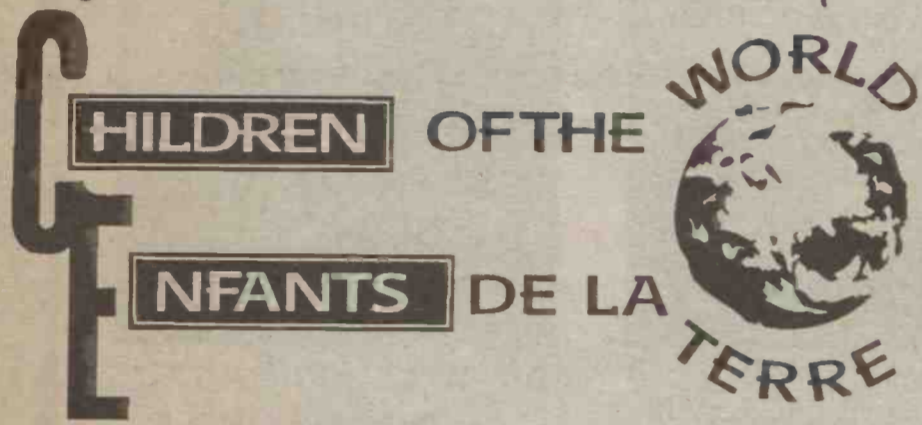
GRADE 9

Dorothy Bonner
Joyce Brightnose
Patrick Dumas
Alex Hart
Bradley Hunter
Jody Linklater
Roger A. Linklater

Jocelynn Lobster
Larry McDonald
Dwight Moody
Tyson Muskego
Sheldon Prince
Alex Spence
Barry Spence
Clint Spence

GRADE 12

Iris Spence
Jarvis Spence
Marcel S. Spence
Ryan Spence
Shawn Spence
Stanley H. Spence
Stanley W. Spence
Irene Spence
William F. Spence
Jennifer Tait
Larson Tait
Michelle Weber



Nelson House, Manitoba

WINDSPEAKER IS REGIONAL NEWS

Students building future

By Nelson Bird
Windspeaker Contributor

REGINA

Robert Lafontaine is doing a job he enjoys. Lafontaine works as a tenant councilor for the Gabriel Housing Corporation in Regina.

He got the job through the Metis Housing Administration Program, which ended on June 6 when Lafontaine and nine other students graduated.

Lafontaine first heard about the 16-month program through the Yorkton Parkland Native Outreach Centre. He had a varied background in the housing industry and thought by applying for the program he would satisfy his need to further himself in the industry.

"The aspect of working with and helping my own people interests me very much," he explained.

The program was developed and funded by Canada Mortgage and Housing Corporation, Saskatchewan Municipal Housing Division, and the Metis Nation of Saskatchewan.

"The program was developed to increase the number of Aboriginal people employed in the housing industry," Brian Doran, general manager of CHMC's Prairie and Northwest Territories Region,

said at the graduation ceremony.

He also said that the students have shown a great deal of dedication and enthusiasm.

The program was launched in early 1993, with 10 students selected from almost 100 applications. The programs was held in Saskatoon and consisted of eight months of classroom work, followed by eight months of practical experience in various Saskatchewan centres.

"I enjoyed it very much," says Phyllis Durocher. "I've been out of school for 20 years so it was kind of a struggle, but the instructors were very encouraging and professional."

"I have four children and one grandchild, so it was also a struggle to balance my time between home and school," added the 40-year-old graduate.

Durocher says there's one thing she'd like to see changed about the program.

"I believe the program should be open to both Metis and Native people, because I think there is a need for trained housing co-ordinators on the reserves."

The program provided a basic foundation in all aspects of housing. It covered such topics as housing programs, contract administration and property management. Federal and provincial relations and new house construction were also addressed.



CROSS LAKE EDUCATION AUTHORITY

P.O. BOX 370, CROSS LAKE, MANITOBA R0B 0J0 PH: (204) 676-2917 / 2917 FAX: (204) 676-2087

Congratulations to the Graduates of 1994...

1994 High School Graduates

CROSS LAKE - OTTER NELSON SCHOOL
1994 GRADE 12 GRADUATES - POTENTIAL

Earl Daniel Beebe	Kerry Veron Lee Muswagon
Marsha Marie Blacksmith	Renata Rose Muswagon
Christine Joanne Crate	Lisa Joan Robinson
Sharon Florence Frogg	Sylvia Andrea Robinson
Elizabeth Rose Garrick	Carrie Roberta Ross
Glenda Alexandra Garrioch	Dean Marcus Ross
Belinda Pearl Halcrow	Dion Charles Ross
Judy Annabella Halcrow	Elaine Gloria Ross
Norman Sandy Hamilton	Jeffrey Grant Ross
Gordon Paul Mayer	Jacob Leon Scott
Terry Robyn McCaffrey	Oliver Gordon Sinclair
Belinda Vivian McKay	Ambrose Thomas
Bernice Claire McKay	Lee Joseph Thomas
Eva Frances McKay	Jason Douglas Wood
Cameron Allen McLeod	Nancy McLeod (D.R.C.S.S.)
Jason Felix Miller	Marcie McLeod
Joy Nannette Muskego	(D.R.C.S.S.)
Stephanie Muskego	sponsored by Frontier

1994 Post-Secondary Graduates

TENTATIVE GRADUATES LIST 1994

GAIDA ALSKNIS <i>Bachelor of Human Ecology</i>	VICTORIA MCLEOD <i>Bachelor of Education</i>
WENDY ROSS <i>Business Accountancy</i>	ANNA MUSWAGON <i>Bachelor of Education</i>
ANITA CRATE <i>Northern Nursing</i>	BRENDA ROBINSON <i>Bachelor of Education</i>
RITA I. MONIAS <i>College Prep - Phase I & II</i>	VIDA MUSKEGO <i>Bachelor of Education</i>
NOELLE HALCROW <i>Band/Northern Community Administration</i>	LUCY ROBINSON <i>Bachelor of Education</i>
EILEEN ROSS <i>College Prep - Phase III</i>	FLORA P. ROSS <i>Bachelor of Education</i>
LORRAINE ROSS <i>College Prep - Phase III</i>	MARY ROSS <i>Bachelor of Education</i>
ROY SCOTT <i>Surveying Technician</i>	JUDY SAUNDERS <i>Bachelor of Education</i>
DARRELL CHARTRAND <i>College Prep for Natives</i>	RYAN CASTEL <i>Bachelor of Education</i>
G. ROBERT COOK <i>Masonry</i>	MARLENE CASTEL <i>Bachelor of Education</i>
MYRNA BLACKSMITH <i>Bachelor of Education</i>	REBECCA MCCAFFREY <i>Bachelor of Education</i>
JOSEPHINE MCKAY <i>Bachelor of Education</i>	IVY HALCROW <i>Bachelor of Education</i>

Advertising Feature

Beauval enters a new age in education

This is the story of hope and optimism. The future of the Beauval Indian Education Centre in Saskatchewan, and the students it houses, is bright.

The Beauval Indian Education Centre is a school for Aboriginal people. BIEC is under the administration of the director Mr. Gary Frank Mirasty who is also a former student. A place where education takes on many forms, and fits the special requirements of the people, not the other way around.

Today, with new and improved policies that work with the students rather than against them, students have a better chance of staying in school. It's a far cry from the school envisioned by the Oblate Fathers and Sisters of St. Joseph who opened the doors of Beauval Indian Education Centre in 1906.

The school's new philosophy of integrating healing concepts and cultural programs provides the students with more than an education. Extra-curricular activities and on site counsellors help the students deal with their problems so they can learn.

A set of eight strategies for the next five years lays out the future. They have been developed by past and present students, parents, career education planners, staff, Elders and the Meadow Lake Tribal Council.

Included in the eight point plan is a search system that will be established to locate and recruit qualified Aboriginal teachers and support staff to fill positions which become vacant through attrition.

A youth organization committee will ensure development of club activities at 100 per cent student participation and develop a tutoring program which will be made available to all students.

The school will develop a two stream comprehensive high school to meet the educational needs of all the students, and will ensure the courses respect the unique contribution of First Nations people through development of culturally relevant courses.

Human resources will be made available to develop spiritual programs, a human development training program will also be made available, as well effective sports and recreational activities are provided.

Both First Nations and parental involvement is most welcome.

Another important aspect of Beauval Indian Education Centre is its provision of resource people and workshops that facilitate the development of cultural, art, drama, communications, and other related programs such as film and video, radio broadcasting, and audio visual.

In all, the Beauval Indian Education Centre is on the path to success and wants to provide a roadmap to success for its students.

Congrats Grad



Karen Sylvester
Turnor Lake



Olivia McIntyre
English River



Cameron Wolverine
English River



Shawna Couillonneur
Canoe Lake



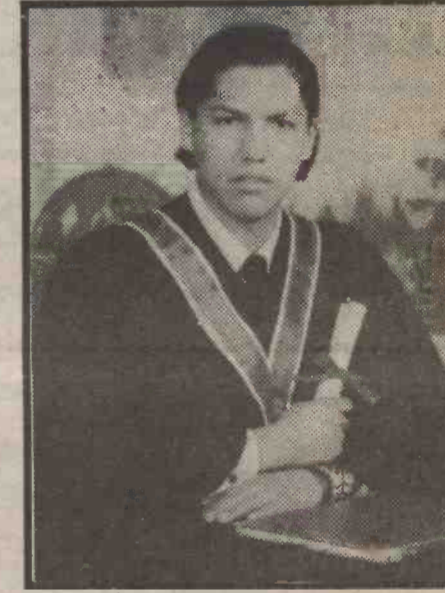
Elaine Singer
Joseph Bighead



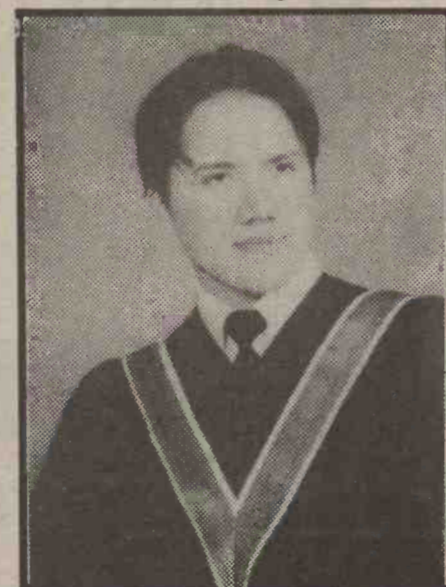
Erin Haffermehl
Beauval



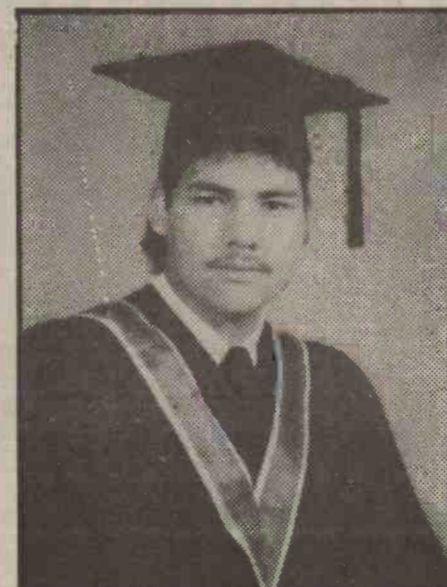
Rebecca Wolverine
English River



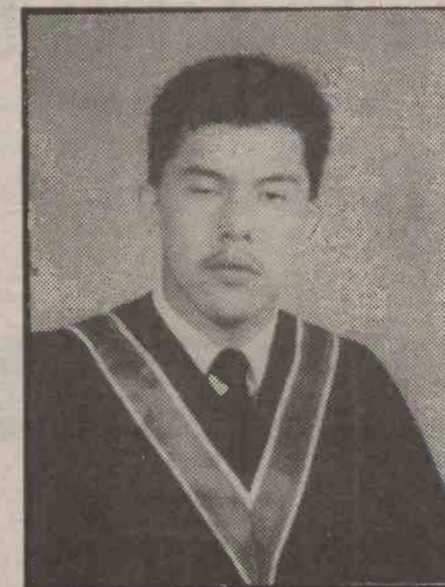
Billy Campbell
Turnor Lake



Darryl Martell
Flying Dust



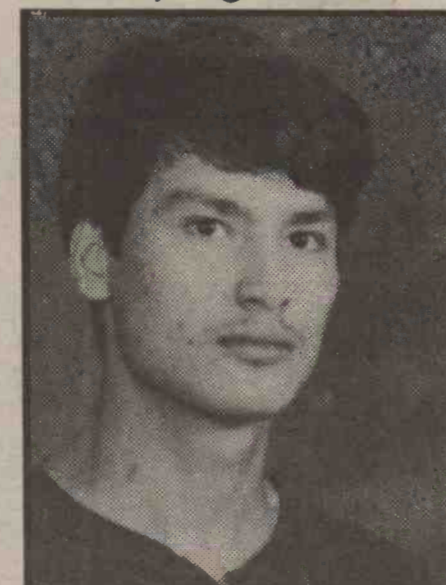
Charles Gladue
Flying Dust



Brad Lariviere
English River



Robin Blackman
Canoe Lake



Wesley Maurice
La Loche

PHOTOS
UNAVAILABLE:

Cheryl Mitsuing
Makwa
Sahgaiehcan

Denise Weeseekase
Makwa
Sahgaiehcan

*We salute you 1994
Graduates of
Beauval Indian
Education Centre!*



from the
Mr. Gary Frank Mirasty,
Director of B. I. E. C.,
and the
Meadow Lake Tribal Council.



Meadow Lake Tribal Council

Imperial Oil



C O N G R A T U L A T I O N S ...
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INDIGENOUS STUDIES PROGRAMME MCMASTER UNIVERSITY

INDIGENOUS STUDIES MINOR

The Indigenous Minor gives Native and non-Native students the opportunity to gain knowledge and insight on Indigenous peoples. This programme of study examines Indigenous peoples' history, spirituality, and contemporary issues, with particular attention to the Indigenous peoples' own perspective.

The minor makes extensive use of Indigenous people as professors, guest lecturers, and advisors to ensure individual course integrity and authenticity. Indigenous Studies at McMaster is the only minor degree programme in Indigenous Studies offered at an Ontario University.

WHAT EXACTLY IS A MINOR?

A minor consists of at least 24 units (equivalent to 4 full year courses.), which must include Introduction to Indigenous Studies IA06. A minor will only be acknowledged if the student is enrolled in a four year honours degree programme, but courses may still be taken by students as electives for general interest.

No degree is granted for a minor programme, but honours degree students can receive a minor designation on their transcripts following graduation if the required amount of courses for the minor programme are successfully completed.

PART-TIME APPLICATION PROCEDURES & DEADLINES FOR MATURE STUDENTS

To take courses at McMaster University you must complete the following:

- 1) Fill out a part-time application form and send it to the Office of Registrar, Gilmour Hall, Room 108, McMaster University, Hamilton, Ontario, L8S 4L8. The phone number is (905) 525-9140 ext. 24561. This form must be received no later than June 30, 1994 for admission to the Fall/Winter Session.
- 2) Await conformation of admission by the Office of the Registrar.

Please note the Mature Student eligibility is based on two conditions:

- i) You are at least 21 years old, or will be prior to the first day of classes for the sessions to which you apply.
- ii) You have not attended secondary school for at least two years.

If admitted, you may register to take Level I courses, one course at a time.

For more information please contact the Office of the Registrar (Admissions) at (905)525-9140 ext 24561 and ask for a McMaster Undergraduate Course Calendar.

Courses offered during the 1994/1995 Academic Year:

INDIG ST 1A06 Introduction to Indigenous Studies	MOHAWK 1Z06 Beginner's Intensive Mohawk	ANTHROP 3F03 Contemporary Northern Peoples
INDIG ST 2A06 Introduction to Native Spirituality	MOHAWK 2Z06 Intermediate Mohawk	ANTHROP 3U03 Canadian Archaeology
INDIG ST 3A03 The Spiritual Teachings of Elders	ANTHROP 2B03 Indigenous Peoples of North America	ANTHROP 4P13 From Foraging to Farming in the Lower Great Lakes
INDIG ST 3CC3 Contemporary Indigenous Societies: Selected Topics	ANTHROP 2003 North American Prehistory	RELIG ST 3B03 Native and Ethnic Religions in Canada
OJIBWA 1Z06 Beginner's Intensive Ojibwa	ANTHROP 2V03 The Aztec, Maya and Inca	WOMEN ST 3D06 Women in Cross-Cultural Perspective
CAYUGA 1Z06 Beginner's Intensive Cayuga (offered at Ohsweken)	ANTHROP 3A03 Cultures in Contact: The Canadian North	

*** Please note that certain upper year courses have prerequisites***

Graduates of 1994

One woman silenced doubters on graduation day

Linda Wesley has a message for the people who told her she wasn't smart enough to be a nurse.

"Tell them they were wrong."

If there is one word that describes Wesley it is survivor. What's so fascinating about this cheerful, determined woman is that she refuses to let the adversity in her life keep her down.

Born in Quebec, Wesley moved at an early age to Moose Factory with her family.

"My parents went away in winter to trap and anybody old enough went to the residential school in Moose Factory. I was the first in my family to go to school. I remember that the first week I got a strap for talking in the shower."

Wesley remembers the language problems of having "Quebec Cree" and changing from one dialect to another to try to fit in.

"Once we reached a certain grade, we went to Sault Ste. Marie and things were better, except I got separated from my brothers and sisters who went to Brantford. I also went to high school boarding with non-Native families."

In the meantime her family had relocated to Hurst. Wesley's life took a big turn with a return to high school, facing a teen pregnancy. She quit in Grade 12 and moved to Ottawa where she took a keypunch course but couldn't get a job. She finally found work in Toronto with the Royal Bank, got married and three more children followed. But they moved frequently and soon Wesley was a single mom with four small children.

She moved back Moose Factory to be near her grandparents. Wesley gets a little misty-eyed when she talks about looking after her grandparents. She realizes now that perhaps those experiences - dressing sores, coping with the effects of senility - were the beginning of her interest in health care.

Wesley found a job at the local hospital as a cleaner and soon decided to go back to school. She upgraded courses and applied to a nursing program at Timmins College.

"I wanted to be an RN. I had an interview and that's when one of the men told me I didn't have



Linda Wesley

the intellect to complete the course."

They recommend Wesley take the RNA course, which she did and graduated with honors.

On the death of her father, Wesley went home to be with her mother at the Constance Lake Reserve near Hurst. But she soon returned to school, this time a two year college program for developmental service worker, winning an award for proficiency.

The college program wasn't enough for this driven woman, who at one time held down three jobs to support her family.

"I clearly remember the day my daughter came home from high school and said she wanted to apply to a special program at Lakehead University called the Native Nurse Entry Program. But she wasn't old enough so guess who got excited and decided to apply?"

In 1989 Wesley started the program. Year one was a transition year, an academic upgrading year preparing students for the four year BScN program.

"I've managed two part-time jobs while going to school. It's true I got some support from the band but I assure you it's not enough to live on. My grades would have been a lot better if I didn't have to work." Wesley has a contract as cleaner at Matawa and works with the Fort William Band.

"My kids keep asking me the same thing. 'Why do you do it Mom?' I think it's my need to succeed, to prove that I can do it. Lots of times I wanted to quit. I had my stress moments just like other students. Maybe I could still hear those voices telling me I couldn't do it."

WINDSPEAKER IS...

your newspaper and we want to know what's going on in your community. Let us know what kind of events have been going on and what your local heroes or athletes are up to and Ethel will include them in her column, People and Places.

Fax the information at (403) 455-7639

or mail to: Windspeaker, 15001- 112 Avenue, Edmonton, Alberta T5M 2V6

or call her at: 1-800-661-5469



Graduates of 1994

PEIGAN BOARD OF EDUCATION Congratulates All First Nation Graduates And Our Own Graduates From Pikani Nation Secondary School

Dana Bruised Head
Troy Pard
Derek Prairie Chicken
Darel Strikes With A Gun
Jody Scott
Frank Smith Jr.
Malcolm White Cow
Marlon Yellow Horn



Special thanks to the teachers, staff, parents and community members who contributed to our students' success.

BOARD OF TRUSTEES:
Chairperson: Henry Potts
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Jerry Potts Jr.
Gregg Smith
Faron Strikes With A Gun
Peter Yellowhorn

Congratulations and Best Wishes to the 1994 Native Graduates



Grande Cache School District #5258
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Phone: (403) 827 - 3970
Fax: (403) 827 - 5492

NORTHLAND



SCHOOL DIVISION NO. 61

Peace River, Alberta

Congratulations to
all graduates
and all the best in your
future endeavors

The Board of Trustees
and Administration

Red Deer College

Congratulations to all Graduates!



Red Deer College is proud to serve the Native community from our campuses in Stettler, Ponoka, Rocky Mountain House, Drumheller, Wetaskiwin, Olds and Red Deer.

For application information phone: (403) 342-3400

Congratulations
to the
Graduates of
1994...from
the Staff at
Windspeaker



TSUU T'INA NATION

WOULD LIKE TO HONOR THE
FOLLOWING GRADUATES OF 1994...

GRADE 12 GRADUATES



GRADE 9 GRADUATES (con't)

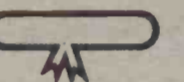
BISHOP GRANDIN HIGH
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KELLY WHITNEY
DARCY FOX
GARRETT HEAVENFIRE
TYLER MEGUINIS
TYLER SEVERITE
CHRISTOPHER MCGUINNES
THOMAS PASCOE

SPRING BANK HIGH
SHIRLENE MEMNOOK

SHAUGHNESSY HIGH
MARGO BIGCROW

GRADE 9 GRADUATES



HAROLD PANABAKER JUNIOR HIGH
HOLLIS CROWCHILD

CALGARY ACADEMIE
HOLLY WHITNEY

FAIRVIEW ELEMENTRY &
JUNIOR HIGH
JACKIE BIGPLUME
LANGDON CROWCHILD
SHILO CROWCHILD
DANIEL HEAVENFIRE
JODY LABELLE
LYDIA MANYWOUNDS
ANDREW ONESPOT
EUGENE POUCKETTE

JOHN WARE JUNIOR HIGH
KENDALL JACOBS

ST. CYRIL
TARA RUNNER

ST. STEPHEN
BRYCE STARLIGHT

The Dene Tha' Community School is proud to announce 1994
Grade XII graduates following graduation ceremonies held on
June 3rd, 1994, at Assumption, Alberta

Congratulations and warmest wishes
for greater success in all you do.

1994 GRADUATE LIST

Debra Ann (Dahdona) Ah Kim Nachie
Thomas Ah Kim Nachie
Joyce Shirley Ahnassay
Frank Calvin Chonkolay
Neil Thomas Metchooyeah
Josephine Natannah
Sylvia Pastion
Floyd Lawrence Semantha
Paulette Vivian Semantha
Harold Ron Wasp-Colin

From your fellow classmates, students, teachers & staff of the
Dene Tha' Community School (K4 - Grade XII) • Assumption, Alberta



Graduates of 1994

CONGRATULATIONS



*on the accomplishments of the
1994 Saskatoon Tribal
Council Student Graduates &
to all First Nations
Student Graduates everywhere!*

*Best of luck in all your future
endeavors!*

from the staff and students of...

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Explorations in the Arts

Explorations offers project grants to support innovative approaches to artistic creation and new developments in the arts. The grants are for the creation of new work in any arts discipline, drawn from any cultural tradition. They may be used for any stage of a project: research, development, creation, production and/or presentation.

Who May Apply. Emerging artists, and arts organizations, as well as established artists changing disciplines.

Procedure. At least one month before closing dates, please submit brief project description and résumé of individual responsible for the project. Organizations should include a summary of past activities. Application forms will be sent to potential candidates.

Competition Closing Dates
15 January, 15 May and 15 September.

Assessment. Regional multidisciplinary juries of professional artists. Results announced about four months after closing dates.

Inquiries. Explorations Program, the Canada Council, P.O. Box 1047, Ottawa, Ontario, K1P 5V8.
Facsimile: (613) 566-4408.



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Fort McKay
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Janvier
Kinuso
Meander River
North Tallicree
South Tallicree
Paddle Prairie
Peavine
Saddle Lake
Slave Lake
Sturgeon Lake
Sucker Creek

Anzac
Atikameg
Beaver Lake
Buffalo Lake
Chipewyan Lake
Duncan's Band
Fishing Lake
Fort Vermilion
Fox Lake
Gift Lake
Grouard
Heart Lake
Horse Lake
Kehewin
Kikino
Peerless Lake
Sandy Lake
Trout Lake

CONGRATULATIONS 1994 GRADUATES

SECONDARY SCHOOL:

Julie McKay • Shannon Naveau • Christopher Constant

POST-SECONDARY:

Tammy Gregoire • Morris Naveau

GENERAL VOCATIONAL PROGRAM:

Loretta Luke • Brenda McKay • Betty Wheesk

from chief and council of



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Wild Space



Illustration by Christine Kerrigan

Befriend a Bat

Bats are among the most misunderstood animals. Contrary to popular belief, they do not "carry" the rabies virus and they are not blind. Although they look like flying mice, bats aren't rodents. In fact, some of them may be related to primates. They are the only mammals that have wings and actually fly.

There are nearly 1,000 species of bats, and they live on every continent except Antarctica. The two most common Canadian species are the little brown bat, which lives in hot, dark places like attics, church belfries, and barn roofs during the summer, and the big brown bat, which prefers cooler, more ventilated locations such as caves, rock crevices, and tree hollows.

Since bats eat a lot of insects, including mosquitoes, flies, moths, and beetles, they are great to have around your garden, cottage, or camp-site. In fact, some bats can gobble up to 600 mosquitoes in an hour!

So, if you want to get rid of annoying insects, try a completely natural form of pest control — attract bats to your area by building a bat house. And if you do, here are some tips to keep in mind:

- Make your bat house out of softwood and give it a narrow opening.
- Put your bat house where there are lots of insects. The best places are wood lots, the edges of forests, meadows, valleys, marshes, rivers, and ponds.
- Install the bat house four to five metres from the ground in a sunny yet well-protected place.
- Keep the bat house in the same location for two seasons. If it remains unoccupied, try moving it.
- Put up several bat houses in the same area to increase your chances of attracting occupants.

For more information on bats or instructions on how to build a bat house, contact



Canadian Wildlife Federation
Communications Department
2740 Queensview Drive
Ottawa, Ontario K2B 1A2
Tel.: 1-800-563-9453
721-0245 (Ottawa area)

WINDSPEAKER IS...REGIONAL NEWS

Graduates of 1994

Centre gearing up for 25th anniversary

By Terry Lusty
Windspeaker Contributor

CALGARY, Alta.

The Natives really are restless. Just ask George Calliou, executive director of the Native Student Centre at the University of Calgary.

He says they are trying to get a jump on things as they prepare for a huge celebration and student reunion that will do justice in marking their 25th anniversary in 1997.

In doing so, they're trying to touch base with as many former students as possible. Calliou realizes they're spread far and wide throughout the country and even down in the U.S.A.

That's why the student centre is making a plea through media sources for past students to contact them in Calgary.

"This is intended to be the largest gathering of post-secondary (Native) students," Calliou said. "We expect several second-generation graduates."

The Calgary centre is planning to bring in top-notch resource people for the gathering. Also invited will be friends and supporters from the early days of the program, such as former student union presidents and university presidents and chancellors. The gala event will feature a banquet, traditional ceremonies, a show-casing of cultures and accomplishments of past graduates as well as existing graduates.

"We would encourage former students to notify us of their phone numbers and addresses, and home communities and Native papers to



George Calliou

assist in this respect," Calliou said. Such a listing will go towards helping to develop a Native alumni association, he added. The congenial director looks on the undertaking as substantial, especially since their funds are rather limited, and realizes they must do some special fundraising to pull the party off.

Calliou believes that one thing is definitely adding to their plans - their experiences from the Native Student Centre's 20th anniversary. The main thing the group learned is to plan well in advance. The 20th anniversary also drove home the need to maintain contacts, in addition to demonstrating the number of successes and improvements that the Aboriginal community has made.

"We'll see the vast improvements made over just a five year period," Calliou boasted.

The Calgary campus had approximately 250 Native students enrolled last year.

The University of Calgary Native Student Centre can be contacted by phoning 403-220-6034.

Congratulations to the following students who successfully completed Grade 12.



- SUSAN BULL
- HELENA LAROCQUE

Best of luck in all your future endeavors!



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APPLY NOW!

Graduates of 1994

Indian college grads from all walks of life

By Nelson Bird
Windspeaker Contributor

SASKATOON

Donna Pinay had four kids, a grandchild and a job, but that didn't stop her from attending university and making a success of it.

The 40-year-old single mother was one of 99 students who graduated May 26 from the Saskatchewan Indian Federated College.

Pinay and many others overcame hardships and challenges to earn their degrees, diplomas and certificates. Pinay, who is from the Peepeekisis First Nation, started university four years ago. She completed her BA in English, but it wasn't easy.

"I'm a single parent with four children and I feel that it is very important that I spend time with them," said Pinay. "My grandchild, who I keep, is suffering from a serious illness, so I had to balance my time with my children. I did it with the thought in mind that you can re-take a class, but you can't re-raise a child."

Pinay plans to continue her studies at the SIFC's Regina campus.

"My next goal is to get my master's before I'm 50,"



Dr. David Ahenakew

she laughs.

Randy Pritchard, a Metis from Saskatoon, lived the old adage if you work hard enough, you will succeed.

"There was a time not too long ago that I was working four jobs while taking classes at the same time," said Pritchard, who graduated in the social work program.

Before starting university, the 32-year-old worked as a service group foreman in the pipeline industry. He decided to make a career change to satisfy his urge to become more productive in assisting young people and families. That's why he chose social work as a major.

Pritchard earned the highest grade-point average in the social work program - not only at SIFC, but at the whole University of Regina.

"If I had to give advice to a younger person entering university," said Pritchard, "I would tell them to work hard, take good notes, and discipline yourself to keep going."

Pritchard now works for social services in Saskatoon. He said he may return to the SIFC to obtain his master's degree, but he wants to gain some practical experience first.

Yvonne Howse, head of the Indian Social Work Program, said she's impressed with the calibre of students in the graduating class.

"Much of what happens here is that we try to bring out the inner strength and beauty of each student and enhance it by validating their knowledge."

She notes that the number of graduates from the social work program, which marks its 20th anniversary this year, now exceeds 300, "and 80 per cent of them are now employed."

Regina resident Robert Nestor received an honors bachelor of arts degree in Indian Studies. Nestor started working on his degree in 1989. He is one of the non-Native students who graduated from SIFC.

"I've always been a very



Cowessess Chief Terry Lavalle congratulating SIFC students.

curious person," he explains, "and I enjoy the aspect of learning about different cultures, especially Native people."

Also convoking, but unable to attend, were 13 international students who earned certificates in administration.

Most of the students had returned to their homelands before the convocation. They came from far-away places such as Peru, Tanzania and Hong Kong.

SIFC has campuses in Regina, Saskatoon and an extension and northern operations office in Prince

Albert. This was the first time the convocation was held in Saskatoon, and this year's graduation took on an improved format. Instead of having the ceremony, banquet and dance all in the evening, the events were spread over the afternoon and evening.

In the convocation address, FSIN Senator Dr. David Ahenakew noted that the college started in 1976, and now has nearly 1,000 alumni who can be found "in all spheres of influence."

Ahenakew said that about one-third of all First Nations university students in Canada are enrolled in SIFC.



LESSER SLAVE LAKE INDIAN REGIONAL COUNCIL

Chief & Council Member First Nations and Administration Staff congratulate all 1994 graduates:



DRIFTPILE FIRST NATION:

Tanya Chalifoux	High School Diploma
Keith Laboucan	High School Diploma
Darrel Giroux	High School Diploma
Shawna Bellerose	High School Diploma
Daisie Ann Giroux	High School Diploma
Terri-Lynn Laboucan	High School Diploma
Annita Willier	Secretarial Sciences
Pauline Giroux	Bachelor of Education
Rose C. Laboucan	Bachelor of Education

HORSE LAKE FIRST NATION:

Lyle Mosley	High School Diploma
Howard McCullough	High School Diploma
Kathy Horseman	High School Diploma
Sally Wanihandi	High School Diploma
Karen Horseman	High School Diploma
Roxanne Williams	Office Administration Diploma
Karen Horseman	Office Administration Diploma
Victor Horseman	Business Administration Diploma
Mavis Bellerose	Advanced Counselling

STURGEON LAKE FIRST NATION:

Brian Card	High School Diploma
Claudette Soto	High School Diploma
Ted James McCarty	High School Diploma
Clayton F. Chowace	High School Diploma
Earl Bauer	High School Diploma
Carrie Mustus	High School Diploma
Tanya Mary Kappo	Legal Assistant
Judy B. Hamelin	Social Work Diploma
Elaine Goodswimmer	Office Administration Diploma
Leslie Patricia Kunkel	Bachelor of Science (Agriculture)

SUCKER CREEK FIRST NATION:

Albert Brule	High School Diploma
Cheryl Cardinal	High School Diploma
Lonnie Willier	High School Diploma
Tanis Willier	High School Diploma
Charlene Prince	High School Diploma
Jessica Prince	High School Diploma
Cannon Cunningham	High School Diploma
Rhonda Arlidge	High School Diploma
Wayne Badger	(Trades) Power Engineering
Jessie Calliou	(Trades) Electrician
Sheldon Cardinal	Bachelor of Law (LLB)
Keith Willier	Bachelor of Theology
Vernon Cardinal	Business Administration
Lynda Lauck	Social Work Diploma
Cheryl Willier	Rehabilitation Services
Corie Willier	Social Work Diploma
Rhonda Willier	Legal/Petroleum Technician
Tina-Marie Willier	Law Enforcement
Debby Lynn Willier	Bachelor of Theology
Maisie Cardinal	Bachelor of Education
Raymond Cardinal	Bachelor of Science

SWAN RIVER FIRST NATION:

Cynthia Gullion-Davis	High School Diploma
Nadine Chalifoux	High School Diploma
Wayne Sowan	Bachelor of Native Studies

WHITEFISH LAKE FIRST NATION:

Jolene Grey	High School Diploma
Margaret Thunder	Social Work Diploma
Sharon Nahachick	Secretarial Arts

To advertise in Windspeaker, call 1-800-661-5469



CREE NATIONS GATHERING

July 18 - 25, 1994 ▶ Opaskwayak Cree Nation, The Pas, Manitoba, Canada

The Swampy Cree Tribal Council First Nations of Northwestern Manitoba invite you to visit their world this summer. For more information on upcoming events please phone (204) 623-3423

MISSION STATEMENT

We, the Cree Nations of North America, do gather to chart a means to establish a Cree confederacy, the Cree Nations have always respected each other's independence resulting in separate agreements and treaties with Canada and the United States.

It has become increasingly evident that the Cree must act accordingly to provide better protection for our sovereign way of life including our inherent rights to be self-governing, our lands and resources, our traditions values and our relationships to Mother Earth. A united Cree voice speaking to Canada, the United and Quebec will more likely ensure each Cree Nations interests are protected.

A gathering, hosted by the Opaskwayak Cree Nation, will be held where elders, Mothers and Fathers, Brothers and Sisters, and Youth will discuss past, present and future. From this gathering will emerge the structures that will support the Cree Confederacy.

ACTIVITIES

Monday, July 18	Welcome Day
Tuesday, July 19	Elder's Conference
Wednesday, July 20	Elder's Conference & Evening Entertainment
Thursday, July 21	Cree Nation Youth Assembly
Friday, July 22	Cree Nation Women's Assembly Traditional Powwow {Grand Entry - 7 pm} Traditional Feast
Saturday, July 23	\$50,000 MONSTER BINGO
Sunday, July 24	Traditional Powwow {Grand Entry - 12:00 pm}
Host Drums: M.C.:	Seekaskootch, Pigeon Lake Eric Robinson

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(204) 623-5483

or

Alvin Merasty/Henry Wilson
(204) 623-4226