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Windspeaker

QUOTABLE QUOTE

"Museums have always struck me as places which promote dead culture."

- Richard Wagamese, Page 5

March 01, 1993

North America's Leading Native Newspaper

Volume 10 No. 24

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Leah Pagett

Entertainer makes education fun

Michael Merrier, a singer and storyteller, visited students at Katherine Therrien School in Edmonton to share his knowledge of aboriginal culture and traditions.

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Chief ousted over police exile

By D.B. Smith
Windspeaker Staff Writer

ROSEAU RIVER RESERVE,
Man.

The conflict between the Roseau River band council and reserve police has resulted in a vote of no confidence for the band's chief.

Chief Lawrence Henry was ousted Feb. 16 in a unanimous vote by members of the reserve's Custom Council, the band's vice-chief said.

Eleven council members, each representing a single reserve family, voted unanimously to remove Henry as chief and to allow the four Dakota-Ojibway Tribal Council police officers back on the reserve, John James said.

The vote came in the wake of a petition, signed by more than half of the reserve's residents, calling for Henry's resignation.

Henry has been chief since 1991 and on tribal council for 10 years. He could not be reached for comment, but sources said the chief will comply with council's decision.

Relations between chief and council, reserve residents and tribal police soured last month when Henry expelled the officers for working with the RCMP in the Jan. 19 pre-dawn raid. Police seized 48 unlicensed video terminals, two blackjack tables and break-open tickets.

Tribal police will return to patrols on the reserve once a deal is reached with council to prevent future expulsion, James said. DOTC police officers will no longer reside on the reserve, however, as there are still hard feelings over their participation in the raid.

"Peacekeepers" from the reserve's Anishinabe O-kii-ji-da warrior society have patrolled the reserve since the DOTC expulsion.

"They settle disputes, they stop assaults," James said

A group of women on the reserve complained, however, that men in the warrior society under restraining orders to keep them away from some women pose a threat to safety. The women began circulating the petition for Henry's resignation shortly after the tribal police left.

No problems have occurred, said James, because other members of the peacekeepers intervene when there might be a conflict and ensure that the restraining orders are obeyed.

But Linda Roberts, spokesperson for the women's group, claimed that some of the peacekeepers harassed and intimidated residents anyway.

"People are still divided over the issues of the chief, the issues of the DOTC, the issues of the peacekeepers," said James. "Our Elders say we must sit down and start the healing process."

See Peacekeepers, Page 7.

Metis leader mourned

EDMONTON

The Metis Nation of Alberta is mourning the loss of its president. Larry Desmeules died suddenly in his home in the early morning hours of Feb. 24.

"This is going to be quite a blow to Metis society at large," said Metis historian Terry Lusty. "They're not going to be easy shoes to fill."

"Look how he developed and extended the Metis nation. Who before him has ever accomplished the same feats?"

No further details were available at press time. An in-depth look at the man and his accomplishments will be in the March 15 issue of Windspeaker.



Casino plans shared with province

REGINA

A band in southeast Saskatchewan agreed last week to finally talk with provincial officials about their plans to set up a casino on their reserve.

Chief Bernard Shepherd of the White Bear band met with Saskatchewan Justice Minister Bob Mitchell Feb. 22. The meeting marks the end of nearly a week of stalling during which time Shepherd refused to discuss the fate of the Bear Claw Casino.

The band announced plans Feb. 16 to open the gambling facility in a golf course clubhouse on the reserve 200 kilometres southeast of Regina.

The unlicensed facility would operate in direct violation of provincial gaming regulations to allow the band to exercise "self-government and self-

determination," Shepherd said.

The dozen video lottery terminals and card tables arrived too late for the original opening scheduled for Feb. 19, so the event was postponed one week, a band spokesman said.

Although details of their 90-minute meeting at the provincial legislature were not available, Shepherd and Mitchell both said the central issue is one of jurisdiction.

Native leaders all over Saskatchewan are concerned that the province is organizing to keep Indian bands from opening their own casinos.

Roland Crowe, chief of the Federation of Saskatchewan Indian Nations, said the province was headed for a confrontation with Natives by ruling out a Native gaming commission and refusing to allow Native-run casinos.

"Before we know it, there will be First Nations setting up casinos," he said. "There will be protests and marches."

The province released a report Feb. 19 suggesting Native-run casinos in the province were not out of the question.

But Saskatchewan Minister of Finance and the minister responsible for the Saskatchewan Gaming Commission, Janice MacKinnon, said any such development would be strictly limited.

MacKinnon said the report found a limited casino market in the province. Projects must involve the participation of government, Native groups and exhibition associations.

And any casino developments would have to be consistent with the size of the community involved. This way, the government could maintain regulatory control of gaming while

permitting Natives to share in casino revenues, she said.

But the province is wrong in suggesting there is no demand for more casinos, said Crowe. Scores of Saskatchewan residents travel to the U.S. every week and the province is missing the boat.

And chief Larry Lafond of the Muskeg Lake band said Natives are not about to allow the province to claim control over activities on reserves.

"It's a fundamental question," he said. "We will not give up jurisdiction - we never will. The province does not have authority on our land."

While Crowe does not necessarily agree with the White Bear band's confrontational approach, he said he supports the principles involved - self-government and control over reserve land.

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CUNNINGHAM HONORED

Chester Cunningham has received the Order of Canada for his work with Natives involved with the criminal justice system. The founder of Native Counselling Services, he mortgaged his house and farm to fund the fledgling office because no banks would lend money to a Native organization.

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GAMES SHAKY

Although the Treaty 7 Winter Games were the most successful yet, with more participants than ever, games organizers are facing a deficit of \$5,000. Next year's events may be restricted to only those organizers can afford.

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AD DEADLINES

The Advertising deadline for the March 15th issue is Thursday, March 4th, 1993.

AFN steps into B.C. fishing fray

By D.B. Smith
Windspeaker Staff Writer

OTTAWA

The Assembly of First Nations has formed a committee to develop a national fisheries strategy for bands across Canada.

Wendy Grant, Assembly of First Nations vice-chief in B.C., said the committee will speak with one voice on resource and fishing rights for all First Nations people.

"The Department of Fisheries and Oceans has been put on notice that this committee will try to force the federal government to deal with Aboriginal fishing rights in both inland and coastal fisheries," she said.

The committee is designed to foster a national perspective for Native fisheries without interfering with individual band operations in different regions, Grant said. Nominations for committee members will not take place until the first week of March, AFN spokesperson Karen Issac said.

The Feb. 17-19 gathering in Ottawa marked the first

"Day after day, we see opposition by commercial fishermen to our right to be responsible in the fisheries resource. It is imperative for us to speak to that."

- Haisla Nation Chief Amos

time that First Nations from across the country met to discuss Native fishing rights.

Assembly of First Nations grand chief Ovide Mercredi told 150 conference delegates that a united front on resources is the only path to a better life for Natives. Fishing rights could be jeopardized in the next federal election because the economy will be the central issue, he said.

"Will our needs be considered? Not unless we force them onto the agenda," he said.

The issue was also a concern for several other Native leaders at the conference. Chief Amos of the Haisla Nation in B.C. predicted an increase in opposition from non-Native fisheries as an election approaches.

"Day after day, we see opposition by commercial fishermen to our right to be re-

sponsible in the fisheries resource," he said. "It is imperative for us to speak to that."

AFN Atlantic vice-chief Leonard Tomah said Ottawa must recognize Native rights to resource management.

"The killing of the resource is almost tantamount to killing our identity," he said.

Native fisheries on the west coast have already clashed with non-Native fisheries over the right to catch and sell food fish. The crisis reached a high point last fall when about 500,000 sockeye salmon seemed to disappear on their way to spawning grounds in the Fraser River system.

A federal government report released last December concluded that over-fishing was the cause of the disappearance but did not lay blame on either Native or non-Native fisheries.

Federal Fisheries officials are currently talking with the 97 bands along the Fraser River watershed to work out an effective fishing policy. The talks have met with opposition from non-Native commercial fisheries who feel they have been locked out of the negotiations.

Meanwhile, B.C. Fisheries Minister Bill Barlee has said the provincial government will refuse to support Ottawa's plan to turn fisheries management on the Fraser River over to First Nations groups.

The program was a failure last year, he said, and could result in violence if enforced.

Tension between the two fisheries is also growing over the coming high-stakes herring fishery season due to start in late February. Eleven representatives of fishermen, fish processors and wildlife groups were in Ottawa last week to stall the federal government's plans to expand Native fisheries in B.C.

Dennis Brown of the United Fishermen's and Allied Workers Union said, however, that they haven't been successful and that tensions will likely only increase.

NATION IN BRIEF

Metis begin self-government talks

The federal and Saskatchewan governments began the process of outlining self-government for the province's Metis by signing a formal agreement Feb. 18. The agreement may go at least part of the way towards reviving gains made by the Metis during talks on the failed Charlottetown Accord. The document will set out a process for self-government negotiations, set terms of reference and define what will be done in the event of disagreement, although details on these processes are scarce. The signing came only days after Metis Society of Saskatchewan president Gerald Morin called on the government to proceed with the Metis accord worked out in the Charlottetown deal. That accord included commitments to negotiate a Metis land base, a tailor-made self-government process and fiscal commitments from Ottawa and the provinces.

United Nations told of abuses

Natives are still suffering human rights abuses in Canada, a Canadian Cree leader told a United Na-

tions commission in Geneva this month. "Terrible human rights abuses against indigenous people exist in my own country," Grand Council of the Cree Chief Ted Moses said. "And in spite of the protections for individual and minority rights which exist in Canadian law, these abuses continue because of the failure of these laws." The U.N. established the conference to let indigenous representatives from around the world voice their opinions on the international year. Speakers were supposed to confine their comments to that agenda, but Moses said he saw no point in "commemorative events that do not result in concrete action." He urged the commission to adopt an item which would specifically deal with discrimination against indigenous people.

New district seen as move towards self-government

Alberta Natives say they are a step closer to self-government with the creation of a new municipal district in northern Alberta. Improvement District 17 North is one of four new I.D.s being created by the break-up of a larger district north of Athabasca and east of Peace

River. Nine of the 11 district council members are either Native, Metis or non-Natives fluent in the Cree language. They will be responsible for snow plowing, road maintenance and all basic rural government matters. The council will also negotiate with Alberta Transportation to take full responsibility for road projects and with Alberta-Pacific Forest Industries over revenue to cover logging road repairs.

Administrator sentenced for assaults

The former administrator of a residential school on the Gordon reserve in Saskatchewan was sentenced to four-and-a-half years in prison for sexual assaults on students. William Starr pleaded guilty earlier this month to 10 counts of sexual assault against 10 students aged seven to 14. The assaults were committed between 1968 and 1984. Justice William Lawton said Starr's crime wasn't a temporary aberration, but a long-term, concerted hunt for the bodies of young boys. Members of the Gordon reserve want to establish a counselling program to help victims of sex abuse in the wake of the scandal.

News

Sex abuse problems to be addressed

By Dina O'Meara
Windspeaker Staff Writer

SANDY BAY RESERVE,
Man.

"We have begged them to help us. And there's been no response as of yet from the Department of Indian Affairs."

- Chief Angus Starr, Sandy Bay reserve

A federal committee has been established to investigate sexual abuse problems in this Native community after repeated pleas for help from the band's chief and council.

A spokesman for Indian Affairs Minister Tom Siddon said the minister wants to meet Chief Angus Starr to discuss the problem, which Starr blames partially on a severe housing shortage on the reserve.

One of the most pressing issues in the battle to break the circle of abuse is making on-reserve counselling available, say social workers. Sandy Bay Reserve claimed national headlines last summer when charges of wide-spread sexual abuse were disclosed.

"In terms of any of our (eight) communities in the Dakota-Ojibway Treaty Council, none have on-reserve counselling," said Bev Flett.

The assistant director of the council's child and family services deplores the lack of services for reserve Natives and blames low funding and bureaucratic bickering for the problem. While the Department of Indian Affairs and the Manitoba Medical Services department fight over referral and billing procedures, the needs of too many Natives are not being met, Flett said.

"The referral process becomes more complicated and that creates a waiting period for clients. As it is, we simply do not have the funding for everyone. We try to refer the clients who need the services the most," explained Flett.

And that means abusers, often primary care-givers, are left without programs to help them overcome their abusive behavior.

The 3,000 residents of Sandy Bay are still reeling from the results of a seven-month RCMP investigation. To date, 205 incidents of sexual abuse have been disclosed by more than 50 victims and the RCMP are still counting.

Approximately 20 people, who range in age from seniors to children as young as 12, are currently under investigation for sexual assault.

While a few of the victims spoke of being assaulted once or twice, most were in on-going abusive relationships within two or three extended families.

Both RCMP and social services believe much of the abuse is generational, with the abusers having experienced abuse themselves.

And they agree on-reserve counselling would be the most effective in break-

ing the cycle of abuse.

Today, Sandy Bay clients must travel a total of 165 km southeast of the reserve to Brandon to obtain counselling, a four-hour return trip.

To save time and money, as many as six clients may be scheduled to travel at a time, with appointments starting at 9 a.m., which means they must stay overnight in the city.

Poor housing conditions in which two and three families share the same small home have also been blamed for the reserves' current crisis.

Chief Angus Starr compared the living conditions on Sandy Bay Reserve to those in Third World countries. Approximately 275 people are on waiting lists for new housing on the reserve yet continued pleas for building grants from the Department of Indian Affairs have until now fallen on deaf ears.

"We have begged them to help us. And there's been no response as of yet from the Department of Indian Affairs. We need professional counsellors on the reserve, and we need more housing. We're trying to deal with the problems with the resources we have, but it's not enough," said an angry chief Starr.



Leah Pagett

A new kind of uniform?

Leon Sparvier, 11, couldn't resist taking time out from performing a Grass Dance to play a little floor hockey during the Polar Bear Carnival at Ben Calf Robe school in Edmonton.

Bid to halt logging fails

By D.B. Smith
Windspeaker Staff Writer

VERNON, B.C.

A south central British Columbia band's attempt to limit logging near Vernon has failed to keep logging companies away from the trees.

The Okanagan Indian band revoked permission for Tolko Industries and Milestone Wood Products to use two reserve roads to reach a logging area northwest of the reserve.

Chief Albert Saddleman and council issued a statement to the B.C. government Jan. 20 outlining their concerns on the effects of over-harvesting on the local watershed. The band council resolution stated the band would forbid logging trucks on reserve roads unless:

- An independent assessment of the timber supply in the harvested area was carried out.

- Community-related watershed zones in the northern Okanagan Lake region were established.

- The band was included in revenue sharing and forest management decisions.

- Annual harvests in logging section TFL 49 were reduced 50 per cent until a study can be done to determine "appropriate" annual allowable cuts.

But both companies have bypassed the block and are reaching TFL 49 using roads outside the reserve's jurisdiction. The alternate routes involve longer travel times.

Okanagan band executive director Rhoda Rieder said permission to use the roads for hauling timber was revoked Jan. 21 at 8 a.m. Okanagan band residents were concerned about over-logging in the watershed north and west of the reserve.

Some band members were afraid that creeks in the area would dry up if too many trees were

taken out, she said.

TFL 49, situated in an old-growth forest, currently has an annual allowable harvest rate of 380,000 cubic metres of lumber.

B.C. Ministry of Forests spokesman Bob Friesen said the province was willing to listen to the band's concerns, but talks would only resume when the road-use ban was lifted.

"We're not prepared to sit down with the band and talk while this closure is in effect," he said.

B.C. Forestry officials met with band members several months ago when the logging rights went on the auction block, Friesen said. A government committee heard the band's concerns over three watersheds near the reserve.

"The Ministry of Forests responded to that and we had in the works some further hydrological assessments of the three watersheds," he said.

The ministry was also prepared to examine the effects of logging of three or four additional watersheds and the issues of co-management and harvest rates, Friesen said. Chief and council members wanted to meet with the government by Feb. 1, but no meetings are likely as long as the reserve roads remain off-limits to logging trucks.

"As the provincial government, we will examine the issues to see what progress (is possible), but we don't like negotiating in an atmosphere in which it is not possible to negotiate."

Rieder said council is currently looking at other ways to make harvesting in the area more difficult. The band will look into the possibility of closing another road to keep logging trucks from reaching the saw mill in Armstrong, 15 kilometres north of Vernon.

"First we are going to take a closer look to see if we own the road," she said.

The Okanagan reserve is located on the northwest end of Okanagan Lake.

Land claim excludes self-government

YELLOWKNIFE

Negotiations over a comprehensive land claim settlement in the Northwest Territories have ended despite Native concerns that the deal was not everything they wanted.

The agreement reached between the Sahtu Dene and Metis and federal negotiators Jan. 10 provides land, economic benefits and resource management rights but ignores the issue of self-government.

"We didn't get everything we wanted," said Sahtu Tribal Council president George Cleary. "We wanted self-government entrenched."

Native negotiators wanted a self-government clause included in the document, he said. But the apparent rejection of Native self-government in last October's constitutional referendum ended further discussion on the subject.

Cleary said he realized Canadians were voting no to the constitutional package and not necessarily to the idea of Native self-government. But the climate created by the referendum results made further self-government talks in the land claim settlement impossible.

Once approved by the Sahtu Assembly and the provincial and federal governments, the deal will provide the Sahtu Dene and Metis with ownership of 41,437 square kilometres of land, 1,813 square kilometres of which include subsurface rights.

The four Dene bands and three Metis communities will also collect a tax-free

financial payment worth \$75 million, to be paid out over 15 years, and a continuing share of federal resource royalties.

Other rights include some exclusive and preferential wildlife harvesting rights and a role in deciding land-use issues dealing with renewable resources, land and water use and environmental reviews.

"It will provide the people of the Sahtu region with land, economic benefits and management participation over harvesting, land and water use and environmental concerns," Sahtu Tribal Council president George Cleary said.

"No resources equals a loss of control of the land. We want as large a land base as possible and a strong co-managerial regime."

Cleary said the issue of self-government was important, but not vital. The Sahtu intend to pursue their own negotiations for self-government with federal officials at a later date.

In the meantime, details over land distribution between the Dene and Metis must still be worked out.

The Sahtu Dene and Metis live in the five communities of Colville Lake, Fort Good Hope, Norman Wells, Fort Norman and Fort Franklin. Land ownership outside the five communities and a plan to identify obligations and costs have yet to be negotiated.

A ratification vote by the Sahtu Dene and Metis is expected to take place April 26-29. The agreement will then be considered for ratification by the territorial and federal governments.

Our Opinion

Native fishermen must enlist support before election

The disappearance of a few hundred thousand fish in the Fraser River last fall has stirred up more than just concern for the future of a natural resource. It has polarized much of the Canadian fisheries industry over the rights of Natives to harvest food fish alongside commercial, non-Native fisheries.

And it has reignited tempers on both sides of the issue of Native rights to resource management and land use - in short, the issue of Native self-determination.

Last fall, when 500,000 sockeye salmon did not show up at spawning grounds in the Fraser River watershed, commercial fisheries immediately blamed the newly formed Native fisheries. The Natives blamed Ottawa for not managing the resource properly. An independent researcher concluded that over-fishing was to blame and that no one group was more at fault.

But the issue did not end there.

The parties involved in the B.C. dispute, the Native bands in the Fraser River watershed, the federal government, and the B.C. Fisheries Survival Coalition (FSC), have yet to agree on a solution to the real, mutual dilemma - disappearing fish stocks.

The FSC has dedicated itself to the conservation of Canada's fish resources by stopping the commercialization of Native food fisheries "to ensure fish resources are available to all future generations of Canadians regardless of race." Saving the resource seems secondary to keeping the west-coast fisheries Native-free. The future is free to allow Native fisheries on the Fraser, but the present is not.

Native groups, on the other hand, in anticipation of a possible federal election, are steeling themselves for a bout of negative publicity from the non-Native fishing sector. Commercial fisheries will turn resource management into an election issue,

Assembly of First Nations grand chief Ovide Mercredi told conference-goers in Ottawa last month. He concluded that Natives must have a national perspective to prevent further erosion of their resource rights.

So far, the FSC has done what it can to publicize its idea, paranoid though it may be, of the possible consequences of Ottawa's Aboriginal Fishing Strategy - exclusive Aboriginal commercial fisheries everywhere. FSC members have held demonstrations, lobbied the provincial and federal governments and even targeted some MLAs and MPs to garner support. And now that the AFN has its back up, a compromise between Native and non-Native fisheries seems even less likely.

But the most important issue in all of this, the rights of Natives to manage a share of a dwindling Canadian resource, has become muddled by racist fears and political rhetoric.

If Mercredi is right about the election (and he probably is) then Canadians at large will once again get the option to vote on the issue of Native self-determination. This time, resource rights in all sectors of the economy, not just fishing, will probably be on the auction block.

It's vital then that Native groups get the electorate on-side before this becomes an election issue. Managing that will be difficult, especially as Ottawa tends to foster an air of mistrust and paranoia between parties by negotiating with Native and non-Native industries on separate levels.

But with the Canadian economy in tatters, and radicals like British Columbia's FSC preparing to poison the general populace against the idea of a Native economy, time is running out for Aboriginal Canadians if they want to secure their own piece of the money pie and prevent the further delay of self-government.



Identity not defined by skin color

The term "Indian" was used to describe the Indigenous people that our European discoverers stumbled upon so many years ago. Although incorrect, it was a term that remained as a term of reference for the brown-skinned people who occupied the Americas.

Initially, all "brown-skinned" people were eligible to be included in this designated group. With familiarity and partial acceptance to the occupation of Europeans, the Indian people gradually began mixing with their European counterparts.

Mixing of the races became socially and economically acceptable with the isolation and harsh conditions that the fur traders endured. Indian wives generally insured better trade relations and their survival techniques helped the traders adapt to the diverse weather conditions.

Three hundred years ago taking an Indian wife was very convenient but the offspring of these unions created a new generation of lighter brown-skinned people. This new generation became a problem when Indian Affairs had to define Indian within the Indian Act. Traditionally, English blood lines were traced through the male contribution. This tradition



MARLENA DOLAN

couldn't hold through with the dilution of color with the Indians. Visually, the offspring of mixed marriages were a lighter shade of brown, but were not considered Indian within the parameters of definition.

Problem!

This problem was not isolated to the confines of political policy; it has since filtered through the ranks of the Indian community. Possession of a "band number" seems to be associated with a certain prestige and marketable presence. Numbers appear to have more clout than attitude. The actual definition is not necessarily in terms of visual representation or accountability to collective identification, rather a false representation of political identification.

The Metis or mixed people have been ousted as being acceptable to numbering. This has had an affect on social relationships and a blatant discrimina-

tion in terms of visual Native-ness. My color is inside and I expect to be judged that way.

To achieve recognition as a sovereign nation, we must as brown-skinned and lighter brown-skinned people band together, undiluted and unaccountable to paternalistic identification. The color line was established as a means of slotting us in respective groups. It doesn't mean we have to conform to the idealistic realms of white society, fit into their slots and behave accordingly.

I leave color to the artists. The artist carefully mixes colors to achieve a desired effect. Hasn't the government also used the same principle with assimilation? If we gave the Canadian government a palette and the freedom of mixing our color, I'm sure the white tube would be empty. Have you ever noticed that the tube containing white pigment is bigger!

Windspeaker

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Your Opinion

Traditional values surviving

Dear Editor,

The original values of a people come from their culture and experiences. Values motivate people's behavior and attitudes. Indian values also provide a basic plan for our distinctive identities. These values have persisted for tens of thousands of years in the North American Indian. There is a core of collectively held Native values. One of the main ways of relating to the world is with an attitude of respect. In spite of the great pressure to change, Indian people continue to be themselves. Being ourselves does not mean abusing alcohol, drugs, or anybody else. Being Indian in the true sense is to bring balance and harmony in all of the things we do and in all of our relationships with all our fellow man.

Values and behaviors such as self-control, generosity, freedom of the individual to make his own decisions and bravery and dependence on the Great Spirit are part of the psychological makeup of Native people.

Although there have been assimilative forces at work in the last 500 years, there are certain characteristics that Natives have been able to maintain. These values and principles come from the Sacred Teachings of the

Midewin. The traditional values of the Ojibway include: 1) to know love is to know peace; 2) to honor all of creation is to have respect; 3) to cherish knowledge is to know wisdom; 4) to face the enemy with integrity is to know bravery; 5) to know yourself as a sacred part of the universe is to know humility; 6) to be brave in facing a situation is to know honesty; 7) to know all things is to know the truth. Also the four Ojibway principles of life - honesty, kindness, sharing and strength - still exist today.

These four principles were also used as guidelines during the signing of treaties with the federal government. The seven values and the four principles along with the four colors of man are the fundamental values of the Ojibway Anishnabe Nation. These values and principles are also incorporated into the ancient medicine wheel which has been with the Anishnabe people since time immemorial. According to North American Indian teachings, the spirit is shown the outline of life's path, given his or her purpose and the time that it is to be accomplished in.

The point is that it is the "soul" or "spirit" that motivates the life of the human being. The spirit must be "born" into the

world and can only enter the world by the human vessel. The spirit is either "sent" or wills its own course. There is no end to life, only a transition. Life is a path. The most important thing in the North American Indian way of life is our children, not ourselves.

The life path is simply "a spirit working through this world." It is said among different Indian traditions that everyone has a path. It is understood that if you stray from your path you could be headed for major problems like alcoholism and drug addiction. In the Indian culture a child was protected so that he or she could reach old age because life was envisioned as a road or path. There is no end, life is an eternal path. At death an Indian returns to the beginning. In the Indian culture, on the path of life, one is always ready for his life and death. Death is greatly respected because it is considered a time of transition. As Chief Seattle states, "There is no death. Only a change of worlds." The elders held honor and respect because it was believed that they had been allowed to do so by the Great Spirit.

Michael Eshlabot
An Ojibway writer

Television addiction a threat to culture

Dear Editor,

Drug and alcohol addictions are pretty well covered in this community. We have New Directions, Native Horizons and Alcoholics Anonymous to service those who know they have a problem. For those who still remain unconvinced that they have a problem there is the police and probation & parole. But there is yet another addiction - a terrible and unrecognized addiction that is not being addressed and is being allowed to run rampant in the community - TV addiction.

Under the pressures of cultural genocide (gentle genocide) delivered by the churches and schools, most of us have now been turned into brown-skinned Europeans, and, as I've said before, this wouldn't be so bad if Western civilization was a better way to go. It's true that their system provides many "goodies" and shiny things which titillate our senses and boggle our minds, and most of our people judge Western civilization on that criterion alone. But if we look at their underlying premises and convictions, our judgments would be more harsh. For instance, their "success" has come at the heavy expense of the earth and its resources and its Native peoples. Western civilization has taken the position that Nature is the enemy: something which must be overcome and exploited. But in this battle, even if they win they lose because they will have destroyed the very system their lives depend on. It's hard to understand how people who are so smart can be so stupid. And now we are getting sucked into the same madness. This is where TV addiction comes in.

When the European first arrived he was thoroughly amazed to find other people living in peace and plenty with no chaos and no kings or cops to tell us what to do.

Our land was clean and pure and beautiful. We were, by that time, living under the Great Peace and some early travellers referred to our people as Nations of Saints. This was because, at the time, our people were "walking the talk" - actually living out the ancient techniques. But, since that time, we nearly all have been turned into Europeans and are losing our love and concern for our Mother Earth and for the old ways. The foreign governments, through the use of churches and schools and the greed-inspired free enterprise system, have nearly succeeded. TV will do the rest.

The "talk" that our young people are now learning to "walk" is oozing into our living rooms through our TV screens and with our blessings. For 20 or 30 hours a week our kids are allowed to have this foreign value system poured into their little heads - in English. And then we adults get together and cry over the obvious loss of our languages and our medicines and our culture in general. How silly.

True enough, not all TV programs are garbage. Some are worthwhile - but not many.

They say that the Red Man was already cultivating 4,000 types of potatoes before that lucky day when Columbus "found" our "lost" continent. Now it looks like we've begun to cultivate a brand new variety - the "Grand River couch potato."

Maybe we should start a Couch Potatoes Anonymous or get our "fund hounds" to sniff down enough money to start a TV Addiction and Counselling Centre. But, seriously, we do have reason to be concerned. TV is a very powerful medium.

Gawitrrha
Grand River, Ontario

Riel's exoneration only option

Dear Editor,

I just discovered your fine newspaper via a workmate and it just happened to be the printing shortly after the Nov. 16 anniversary of the judicial murder of the Founder of Manitoba. This is a very important time in history to my Canadian Metis family!

Yes, we the Canadian Metis have the power to forgive. But the "hidden false guilt" placed on

our shoulders by the Nov. 16, 1885 judicial murder of Louis Riel has weighed my people down for too long.

The western Metis leaders are not representing my people's interests by calling for a full pardon. We will not accept anything short of an all-out exoneration. That is final-cut and dried!

Louis Riel was guilty of absolutely nothing. Mr. Mulroney told me in Trail, B.C., during the last

federal election campaign that "Riel's exoneration is very imminent." Yes, the office that endorsed Riel's execution acknowledged an exoneration was in order for the Western Canadian Father of Confederation.

Canada is now ready to forgive itself and grow. True leadership in this case should begin at 24 Sussex Drive.

David Clinton
Trail, B.C.

Cultural artifacts help define identity

Tansi, anhee and hello. I've grown to love the soft light of morning. No wonder, really. Throughout our traditional stories and legends the coming of light represents awareness, enlightenment, knowledge. Maybe it's the vestiges of those teachings that attracts me to this time of day or perhaps it's the freshness and energy that exists here which calls me.

Either way, morning and the coming of light to the world is a special, transcendent time for me.

I remember the old man telling me once that morning arrives with grace and dignity. Light covers the landscape gently and unassumingly, he said, and it's the same with the landscapes within us. Teachings and the birth of the truths that will define us as human beings come in the same elegant manner. They dawn. The motions that give birth to that dawning might be chaotic, troubling and upsetting but the dawning of a truth is like the dawning of a day.

You emerge from darkness and the shadows dissolve slowly around you until gradually you see clearly and without fear. The catch lies in the desire for vision.

I read with interest about the efforts of two aboriginal nations seeking to recover cultural artifacts. Both nations, a coastal nation and the Siksika near Calgary, have been fighting for years to reclaim vibrant parts of their culture which had been appropriated by museums.

The good news is that some of these links to heritage are on their way home. The bad news is, as nations of people, we still must battle to repatriate our own culture from their institutional foster homes.

Our elders have said for generations that the most fundamental human right in the world is the right to know who you are. It follows, logically, that in order to know yourself in today's world you first have to know where you came from. The continued appropriation of cultural artifacts, often thousands of miles from their origins, denies aboriginal peoples that most basic of human rights.

The story which ran in the Globe and Mail regarding the reclamation efforts of the coastal people bore the headline, The Day Ottawa Guttered A Culture. Seldom has a mainstream paper



Richard
Wagamese

billboarded an issue so accurately.

Because that's exactly what happens. Apprehending objects which a people use to define themselves results in nothing less than an eviscerated culture.

In the five years since the storm of protest surrounding the SpiritSings exhibition during the 1988 Winter Olympics resulted in the formation of a national task force to investigate relations between First Nations and museums, nothing has changed.

The U.S. - long recognized as a leader in cultural appropriation - signed their Native American Grave Protection and Repatriation Act three years ago. This legislation guarantees that museums will work with aboriginal peoples in determining the fate of the artifacts in their collections.

And although nothing is guaranteed besides consultation, it is still legislation directed towards addressing a crucial issue.

Museums have always struck me as places which promote dead culture. Anyone who has attended a powwow or ceremony knows that Native culture is not only alive but flourishing and enjoying a period of unparalleled renewal. It seems only fitting that the people themselves be allowed to safeguard those objects which lend themselves to cultural revitalization.

The Canadian Museums Association should be the vanguard for motions to institute an act similar to the USA's Native American Grave Protection and Repatriation Act.

Because the most basic human right is the right to know

yourself. Cultural artifacts lend themselves to self-knowledge by virtue of their tremendous history. For most of us they are the only physical link we have to the days of our grandfathers. The days which continue to define and sustain us as nations of people.

Our elders understood implicitly that the dawning of understanding is like the unfolding of a morning. They also understood implicitly that a desire to see and understand is the foundation of vision. But the real lesson lies in the truth that vision without action is useless.

It's time that all our medicine bundles, pipes, rattles et cetera et cetera were returned home. Time they took their rightful place at the heart of our cultures. Museums and those in control of appropriations fully understand the importance of this. They've been granted the vision largely through the repatriation efforts of our people.

What's left is for them to allow aboriginal peoples that most basic of human rights. We are, after all, the guardians of our own cultures. Until next time, Meegwetch.

Indian Country

Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENTS IN THIS CALENDAR FOR THE MARCH 15TH ISSUE, PLEASE CALLETHEL BEFORE NOON WEDNESDAY, MARCH 4TH AT 1-800-661-5469, FAX (403) 455-7639 OR WRITE TO: 15001-112 AVENUE, EDMONTON, AB., T5M 2V6

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March 7, 1993
Edmonton, Alberta

WABASCA/DEMARAIS MAD TRAPPER DAYS

March 6 & 7, 1993
Desmarais, Alberta

SIFC HOCKEY TOURNAMENT

March 12 - 14, 1993
Regina Agridome, Regina, Saskatchewan

ABORIGINAL YOUTH SPORTS FESTIVAL

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

1993 NATIVE PROVINCIAL VOLLEYBALL CHAMPIONSHIPS

March 19 - 21, 1993
Enoch, Alberta

OPASQUIAK HOCKEY TOURNAMENT

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The Pas, Manitoba

MONTREAL LAKE ANNUAL WINTER FESTIVAL

March 19 - 21, 1993
Montreal Lake, Alberta

WINDS OF CHANGE: FASHION SHOW

March 24, 1993
Toronto, Ontario

SIFC VOLLEY BALL TOURNAMENT

March 27 & 28, 1993
Regina, Saskatchewan

BATTLEFORDS HOCKEY TOURNAMENT

March 26 - 28, 1993
North Battleford, Saskatchewan

DOING BUSINESS WITH ABORIGINAL CANADA

March 31, 1993
Westin Hotel, Vancouver, B. C.

Oki! I hope March will come in as gentle as a lamb instead of the bite of a lion. It's that time for all kind of sports tournaments. If the weather and my pocketbook permit, I'll be going to see how everything is out there. If I can't make it, send in your views about the event.

Before I forget, that picture I printed in last week's column was not my brothers. For anyone that doesn't have a sense of humor (you know who you are), it was only a joke, I swear!

Sweethearts Round Dance a sweet success

St. Albert, Alberta - I attended the Poundmaker Lodge Annual Sweetheart's Round Dance. It's good to have these kinds of social events, it gets people out of their ruts and gets them out more often. The evening started off slowly but picked up in a hurry, maybe after bingo? I saw old friends and I met new friends. Most of the evening I sat beside two older women. One of these women I knew when I was a younger. The other woman I didn't know. She always smiled at me. I finally got a chance to ask her what her name was. She told me it was Doris Ronnenberg. If you don't know who she is, she is from the Native Council of Canada. I want to say that she is the nicest person I have met for a long time and I'm glad I met her.

Standoff Youngsters Take all

Siksika Nation, Alberta - At this time of the year, the hockey season is in full swing. Everywhere and everyone are a-buzzing over a puck, skates and sticks. The Siksika Nation hosted a hockey tournament for the little leaguers. There were many pee-wee boys that came from all over to have a shot at the first place winners podium. The winners were from Standoff. Then the Siksika Nation peewees came in second and Brooks came in third. Congratulations boys!

Saluting the Native Artist Scholarship Winners...

Toronto, Ontario - I have been introducing the different artists all throughout Canada. These students have made a commitment to themselves to be the best they can be. When I read or find out that people are doing something for themselves, I feel proud. Here are some more of the winners: David Koostachin of Toronto, Ontario to continue piano lessons; Doreen LaBoucane of Hazelton, British Columbia to attend one year at the Kitanmax School of Northwest Coast Indian Art; Veronica La Jambe of Winnipeg, Manitoba to continue studies at the California Institute of the Arts in Valencia, California; Mary Lawrence of Westbank, British Columbia to study at the En'owkin International School of Writing; Lee-Ann Martin of Nepean, Ontario for photographic costs related to an exhibit that she will put up; Gordon Mayer of The Pas, Manitoba for vocal and piano lessons; Yvette Nolan of Winnipeg, Manitoba to intern as Associate Artistic Director with popular Theatre Alliance of Manitoba; Veran Pardeathan of Montreal, Quebec for art supplies for his final year of Bachelor of Fine Arts program at Concordia University; Theresa Point of Sardis, British Columbia for voice and pi-



PEOPLE & PLACES

by Ethel Winnipeg

ano lessons; Todd Prince of Toronto, Ontario to take an eight-week hair and make-up course; Lisa Prosper of Ottawa, Ontario for a one-year Arts Administration internship with the National Arts Centre. Next issue will name the rest of the 41 artists.

My mentor is also my friend

Calgary, Alberta - This column is about people and places. I haven't really got around to introducing people. Since this issue is a tribute to Native women, I have a tribute of my own. I want to tell you about this one lady I know. She has a bright smile and eyes to match. She is my role model. Her name is Sheila Zimmer, who is a teacher at Plains Indian Cultural Survival School (PICSS) in Calgary. Sheila (her nickname Seeela!) made me see many things in myself that I didn't know I had. She always made time for anyone who needed someone to talk to or a shoulder to cry on. That is not all she is. Her sense of humor can get a little overboard but everybody knows it's Sheila's brand of humor. I see her as a real traditional Native woman with her emotional, psychological, physical and spiritual self in balance. She never forgets that she is human. She knows humility and humbleness. She's very loyal and dedicated. She may be getting old in numbers but in her heart and mind, she is still young. This is Sheila Zimmer, the lady with the bright smile and eyes to match. My role model and friend.

Chief remembered for his dedication to aboriginal people

Thunder Bay, Ontario - Dennis Cromarty has died of a heart attack. He was 45 years old. Born in Big Trout Lake, he then moved to the Pickle Lake area as a child. He was one of the first people from Big Trout Lake to receive a university degree. He was dedicated to aboriginal politics for 14 years. He had been the chief negotiator in the Nishnawbe-Ashenation, a coalition of Northern Ontario bands. He held the post since stepping down as grand chief of the nation in 1988. He will be best remembered for negotiating the memorandum of understanding agreement/

committing Ontario to negotiate Native self-government. My condolences to his family.

Lending a helping hand

I was written to by some folks from Turtleford, Saskatchewan. They are in desperate need to find two people. One of the them is Beverley Theresa Wapass from Thunderchild, Saskatchewan. Her date of birth is Aug. 17, 1964. The other is George Dale Monias from Heart Lake Band from Lac La Biche area, here in Alberta. His date of birth is July 30, 1963. They are the parents of Daniel Justin Monias and Riley Tyson Wapass (Peechow). If you know their whereabouts, please contact Mr. & Mrs. Peechow, P.O. Box 302, Turtleford, Saskatchewan S0M 2Y0.

If you are in need of help give a call or write to me, I'll help as much I can.

Take a stand and express your pride

Toronto, Ontario - If you are proud to be Native and have some art, anything from writing to painting to taking photographs depicting the pride of Native culture. NA-ME-RES is in need of your help for their upcoming book(s). The project was to promote awareness and understanding of Natives for Native and non-Native people. But they don't want anyone to stereotype natives or non-natives, they should have pride in their identities and culture. It also be suitable for school curriculum. The closing date is for entries is March 15, 1993.

If you need further information, contact Joel Maki/Doug Anderson, NA-ME-RES, 14 Vaughn Road, Toronto, Ontario M6G 2N1 or call (416) 652-0334.

Alberta Metis Artist cleans up at awards

Edmonton, Alberta - Metis singer Laura Vinson topped the charts at the Seventh Annual Alberta Recording Industry Awards. She won best album, female recording artist of the year, album design and one of the tracks 'Shared Spirit' was voted best music score of the year. Her band won best root/traditional/ethnic artists on record. Whoa... what talent!



The Canadian Native Friendship Centre had their Volunteer Appreciation Dinner honoring all the volunteers throughout the year. Ron Hayter was given a special award for his service on the Board of Trustees for the Friendship Centre. Ralph Bouvette, chairman on the Board gave the award.

News

Peacekeepers want to stay

Continued from Page 1.

Local RCMP were told to stay off the reserve in the wake of the tribal police expulsion, said Emerson RCMP sergeant Charlie MacKinnon. Two signs reading "No RCMP allowed on Indian land" appeared on provincial road 201, at the eastern and western edges of the reserve, a few days after the raid. But RCMP from both Emerson and Morris ignored the notice.

"If someone was being assaulted or property needed protecting, we'd have to go," MacKinnon said.

By Feb. 4, however, Henry had issued a public notice advising all tribal members to phone the RCMP if there were any problems of assaults, break-ins or of any trouble that arises.

The notice also said RCMP were notified to investigate and lay charges in Roseau River, MacKinnon said. Emerson RCMP have gone onto the reserve several times since the notice was issued. RCMP are responsible for investigating serious crimes on the reserve, such as assault, rape and murder. Tribal police investigated lesser offences such as break-and-enters and vandalism.

Most of the peacekeepers have no police training and some have criminal records, said James. But many of them want to remain on the reserve as a policing force once tribal police return.

"They're looking for a role of peacekeepers," he said. "The DOTC can't be everywhere all the time."

Lubicon arson trial starts

By D.B. Smith
Windspeaker Contributor

EDMONTON

The trial of a Lubicon band member accused of fire-bombing logging equipment more than two years ago is finally underway.

Reinie Jobin's jury trial on arson and mischief charges began Feb. 16 in provincial court in Edmonton. Jobin was charged after a fire in November, 1990 did an estimated \$25,000 damage to a logging camp at Haig Lake, 350 kilometres north of Edmonton.

The camp, run by Buchanan Lumber, a subcontractor to

Diashowa Canada's Peace River pulp mill, was on land claimed by the Lubicon. Jobin is one of 13 Lubicons to go to court over charges relating to the incident.

Courthear testimony on the opening day from RCMP Const. Ralph Cardinal, the officer who responded to the logging camp fire on the night of Nov. 24, 1990.

Cardinal said he received a telephone call at around 9 p.m. at the Red Earth RCMP office, 350 km north of Edmonton. The unidentified caller said the Lubicons were planning to blockade the loggers and there might be some tire burning.

Cardinal arrived at the Buchanan camp, 60 km west of Red Earth, to find a truck, a trailer and a log skidder on fire.

Three Buchanan employees at the camp said the fire-bombing occurred at 9 p.m. Vandals slashed tires and stranded the loggers without vehicles or communications in -30 C weather.

Jobin's name was on a search warrant issued Nov. 28 used by RCMP to enter a cabin at Haig Lake. Scraps of clothing that match those used to make the fire bombs were found near the cabin, a police investigator said.

Sgt. Peter Calvert, the RCMP officer who headed the investigation, testified Feb. 17 that he didn't know why Jobin's name was used in the warrant.

Minutes from a Peace River RCMP meeting four days after the fire-bombing referred to Jobin as "a fall guy."

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Arts

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The Canada Council
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Davis Inlet Innu begin treatment

By D.B. Smith
Windspeaker Staff Writer

ST. ALBERT, Alta.

Innu from the troubled community of Davis Inlet in northern Labrador have arrived in Alberta to begin treatment for substance abuse.

A group of 40 Innu adolescents, Elders and parents made the trip to Poundmaker's Lodge, a Native-run facility north of Edmonton, in mid-February.

But treatment won't start until the Innu are settled, the lodge's executive director said.

"Right now we're just making assessments," said Pat Shirt. "We're getting people comfort-

able. It's difficult for some of them to be in a new place."

The group of adolescents, along with their parents, will spend the next 90 days in group and individual treatment designed to replace substance addiction with self-esteem, Shirt said. The program involves addiction counselling, learning about life skills and taking part in Native spiritual ceremonies.

The group of 40 were not the first of the Davis Inlet Innu to arrive in Alberta. A group of 16 adolescents, accompanied by Elders from Davis Inlet, arrived earlier in the month, Shirt said.

Not all of the Innu undergoing therapy will stay at Poundmaker's in St. Albert. Some will go out to an adoles-

cent treatment facility near St. Paul, 150 kilometres east of Edmonton.

The community of Davis Inlet, located 330 kilometres north of Goose Bay, Labrador, became the centre of media and government attention early last month. Six solvent-addicted children were discovered by police in an unheated shack on the government wharf, nearly comatose from sniffing gasoline. The five girls and one boy were all threatening to commit suicide.

The following week, five more children were found sniffing gasoline under a house.

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

abusers, in various stages of addiction. Another 17 are addicted. The youngest is four years old.

Shirt and Nechi Institute executive director Maggie Hodgson travelled to Davis Inlet to meet with Innu chief Katie Rich and Assembly of First Nations grand chief Ovide Mercredi in January.

On Feb. 5, chief Rich presented federal and provincial officials with her plan to deal with solvent abuse and community disintegration. Her demands included the treatment of solvent-addicted children at Poundmaker's and the relocation of the village to a new site.

Talks are now underway between Innu and government negotiators.



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For further information, please contact:

Edmonton:	Wendy Melnyk,	427-4712
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Lethbridge:	Diane Alstad,	381-5202

Alberta
JUSTICE

WILLIAM GLABB

WILLIAM GLABB, B. A., L. L. B.
BAR of ALBERTA

WILLIAM GLABB, B. A., L. L. B.
was called to the
BAR of ALBERTA
on February 12, 1993


Lachance/Nerland
Commission of
Inquiry

Public Hearings by the above Commission of Inquiry, convened under the Public Inquiries Act, R.S.S.C.P.—38, pursuant to Order In Council #343-92 will recommence March 15, 1993 in Prince Albert, Saskatchewan.

The hearings will be held at St. Alban's Cathedral Parish Hall at 1410 Bishop McLean Crescent in Prince Albert.

On March 15, 1993, the Hearings are scheduled from 2:00 p.m. to 5:00 p.m. and from 7:00 p.m. to 9:30 p.m.

Subsequent days and times will be announced by the Commission.

 Saskatchewan
Justice

Sports

Assault conviction cost champ his title

By Dina O'Meara
Windspeaker Staff Writer

FORT MCMURRAY, Alta.

An out-of-the-ring bout with a cabbie has cost the first Native Canadian heavyweight champ his title.

Danny Stonewalker was stripped of his title Feb. 16 after pleading guilty to assault, failure to appear in court and impaired driving. The Fort McMurray Native was sentenced to 90 days in jail for an incident involving a dispute over cab fare shortly before Christmas 1991.

Under Canadian Professional Boxing Federation's rules, a title is automatically declared vacant when a champ is convicted and jailed for a criminal offence. Glen Carriere, Stonewalker's long-time manager and mentor, said they received the ruling by FAX.

Stonewalker grabbed the crown last October with a six-round technical knockout of Winnipeg's George McFall. The win put the tenacious 31-year-old into the annals of sports history as the first Canadian to win both the light-heavyweight and heavyweight titles.



Danny Stonewalker

Becoming the first Native to hold the heavyweight title was a source of great pride to Stonewalker, 14-9-2. Shortly after his October win against McFall, he told reporters it had been a personal dream for a long time.

In order to continue fighting, Stonewalker received 10 adjournments on the charges during the past year. He will be serving the three-month sentence on weekends.

A fight between Dave Fidler of St. Albert and McFall, scheduled for March 6 in Edmonton, could be sanctioned as a title bout according to boxing federation officials. The winner would replace Stonewalker as Canadian Heavyweight champ.

Winter games in the red

Booming participation doesn't lead to financial solvency

By Barb Grinder
Windspeaker Contributor

CALGARY

The fourth annual Treaty Seven Games may well be the last. Although the most successful ever in terms of participation, the games are facing a financial deficit of approximately \$5,000.

"We're still calculating the costs," says Mike Bruised Head, executive director of the Sik-Ooh-Kotoki Friendship Society in Lethbridge and president of the Treaty Seven Recreation Association.

"We budgeted \$24,000 for the games, and we'll come close to that. But we haven't been able to raise the funds we had hoped."

The association received \$6,000 from the Alberta Sports Council, which is less than \$4 per athlete. More than 1,500 athletes, from the Blood, Peigan, Sarcee and Siksika reserves, as well as from Calgary and Lethbridge, took part in the five-day event held last month in Lethbridge.

Approximately \$13,000 was raised in entry fees and from

individual and corporate donations. However, Bruised Head said the association didn't get as much financial co-operation from the Lethbridge community or southern Alberta as anticipated.

"The Mayor gave us his verbal support," he said. "But we certainly didn't get much in donations or funding. They lowered the cost of a few of the venues, but that was about it."

Adding to the problem was the increased cost of holding the games in the city where rental fees for venues were costly. Previous winter games have been held on area reserves and charged minimal fees.

"We had to pay for the officials and equipment, posters, medals, T-shirts, travel postage and advertising," Bruised Head said.

"In reality, most of the cost of the games is being absorbed by the athletes themselves, even though many can't afford to participate."

The three hosting Friendship Centres - Lethbridge, Calgary and Pincher Creek - were supportive in donating the time and effort of their staff and volunteers. Recent government cutbacks to their budgets

made financial donations almost impossible.

"We've totally burnt out," Bruised Head adds.

"We only got the games five months ago and we've been working on overtime to get them organized. But it's the finances that dictate the games and they're just not there."

The Treaty Seven Recreation Association, which serves a key role in organizing sports clinics and tournaments between different bands, may itself be in danger.

"We should be getting far greater support from the province, through the Sports Council. They have to understand that the money spent here is well spent," said Bruised Head.

The tight financial situation will probably restrict the association to hosting only the few events it can afford next year. As well, the 'Uniting the Nations' Powwow, held in conjunction with the games, will likely be down-sized.

This year athletes competed in hockey, basketball, boxing, volleyball, badminton, bowling and alpine skiing events. In addition, a special rodeo event was held in Standoff on the Blood Reserve.

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Sports

First Nations Ski Team strikes gold

By Barb Grinder
Windspeaker Contributor

CALGARY

Cort Gallup may be starting small, but his long range goals are big.

"We're aiming to produce Olympic and World Cup skiers," says the Cree coach of the new First Nations Ski Team. "But first we have to provide an opportunity to learn and to race."

Since last November Gallup has been giving the team that chance. In four months the youths have pulled together as a team and as individual athletes.

"We have a good future," Gallup says. "We're starting young."

He's not exaggerating. The youngest member of the team is Travis Calliou, a six-year-old from Calgary who already raced his way to a gold medal at the Treaty 7 Winter Games in February.

The novice ski team wasn't shy on the slopes there, sweeping a total of seven gold, four silver and

two bronze medals. Seven of the nine-member team took part in the Treaty 7 Winter games, racing with Gallup and assistant trainer Leon Anthony. They competed successfully against four Native ski teams at Westcastle Ski Resort in southwest Alberta.

Calliou's team mates include nine-year-olds Tyler Smith and Jaydee Tuharsky, and older team mates such as Jordan Calliou, Shane Breaker, Nick Leech, Jason Stevens and Gena Calliou. The oldest team member is 16. All members compete in downhill, freestyle and giant slalom but in the future will specialize, said Gallup.

The Westcastle games were the first opportunity the team had to race against other Native skiers. Previous competitions at Calgary Olympic Park, Nakiska and in Banff were sanctioned provincial races, with the Alberta Alpine Racing Association.

The provincial races proved a challenge, however the teams' results were respectable considering the highly experienced competition, said Gallup.



Barb Grinder

The first Nations Ski Team and helpers at the fourth annual Treaty Seven Winter Games.

"Jason Stevens, from Siksika, placed 23rd in the Nakiska race, competing against boys with much more experience and training. Nick Leech had a tremendous first run in the Giant Slalom at Sunshine," said an optimistic Gallup. "Unfortunately he crashed in the second run."

Leech and Jason Calliou are the most experienced team members with five and six years of recreational skiing behind them. Gallup has been ski racing for 15

years and competed successfully in Pan-Alberta races, with the University of Calgary and the Sunshine Ski clubs.

Learning about equipment maintenance is priority for the team as some don't own their own.

"Skiing is an expensive sport," Gallup admits. "It's probably one of the reasons there are few Natives in the sport."

Easy Rent-A-Ski in Calgary has provided equipment for some of the team. More donations came

from Canada Olympic Park which donated 40 ski tickets for training sessions, and a \$500 cash donation from Molsons to help with expenses. But more is needed to keep the team in racing form.

"We'd really like someone to sponsor a community bingo for the group," said Connie Tuharsky, team treasurer. "And we'd welcome any small donation people can give."

The team has the moral and administrative support of the Native Canadian Child Care Society. The Calgary-based organization is headed by Lina Gallup, coach Gallup's mother. The Calgary Indian Friendship Centre has also adopted the team.

"I came up with the idea for the team at the Friendship Centre," Gallup said. "I went down there one day to play volleyball with some friends and there were all these young people, just hanging around, looking for something to do. I think most Natives are naturally good athletes, so putting together a ski team seemed possible."

Windspeaker is ... Native Sports

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Native Women

Program picks up where school left off

By Barb Grindler
Windspeaker Contributor

PINCHER CREEK, Alta.

A new program at the Napi Friendship Centre in Pincher Creek is helping young single mothers cope with parenting, personal development and job searching. Called Women's Initiative Now, or WIN, the course is a series of workshops and work experience projects designed to pick up where the formal schooling process left off.

The idea for the program originated with Barb Scott, a 42-year-old Brocket, Alberta Native with a background in early childhood training and lifestyle development skills. Scott, who is working part-time on a degree from the University of Lethbridge, has been instrumental in co-ordinating and teaching a number of programs for young women on the Peigan Reserve.

Last summer, she worked with teenage girls who were having trouble in high school, or who had already dropped out. Scott presented two Work Orientation Workshops (WOW) and a Start Program, aimed at helping the girls stay in school or return to their studies.

"It was while I was teaching the WOW programs that I realized you can educate the child for eight hours a day, but at the end of that day, they go back to their home environment," she said. "I started thinking, 'How do we educate the teens if their parents aren't good role models?' If we weren't to have a continuing cycle of teens with similar problems, work would have to start now on helping a new generation of mothers."

Working with Napi Centre director Carol Specht, Scott began to set up a program for single mothers, especially high school dropouts, that would offer an holistic approach to the problems and needs of the participants.

With the help of others in the community, she put together a program similar to the one developed by the College of New Caledonia in Vanderhoof, B.C. The 11-week course took into account the individual needs of each student, the needs of the group and of the larger society, combining classroom time with hands-on workshops and work in the community.

"We worked out an arrangement with Social Services so that the women got their regular benefits, plus a small extra allowance for day care or baby-sitting. Funding for the

"Teenagers are trying to find their own way and to distance themselves from their parents and from society. They create walls and barriers for themselves that are very hard to break down."

- Barb Scott, founder of Women's Initiative Now

workshops themselves came through Canada Employment and Immigration, under the START program, for helping keep the women in school or send them back to finish their education," Scott said.

Once funding was approved, Scott began to prepare for the classes by doing preliminary work with potential participants. Brain-storming sessions were held, with the women identifying specific lifestyle and parenting issues they wanted to deal with, from a longer list derived from the New Caledonia workshops.

Among the items chosen were abuse, literacy, first aid and suicide prevention. All those who completed the latter two units earned special certificates. The program also included a spirituality session, using Blood reserve Elder George Goodstriker.

"We set the program up into four sections," Scott explained. "The workshops, a pre-employment

skills session, a unit on career planning and work skills and actual work experience through community volunteerism. We had four weeks of classes, then three weeks of work experience and another four weeks of classes."

Scott said each participant was required to complete a minimum of 20 hours of volunteer work, meant to help them decide on a potential career and get needed experience. In fact, most of the women put in far more than the required hours, with some serving as many as 75 hours in helping with community projects.

"That was one of the more rewarding parts of the WIN program for me," Scott said. "It was really satisfying to see the girls do the extra hours and realize they were helping themselves as well as others."

Ten women started the program, ranging in age from their mid-teens to mid-twenties. Most were single mothers. Of the two pregnant women, who both had their babies

before the course ended, one failed to complete the program.

According to Scott, one of the participants, a single young mother with small children, said one of the best things about the program was that she got to be with people her own age who were having similar problems.

"The teens are a really lonely time," Scott said. "Teenagers are trying to find their own way and to distance themselves from their parents and from society. They create walls and barriers for themselves that are very hard to break down. That's why we felt the suicide prevention course should be a vital part of the program."

Scott is pleased with the program and would like to see it run again, though she'd like it extended to six months. "There just wasn't enough time to accomplish everything, but I was really pleased that several of the girls went back to school when the program ended Jan. 29th."

A community needs assessment and a program evaluation will be undertaken by the Napi Centre, before deciding whether to run the program again. Funding, of course, will be another hurdle if WIN is to keep winning.

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Join the Collective and become an active participant in the systems that affect us. To become a member, please contact Eunice Perez at the Branch office. Membership is open to all Indigenous Women - Status, Non-Status and Metis.

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The CACSW is an independent organization, funded by the federal government to advise the government and inform the public on matters of interest and concern to women. The CACSW produces original research on social, economic, and legal issues affecting women in Canada, including reproductive health, housing, income security, and violence against women.

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Native Women Education's the answer to poverty, low self-esteem

By Arlene Vrtar
Windspeaker Contributor

Poverty creates low self-esteem and causes a volcano of unmet needs. Poverty is probably most often a large factor in the reasons that a person may commit crimes leading to prison. When one writes about issues that cause women or men to commit crime, then one must write about the conditions that have led to this extreme condition of poverty.

We must recognize the fact that very often Native women have had no choice but to be where they are. As with most persons belonging to the female gender, aboriginal women have grown up with a strong ethic of nurturing others. We have ascended from a long line of nurturing women who gathered wood, tanned hides, cooked for and tended to their families. Above all, our duties as women mattered and were very valued. If we lived in a tipi and had clothes made of hide and if our children were educated in the ways of mother earth and if they honored the great spirit, we were happy, contented and considered ourselves fruitful.

Then came the age of industrial growth. Since the coming of the white man the land we were

OPINION

used to living on became less and less. The rest is history that we are all familiar with. This history is a valid reminder of the reasons that the Native women's values have been even slower to change than the rest of the population.

The rest of feminine society is gaining strong footholds in the world of corporate business and politics and is venturing into male-dominated fields. Their age of awakening came sooner. Aboriginal women everywhere are moving at a slower pace, but are recognizing that the culture they honored was beautiful, but is now obsolete. A strong emphasis on material gain is apparent. The children who were content to run barefoot in the grass and play games with the others now want the shiny new 10-speeds and designer jeans.

Along with our white sisters, many aboriginal women have become the sole providers for their families. The reasons for this could fuel numerous discussions.

When the cries of wants or desires constantly fall on deaf ears, it is hard to bear. The cries may be our own, our children's or our elders'. When we are constantly having to say "no" to our loved

ones and even ourselves, we may take the only route that does not require money or a higher education. This of course would involve crimes such as prostitution, forgery, theft - the list goes on.

It is refreshing that as one reflects on these dismal facts there is also a solution. Without doubt, education is the answer.

Many years ago an elder had a dream where he saw an eagle standing on the moon. As the eagle stood on the moon the Native people began to move out of the shadows. He passed this vision on, and no one understood. Then the day came that the first spaceship, which was called the Eagle, landed on the moon. The famous words of the astronaut "The Eagle has Landed!" echoed throughout the world. Now the Native people understood. In keeping with the vision, Native women/men are entering universities and other post-secondary institutions at a faster rate than ever before. In 1960 there were 60 Indian students enrolled in post secondary studies in all of Canada. By 1988 there were 15,000 enrolled. The increased level of education has resulted in more lawyers, nurses, teachers, social workers and business administrators. Obviously, education leads to self-sufficiency.

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Willingness to help led to Order of Canada

By Dina O'Meara
Windspeaker Staff Writer

EDMONTON

Chester Cunningham, 59, has come a long way since his childhood days in Drumheller. The Metis boy never imagined his path would lead him from the dusty hills of the Bad Lands to the hushed corridors of power in Ottawa.

But a concern for his people and an unwavering dedication to the principles of justice has taken Cunningham all the way around the world, advocating Native rights in the criminal justice system. Founder of Native Counselling Services, Cunningham's tireless campaign has been recognized with the highest civilian honor bestowed by the federal government, the Order of Canada.

"To get that recognition made me feel good because of what it means - that what I've done has changed Canada for the good of the people. If they feel that I've accomplished that, then that makes me feel happy," said Cunningham.

Not bad for someone who

didn't finish high school. The third of nine children, Cunningham was "lent" to an uncle at the age of 15 to help out on his St. Albert farm. He quit school to play semi-professional baseball for the Rosetown Millers in Saskatchewan and from there hired on with the Alberta Department of Highways as a laborer.

A cheerful humanitarian, Cunningham started on the path of judicial reform unknowingly in 1963 when he took on the position of program co-ordinator with the Canadian Native Friendship Centre in Edmonton.

"My motivation to get into this work was to get closer to my family," he admits with a smile. "Gerry Amerongen kept after me to work at the friendship centre. I didn't even know what it was." Amerongen was the personnel director of the centre and later became Speaker of the House.

Once in Edmonton, Cunningham was given full rein of the position - and almost quit the first day. Not only was he expected to develop programs, but also find funding for them, a task he had no experience in. But he took up the challenge and within a few weeks had several referral and tutoring



"There was no verbal communication between the Native prisoners and the judges or lawyers. There was such a sense of fatalism, of why bother if the whole system was there to put them in jail."

- Chester Cunningham

programs on the roll.

But that wasn't enough. During visits to the court, he saw that many Natives did not speak for themselves and obviously did not understand the procedures being followed around them.

"There was no verbal communication between the Native prisoners and the judges or lawyers. They were processed and sentenced without any conversation. There was such a sense of fatalism, of why bother if the whole system was there to put them in jail."

Natives lacked access to assistance due to language and cultural barriers and confusion about the law and individual

rights. They needed an impartial advocate who understood their language and customs to untangle legal red-tape for them.

Cunningham chose to become that person. He approached several provincial judges asking them how he could help them deal with Native cases.

"I fully expected some reluctance to the idea, but they were happy I was offering to help. I guess that was the right thing to say." By 1968 the program was so successful the Metis Association and Indian Federation requested he establish province-wide services. Realizing social issues such as alcoholism played a major role in Native criminal

justice issues, Cunningham established the Native Counselling Services in 1970. He mortgaged his house and farm to fund the fledgling office as no bank would lend to Native organizations. His staff were equally dedicated, going three months without salaries to keep the programs running.

Now the service provides 22 programs and services free and is the largest employer of aboriginal people in Alberta, with 140 people on staff.

The Native community still faces many challenges, and the largest will be trying to fill positions of power with qualified people, Cunningham predicts. Leaping into self-government without experienced and dedicated leaders could be a step backward.

"There is still a great deal of greed in the Native community when looking at self-government. Let's not look at it for the sake of ownership. Let's look and make sure we can do it right," said Cunningham.

"We have to start developing people who are properly equipped to be leaders, who are professionals capable of decision-making. Education is the key to accomplishing our goals."

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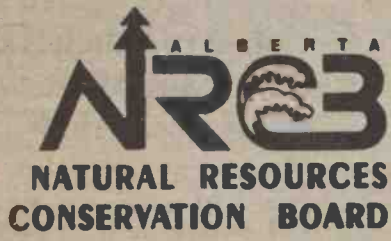
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NOTICE OF PRE-HEARING MEETING

NATURAL RESOURCES CONSERVATION BOARD APPLICATION NO. 9201 VACATION ALBERTA CORPORATION RECREATIONAL AND TOURISM DEVELOPMENT WESTCASTLE - PINCHER CREEK AREA

WHEREAS the applicant for the project, Vacation Alberta Corporation, has filed an application with the Natural Resources Conservation Board to obtain an approval in accordance with section 5(1) of the Natural Resources Conservation Board Act for an expansion of the existing downhill ski facilities and new tourism and recreation facilities, including two 18 hole golf courses, overnight accommodation and staff housing to be located southwest of Pincher Creek, and

WHEREAS the Board has directed that such an application be considered at a public hearing and that a pre-hearing meeting be held to hear representations respecting certain aspects of the public hearing of the application.

THEREFORE TAKE NOTICE that the Natural Resources Conservation Board will hold a pre-hearing meeting at the Heritage Inn, Pincher Creek, Alberta, on Tuesday, 30 March 1993, at the hour of 9:00 a.m., to hear representations respecting a public hearing of the application, including

- (a) the appropriate timing of a hearing and deadlines for filing submissions,
- (b) the location for a hearing,
- (c) specific requests from individuals or groups of individuals who believe they are eligible to apply for funding, including the presentation of evidence and argument which would allow the Board to make a determination as to whether such individuals or groups of individuals are or may be directly affected by the project and therefore eligible to apply for funding or advance funding,
- (d) specific applications for advance funding by parties who believe they are eligible interveners, including the information required by the intervener funding regulations and guidelines, copies of which may be obtained by contacting the undersigned.

The pre-hearing meeting will not deal with matters related to the merits of the proposal that are properly the subject of the application hearing. Participants are requested to limit the content of their submission to those items outlined in this notice or other administrative matters related to the Natural Resources Conservation Board or its hearing of the subject application.

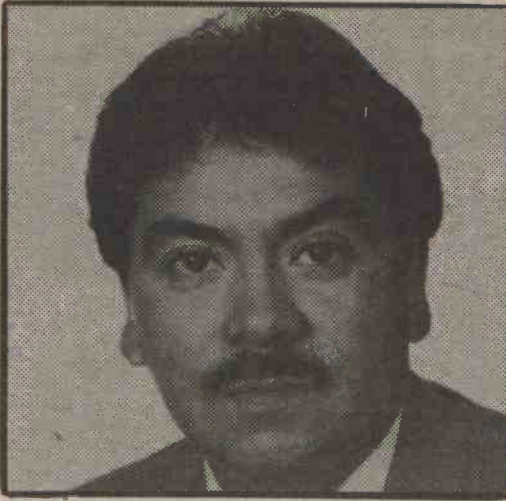
Copies of the application are available for viewing at municipal libraries in Pincher Creek, Lethbridge, Crowsnest Pass, Calgary and Edmonton and by appointment at the Natural Resources Conservation Board offices in Calgary and Edmonton. Copies of the application including information and particulars filed in support thereof may be obtained by persons with an established interest in the matter (the Board will provide direction in the event there is a question as to whether a person has an established interest in the matter) from the applicant, Vacation Alberta Corporation, 10940 - 166A Street, Edmonton, Alberta.

Any person intending to participate in the pre-hearing meeting and make a request or application respecting items (c) and (d) above, is requested to file, on or before Wednesday, 24 March 1993, a letter including any submission respecting the pre-hearing meeting at the address set out below, as well as one copy with the applicant at the above address. Any other person intending to participate in the pre-hearing meeting is requested to so advise the undersigned by telephone on or before Friday, 26 March 1993.

Individuals who have an interest and wish to receive ongoing notices respecting the application are asked to advise the Board by calling 297-8303 (collect calls will be accepted).

Dated at Calgary, Alberta on 17 February 1993. William Y. Kennedy - Board Solicitor, Natural Resources Conservation Board, 10th Floor, 640 - Fifth Avenue SW, Calgary, Alberta T2P 3G4, Telephone: (403) 297-8303

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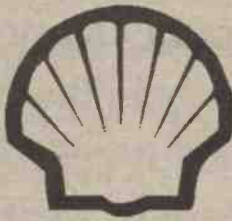


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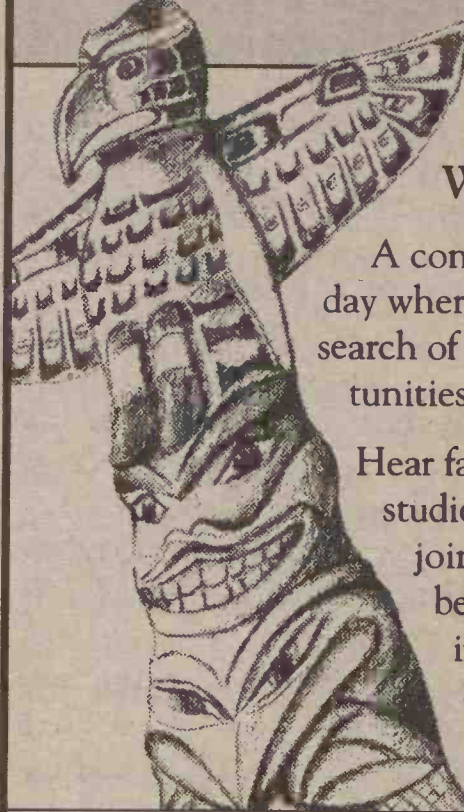
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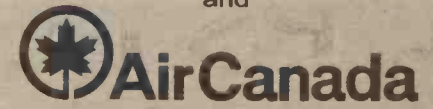
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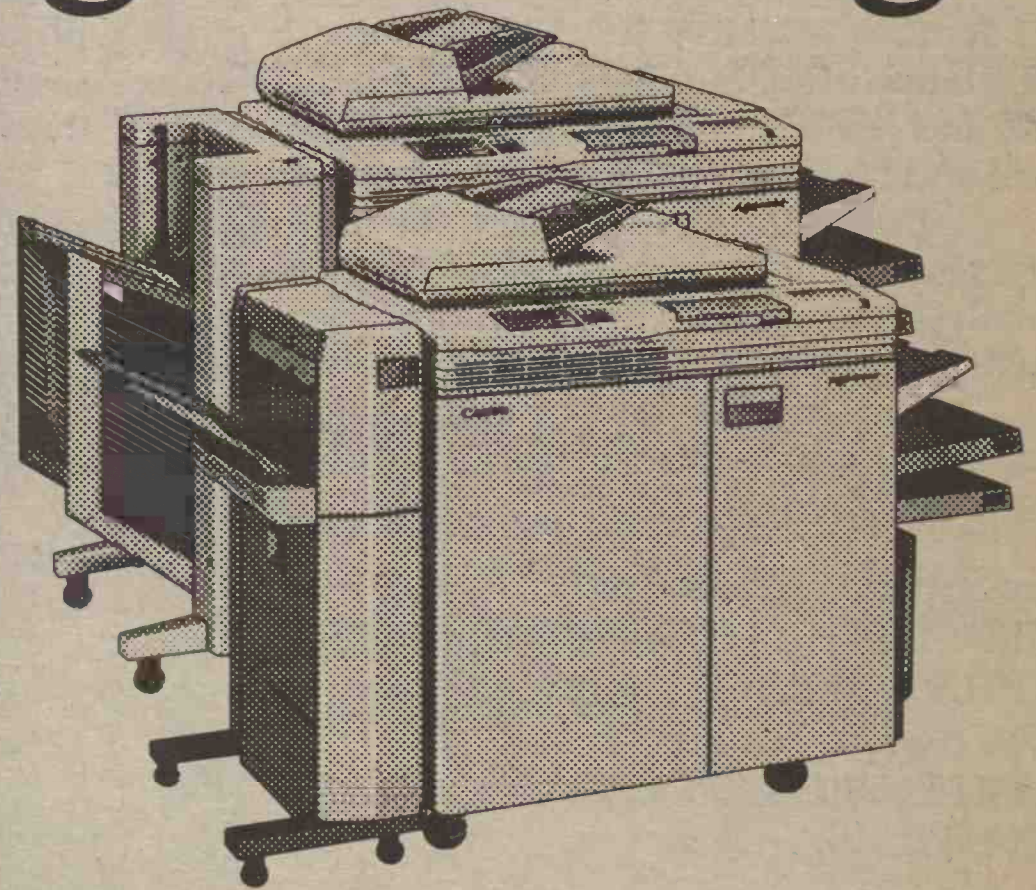
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YOU AND THE LAW

If you drink, don't drive

By Ward Mallabone

Perhaps the most frequently committed offences relate to drinking and driving, with the most common what is usually called impaired driving.

According to the Criminal Code of Canada, a person who operates a motor vehicle or who has the care or control of the motor vehicle while his ability to operate the vehicle is impaired by alcohol or a drug commits an offence. This also applies to operators of both aircraft and other motorized vehicles.

The impairment may be by way of alcohol or drugs and because the section refers to care and control, a conviction may be obtained even when the accused is not actually driving the vehicle.

To establish impairment there is no requirement that a breath sample be taken or a sobriety test be administered. A court will consider any number of factors from driving patterns to observations from witnesses relating to symptoms of intoxication such as slurred speech, staggering and the smell of alcohol.

A second separate criminal

offence relating to drinking and driving is driving with a blood alcohol level over the legal limit, or what is commonly referred to as "blowing over .08."

If a police officer believes the person is or has in the past several hours operated a motor vehicle while his ability to do so was impaired or his blood alcohol level was above the legal limit, the officer may demand the person provide breath samples for analysis. Generally two breath samples will be taken by a qualified breathalyzer technician. If the readings are above the legal limit of 80 milligrams of alcohol in 100 millimetres of blood, the offence may be charged. It is also an offence to refuse to provide breath samples for analysis.

This legal column is for information purposes only and should not be construed as legal advice. If you require advice on a similar matter, you should consult your legal adviser.

(Ward Mallabone is a lawyer with Walsh Wilkins, a full service law firm which has carried on an extensive Native practice for more than 25 years. The telephone number in Calgary is 267-8400.)

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- Heavy Industrial Training
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Keyano's Native Services at

(403) 791-4969,

or write to

Attention: COUNSELLING

8115 Franklin Avenue,

Fort McMurray, Alberta

T9H 2H7

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WINDSPEAKER IS... Native Development

NATIVE SERVICES COUNSELLOR

Canadian Paraplegic Association (Alberta) has an four fifths time employment opportunity open immediately. The counsellor will be providing counselling, information and advocacy to native persons with a disability. Responsible for the Treaty Eight Area.

QUALIFICATIONS:

Degree in Social Services, Psychology, Counselling or Rehab Medicine. Experience will also be considered. The successful applicant must have a valid drivers license, a vehicle and be willing to travel extensively in the far north part of the province. It would be an asset if the successful applicant could speak a native language. The Association has a good wage scale and benefit package.

SEND RESUMES TO:

Director of Rehabilitation,
Canadian Paraplegic Association (Alberta)
#305, 11010 - 101 Street
Edmonton, Alberta
T5H 4B9

CLOSING DATE: March 15, 1993

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The
Little Red River
Board of Education

DIRECTOR OF EDUCATION

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

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

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

Send application by mail to:

DIRECTOR SELECTION COMMITTEE
LITTLE RED RIVER CREE NATION
BOX 1830
HIGH LEVEL, ALBERTA
T0H 1Z0

GRADE THREE TEACHER

To assume maternity leave from mid-March for the duration of the school year. Excellent chance of continued placement in the District for an excellent candidate.

Send application to:

M. R. FYTEN, DIRECTOR OF EDUCATION
LITTLE RED RIVER CREE NATION
BOX 1830
HIGH LEVEL, ALBERTA T0H 1Z0
FAX: (403) 759-3848 PHONE: (403) 759-3811

EMPLOYMENT OPPORTUNITIES

The Alberta Indian Health Care Commission, a non-profit organization mandated by the First Nations to advocate the Treaty Right to comprehensive health care for all First Nation communities and individuals as a federal responsibility and the portability of this Right, is seeking qualified individual to fill the following positions. Preference will be given to the individuals who speak a First Nations language and/or have past experience working with First Nations. Salary will commensurate with training and experience.

HEALTH PROMOTION/TRAINING COORDINATOR

The Health Promotion/Training Coordinator will be responsible for the development of a province-wide strategy to ensure that all First Nation communities receive health promotion services geared to their needs, the creation of a stock of health promotion and training materials, providing training as requested, to community based health workers.

URBAN HEALTH SERVICES COORDINATOR

The Urban Health Services Coordinator will be responsible for assisting First Nations individuals and groups living off reserve to access needed health services, liaison with health care and social agencies providing client care, coordinating or conducting workshops on First Nations health and culture to health care agencies, education institutions, etc. as requested.

The successful applicant will have experience in Health Promotions/Training or in Social Services education section. Must have a good knowledge of the Treaty Right to Health Care, knowledge of federal/provincial health programs and the ability to communicate effectively, both written and oral.

Please submit applications by March 12, 1993 to:

Alberta Indian Health Care Commission
1390 First Edmonton Place
10665 Jasper Avenue
Edmonton, Alberta
T5J 3S9

EMPLOYMENT OPPORTUNITY - WFL BAND



BAND ADMINISTRATOR

DUTIES/REQUIREMENTS:

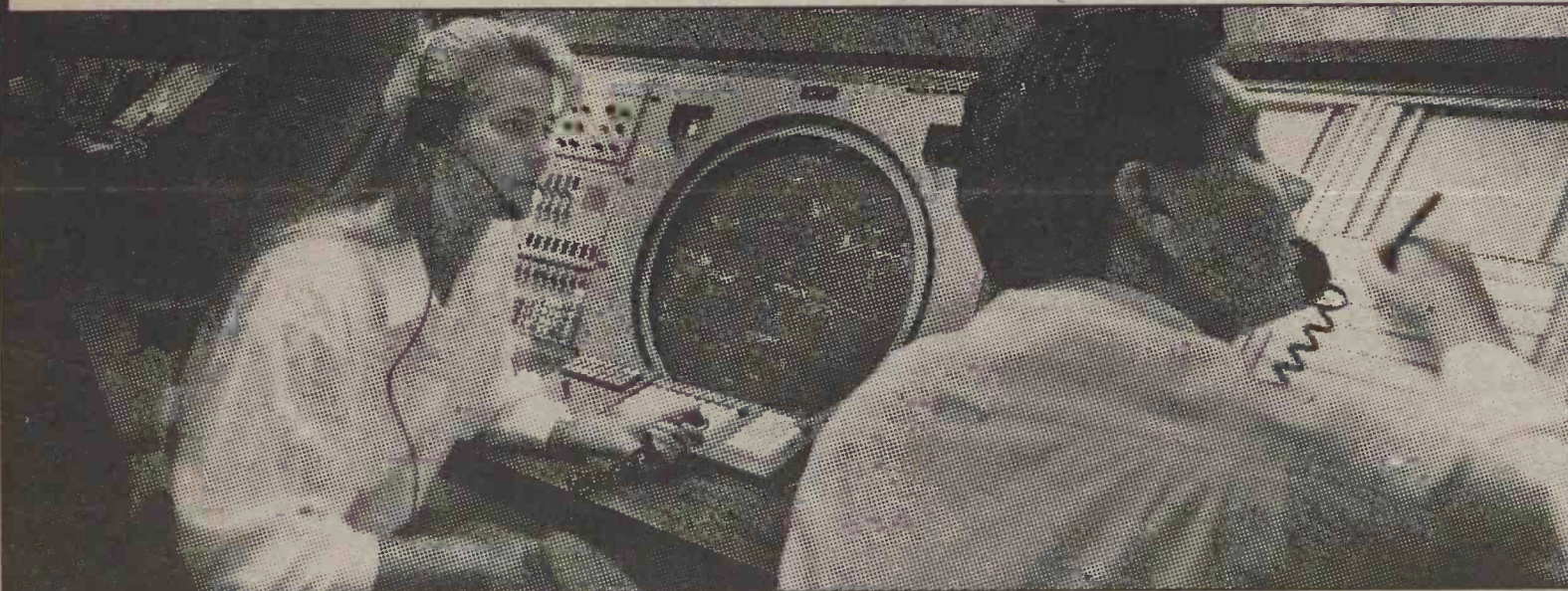
- Supervises all Band Staff
- Prepares & implements the annual financial operating plan of the Band
- Acts as advisor to the Band on ALL matters concerning the operations of the Band
- Plans, organizes and supervises the Band's programs to ensure that they are designed & operated to meet the aims & objectives of the Band.
- Implements public relations and publicity projects & activities to systematically inform Band members about the work of the Band under the direction of the Band Council
- Performs other duties as required
- Must have own vehicle and be able to work flexible hours

CLOSING DATE: March 03, 1993

INTERVIEWS: March 04, 1993

Please send your resume to Debbie Weesemat at the Band Office or call 767-3914 for more information.

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Set aside an hour for the Transport Canada air traffic services information session in your area, and bring along your resume, if you have one. After presentations by air traffic controllers and flight service specialists, you may also have the opportunity to write an aptitude test (2-3 hours) to qualify for one of these positions.

Applicants must have successfully completed high school or the equivalent, be in good health and willing to relocate. Bilingualism is a requirement in the province of Quebec and other designated areas. *Transport Canada is an equal opportunity employer.*

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is accepting applications from
aboriginal individuals for artistic training.

CNAF provides financial assistance to Native (status and non-status), Metis and Inuit persons who are seeking training in the performing, visual, literary and communication arts.

To apply, please write, telephone or fax Gerri Trimble, Education Co-ordinator, for an application.

CANADIAN NATIVE ARTS FOUNDATION
Suite 508
77 Mowat Avenue
Toronto, Ontario M6K 3E3
(416) 588-3328 (tel.)
(416) 588-9198 (fax)

New application deadline: March 31, 1993.

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

To Advertise in Windspeaker's Career Section. Call Vince Webber, Alex Shearing or Cliff Stebbings at
1-800-661-5469

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8:00 am - 9:00 am
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11:00 am - 1:00 pm
- 3) *Grand Opening Ceremonies*
1:00 pm - 4:00 pm

- ribbon cutting ceremony at 2:30 pm
- cake cutting ceremony at 3:00 pm

Upon acceptance of this invitation, please notify
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Thank you for your consideration regarding
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- Vocal & Jigging • • Duets (Open) •
- Couples Jigging (Open) • • Fiddling Contest (open) •
- Air Band Contest (11 & under) (12 - 17) •

Prizes to consist of Trophies & Cash. Entry Fee for each event is
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For more information and entries, contact:

Alvena - 629-3853 or 3981

James - 629-3853 or 2151

Cecilia - 629-3853 or 3868

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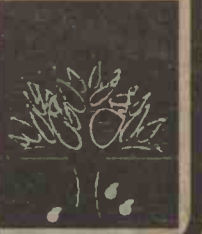
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APRIL 2, 3 & 4, 1993



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