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Wind speaker

QUOTABLE QUOTE
"Without spirituality, life becomes more and more meaningless and suicide becomes more prevalent."
- Dila Houle, facilitator, Healing Awareness Conference
See Page 10

May 24, 1993

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AIDS major threat to First Nations

By D.B. Smith
Windspeaker Staff Writer

TORONTO

The First Nations could be at a greater risk from acquired immune deficiency syndrome, or AIDS, than the rest of Canada, a recent study indicates.

The Ontario First Nations AIDS and Healthy Lifestyles Survey, released last January, estimates as many as one on-reserve Native out of every 212 in Ontario could test positive for human immunodeficiency virus, HIV, the disease which is believed to cause AIDS.

"We had people saying AIDS was not a First Nations disease, it's a white man's disease," University of Toronto professor Dr. Ted Myers said. "I think that has played a considerable role."

The year-and-a-half long study found the rate of HIV infection in six Native northern Ontario communities to be five times higher than the national average. A 1991 study of high-risk First Nations people in Vancouver also found the same HIV infection rates.

The virus could spread rapidly through remote First Nations communities as long as AIDS awareness remains low and people don't take precau-

tions during sex, said Myers.

Part of the problem lies in the attitudes of many Natives towards sex, he said. Many First Nations people do not practise safe sex during intercourse, as evidenced by the high rate of sexually transmitted diseases and pregnancy on reserves.

"There are sexually transmitted diseases, there are many out-of-wedlock mothers or single women becoming pregnant," he said.

The rate on reserves is two to three times higher than the Canadian average, said Feather of Hope Aboriginal AIDS Prevention Society chairperson Marlene Poitras.

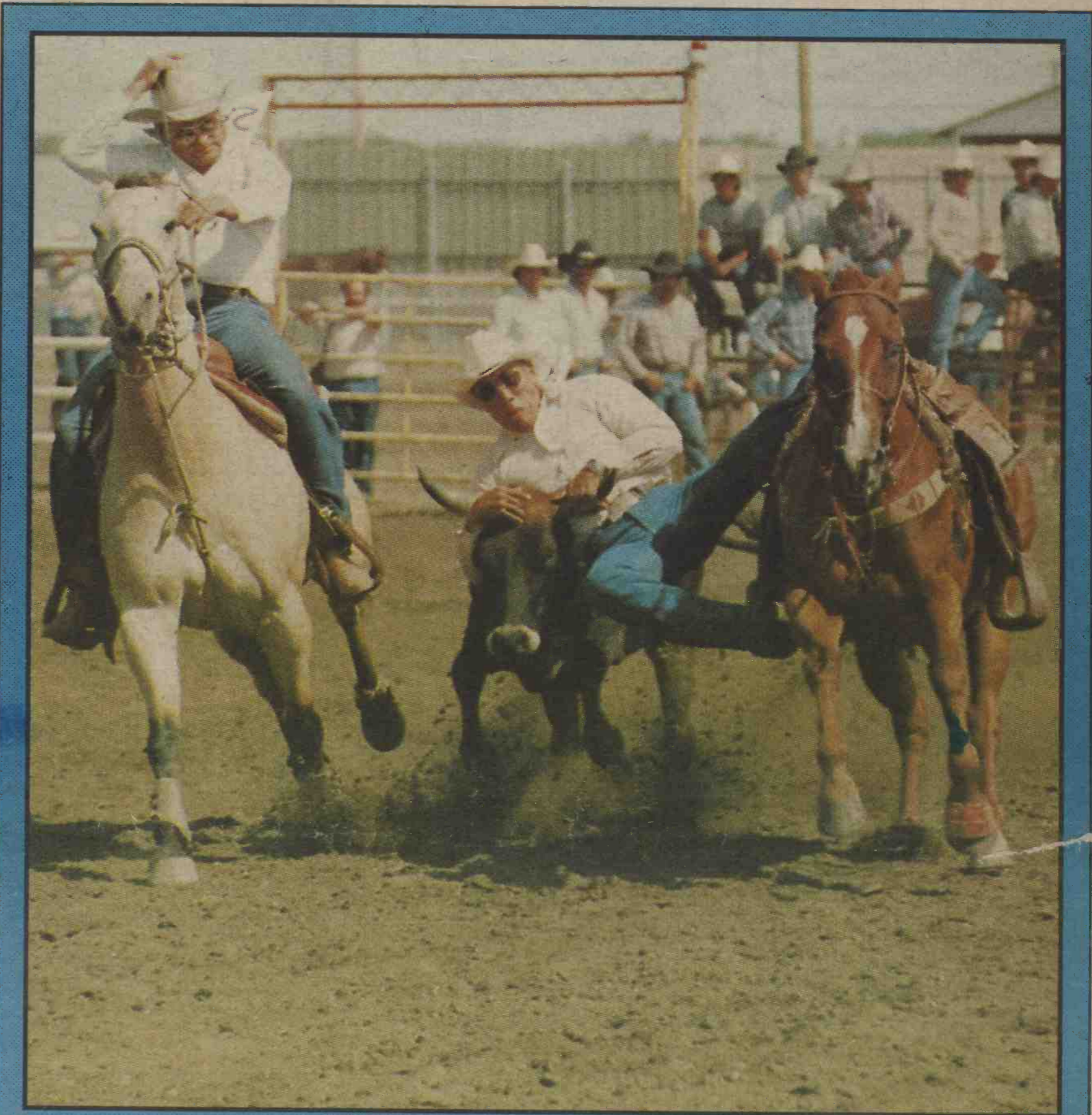
"If a person is carrying an STD and practising unsafe sex, then they are at more risk of spreading AIDS."

Lack of understanding is also a concern, she said.

"Many see it as a homosexual disease. Or they think, 'If I don't do drugs, it's not a problem'. The education is out there. What is happening is that people are aware of the implications but are not taking precautions."

The society was founded in 1990 to help educate Natives about AIDS, Poitras said. None of the 20 HIV positive Natives who now come to the Edmonton-based society for assistance ever believed that they could contract the virus.

See AIDS, Page 3.



Jim Goodstriker

How old is old?

Tsuu T'ina Nations Gordon Crowchild is one of the oldest cowboys still competing in the professional Indian rodeo circuit, as well as in the Canadian Professional Rodeo Association of Canada. But his 63 years don't seem to weigh heavily on him, and his ability as a steer wrestler is testament to this. The veteran cowboy has been in the rodeo game since 1944 when, at 14, he entered his first rodeo at the Calgary Stampede. See story, Page 5, Regional section.

Indian Act inhibits business, Mohawks tell Royal Commission

KAHNAWAKE, Que.

The Indian Act restricts the growth of Native businesses and fosters underground markets, Mohawks from the Kahnawake reserve told the Royal Commission on Aboriginal Peoples.

The act prevents Natives from starting their own businesses by limiting the size of the investment, said Ron Abraira, director of the Kahnawake Economic Development Group.

"The Indian Act ties our hands," he said. "It says you can have all the businesses you want as long as they're no bigger than a french fry stand. This perpetuates the underground economy."

The commission was in Kahnawake May 3-7 listening to concerns about the local economy, education, social services, reviving the Mohawk language and government autonomy.

To encourage economic development on reserves, Native-owned businesses should have the same tax status as Natives themselves, Abraira said. And Aboriginal entrepreneurs should retain their tax exemptions when operating off-reserve.

The Indian Act prohibits Native enterprise, said Michael Rice, director of the Caisse Populaire Kahnawake, one of six credit unions in the Mouvement des Caisses Populaire Desjardin.

While it protects the territorial integrity of Indian reserves, the act is also an obstacle for Natives seeking loans, he said. It is so restrictive, in fact, that status Indians looking to get a mortgage or a credit card could not do so until the credit union opened in 1987.

And when reserve residents

wanted to take out mortgages, the union had to set up a complicated system of land trust transfers because the act prevents reserve land from being used as collateral, Rice said.

The Indian Act is not the only sore point with Kahnawake residents. The federal government should also follow the terms outlined in the Jay Treaty of 1794, Abraira said. Under the treaty, Mohawks on the reserve, located 16 kilometres south of Montreal, would be exempt from duty and excise taxes on goods imported from the United States.

In conjunction with tax exemptions for Native-owned companies, the treaty would allow the band to attract large-scale business, including manufacturing plants and retailers, Abraira said. Until such a time, Kahnawake residents will be forced to rely on the sales of

cheap cigarettes and industries like casinos to create jobs.

Although one of the wealthiest reserves in Canada, with an average family income of about \$30,000 a year, the unemployment rate at Kahnawake currently stands at 50 per cent.

Kahnawake Grand Chief Joseph Norton said he does not expect the federal government to act swiftly on the commission's final recommendations, due next year. But the commission's presence on the reserve will hopefully clear up the band's image as a haven for criminal activity, an image Norton said was created by media and government during the Oka crisis.

He added that the commission owed its existence to Kahnawake and Kanesatake, the two communities at the centre of the Mohawk up-rising in the summer of 1990.

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Inquiry's end not conclusive

PRINCE ALBERT, Sask.

After 13 months of hearings, the commission of inquiry into the shooting of Cree trapper Leo LaChance by white supremacist Carney Nerland has left many questions unanswered and many more community members frustrated.

The LaChance family, the Prince Albert Tribal Council and the Prince Albert City Police all said they were not satisfied with the inquiry's outcome.

David LaChance said he was frustrated that the inquiry has not shed any light on the shooting of his brother and the subsequent prosecution of Nerland.

"I have the same questions now I had two years ago."

Tribal Council and LaChance family lawyer Gerry Morin said he remains convinced that unintentional or even systematic racism exists within the city police force.

"If we don't deal with racism to its full extent, it will cloud some people's minds who live in P.A.," he said.

Tribal Council Chief A.J. Felix said the inquiry failed to follow traditional Indian law. When a matter is to be discussed,



Carney Nerland

everything must come out, he said. This did not happen in the inquiry.

"We asked for a full-blown inquiry. We didn't get it. The system protected itself."

The tribal council will appeal to Ted Hughes, chairman of the commission, to back their justice department appeal to expand the commission's mandate and complete the

investigation of racist allegations against the Prince Albert police.

In a press conference held May 10, tribal council Felix said there are four areas that must be examined in more detail:

- Institutional racism within the criminal justice system in Prince Albert.

- Racist activity in Prince Albert and Saskatchewan.

- The role of the RCMP in the investigation and prosecution of Nerland.

The commission was established by the Saskatchewan government to examine the actions of police, prosecutors and the courts in the LaChance case, to investigate what happened in Nerland's Prince Albert gun shop the night LaChance was shot and the likelihood of racist activity on the police forces.

The three-member commission heard 41 witnesses and has more than 3,000 pages of testimony to read. A final report from commissioners Hughes, Delia Opekokew and Peter McKinnon is expected in the fall.

The biggest issue that the commission will wrestle with will be the idea of institutionalized racism in the

justice system, commission lawyer Morris Bodnar said. The Prince Albert City Police also said they want the issue investigated further.

Nerland, who is serving a four-year sentence in Stony Mountain federal penitentiary for manslaughter, testified before the inquiry in a closed hearing in April that six city police officers made racist remarks to him, charges that the officers have since denied.

Police Chief Greg McCullagh accused Nerland of making the allegations to draw the focus of the inquiry away from himself. One of the officers Nerland named is Metis.

The council also firmly rejected the conclusion that the shooting of LaChance was accidental. The charging, sentencing and disposition were all based on the conclusion of accidental death but that theory was based on testimony from two witnesses who contradicted one another and were unable to remember many facts.

Nerland testified he did not remember LaChance being in the store at all but was sure the shooting was accidental.

(With files by Connie Sampson.)

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WOMEN HEALING

About 150 Natives from across Alberta and Montana took part in the three-day Eagle When She Flies conference held in Edmonton recently. Sponsored by the Aboriginal Women's Healing Awareness Society, workshops debjcts ranging from healing, wellness, spirituality, AIDS awareness, self-esteem, partnership and leadership.

See Page 10.

TOURIST GUIDE

Planning to hit the pow-wow trail, take in a few golf tournaments and be a spectator at some rodeos? Windspeaker's Guide to Indian Country will let you know about events and how to get there safely, trouble-free and keeping cool as you go. We've even got a few tips for keeping the kids in line.

See Insert.

AD DEADLINES

The Advertising deadline for the June 7th issue is Thursday, May 27, 1993.

Chiefs take provincial tax challenge to court

By D.B. Smith
Windspeaker Staff Writer

FREDERICTON

The Union of New Brunswick Indian Chiefs is taking the province to court over the issue of sales tax.

In a letter sent to Premier Frank McKenna May 14, union president Roger Augustine called off all future negotiations with the province, determined that his only successful option was "to seek legal counsel."

"I wish to advise you and all persons interested in this matter that on behalf of all status Indians living on and off band territories throughout New Brunswick, the chiefs have decided that application of extra-judicial parameters will be explored in lieu of barricades or continued

"Our single objective now is to act in good faith and to place our fate in the hands of both the New Brunswick and Canadian judicial systems."

**-Roger Augustine,
president of the
Union of New Brunswick Indians**

fruitless negotiation," he said.

"Our single objective now is to act in good faith and to place our fate in the hands of both the New Brunswick and Canadian judicial systems."

The union has also decided to take Premier Frank McKenna up on his offer to pay the legal costs for a court challenge to the province's latest budget, Augustine said.

This latest decision by the union comes after weeks of failed negotiations with the province over the recent imposition of an

11-per-cent sales tax on all purchases made off-reserve by on-reserve, status Indians.

News of the tax, which was announced as part of the province's 1993/94 budget in March, was met almost immediately by anger and resentment from both on and off-reserve Indians. Roadblocks and demonstrations sprang up on highways across New Brunswick within days.

By April 10, however, chiefs across the province announced the blockades were coming

down because the province had clarified its stand on the tax. Intergovernmental Affairs Minister Edmond Blanchard said status Indians would not have to pay any sales tax as long as purchases were bought, delivered to, consumed or used on a reserve.

Three subsequent sets of negotiations between the union and the province failed, however, to work out a feasible tax refund system.

The union has hired lawyer Robert Strother of the Vancouver firm Davis and Company to file a writ of summons against the province as soon as possible, a union spokesman said. The chiefs will also seek an interlocutory injunction to prevent the province from imposing the sales tax on status Micmacs and Maliseets pending the court challenge.

NATION IN BRIEF

Dumping permit revoked

Environment Canada has revoked an Alberta oil company's permit to dump scrap metal into the Arctic Ocean. Federal Minister Jean Charest decided that Panarctic Oil's 400 tonnes of scrap destined for the ocean floor off Lougheed Island would instead be stored on land. The Calgary company had obtained an April 15 dumping permit from Environment Canada earlier in the year. But local Inuit hunters raised concerns that the scrap would pose a threat to hunting and fishing. Northwest Territories government leader Nellie Coumoyea said she was pleased with the federal decision. "Inuit hunters and trappers have accumulated a wealth of traditional knowledge that just can't be found in specific text books," she said. "It's a marriage of this knowledge with modern-day practices that is essential to the maintenance of a clean northern environment." Coumoyea also said the broader issue of federal legislation dealing with ocean dumping practices should be reviewed.

Casino to open under new policy

The first casino set up under Saskatchewan's new gaming

policy will begin operating this summer in North Battleford. The facility, which will be managed by the Battlefords Tribal Council, is expected to employ 80 people, half of them Native. Saskatchewan's NDP government is not opposed to Native-run casinos, but insists that all gaming operations operate under provincial guidelines and in partnership with local exhibition associations. A casino set up on the White Bear reserve in southeast Saskatchewan was raided and closed down by RCMP March 22. Government officials said the gaming facility was operating in violation of provincial laws. White Bear Chief Bernard Shepherd is hoping to reopen the casino in conjunction with a local exhibition association as soon as possible. The province is currently reviewing several other casino proposals.

Ontario chiefs denounce act

Several Ontario Native leaders have denounced Ottawa's proposed legislation to give the First Nations greater control over reserve lands. The First Nations Land Charter Act is a potential threat to Natives because it will allow band councils to rent, develop, or sell off their lands, which many Aboriginals say are already insufficient. Chief Robert Louie of the Westbank Band in B.C., one of seven chiefs charged

with drafting the legislation, was angry at the Ontario chiefs' accusations that he was a puppet of Ottawa. Much of the criticism over the act is the result of a misconception that Native lands will be lost, he said. If passed, the act will allow the federal government to shift responsibility for managing Native lands to First Nations peoples. Petitions opposing the proposal have circulated throughout Native communities across Canada.

Natives prepare own fishing plan

The Lower Fraser Fishing Authority says it plans to prepare its own fishing plan for the Fraser River this season. Spokesman Ernie Crey said last week's federal government-ordered fishing closure was an assault on Native rights. He also criticized the department of Fisheries and Oceans' extension of negotiations on a 1993 fishing plan that sets out quotas for the lower Fraser Native fishermen. Negotiations cannot go on much longer, he said, as the sockeye salmon season is due to start shortly. Natives have no legal ground, however, to declare unilateral fishing plans, department spokesman Dick Carson said. If they try to, department officers will again remove nets and take further action as needed, he added.

Friendship centres giving voices to grass roots

By D.B. Smith
Windspeaker Staff Writer

A Native organization in Alberta is trying to ensure that the Royal Commission on Aboriginal Peoples hears as many opinions as possible.

The Alberta Native Friendship Centre Association hosted 16 community forums throughout the province in April and May to bring "grass-roots" Native concerns to the commissioners, said Native consultant and forum co-organizer Ray Chambers.

"These informal meetings give us a lot more information," he said. "We see the issues with individuals. We look at reaching the grass-roots issues."

"The Royal Commission didn't have the answers," said forum participant Clara Woodbridge. "They went to the community to find the answers."

Dialogues from the forums are recorded on audio tape and will be sent to the commission's offices in Ottawa, Chambers said. The tapes will later be transcribed and presented to the commissioners to augment the information already gathered at the formal hearings, he said.

The day-long discussions,

which are co-sponsored by the Interprovincial Association on Native Employment, have raised several issues facing Natives in Canada, employment in particular.

"There's a wall there," Chambers said. "It's not coming down to training and education. It's coming down to why companies are not hiring Natives for their own reasons."

Chambers said he knew of one company in Grande Centre that advertised a need for more than 60 employees for a new store. Of the 161 Natives that applied, none were hired.

Division among the Native community in Canada is another serious problem, said the Alberta Native Friendship Association provincial co-ordinator Tony Callihoo. Mistrust between Metis, treaty, non-treaty, status and non-status Natives must be dealt with before the First Nations can negotiate with the rest of Canada.

"The healing must go for the next umpteen years," he said. "Old feelings between tribes is still there. It's going to be a slow process but we need to get at our own ill feelings, a jealous feeling. We're also looking for solutions."

Resolving conflicts between



Royal Commission on Aboriginal Peoples chairman George Erasmus has visited dozens of communities and heard from more than 1,400 people.

Native groups across Canada is essential before Aboriginals can approach the government with their demands for self-government, said Woodbridge. The 76-year-old Native from

Slave Lake said she has been classified a treaty, Metis and status Indian at different times in her life, so she no longer sees the need for Natives to fight amongst themselves over

blood rights.

"The bands won't talk to the Bill C-31s (status). And the bands were born Native. And so were the Metis. I sometimes don't know what I am. But if you're mad at someone, talk to them."

Several other groups have applied to the commission to hold independent forums, Callihoo said, including the Native Council of Canada and 50 other Native organizations across the country. The friendship association received \$25,000.

Although the ultimate purpose of the forums was to "flesh out" the commission's information base, there's no guarantee the commission will affect any change, said Callihoo.

"But according to their word, they're not going to shelve it," he said. "They say they're going to put it to the powers that be."

The commission was established in April 1992 to consult with Native groups on the state of Aboriginal life in Canada. Chairmen Rene Dussault and George Erasmus have visited dozens of communities and heard testimony from more than 1,400 people.

Fur strictures bring hardships

By D.B. Smith
Windspeaker Staff Writer

MONTREAL

European Economic Community restrictions on wild furs will cause suffering similar to that experienced by the Inuit following the 1983 ban of seal fur, an Assembly of First Nations vice-chief said.

"The practice of trapping by First Nations has provided a sustainable and ecologically sound livelihood for our people for thousands of years," said Ontario regional vice-chief Gordon Peters.

"Trapping is more than an economic supplement to families, it is a way of life on the land."

The latest European regulation, due to take effect Jan. 1, 1995, will ban the importation of fur from countries that continue to use leghold traps or do not trap in accordance with international humane standards.

"The EEC has not considered the socio-economic

impact on our communities and families," Peters said.

Leghold traps are devices designed to close quickly and tightly on one or more of an animal's limbs. International standards require on-land trappers to reduce animal suffering by using either padded leghold traps to reduce the pain or quick-kill devices. Trappers hunting fur from marine animals must ensure that all traps are set in such a way that the animal cannot resurface for air once the trap is shut.

Approximately 75 to 80 per cent of wild fur caught in Canada is exported to European countries, the assembly reported. Between 50,000 and 60,000 Natives depend on the \$600 million trapping industry for their livelihood.

In March, 1983, the European community endorsed a full ban on harp and hood seal fur, effectively killing the Inuit market for all seal skins, Peters said. Inuit communities have suffered both economically and socially, resulting in increased family violence and suicides.

But European concerns over

imports of wild fur relate only to the types of trapping devices, said Jane Vinet, executive director of the Canadian Association for Humane Trapping.

"Abiding by the regulations is do-able if Native trappers take steps to do it," she said.

Natives who rely on fur sales for their living could, however, be in dire straits when the restrictions are imposed, said Cree Trappers Association spokesman Rick Cuciurean.

"Where fur sales account for 50 per cent of their income, the impact could be enormous," he said.

Many of the Cree trappers in the Quebec association would be unaffected by the restriction because of an income security program enacted under the 1978 James Bay Agreement with Quebec.

But trappers like those in Red Sucker Lake in northern Manitoba would be severely affected by the ban because they have no other source of income, he said.

"Poet" apologizes

WILLIAMS LAKE, B.C.

A lawyer acting on behalf of the RCMP has apologized for writing a sarcastic poem about the Williams Lake judicial inquiry.

Prince George lawyer Brian Gilson apologized last week to an assembly of Shuswap and Chilcotin Chiefs at the Toosey Reserve for writing a short poem that many Natives said ridiculed the inquiry.

Gilson admitted to and apologized for being the author of Inquiry Blues during proceedings at the Toosey Reserve April 7. But so few people were at the inquiry that day that a second apology was ordered for May 18, the final day of testimony.

Only one of the seven chiefs who spoke at the Toosey gathering accepted Gilson's apology, reserve Chief Francis Laceese said.

"He had the same kind of attitude as the government. They have their colonial system, they're trying to control us. Those racist remarks reflect the government's view of the First Nations," Laceese said.

Alexis Creek band Chief Irvine Charleyboysaid Gilson was "lower than a snake's belly" for penning the verse.

"We're trying to correct things here in the justice system towards

Natives and him writing this is a low blow."

Charleyboy had himself testified before the inquiry about alleged inadequacies in the police investigation of his cousin's shooting death. The Williams Lake judicial inquiry is looking into allegations of the abuse of Natives at the hands of RCMP in the Cariboo-Chilcotin region over the past 30 years.

The poem, which was read before the inquiry in early May by Chilcotin chiefs as evidence of unfair treatment under the provincial justice system, suggests that Natives are complaining for no reason, Charleyboy said.

The poem read "All day I listen to tales of woe/That happened many years ago/Tales of blood and beer of course/Of men in red and excessive force."

A second verse reads "We're all confused, it's just not clear/Perhaps I'll drink a case of beer/To clarify my train of thought/Of all the harm the white man wrought."

Glen Ball, a lawyer representing the 15 Native bands in the inquiry, said the poem underscores a general attitude by many justice system officials that Natives are just drunks who deserve no consideration.

AIDS very much a Native issue

Continued from Page 1.

There are currently 26 Natives in Canada who have developed the syndrome to its final and terminal stage.

Reserve life poses an additional HIV-related threat to Indians because rampant Third World-type living conditions compromise health and consequently the ability to fight off diseases, Myers said.

Only half of the bands approached for the Ontario study agreed to participate, he said, a

reflection of the attitude that AIDS is still not an issue for Natives.

Although many communities have held presentations on the spread and prevention of HIV, there is still a large segment of the Native community that needs to be informed, Myers said. His study found that up to 70 per cent of people aged 20 to 39 had unprotected sex within a year of the study.

National statistics indicate heterosexual women are becoming infected at the fastest

rate in Canada and that they are more likely to contract the virus from a man than vice versa.

A high proportion of males in the Ontario study, almost 40 per cent, said they did not practise safe sex because they did not have the virus. The most common reason given by females, almost 75 per cent, was that they were with their "steady sexual partner."

Seven per cent of participants who had heard of AIDS said they had been tested.

Windspeaker's a winner

Windspeaker staff came away from the Native American Journalists Association Kamloops convention with a stack of awards.

Publisher Bert Crowfoot won first place for news photo for his shot of Chief Marvin Charlie of the Cheslatta Carrier Nation surveying a graveyard flooded by an aluminum smelting development on the front page of the Aug. 3, 1992 issue. He also took honorable mention for sports photography for his picture of an irate baseball player kicking dirt

at an impassive umpire. That photo appeared on the front of the Aug. 17, 1992 paper.

Rodeo photographer Jim Goodstriker took first place for sports photography for his picture of Cory Twigg of Standoff, Alta., airborne above the bull he was riding. That photo was on the front of the Sept. 14, 1992 issue.

Windspeaker took first place for overall excellence for a bi-weekly and first place for its photo spread on the Red Thunder dance group in the 1992 powwow issue.

Our Opinion

Native press ignored except when criticized

Grand Chief of the Assembly of First Nations, Ovide Mercredi, received a less-than-warm response to his speech two weeks ago at the Native American Journalists Association conference in Kamloops, B.C.

And no wonder. The Big M mounted the stage before 150 Native journalists and proceeded to tell the assembled throng of writers, editors and publishers that they weren't doing their jobs right.

As reporters, Mercredi said, Natives are not bringing their own cultural perspectives to their work. We are risking the loss of our entire heritage because we are trying too hard to be like the white press, he said.

Furthermore, he insisted that a Native press not supported by the federal government is not a free press.

What Mercredi obviously doesn't understand about Native media is the environment in which it is forced to operate. Government funding does not guarantee a "free press." Quite the opposite, actually. It's awfully hard to objectively report on Ottawa's agenda, hidden or otherwise, when the feds are paying the bills.

Reliance on federal funds tied the Native media to Ottawa's purse strings so tightly and for so long that many publishers and broadcasters did not survive when major funding cuts came back in 1990. What's so free about that?

Operating in the advertisement-driven press market like most other newspapers in Canada is essential if the Native press is to be truly free. Granted, it's a sink-or-swim environment. Non-Native advertisers sometimes have to be coaxed into spending money in a publication that has a limited readership.

Mercredi is also way off-base in suggesting reporters need to take a cultural perspective to reporting. Cultural perspective, unlike a Native perspective, implies bias. Mercredi obviously doesn't understand that a press following the long established rules of objectivity, clarity and precision is essential for the media to retain any credibility.

Mercredi also criticized First Nations leaders for not communicating their needs to Canadians and Native people well enough. They would have to improve in this area, he said, if Natives are to speak with a strong, united voice on issues such as land claims.

If he wants to criticize Native leaders for being unclear and unavailable, Mercredi should perhaps tidy up the operations of his own organization first. Trying to get information out of the AFN is usually an exercise in futility. It's remarkably arrogant of a national leader to criticize others when his own staff cannot issue press releases unless asked to, and sometimes not even then.

And then there's the man himself. Shrouded in secrecy, Ovide's schedule is seldom available to the Native press. He was, in fact, in Edmonton last week on his way to (or from?) Kamloops, but no one at the AFN told Windspeaker. A quick check with our editorial staff revealed that no one remembers the last time Mercredi made himself available to the Native press. The only way to get a firsthand comment from Ovide is to find out, from someone in the mainstream press, usually, when and where he will be at a given time. Then the hopeful reporter has to go and wait around, sometimes for hours and often in vain, for the man to speak to them. If you're a white paper, television or radio station, however...

Fortunately, most of what the Grand PoohBah said at the conference fell on deaf ears. At least half the journalists who heard the lunch-time speech were from the United States, and they neither knew nor cared about the speaker or his message.

But the Canadian Native journalists cared a lot. The media controls information and consequently affects change in society more than ever. And if Mercredi wants to see real change in the lives of Natives in Canada, he'll start working with us, instead of against us.



Nurture children, nurture the future

Nature in all its beauty and complexity is not a haphazard collection of incidental coincidences. The Creator in all his glory intricately designed the earthly systems to work together to form the circle of life. If we take the time to examine nature and observe the unity within the systems, we will observe a relationship of accountability that is apparent in the continuity of bond that perpetuates life.

The social relationship of mankind is not unlike that of the creatures and eco-systems of the earth. We are also accountable to each other and when this accountability is challenged, the consequences can be counter-productive to achieving the purpose of one's life, whatever it may be.

As parents and educators, we teach our children how to exist comfortably within the circle of life, and how to obtain peace within ourselves. These lessons are perhaps the most difficult tasks we face as parents. Our knowledge is based, quite often, on our teachings as children. These teachings may not have had a spiritual base on which to nurture knowledge and acquire the wisdom that is, in turn, passed on to the next generation.

The Elders provide us with



**MARLENA
DOLAN**

the traditional teachings that have sustained our people through generations of condemnation. Their teachings are nurtured with a strong spiritual base and an intimate connection to the earth. The earth has always provided for mankind, not only in the sustainment of life but the examples of relationships that have existed harmoniously in time.

The teachings of our Elders have provided us with the very basics of relationships. From these lessons we develop a conscience that becomes internalized with knowledge. It is conscience that guides us through life and provides parameters for behavior. We are all accountable to each other as human beings and as a nation.

The bond between Native people is unlike other people's. The bond is laced with threads of spirituality and the strength that has arisen from the exhaustion of the arduous battle

of survival. This bond is common with our people and provides us with the support we need to survive in this foreign society.

To jeopardize this trust within our people would be disastrous to the future of our children. It is these children who will carry on the tradition and revive and preserve the teachings. It is our responsibility to ensure that they learn the ways and develop the conscience to combat the seeping judgment that tears us down. As individuals we are accountable to each other to maintain the values that have been passed down through our Elders.

It was prophesied by the Elders, in the days of the arrival of Columbus, that in the seventh generation of our people there would be a resurgence of culture and our nation would build. We are that seventh generation and is our responsibility to build a future for our children and be accountable.

Windspeaker

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Your Opinion

Elders have contributions to make

Assistance not limited to prison settings

Dear Editor,

As a Native, I was adopted and brought up in the city of Edmonton, Alberta for most of my life. Over the past six years I've been involved in the Native community. I've experienced reservation life hands-on and have also learned from a lot of good and bad experiences.

During those years, I've come to learn Elders are respected people. As a correctional worker I've also learned they are needed in the criminal

justice system, not only in prisons but as liaisons with the courts, police and people who do assessments, such as psychologists and parole officers.

There are times where non-Natives have a hard time understanding Natives. A lot of times there is stereotyping and unknown circumstances which need to be explored.

Presently I'm working at the Stan Daniels Community Correctional Centre near the inner city of Edmonton. Elder George Kehewin - who taught me a lot about Natives and the justice system - has been at the centre for about five years now. Born and raised on the Kehewin reserve, he's a pipe carrier and knows Native culture and people very well. Living at the centre Wednesday through Friday, he is basically available 24 hours for support, understanding and guidance.

George talks with the residents, takes them to sweats and guides them through fasts. He feels that getting the residents

out of the centre and involved in the culture is the best therapy for them. Chopping wood for the sweats, enjoying the outdoors, and putting self-discipline to the test at fasts is what really eases the pain and gives them more hope for the future.

Even though the majority of residents at Stan Daniels are Native, George does not feel that these are the only people he should work with. He enjoys helping and giving insight about the Native culture to both Native and non-Native people, whether they are residents of the centre, staff, or out in the community. He gives lectures to students at Grant MacEwan, the University of Alberta, or public schools. He likes talking and giving guidance to all people of all races and ages.

When we ask ourselves the question "Why is there a problem with Natives in prison?" does the answer lie within the people or is it because Natives are often ignorant of the laws

and their rights?

"It wouldn't be the first time!" You always hear about the "drunken" Indian and how they are in and out of jail all the time. You never hear the success stories or about the Natives who are gaining sobriety and helping themselves. The negative and exaggerated stories always make the headlines, because people have a tendency to grab bad news and spread it around like wildfire on an open prairie.

Elders have experienced life and know what the hard and easy way is. Many times we feel that the elderly don't understand, because they are out of touch in today's society. We forget that people are still the same. Technology, trends and addictions have changed, but we as a people are still the same. We feel, hurt, laugh and cry the same today as we did in the past.

Elders, whether working in the justice system, living on reserves or living in the city, have

an insight on life that can be of help to everyone. They've seen and experienced changes. They've endured and survived. Not only have they seen society change, but they have, too.

The reason why I feel Elders can be of some assistance in the criminal justice system is because the system is full of games and stereotyping. The police play their games, then the courts, then the institutions with inmates and staff, and the games continue back in the communities. The government wants to build new prisons to create employment, but they are complaining about where to place them.

Maybe by having Elders in the system we can create better communication between everyone. Elders are not perfect and they are not the only solution to life's problems, but a little bit of help here and there makes for a better tomorrow.

Parry Stelter
Edmonton

"New Partnership" means layoffs, cuts to funding

Dear Editor,

A "New Partnership" is how Canada welcomed 1993, the year the United Nations has declared as the International Year of the World's Indigenous Peoples.

The Honorable Tom Siddon, Minister of Indian and Northern Affairs, launched this "New Partnership" with Canada's Indigenous peoples last Dec. 10 at the National Art Centre in Ottawa, Ontario.

Since that time, Canada has chopped funding for a number of Aboriginal programs across the country, especially those delivered by Canada's Aboriginal peoples serving their respective communities.

The Aboriginal communications societies, through the Department of the Secretary of State, are again experiencing what this "New Partnership" means from an across-the-board cut of 10 per cent in funding for 1993-94.

The majority of the Aboriginal communications societies are still reeling from the initial budget cuts of February 1990, with Northern Native Broadcasting (Terrace) being no exception to the above.

Canada's "New Partnership" with its Aboriginal people for 1993 will mean for CFNR AM/FM in Terrace, B.C. a layoff of three or more staff members and suspension of NNB(T)'s Satellite Distribution System Project with 14 or more Aboriginal communities to add to its Satellite Radio Network. (The following communities were scheduled to be added on to the 1993-94:

Anaham Band, Port Edward, Nee Tahi Buhn, Stellaquo, Fort George (Prince George), Stone Reserve, Kelly Lake, Fort St. John, Glen Vowell, Prophet River, Fort Nelson, Hagwilget, Nazko and Kluskus.)

Currently, CFNR AM/FM

Canada's "New Partnership" with its Aboriginal people for 1993 will mean for CFNR AM/FM in Terrace, B.C. a layoff of three or more staff members and suspension of NNB(T)'s Satellite Distribution System Project with 14 or more Aboriginal communities to add to its Satellite Radio Network.

broadcasts 40 hours of live radio to 55 communities per week, using CKNM Yellowknife, Northwest Territories; CHON FM Whitehorse, Yukon; and CFWE FM Lac La Biche, Alberta as its wrap-around service, thus bringing 24 hours, seven days per week of First Nations Radio Programming to its 55 communities. It also produces a weekly one-hour Access Program for CO-OP Radio in Vancouver, B.C., entitled Bridging The Gap.

CFNR's Aboriginal programming includes The Bannock Show (music performed by Aboriginal people), Xthane Whallem (Tsimpsian for Everything Traditional We Do) cultural program and The Talking Stick (First Nations Affairs from Local to International). These programs are not only informing and entertaining NNB(T)'s Aboriginal audiences but providing awareness and understanding to the non-Aboriginal listening audience about Canada's Indigenous peoples.

Awareness and understanding; two very important ingredients in a "Partnership," new or old.

Roy Jones
General Manager, Northern Native Broadcasting
Terrace, B.C.

Imprisoned teenager despairs as help fails to materialize

Dear Editor,

Tony Rios is a 16-year-old boy who is in adult prison in South Dakota, having been sentenced in adult court for defending himself from an unprovoked attack by an adult white man. Tony slashed at the man with a knife in an attempt to get away, causing shallow wounds from which the man died - a rare and unusual case, according to the coroner.

Tony spent the first five months in Juvenile Detention but was kept in solitary and even eye contact with other prisoners was forbidden. He was only 14 at the time. He was denied all psychological and spiritual guidance and he repeatedly attempted suicide. Eventually he was transferred to adult prison and his case was tried in adult court, over all objections.

On an unrelated charge, which was again self-defense, he was sentenced to eight years and for the above charge of first-degree manslaughter he got 20 years probation, consecutive to the first sentence. In other words, the government has another potential activist under wraps for the next 28 years. His mother has been active in the cause of her people for many years and this treatment of Tony is largely the system's way of getting at her. The treatment of young Native prisoners has been her concern since before the incident that changed Tony's life and drew him into that very system.

Tony's trial was a farce, full of discrepancies, conflicting evidence and paid witnesses for the prosecution. After sentencing he was immediately whisked away to a hard-core prison 400 miles across the state where he was again beaten and abused by adult prisoners as he had been in the Pennington County Jail.

After a while he was transferred to the Springfield Correctional Facility where conditions were somewhat better, but not ideal. In order to escape beatings, he had to pay "protection", which caused his mother to sell nearly everything out of her home to keep up with the payments. The other prisoners would steal his food, forcing him to buy from the commissary. Too young for either the work or the study programs, he had nothing to do but play basketball. When his shoes wore out, his mother couldn't afford any more, and it was thanks to the generosity of supporters in the Montreal area that he got a new pair for Christmas.

In January the authorities transferred him back to the hard-core prison at Sioux Falls as they had been threatening to do for months.



Tony is again being beaten by the same gang as before, and as punishment for fighting (although he didn't cause it) he has been put in "the hole."

Again he is attempting suicide. He is in despair, and so is his mother. Four hundred miles away from him, without transportation, not even a phone to communicate with her son, or even enough money to keep herself fed, Thelma works ceaselessly for the cause of her son.

She is asking for financial help, for the necessities of life and to hire a lawyer to appeal Tony's case. A firm of Chicago lawyers has offered to work "pro bono" on the case, for a mere traveling fee of \$2,000, which she has been unable to raise. Donations can be sent to: Anthony D. Rios Defense Fund, Northwest Bank, 202 Disk Drive, Rapid City, S.D. 57701.

Letters of support and encouragement can be sent to Tony; c/o South Dakota State Penitentiary, P.O. Box 911, Sioux Falls, S.D. 57117; and to Thelma Rios, 2429 Gnugunsa, Rapid City, S.D. 57701.

Your letters to President Clinton and various members of the U.S. government would help to bring this case to their attention, as it is a violation of human rights, Native rights and children's rights.

More information can be obtained from Lois Cape and Gordon Dedam, P.O. BOX 435, Oka, Que., J0N 1E0 or call (514) 479-8777. Donations can also be channeled through this source.

Lois Cape
Oka, Que.

Indian Country

Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENTS IN THIS CALENDAR FOR THE JUNE 7TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, MAY 26 AT 1-800-661-5469, FAX (403) 455-7639 OR WRITE TO: 15001-112 AVENUE, EDMONTON, AB., T5M 2V6

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Ottawa, Ontario — June 3, 1993

YEAR OF INDIGENOUS PEOPLES POWWOW CELEBRATION

May 29 & 30, 1993
Saskatoon, Saskatchewan

AB TREATY WAR VETERANS SOCIETY MEETING

May 29 - 31, 1993
Forum Inn, Edmonton, Alberta

INVESTING IN ABORIGINAL BUSINESS AND GOVERNMENTS: A NATIONAL CONFERENCE

June 10 - 11, 1993
Vancouver, B.C.

NATIONAL GATHERING OF ABORIGINAL PEOPLES

June 11 - 13, 1993
Ottawa, Ontario

3RD ANNUAL ABORIGINAL GOLF TOURNAMENT

June 12 & 13, 1993
Pelican Golf & Country Club, Ft. Smith, NT

CHIEF HARRY CHONKOLAY'S RETIREMENT CELEBRATIONS

June 13 - 18, 1993
Assumption, Alberta

ALEXANDER FIRST NATIONS TRADITIONAL POWWOW

June 18 - 20, 1993
Alexander, Alberta

EAST PRAIRIE 1ST ANNUAL MEMORIAL ROUNDDANCE

June 19, 1993
High Prairie, Alberta

JUSTICE & NORTHERN FAMILIES: 6TH ANNUAL NORTHERN CONFERENCE OF N. JUSTICE SOCIETY

June 19 - 23, 1993
Kenora, Ontario

THE VOICE OF THE LAND IS IN OUR LANGUAGE, NATL 1ST NTNS ELDERS/LANGUAGE GATHERING

June 21 - 25, 1993
West Bay First Nations, Manitoulin Island, Ontario

TSOW TUN LE LOW SOCIETY 5TH ANNIVERSARY CELEBRATIONS

June 26, 1993
Lantzville, Alberta

2ND ANNUAL GRAND CELEBRATION POWWOW

June 24 - 27, 1993
Hinckley, Minnesota

ABORIGINAL LAW CONFERENCE

June 25 - 26, 1993
Vancouver, B.C.

POUNDMAKER/NECHI ANNUAL POWWOW

July 2 - 4, 1993
St. Albert, Alberta

IMPROVING THROUGH DIVERSITY

July 10 - 15, 1993
Winnipeg, Manitoba

MISSISSAUGA 12TH ANNUAL POWWOW

July 14 - 18, 1993
Blind River, Ontario

Oki, Tansi, Kwe-Kwe, Sekon (Mohawk) and Hello! I was in Vancouver a couple of weeks ago and I stopped in at the powwow at Trout Lake Arena. Now, I know why people like to go to British Columbia, the people there are so friendly. They seem to have smiles pasted on their faces. I tried dried salmon and bought some really neat-looking stuff. I'll tell you I went there with two bags and came back with four! I'll go to visit again in the near future, hmmm...

Oh, no! Babies galore for the month of May or if you are into horoscopes, some more 'bull' headed people. Congratulations Anni Terrabain for having a healthy baby boy. She is one of CFWE's own radio personalities. And my buddy, Charmaine for having a baby boy too. Better you than me!

Honoring dedicated educator

Regina, Sask. - I remember specifically what this one person I met said when some good people are mentioned after they are dead. Did you ever think that when they were alive, they never did those things for glory? They were simply unknown until the message has reached you, unless you had the pleasure of knowing them when they were alive. I wish I had the pleasure of meeting this woman they called Ida Wasacase. She had a vision about Indian education based upon the Native traditional values of sharing, honesty, respect and truth. She promoted many kinds of community-based programs for education in Saskatchewan and Manitoba.

She did receive some glory from the Order of Canada and SIFC gave her an award for the SIFC Outstanding Indian Educator of the Year in 1990. Her other achievements include being profiled in Who's Who, International Education and Notable Saskatchewan Women:



PEOPLE & PLACES

by Ethel Winnipeg

1905-1980. She will be missed by her family, colleagues and friends.

Sometimes, death is brought upon by new life. I specifically wrote about the two babies, because they honored her death with their lives. You never know they may become just as determined and dedicated to their beliefs as she was.

Poetry addiction

Brandon, Manitoba - You are probably wondering what the heck-a-roonies the headline's supposed to mean. I love reading poetry, all kinds whether it be political or romantic, long or short. Does this make a poetry addict? This poem came not too long ago. It's written by a 13-year-old girl named Brianne Boyd from Brandon, Manitoba. As her mom said, "...and without wanting to brag, I believe she did an excellent job on this poem." It's called Not Far From a Dream.

*At night, I dream of a wonderful place,
a world of happiness for the human race.
The seas are blue and crystal clear,
raindrops form a perfect tear.
The grass grows green over rolling hills,
soft as silk is the way it feels.
Graceful deer jumping about,
rivers are filled with rainbow trout.*

*A man walks slowly down a street,
his feet follow a steady beat.
He hears his name and looks around,
a ringing gunshot is the only sound.
The grass turns brown and the seas turn green
raindrops are no longer seen.
Instead the rain pours down on the cold hard streets,
graceful deer fall to their feet.*

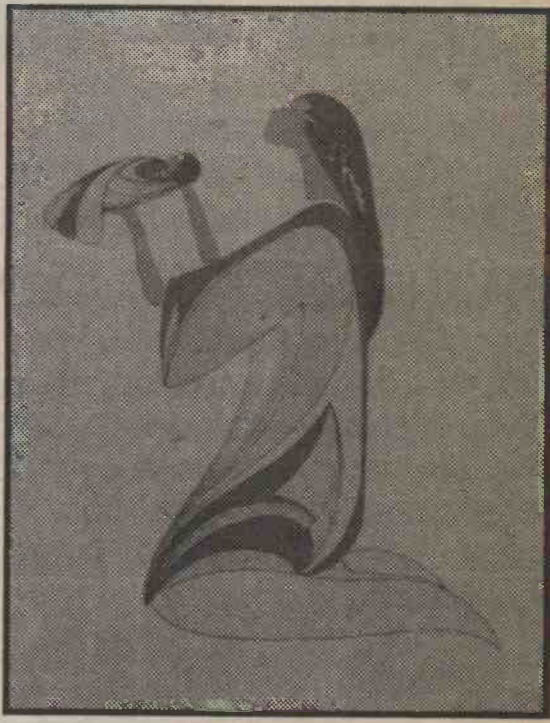
The violence overflows with hate,

*we have to stop before it's too late.
Learn to love, trust and give,
for in this world we all must live.
I'm not dreaming, I'm wide awake,
reality is what's at stake.*

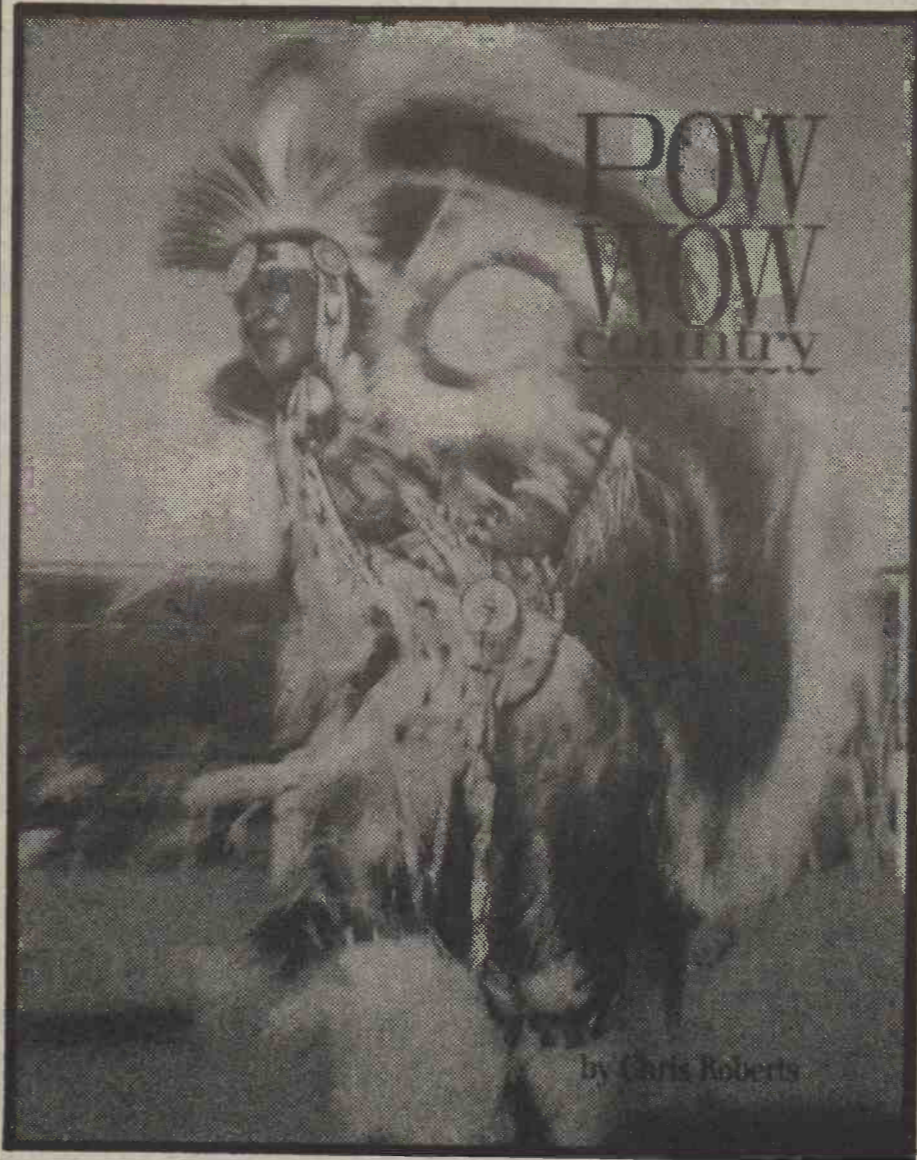
*Violence can stop if we try hard enough,
with only a few it's very tough.
No one wants to try it seems
let me fall asleep and dream.*

Artist has a feminine style

When I was in Vancouver, I went to this marketplace. They had many kinds of displays and arts and crafts. Well, a regular marketplace. I was browsing around when I came across this display on Native authentic art. Being Native, you seem to be drawn to colorful designs resembling Natives. I looked through the cards and I came across some of Maxine Noel's artwork. Maxine, a Santee Oglada Sioux from Manitoba has a unique style of art. On her artwork, she signs her name Mayo Ioyan, her given Sioux name, which translates to "Walk Beyond." Here is some of her work, it's called Tomorrow's Child.



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New Orleans, Louisiana

News

Metis decry cuts to housing funding

By D.B. Smith
Windspeaker Staff Writer

EDMONTON

The Metis National Council condemned the federal government last week for recent budget cuts that will eliminate funds to Native housing projects.

In a press conference held May 11, council president Gerald Morin blasted Ottawa for failing to consult with Metis housing authorities on the proposed cuts.

"It's a real insult, a real slap on the face to our people to announce the cutbacks without consultation," he said. "It ignores the federal government's role to meet the needs of the poor. It is happening at a time when the need is greatest for adequate housing in Canada."

The federal government announced last month it was cutting funds for Native urban and rural

housing projects in its 1993/94 budget. An estimated \$2 billion in financial assistance is scheduled to be cut off Jan. 1, 1994.

Those cuts will have a direct, negative impact on the economy by reducing home construction and building supply markets and increasing unemployment in all sectors of the house building industry, Morin said. Federal funding supports 70 per cent of the Metis Nation's housing programs. That burden will now have to be met by the provinces.

"This is a direct assault on our organizations," said Metis Housing and Economic Development Minister Ron Swain. "Why are we being targeted out of all other Canadians?"

Funding for housing programs in 1991 was only \$68 million, he said. That dropped to just over \$50 million in 1992.

Figures for this year have not yet been calculated, but Swain esti-

mated the amounts are expected to be down even further.

"Amounts per capita have been declining for several years," he said.

Ottawa is not specifically targeting the Metis Nation in the cutbacks, said Canada Mortgage and Housing commission spokesman Robert Lajoie. Federal budget forecasts allow no new funding for any housing projects after 1993.

In fact, he said, funding for programs like the Metis' Residential Repair Assistance, Emergency Repairs, and Rural Native Housing projects have been on the increase for years.

"They've been going up every year as far back as I can remember," he said. "Planned expenditures were less than previously anticipated, but everyone got their fair share."

50 per cent of last year's revenues for housing projects went to the Rural Native Housing Program as planned, he said.

"It was 50 per cent of less, but

that's still 50 per cent."

The commission is, however, looking at ways to support social housing projects in the wake of the cutbacks, Lajoie said.

Ottawa could save as much as \$100 million annually if more non-profit and other social housing institutions borrowed money from private banks instead of the federal government. That money could then be used to support the housing programs that could get private loans.

The commission is also considering the provinces, territories and organizations like the Native Council of Canada as alternative sources of funding, Lajoie said.

A spokesperson for the Alberta department of Municipal Affairs said, however, the province has no plans to take over funding for the half-dozen Metis programs as long as they are under review by Ottawa.

Generating income from other sources will prove difficult, said Swain, because money for housing

projects is often perceived by the public as charity.

"Social housing is viewed by the Canadian public as giving the poor a straight contribution. But a place to live is not a pie-in-the-sky dream. The interests of Canadians is adequate housing. This issue goes right to the heart of our people."

The council first began its urban housing programs in 1972. The rural housing projects began two years later.

Since 1986, 1,700 new housing units have been built, over half of them for non-Aboriginal clients, Swain said. But a backlog still exists.

Some 433 people currently on a waiting list for affordable housing in Edmonton and 700 people throughout Alberta are waiting for renovations.

In the meantime, the council plans to talk to housing and construction associations across the country to garner support for their lobby in Ottawa at the end of May.

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Economic Development

Gaming conference examines all aspects

By Susan Lazaruk
Windspeaker Contributor

VANCOUVER

When the White Bear First Nation decided to challenge the Saskatchewan government over its sovereign right to operate a casino on their reserve in the southeast corner of the province, it knew government seed money for start-up costs was out of the question.

And they soon discovered that Canadian bankers didn't share their confidence that Native gaming was the way to economic prosperity and jobs.

"We wanted \$50,000," Edward Pasap, the chairman of the board for the Bear Claw Casino, said at a Native gaming trade show and conference in Vancouver last week.

"We went to all the financial institutions. We were a joke to them. They wouldn't touch us with a 10-foot pole."

U.S. investors sought

The White Bear band then went shopping for investors in the U.S., where management companies offer to front bands the money for casinos, supply equipment and then run the operations, usually for 40 per cent of the take.

The White Bear entered into a five-year contract with the Native-run Indian Entertainment Systems, Inc., of Wisconsin, which provided the band with 100 slot machines and six black jack tables, for a 60-40 split, said Pasap.

The casino opened in March only to be shut down after three weeks by the RCMP, who confiscated the gaming equipment and \$100,000 in profits. Pasap and two other band members who were charged with keeping a common gaming house were due to appear in Carleton Place provincial court May 19.

The Wisconsin firm also faced charges and a court appearance for supplying the equipment.

Alan King, an Oneida Indian who is part-owner of Indian Entertainment Systems, said in a phone interview from his office that he expects at least \$350,000 in legal fees and a possible five-year jail sentence, as well as a loss of the equipment and his cut of the profits. But it was worth the risk.

Belief in Indian rights

"All we're doing is helping them (Canadian Natives) to obtain their

rights," he said. "I'm an Indian and I believe in Indian rights."

But with the big risk comes the potential for big profits and King admitted backing the band was about more than helping it assert its sovereignty.

"We're going into it to make money because we're in the business of making money," he said. "We're not a charitable organization."

And his firm is not the only one to recognize the growth in Native gambling should the industry get the government's go-ahead north of the border.

Las Vegas casino giants Bally's and Harrah's were among the throng of U.S. and Canadian companies hawking their wares at the two-day casino convention in Vancouver. The conference floor of the historic Hotel Vancouver was transformed into a flashing and buzzing mini-casino as casino companies showed off the latest in slot machines, electronic poker dealers, coin-sorting machines, oversized bingo boards and the more modest pull-tab ticket dispensers.

Seminars varied

Seminars focused on topics such as success stories from the U.S., where Indians own and operate multi-million-dollar casinos with the government's blessing, a review of Canadian laws, feasibility studies and marketing and the social impact of gaming operations on tribes and surrounding communities.

The most lively debate took place during the seminar called Choosing Your Partner: Management Contracts or Go It Alone. After hearing from a management company representative on the benefits of having his company virtually run the casino - getting expertise and easy financing - delegates were warned to go in with their eyes open.

"I haven't seen any good management contracts," said Allene Ross of Little Six Inc., a company that runs the Native Mystic Lake casino in Minnesota, the largest casino in the U.S. outside Las Vegas.

She said management companies offer to build 4,500-square-metre casinos for \$37 million, which works out to a price of \$8,000 a square metre. The companies bring in their own equipment and supplies, which bands must pay for out of their 60-per-cent share. And there's always the danger that a band will make 60



Susan Lazaruk
Shane Gottfriedson, a councillor with the Kamloops Indian Band, tries out some of the equipment at the Vancouver gaming conference and trade show.

per cent of nothing, she said.

Tribes not profiting

"Someone's making a lot of money, and it's not the tribes."

The companies also bring in their own staff and don't offer proper training for Indians, defeating the purpose of job creation on reserves and making it difficult to sever ties once the casino is profitable, she said. And the firms usually keep their own books, making it inconvenient for Natives to get a true accounting of the business.

"I think a management contract should be a last resort, not a first option," she said. Her company offers consultants who work with bands to train casino employees for a set fee.

"We're doing it to save tribes from entering into these horrendous management contracts."

However, Little Six offers no start-up financing and can only get bands in touch with investors.

Pasap said that was no help when the Bear Claw Casino was

getting started.

Money major hurdle

"The number one thing, don't forget, is that we have no money," he said. "It pisses me off to hear people talk about offering money and when it comes time, it just disappears."

White Bear investigated a number of management companies before deciding on Indian Entertainment Systems and Pasap said the band got a good deal. The casino could open as early as this summer if the band can negotiate an interim agreement with the province while a final decision is being made. But it's still early in the talks and the province is insisting on 85 per cent of the revenues, while the band is offering nine per cent.

Under the five-year deal with Indian Entertainment Systems, the band would run the casino with the company, on a 60-40 split, and have an option to buy out the operation in three years, Pasap said.

The U.S. company's investment is secured under a complicated

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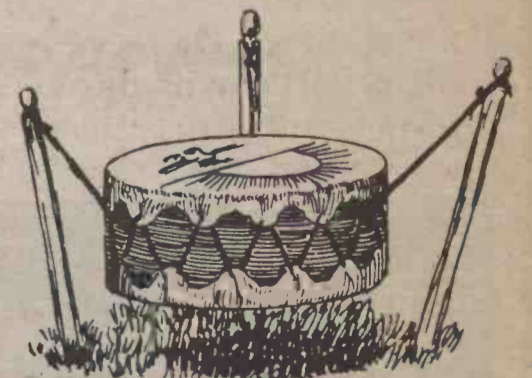
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Economic Development

Gaming conference examines all aspects

By Susan Lazaruk
Windspeaker Contributor

VANCOUVER

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But with the big risk comes the potential for big profits and King admitted backing the band was about more than helping it assert its sovereignty.

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And his firm is not the only one to recognize the growth in Native gambling should the industry get the government's go-ahead north of the border.

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The most lively debate took place during the seminar called Choosing Your Partner: Management Contracts or Go It Alone. After hearing from a management company representative on the benefits of having his company virtually run the casino - getting expertise and easy financing - delegates were warned to go in with their eyes open.

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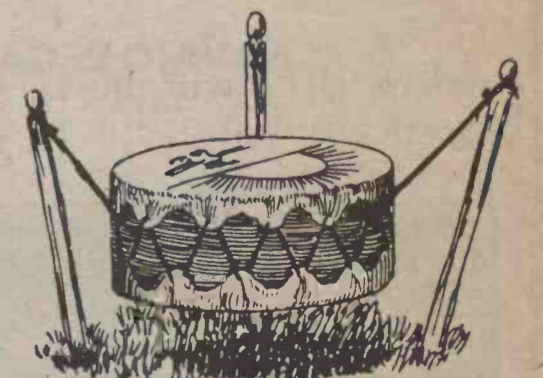


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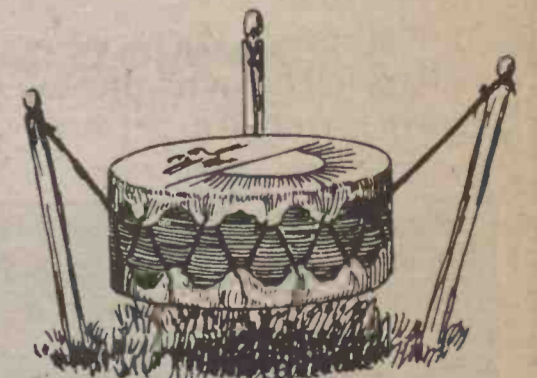


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Wind speaker

May 24, 1993

Regional Section

Volume 11 No. 5

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

Call for audit causes crisis in Metis community

By Dina O'Meara
Windspeaker Staff Writer

PADDLE PRAIRIE, Alta.

A movement to file an investigative audit into the finances of Alberta's largest Metis settlement has led toward violence, say members.

Paddle Prairie is locked in a civil war marked by threats, intimidation tactics and Indian medicine, said Roe Graham.

"The situation has degenerated to where people are sitting at home in fear," said Graham. "There are many threats, Indian medicine, pressure, blood poured on driveways."

Some older members aren't going out of their homes, while others carry loaded rifles if out alone. They are being targeted because of questioning council and administrative policies, and refusing to back down in a call to audit settlement finances, said Graham.

The group, calling themselves the Paddle Prairie Metis

Settlement Peoples Committee, wrote the commissioner of the Alberta Metis Settlement Transition Commission requesting the audit in April. They were concerned with the lack of economic development on the settlement, despite transition funds being poured into the community following the 1990 Metis Settlement Act.

The demise of plans to develop the settlement's timber resources through logging and the establishment of a saw mill also lead to member's growing frustration.

In April more than 115 people signed a petition directed to Commissioner Dennis Surrendi asking for an investigation, as mandated in section 171 of Bill 35. Repeated appeals to Social Services Minister Mike Cardinal were not answered.

Surrendi attended a public meeting May 5 and suggested a lack of communication between council, administration and the group was the real culprit in creating tension. The commissioner's response was answered with polite disbelief, and a renewed

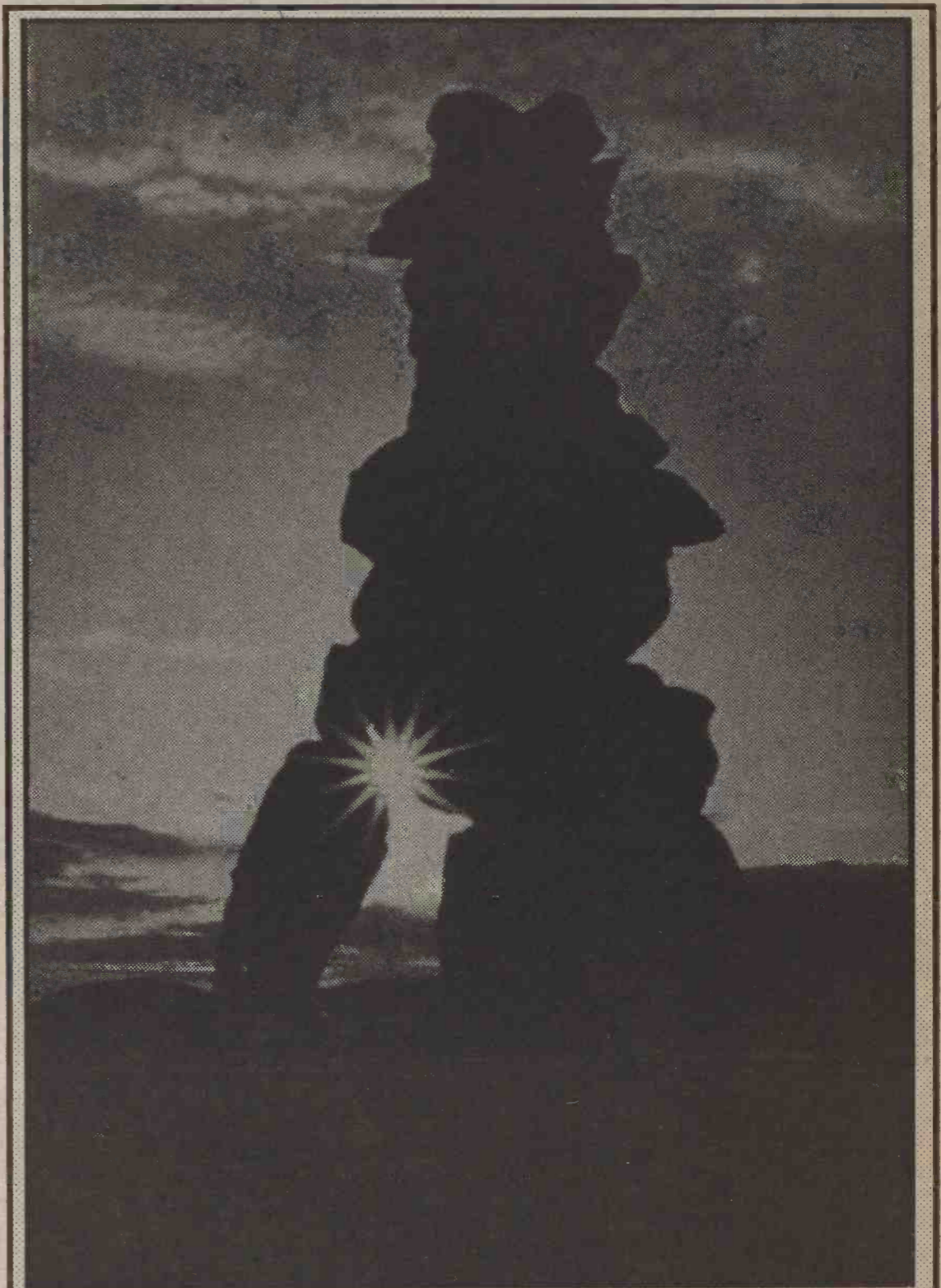
request for a financial investigation. An annual internal audit suggested by Surrendi was dismissed as being "nothing more than a rubber stamp of approval of mathematical accuracy".

Animosity between the two settlement factions continues to grow. During a recent election for two council positions there were allegations of fraud and strong-arm tactics to keep dissenting voting members away.

After months of harassment, the group filed a complaint with the High Level RCMP on May 17. Staff Sgt. Greg Lynch said the unit is currently investigating the criminal allegations.

Despite struggling in what he terms an up-hill battle, Graham believes his and the group's perseverance will eventually resolve the issues gripping the northern community.

"Our first concern is the alleged misuse of funds. We feel everything should be out in the open," said Graham. "If the allegations turn out to be false, then that will clear the air and we can get on with our lives."



The secrets of inukshuks, or stone figures guiding Inuit hunters in Canada's Eastern Arctic, are now explained and made accessible through a new tour book of Baffin region. For story, see Page R8.

Maritimes Briefs

Hotel given reprieve

The native-owned Kingsclear resort will keep its doors open, thanks to a new restructuring plan. The luxury resort, located near Fredericton, was on the brink of going into receivership when creditors agreed to the plan that will see a multi-million dollar debt be paid off within six years. The Royal Bank will receive \$500,000 this year toward a total \$5.3 debt. It is the band's only secured creditor. The Kingsclear band built the \$5.5 million resort with government funds obtained by trading their fishery on the St. John's River. The seemingly lucrative trade to tourism dollars fell flat with the national economy, and the hotel has been a financial nightmare since opening in Oct. 1991. Chief Steve Sacobi is optimistic the resort will flourish under new management and is investigating the possibility of running a casino. Sacobi also said talks are underway with three major hotel chains to negotiate some kind of affiliation.

Community chooses new name

Micmacs in this small Cape Breton community want to reclaim their heritage and change their name. Band members voted in favor of changing the community name, Whycomomagh, on April 28, with 72 members casting ballots in favor of the change and 57 against. Residents say Whycomomagh is an English word derived from the Micmac word meaning head of the waters.

Trial of tax protesters adjourned

Seven New Brunswick natives charged with blocking the Trans-Canada Highway on Easter weekend have had their trials adjourned until June 14. The defendants were among several dozen New Brunswick Aboriginals protesting a new provincial law requiring status Indians to pay sales tax. The protests took the form of blockades on different reserves, and resulted in violence on at least one. By the end of the three-day series of protests, 24 people, including three minors, had been charged by the RCMP. All have pleaded not guilty to wilfully obstructing a highway.

Road through traditional lands protested

By Judy Langford
Windspeaker Contributor

WHITEHORSE, Yukon

The chief of a Yukon first nation says his people will close down a proposed mining road that would cut through hunting grounds and possibly burial sites if they are not consulted first.

Yukon government leader John Ostashek said May 4 one of his government's top three highway construction projects is the expansion and extension of the Freegold road near Carmacks to reach two proposed copper mines. Chief Eric Fairclough of the Tsawlnjik Dan First Nation says no one from the Yukon Territorial Government (YTG) or the mining companies contacted him about the road before announcing the plan.

"We need to sit down and talk before any kind of information like that goes out to the public. For things like that to happen in our territory or for that matter anyone else's, there's got to be talks and agreements made. It's not like how it was before."

Economic Development Minister John Devries says he did mention the road "very briefly" to Fairclough at a meeting with federal Indian affairs minister Tom Siddon, in April. He says the

first nation will be consulted during the mandatory environmental review of the project.

The road now leads due west from Carmacks to a defunct mine at Freegold Mountain. The territorial government wants to turn the road north to a proposed copper mine at Williams Creek. Eventually, the road would stretch another 200 km north through the bush to the proposed Casino copper mine. Carmacks is 170 km north of Whitehorse.

The Yukon government attempted to upgrade the Freegold road about five years ago. Protests from the Tsawlnjik Dan and neighboring Selkirk First Nation stopped construction after five miles of road had been widened. The two first nations didn't want increased traffic in their areas. The government's plans at that time would have taken the road through Selkirk burial sites and traditional hunting grounds of both peoples. So far, the government has not announced changes to that plan.

Fairclough warns the first nations will stop any construction that goes ahead without their input.

"It won't make sense to me to plan all this and have it shutdown because of us. That will be our first reaction - you don't talk with us, any development that happens, the natural reaction is to go against it."

However, YTG has backed away from the project following protests from Fairclough. The opposition NDP began questioning why the government is willing to pick up the bill for infrastructure such as roads and power lines for private business. Two days after Ostashek called the road one of the top three priorities, Devries said the project was only tentative.

"These mines, especially the Casino property, are in the preliminary stage. The drilling has not yet proven up. That's why the drilling (at Casino) is going on this summer - to determine if we should go into this process."

Construction at Williams Creek is to start next spring. The owners of the Casino site want to start producing copper in 1998.

The Tsawlnjik Dan are still negotiating an economic development agreement with Western Copper, owners of the Williams Creek property. Fairclough says he realizes there will have to be a road and power lines to the mine. But he says the mining companies should be talking to his people before making plans with the territorial government.

"Basically, the mine has been dealing with the wrong government by talking to the YTG instead of the first nation. We haven't signed any treaty yet, so basically, the land is still ours."

Drive safe, arrive safe

While most of us feel fairly safe in our cars, there are steps you can take to boost the security of your car and your safety.

- Before driving your car alone at night:
 - Be sure your car is in good running condition. A breakdown may place you in a dangerous situation. Most breakdowns can be prevented by having regular tune-ups.
 - Check tires, dome light, gasoline and water.
 - Keep a pad and pencil handy, either in the glove compartment or in the visor.
 - Look behind the front seat before getting in to make sure no one is hidden on the floor waiting for you.
 - Right after you get in, lock all the doors and roll up the windows; they may be left open an inch or so to let air in.
 - Have your door and ignition keys ready when you get close to your vehicle.
 - Whenever you can, travel on well lighted, busy streets.
 - Keep the car in gear while stopped

at traffic lights. If you are threatened, hold down the horn and drive away as soon as possible.

- Never pick up hitchhikers.
- If your car breaks down in an isolated area:
 - Raise the hood.
 - Sit inside the car with the doors locked until help arrives.
 - Leave the windows up while you talk to whoever comes near. It may be safer to stay in your car than to go with strangers to get help.
 - If someone comes up to your car, ask them to phone the police or a tow truck etc. and wait in your car.
 - Remember that freeways are constantly patrolled.
- If you think you are being followed by a person in another car:
 - Do not go home.
 - Drive to the nearest police station or open business. Report the problem to the police.
 - Do not allow another car to force you to the side of the road. A dented fender can be replaced, but you can't.
 - Get the licence number and write it down.

• When you arrive at your destination:

- Park in a well lighted spot as near as possible to where you are going.
- Look around for people before leaving your car.
- If you must leave your key in the vehicle when parking in an attended lot, remove it from the key ring and take all other keys with you.
- Lock the registration slip in the glove compartment. If the glove box does not lock, take the registration documents with you.
- Lock your car.
- When you get home, keep the headlights on until the garage door is open and the car is parked.
- Be particularly alert when going into the apartment, house, basement or garage. If you can, have someone meet you.
- Good lighting around your garage and front entry is always a good security measure.

(This information provided by Edmonton Police Services.)

Details, details - take care of details

Getting ready for holidays means more than booking hotels or planning an itinerary. If you're one of those people who can't seem to remember every little thing that needs to be done, the Alberta Motor Association has compiled a checklist. Just tick off the items as you do them and set out for your holiday secure in the knowledge you've covered all the bases.

HOME

- ___ Arrange to have mail delivery stopped, or items picked up daily.
- ___ Turn off outside faucets from inside water lines.
- ___ Ensure furnace and appliances are in good working order.
- ___ Use automatic light timers in one or two rooms.
- ___ Lock windows and doors and leave drapes in normal, at-home position.
- ___ Arrange for care of pets and house plants.
- ___ Arrange to have lawns and shrubs cared for.
- ___ If you're away for an extended period, leave a key and itinerary with a trusted friend or neighbor in case of emergencies.

CAR

- ___ Check brakes, steering, tire balance and wheel alignment.
- ___ Check tire wear and inflation - including the spare!

- ___ Check all belts, hoses and fluid levels.
- ___ Replace windshield wiper blades if necessary.
- ___ Be sure all lights and signal systems are working.
- ___ Pack emergency kit for first aid, roadside repairs, vehicle documentation.

RECREATIONAL VEHICLES

- ___ Check all hitches and cable connections.
- ___ Check independent braking system.
- ___ Check water, electrical and propane systems.
- ___ Pack items securely and balance the weight load.
- ___ Ensure items on outside carriers are secure.

AUTO TOURING

- ___ Obtain necessary maps, tour books, camp books, triptiks.
- ___ Have your hotel/motel reservations made in advance.
- ___ Call the AMA highway conditions report number for latest construction areas, etc.

TRAVEL AGENCY

- ___ Buy American Express traveller's cheques with no service charge.
- ___ Get passport photos, international driving permit, world-wide hospitalization and medical insurance.

- ___ Book airline flights and other travel arrangements.

INSURANCE AGENCY

- ___ Get additional medical insurance for out-of-province travel.
- ___ Update vehicle registration and licensing documents.
- ___ Ensure insurance coverage is adequate and premiums are up-to-date.
- ___ Carry proof of valid insurance, driver's licence, vehicle registration, AMA membership card and a spare set of keys.

CONSUMER SERVICES

- ___ Register credit cards against loss or theft.
- ___ Pick up hunting/fishing licences and national park admission stickers.
- ___ Schedule an appointment with the AMA vehicle inspection centre or mobile vehicle inspection service to spot potential car problems.

DON'T FORGET...

- ___ Travel games and books for the kids.
- ___ Insect repellent.
- ___ Litter bags and damp cloth (in plastic wrapper) to mop up spills.
- ___ Flashlight and flares.
- ___ Drive with headlights on and seat belts buckled!!!

GUIDES
TO

Indian Country

Wind
speaker



Fun and friends

That's what powwows are all about - seeing old friends, making new ones, Oh, and dancing, which is what this brother and sister are about to do.

WHAT'S INSIDE

A JOB TO DIE FOR

That's how golf pro Andy Fox would describe his job. He gets to deal with happy people in a beautiful setting and indulge in his first love - golf, of course. See Page 2.

WHEN IN B.C.

Stop in at the Ocean Point Resort, near Victoria on Vancouver Island, and watch artists from all the coastal nations express their cultures and traditions through carvings on a 55-metre totem pole. There

will be a longhouse built over the top of the tree. Carving will go on from May to September 1993 and May to August 1994. The finished pole, made from a 250-year-old, five-tonne red cedar, is being carved in celebration of the 1994 Commonwealth Games in Victoria. See Page 4.

KEEP 'EM BUSY AND QUIET

Car travel with kids can take the "holiday" out of any vacation. The trick is to keep them amused - and separated. We'll show you how. See Page 5.

Pro turns love of golf into a job

By Donna Spencer
Medicine Hat News Writer

MEDICINE HAT, Alta.

The odds of getting a hole in one are pretty long.

The odds of getting a hole in one on camera are even longer.

So when Cottonwood Coulee Golf Course head pro Andy Fox aced No. 8 during a local television shoot on area golf courses, there was considerable shock among the camera crew.

"I was supposed to hit the ball on to the green, go out there and putt and then talk about how to play the hole," said the 24-year-old with a grin. "I hit on the right side of the pin about five feet off to the right. It followed the slope and went in the hole."

"We just kind of sat there. There must have been a three or four-second delay before anybody said anything because it was so surprising."

Fox has 30 copies of the tape at home to give out to his friends and family. His ace, he says, just goes to prove that every day is different in the life of a golf pro.

Fox sits out on Cottonwood's patio surrounded by the lush greenery of the golf course. It's sunny and the mercury is around 28 C. He has some work to do in the club house, but he's going out for 18 holes this afternoon. It's a job to die for.

"Yeah, and I don't feel a bit guilty about it," he laughs. "Everyone's coming here to get



Medicine Hat News photo by Shaughn Butts

Andy Fox on No. 3 tee box at Medicine Hat's Cottonwood Coulee Golf Course.

away from what's going on in the city. People are leaving work to come golfing, so they're happy. There's positive people everywhere and the atmosphere is always upbeat. I look forward to Monday morning."

He qualified as a Class A Canadian Professional Golf Association pro last year after five years of school (San Diego Golf Academy and Medicine Hat College), lab, reports, seminars, apprenticeship and, of course, golf. With his new credentials, he started as head pro at Medicine Hat's newest golf course in March.

A day at Cottonwood can include ordering and inspecting merchandise, organizing tournaments, giving swing lessons, bookkeeping and, if he has time, a round of golf. He has two assistants to help him run the pro shop, but ultimately, running the business side of the course rests on his shoulders. And Fox loves every minute of it.

"That's the part that turns me on about this business," said Fox. "You can go out and golf, do what you have to do with the business part and then do your teaching. It's a challenge because every day is different.

"I don't really think of it as a job. It's hard to get me away from work. I try and take a day off, but I've been here every day since we opened."

His favorite part of the job is helping clients become better golfers.

"If you love people, this is the business to be in. I'd rather spend eight hours out on the teaching area than I would in the pro shop. I just like talking to people about their golf game."

"I try and make the game more enjoyable for them. Maybe they can't drive 200 yards, but make it so they can hit it

every time 125 yards. I try and groom their game to where they're happy with it."

Fox, born on the Blood Reserve south of Lethbridge, Alta. started swinging the clubs when he was nine years old. His father sawed off a left-handed driver for his brother, Danny, and himself.

"Living on the Blood Reserve, we had lots of room. We had a huge yard and our goal was to hit the ball up to the snow fence. As we got older, we tried to hit the fence and then we tried to fly the fence."

Fox was the top junior golfer in Alberta in 1987 which was the same year he qualified as a Canadian Professional Golf Association assistant. As a youngster he had dreams of playing on tour, he says, but decided to go the teaching route instead.

He cites his father, Marvin, as the biggest influence on his golf career.

"He made the game of golf enjoyable. If he made a bad shot, he would just put the club in the bag and laugh about it later. I can't see myself going about the game differently."

The tradition continues as Fox has sawed off some clubs for his sons, Mitchell and Staven, aged five and two, respectively. He and Mitchell teamed up in a father-son tournament last year.

"He was the youngest in the tournament. We did well, but Mitchell wanted to take a nap between the ninth and 10th holes."

Under his dad's guidance, it won't be long before Mitchell is hitting his own hole-in-ones.



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Windspeaker is... Native Sports

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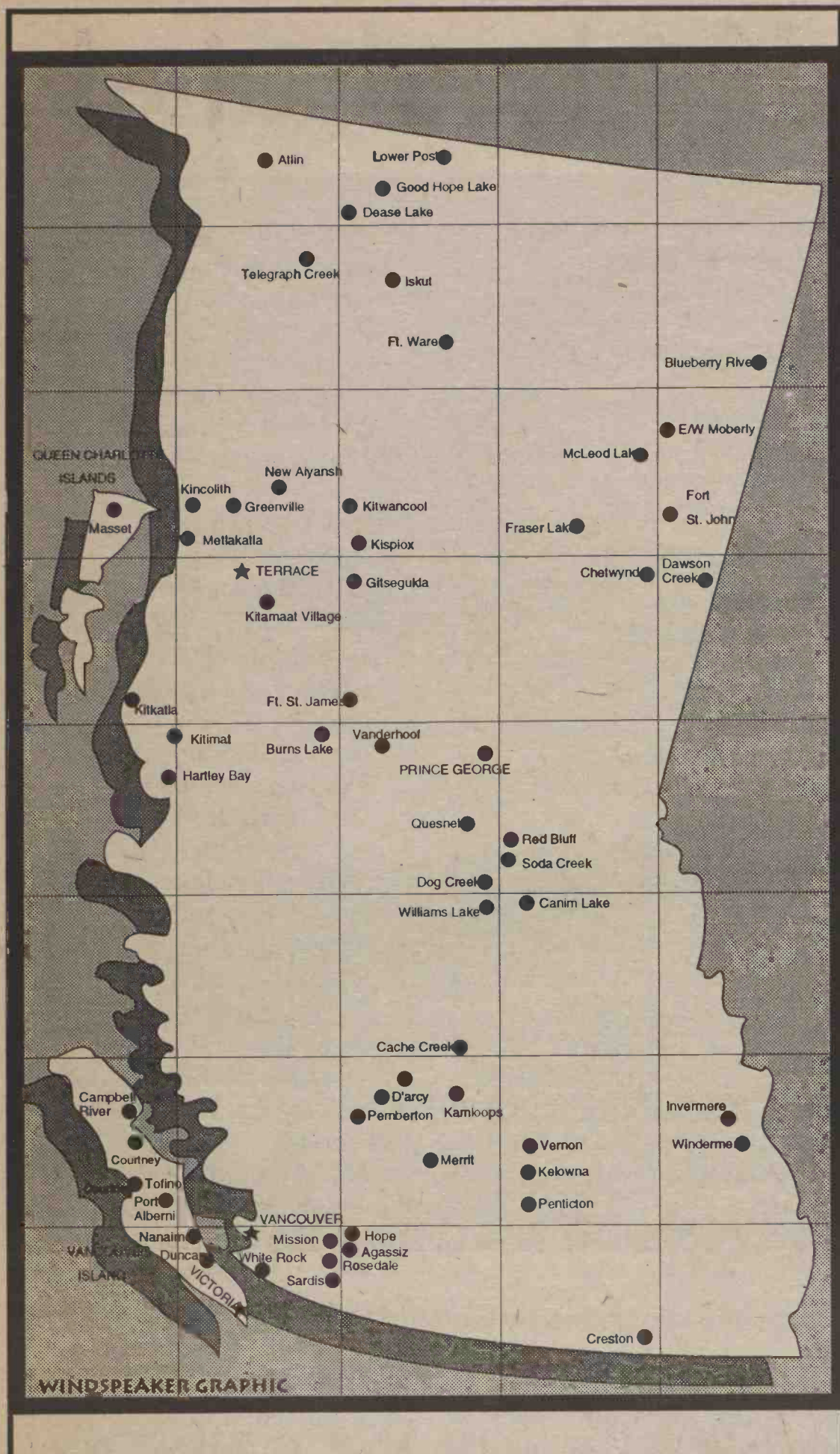
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 - 50 Spots open for all Junior Divisions
 - Junior's Golf - July 10 & 11 only
 - Junior entry Fee: \$50 {non-refundable}

- * \$1,000 per day C.P. guaranteed
- * Deadline for all entries: June 25, 1993
- * No on-site entries
- * Mail Money Order or Certified Cheque to:
 - File Hills Golf Committee
 - Box 483
 - Balcarres, Sask. S0G 0C0
- * For more information, Contact:
 - Eugene Poitras (306) 334-2353 bus (306) 334-2456
 - Gil Bellegarde (306) 334-2269 bus (306) 334-2212
 - Art Desnomie (306) 334-2317
- * Information Kits available on request



British Columbia



Special information:
Ferries - For 24-hour recorded message on ferry schedules between the Mainland and Vancouver Island call: Vancouver (604) 685-1021, Victoria (604) 656-0757, Nanaimo (604) 753-6626. For information and vehicle reservation (7 a.m. - 10 p.m. daily) phone (area code 604): Vancouver 669-1211, Victoria 386-3431, Salt Spring Island 537-9921, Outer Gulf Islands (Pender, Mayne, Galiano, Saturna) 629-3215.
Road Toll - The Coquihalla Hwy. (Hwy. #5 Hope to Kamloops) is a tolled highway. The toll plaza is located mid-way between Hope and Merritt. The cost as of January 1992 is \$10 per passenger vehicle (car or RV). Should you wish to avoid the toll fee, alternative routes are available.

Touring
 For travel counselling and literature, call toll free 1-800-663-6000.
Golf - British Columbia boasts of 175 golf courses. Most offer golf packages including accommodation and green fees.
Parks - Mountains, rain forests, and mist-shrouded islands, you have your pick in B.C.'s parks and reserves. For information on provincial parks - 390 plus 132 ecological reserves - call (604) 387-5002. For information on national parks such as Kootenay

and Yoho, call (403) 292-4401.
Fishing - Anglers in B.C. have the best of both worlds - fresh and saltwater fishing. The catch is bountiful, with trout and salmon being the most popular.

Events
June
 Qatuwas Festival canoe and cultural event - Bella Bella
 Vancouver Island: Country Music Festival and Jamboree at Mill Bay
 Loggers Sports - Gold River and Port McNeill
 Sea Fest - Prince Rupert
 Shuswap Rodeo
 Annual Fishing Derby - Nakusp
July
 International Bath Tub Races - Nanaimo

Ukee Days - Ucleulet
 Squilax Pow Wow
 Vancouver Folk Music Festival
 Williams Lake Stampede
August
 Pow Wow Days - Kamloops
 Tlell Fall Fair - Queen Charlotte Islands
 The 7th Canada Summer Games - Kamloops
 Pioneer Days - Hazelton
 Ironman Canada Triathlon - Kelowna
 Kinsmen Rodeo - Armstrong
September
 Fall Fair - Kitimat
 Baseball tournament - Grand Forks
 Adams River Salmon Run
 125th Cowichan Exhibition - Duncan



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 1993**

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 \$125.00 per person after May 31, 1993

Indian Country Golf Calendar

McDOUGALL CLASSIC

June 5 - 6, 1993
 Paradise Canyon Golf Course, Lethbridge, Alta.

ANNUAL NWT ABORIGINAL TOURNAMENT

June 12 - 13, 1993
 Ft Smith Pelicans Golf & Country Club, Ft. Smith, NWT

SAMSON OPEN

June 19 - 20, 1993
 Wetaskiwin, Alta.

NORTH AMERICAN GOLF CHAMPIONSHIPS

June 29 - 30, 1993
 Waterton Lakes, Alta.

ENOCH CLASSIC

July 3 - 5, 1993
 Edmonton Alberta Indian Lakes

CANADIAN NAT'L INDIAN CHAMPIONSHIPS

July 9 - 11, 1993
 Jackfish Lodge Golf Classic, Cochin, Alta.

TSUU T'INA NATION CLASSIC

July 23 - 25, 1993
 Redwood Meadows, Bragg Cr, Alta.

ALEXANDER TRIBE GOLF TOUR

July 7 - 8, 1993
 Edmonton, ALta.

BUFFALO CLASSIC

July 14, 15, 1993
 Ponoka Golf Club, Ponoka, Alta

PAUL BAND NATIVE GOLF TOURNAMENT

July 14 - 15, 1993
 Ironhead Golf Course, Alta.

Totem to represent coastal cultures

By Lisa Ashley
Windspeaker Contributor

OCEAN POINT RESORT, B.C.

B.C.'s First Nations peoples are joining together to carve a 55-metre totem pole in celebration of the 1994 Commonwealth Games in Victoria.

"We want to bring all coastal Native nations together," said Richard Krentz, the Coast Salish carver who developed the Spirit of Nations project.



Members of the Songhees band welcomed the tree and performed Friendship Dances.

A 250-year-old, five-tonne red cedar tree from the Nimpkish Valley was chosen for the occasion. Canoes escorted the tree 300 kilometres by water to traditional Songhees land at the Ocean Point Resort, near Victoria, on May 12.

Dozens of people helped hoist the huge tree into place as Chief Norman George of the Songhees band, Commonwealth Games President George Heller, Victoria Mayor David Turner and MLA Moe Sihota looked on.

The Songhees Band presented traditional friendship dances and blessings to welcome the pole, named Spirit of Lekwammen, which means spirit of the winds. Lekwammen symbolizes the great distances people will travel to attend the XV Commonwealth Games. It is also the name of the traditional land of the Songhees Band.

All Native coastal nations have been invited to participate in the carving of the pole, to represent their respective cultures and legends. They will be positioned on the pole relative to their geographical location along the coast.

"Through their carvings, each nation will design their own stories," said head carver Krentz.

"There could be 200 or 300



Photos by Lisa Ashley

J. Dick welcomes the tree, which came 300 kilometres by water to Songhees traditional land.

artists. We'll have a longhouse built over the top of the tree. People can visit and watch carvers at work on the pole, and there will be a Native artwork display and a gift shop."

Krentz plans to finance the Spirit of Nations, which will

be carved from May to September 1993 and May to August 1994, by selling his artwork at the site. The site will also serve as a meeting place where carvers and craftsmen can discuss their ideas, he said.

Carving the pole will

provide jobs over eight months and all waste lumber will be used to make various traditional Native items.

The Spirit of Nations pole will be the tallest in the world, exceeding the world's current tallest totem pole in Beacon Hill Park, Victoria.

Riel Beach Country Jamboree '93

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- George Stratford and Ron Makokis
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- Curtis Grambo and New Rider
- K. C. Jones
- Grant West
- Holly Dunn

Headliners to be announced on a later date.

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Quebec

Special information

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Ferries - Baie-Ste. Catherine-Tadoussac - (418) 235-4395,

Cap-aux-Meules (Magdalen Islands) - Souris (Prince Edward Island) - (418) 986-3278, Levis - (418) 837-2408, Quebec City - (418) 644-3704.

Touring

For complete information on travelling in Quebec call toll free in Canada and the U.S. 1-800-363-7777. For a list of campgrounds, contact Camping Quebec from Quebec and eastern Ontario 1-800-363-0457.

Special Attractions

Wendake (Village des Hurons) - Take a journey

through the history of the Hurons and experience some of their heritage in this interesting facility.

The Canadian Museum of Civilization - Designed by Aboriginal architect Douglas Cardinal, the museum has fascinating displays of Aboriginal culture and life across the nation.

La Mauricie National Park - hiking trails in the forest and spectacular views - camping sites available.

Granby Zoo and Parc Safari - Touch or feed hundreds of exotic animals roaming freely - Hemmingford.

Mingan Archipelago National Park Reserve - forty islands and islets alive with whales, seals and birds.

The Manic-Outardes Complex - The largest hollow-joint gravity dam in the world - north of Baie-Comeau.

Events

June

Benson and Hedges International Fireworks Competition - June 5 - 26 (Saturdays), Montreal

Le tour de l'Île - the world's largest cycling event - June 6, Montreal

International Children's Folklore Festival - June 23 - July 1, Beauport

July

Abenaki Festival - late July, Odanak

MAY 24, 1993 • WINDSPEAKER'S GUIDE TO INDIAN COUNTRY

Truck Rodeo - July 30 - Aug. 1, Abitibi-Temiscamingue (Notre Dame du Nord)

Festi forestier canadien 1993 - July 1-4, celebrating Matapedia Valley's heritage as a major centre for forestry products.

The 10 Wild West Days of Dolbeau - rodeo and parade - July 16 - 25, Saguenay-Lac Ste. Jean (Dolbeau)

Mont Laurier International Canoe Race - July 17 - 19, Mont Laurier (Laurentides)

August

Innu Nikamu - Aug. 5 - 8, Traditional and contemporary Aboriginal music festival - Maliotenam (Duplessis)

Player's Grand Prix - Aug. 13 - 15, Trois Rivières (Coeur du Québec)

Blueberry Festival - Aug. 4 - 8, Mistassini (Saguenay - Lac Ste. Jean)

September

Western Festival - Sept. 9 - 19, largest in Eastern Canada - Sait Tite (Coeur du Québec)

La Mauricie International Canoe Classic - Sept. 4 - 6, Shawinigan (Coeur du Québec)



Creative tricks to keep bored kids quiet on trips

Put a bored, whining child in the back seat of your car (Are we there yet?) for a long road trip, and your "holiday" can quickly come to resemble a prison term.

The solution is to keep kids occupied and entertained - and no, it's not impossible. It just takes a little bit of planning and creativity. And even though car travel is the most common form with young children, the following ideas can be adapted for bus, train or plane trips.

Safety first

• Babies should have their own car seats, and all children should be strapped in by seat belts.

Comfort vital

• Keep clothes loose fitting and comfortable. T-shirts and stretchy pants, like sweats, are better than tight sweaters and confining belts.

• Each child should have a large plant tray as a play table.

• Define shares of the back seat with rolled blankets or pillows between kids. These will help keep quarreling and physical fights to a minimum. They can also double as head rests for nap time.

Surprise!

• A surprise bag full of small cheap treasures makes all the difference. It may seem extravagant, but the collection can be used



in different ways to suit children of all ages. You might want to include:

- A balloon to blow up and let down with a squeal.

- A tiny notebook and crayon.

- A small car, doll or animal.

- Playdough.

- A bubble-blowing kit - bubbles look great streaming from a partly opened car window.

- A new book or comic book.

- A puzzle or coloring book.

- A kaleidoscope to hold to the window or a telescope for looking out of it.

- Carefully chosen snacks - but not chocolate! It's too messy when it melts and it has too much sugar, which will only make kids more hyper.

For older kids, build their packages into a game that lasts the whole journey.

Tell her she can have one at each of the following place names, write out the names for her and make her compare the letters on town signs and say when a package is due. Or set a number of kilometres apart for each package and make her consult the odometer. Say she can have a package each time she sees a school bus full of girls or a car with out-of-province licence plates or six horses in a field. . . .

For a very small child, give her a package when her boredom drives you to the screaming point.

Toys for cars

• Side windows are an excellent surface for drawing on with felt-tip pens. A new set and a damp sponge will help the time pass.

• Stick-on peel-off plastic shapes will stick on the window.

• Pocket puzzles of the kind that let the child compete against his own record are a good idea. Pin ball lets you set challenges like trying to score 500 with three balls.

Games

• Try the silence game. Hand a watch with a second-hand to an older child, a kitchen timer to a younger one. Challenge her to keep silent for a whole minute. She enjoys watching time pass, you get at least 20 seconds of peace and it sometimes ends in sleep! Elaborations include timing breath holding or nursery rhyme-chanting.

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Indian Country Rodeo Calendar

SUMMER RODEO

June 16 - 18, 1993
Brandon, Manitoba

LITTLE BRITCHES RODEO

June 18 - 20, 1993
Green Lake, Saskatchewan

FRONTIER RODEO DAYS

June 30 - July 3, 1993
Swift Current, Saskatchewan

KAINAI FAIR & RODEO

July 12 - 18, 1993
Standoff, Alberta

TSUU TINA ANNUAL RODEO

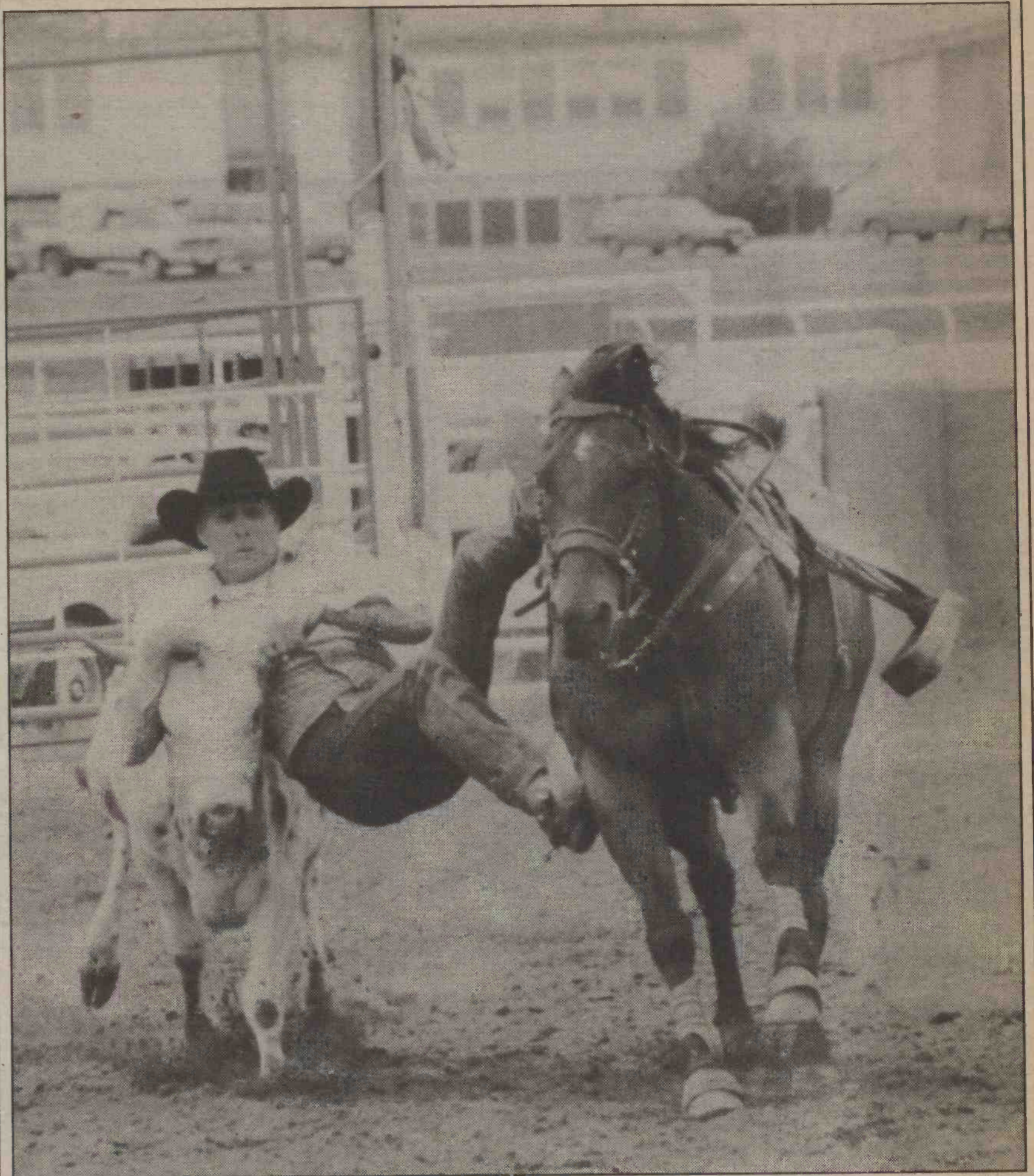
July 22 - 25, 1993
Bragg Creek, Alberta

KIKINO ANNUAL SILVER BIRCH RODEO

August 13 - 15, 1993
Kikino M. Settlement, Alberta

If you would like more information on rodeos happening around your area, please call the IRCA office in Alberta at (403) 328-5492.

If you would like to put in your rodeo event, please contact Ethel at 1-800-661-5469 or fax at (403) 455-7639



Jim Goodstriker

Whoa boy!

As rodeo action heats up with the weather, be prepared for scenes like this one, where John Colliflower took top prize for steer wrestling.

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going on?*

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JULY
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24
25



1
9
9
3

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on the
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for more information
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Gloria Collins at:
(403) 623-2635 or,
main Office
(403) 623-7868
fax
(403) 623-7080

Saskatchewan

Touring

For more information on Saskatchewan, call toll free 1-800-667-7191 in Canada and the U.S., 1-800-667-7538 in Saskatchewan.

Special Attractions

Wanuskewin Heritage Park - Five provincial First Nations are involved in this educational, cultural and scientific venture. The park contains 19 pre-contact sites representing Plains Indians life and culture dating back as far as 6,000 years.

Prince Albert National Park - Located in central Saskatchewan, this is the province's largest park, home to bison, deer, elk in aspen parklands, and moose, wolves and caribou in the northern forests. Travellers can find campsites, hotel/motels, and fake Indian Grey Owl's cabin.

Little Manitou Lake - Know as the place of healing waters, the lake's mineral-rich waters earn it a wide reputation for therapeutic qualities. Swimmers float effortlessly in its waters.

Golf - Saskatchewan has more golf courses per capita than any other place on the continent, with more than 230 courses. For detailed information, call the Saskatchewan Golf Association at (306) 975-0834.

Events

June

South Country Round Up - June 18 - 20, Assiniboia

Frontier Days and Rodeo - June 30 - July 3, Swift Current
Polka Festival - June 12 - 13, Vibank
Little Britches Rodeo - June 18 - 19, Green Lake

July

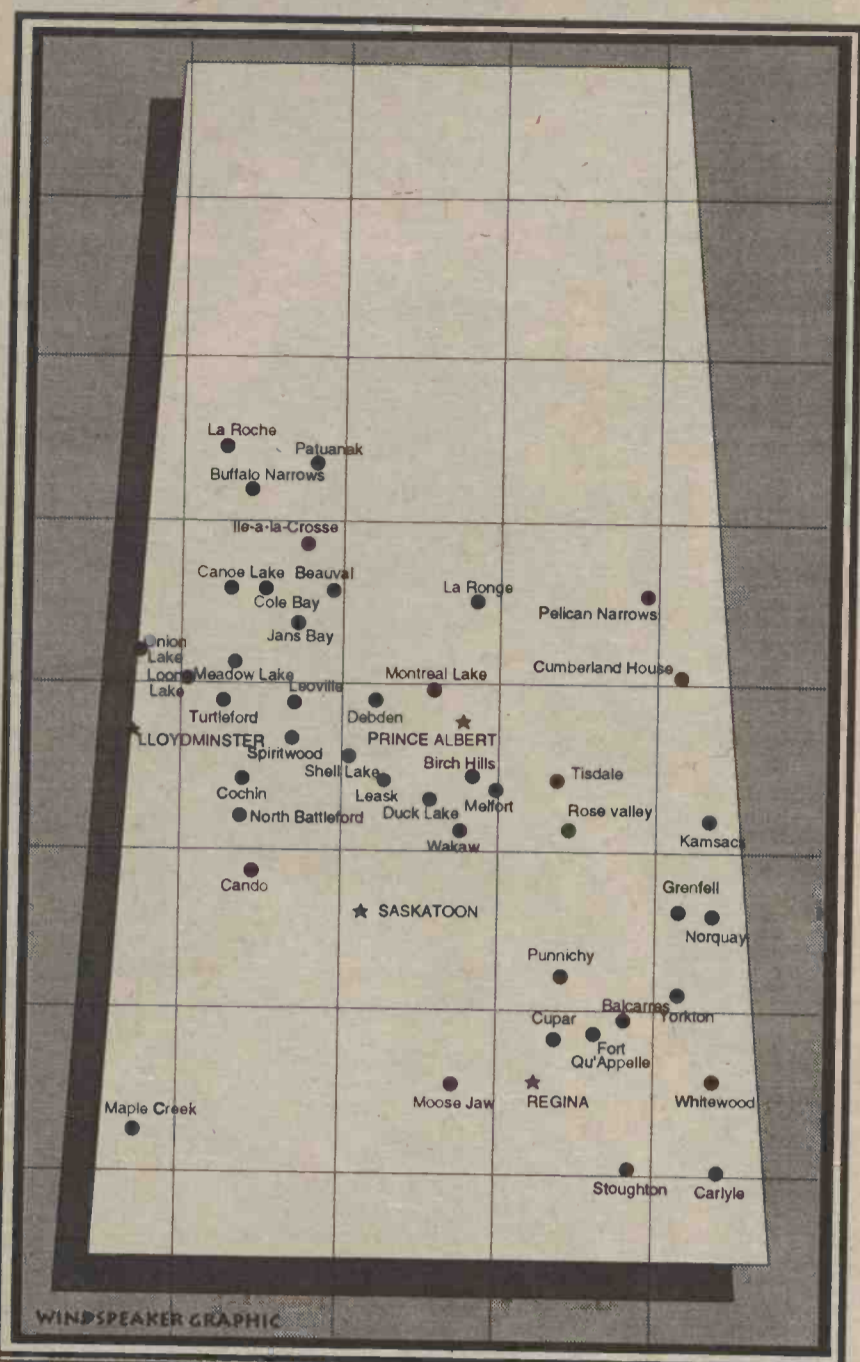
North American Indigenous Games - July 18 - 25, Prince Albert
Trial of Luis Riel - July 28 - Aug. 27, Regina
Big Muddy Stampede - July 24 - 25, Bengough
Big Valley Jamboree - July 15 - 18, Craven

August

Standing Buffalo Powwow - Aug. 6 - 8, Fort Qu'Appelle
Craven Valley Stampede - Aug. 13 - 15, Craven
Muskoday First Nations Powwow - Aug. 13 - 15, Prince Albert

September

Western Canadian Amateur Olde Tyme Fiddling Contest - Sept. 30 - Oct. 2, Swift Current
Poplar River Rodeo - Sept. 18 - 19, Coronach
Cowboy Poetry Gathering - Sept. 23 - 26, Maple Creek



Keeping your cool in the heat of a prairie summer

Cars start and run best in the warmth of summer, but high temperatures can also increase wear on mechanical components.

The engine in your car would self-destruct if not for the cooling system. Fuel burns inside the engine at temperatures above 2,500C. Exhaust valves in the engine cylinder head operate at temperatures as high as 700C.

Cooling systems

The cooling system in all cars (with the exception of some air-cooled vehicles) circulates a liquid called coolant through the hot engine and out to the radiator where it is cooled before it is returned to the engine. Coolant, which is a 50-50 mixture of water and antifreeze, can reach a temperature of 120C.

The coolant should be changed every one to two years,

and checks should be made to ensure that a) there are no leaks in the system, and b) the system's thermostat and radiator pressure cap are functioning properly.

If your vehicle has an automatic transmission, the radiator will have a transmission fluid cooler built into the side or bottom. This cooler is adequate for average driving. However, if you're carrying heavy loads or pulling a trailer, an auxiliary transmission cooler should be installed to reduce the excess heat and extend the life of the transmission.

Many new automotive batteries are the sealed, maintenance-free type, but some still have ventilated filter caps. Warm outside temperatures and heat under the hood of the car cause the fluid in the battery to evaporate. Be sure to check the fluid and keep it filled as per the

instructions in your owner's manual.

Brakes

The brakes on today's cars are excellent, but they can fail if they overheat. Brakes depend on the air around them for cooling. If the car is heavily loaded or if you're pulling a trailer on a hot day and using brakes repeatedly, the brakes may "fade". Fade happens when the friction components reach such a high temperature they can no longer slow the vehicle.

You can avoid fade by travelling at lower speeds when the car is heavily loaded and by slowing down or even shifting the transmission to a lower gear before a long, downhill grade (take care not to over-rev the engine).

(This information was supplied by the CAA Manitoba Motor League, courtesy of West World Magazine.)

Manitoba

For complete information on touring and travelling through Manitoba, contact Travel Manitoba toll free at 1-800-665-0040.

Special Attractions

Assiniboine Park Zoo - Take a trip Down Under at the Winnipeg Zoo's Australian adventure, with koalas, kangaroos and wallabies, then stroll through the colorful aviaries.

Buffalo Point - On Lake of the Woods, this outdoor paradise caters to anglers, campers, cyclists and lawn chair-potatoes, featuring all amenities, including boat rentals and restaurants.

Feathers and Fluff: An Exhibit on the Symbols of Indianness - Presents an historical perspective on the stereotyping of North American Aboriginal Peoples as illustrated in popular art, literature, advertising and other objects like toys and souvenirs. Runs until October 3 at the Museum of Man in Winnipeg.

Oak Hammock Marsh - Reclaimed wetland, home to more than 260 kinds of birds and 25 mammals, it is recognized as one of the best bird viewing Wildlife Management Areas in North America and has a system of boardwalks and dykes to allow visitors to wander through its peaceful surroundings.

Lower Fort Garry - The oldest stone fur-trading post still intact in North America. Costumed guides make history come alive.

For information on golfing, contact the Manitoba Golf Association - (204) 985-4057.

For camping information, call the Canadian Parks Service Information Office at (204) 983-2290.

Events

June

Summer Fair and Rodeo - June 16 - 20, Brandon
First Nation Celebration - June 4 - 6, dancing, drum groups, and other events take place in celebration of Aboriginal culture at Wasagaming, Riding Mountain National Park.

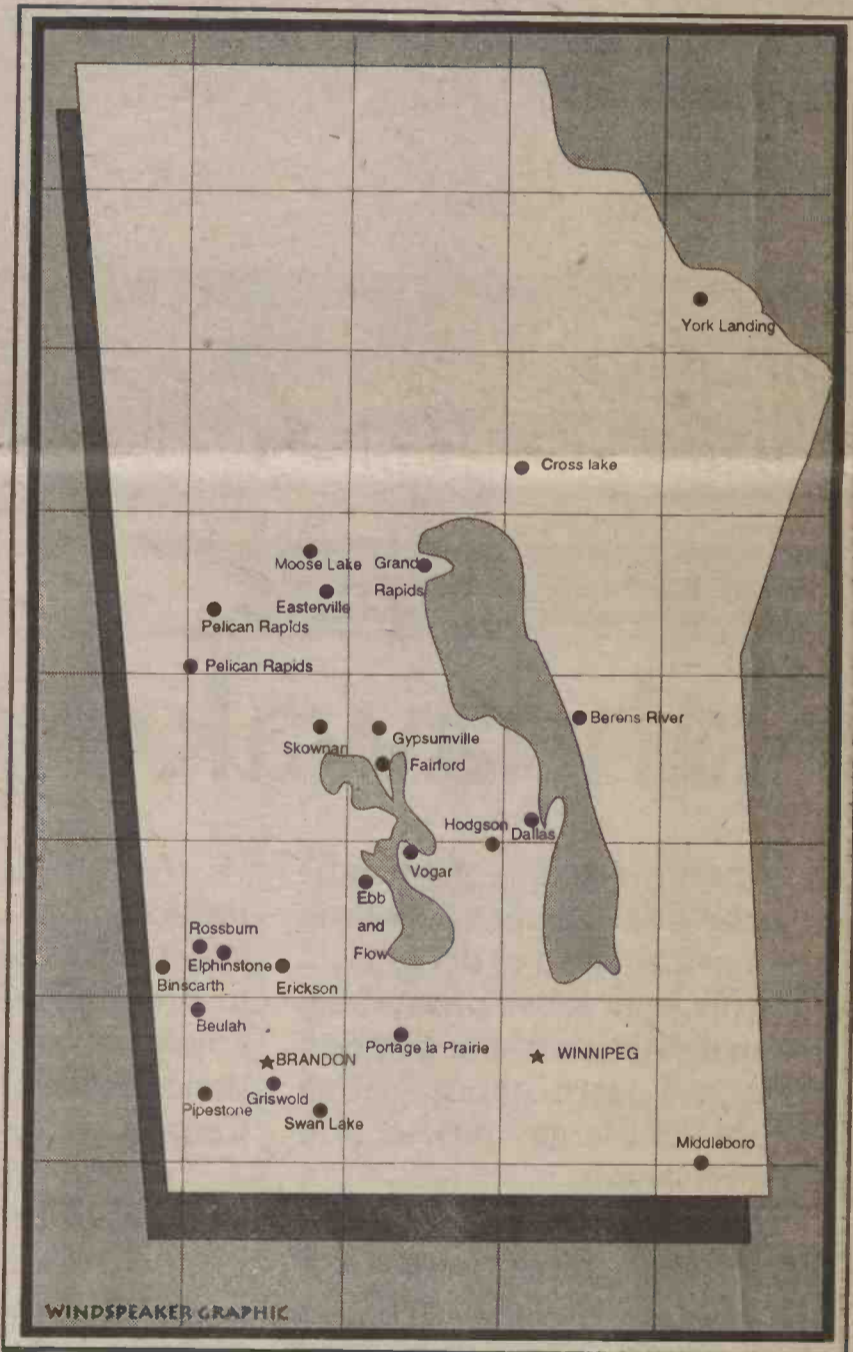
Metis Cultural Reunion - June 18 - 20, variety of interpretive performances and activities - Winnipeg

The 43rd Flin Flon Trout Festival - June 1 - 30, anglers delight in this one-month fishing derby with more than \$25,000 up for prizes, dances, canoe races and a pageant.

Red River Exhibition - June 24 - July 3, celebrating more than 40 years of fun and hair-raising midway rides in Winnipeg.

July

Manitoba Stampede and Exhibition - July 21 - 25, Morris



Winnipeg Folk Festival - July 8 - 11, Birds Hill Provincial Park

Canadian National Mule Derby - July 1, bareback races, weight-pulling events and chuckwagon races make this event popular - Miami.

Long Nation First Nation Powwow - July 30 - Aug. 1, Portage la Prairie

Cripple Creek Music Festival - July 25, bluegrass, country and gospel - Morden.

August

Opasquiak Indian Days - Mid August - Sponsored by The Pas Indian Band, this popular event starts with a flaming arrow fired into a lake by the band chief.

Folklorama - Aug. 1 - 14, the largest multicultural event of its kind in the world featuring cultural displays, song and dance performances, and food from more than 40 pavilions throughout the city of Winnipeg.

Winston Simpson, Carman Fiddle Festival - Aug. 6 - 8, fiddle competitions, jam sessions, step dancing bring competitors and spectators from afar - Carman.

September

Paper, Power, Pickerel & Pea Festival - paper mill and hydro dam tours, logging demonstrations, midways and barbecues to be had at Pine Falls. Manitoba Motorcross Association provincial championship series - the provinces best dirt bikers compete on tracks for championship - Ste. Anne.



Art Fair

SUNDAY, JUNE 20, 1993 AT 9:00 AM
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BROADVIEW, SASKATCHEWAN

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Indian Country Powwow Calendar

SANTA MONICA
June 4 - 6, 1993
Santa, Monica, California

BARRIE ANNUAL
June 11 - 13, 1993
Barrie, Ontario

CHIEF JOESPH MEMORIAL
June 18 - 20, 1993
Lapwai, Idaho

ALEXANDER TRADITIONAL
June 18 - 20, 1993
Morinville, Alberta

MILLE LACS BAND OF OJIBWE
June 24 - 27, 1993
Hinckley, Minnesota

POUNDMAKER/NECHI ANNUAL
July 2 - 4, 1993
St. Albert, Alberta

YELLOW QUILL ANNUAL
July 9 - 11, 1993
Rose Valley, Saskatchewan

KAHNAWAKE MOHAWK ANNUAL
July 11, 12, 1993
Kahnawake, Quebec

MISSISSAUGA 12TH ANNUAL
July 14 - 18, 1993
Blind River, Ontario

CARRY THE KETTLE ANNUAL
July 16 - 18, 1993
Fort Qu'Appelle, Saskatchewan

TSUU T'INA ANNUAL
July 23 - 25, 1993
Bragg Creek, Alberta

MUSKEG LAKE TRADITIONAL
July 30 - 31, August 1, 1993
Muskeg Lake, Saskatchewan

OCHAPOWACE ANNUAL
August 2 - 4, 1993
Whitewood, Saskatchewan

ERMINESKIN ANNUAL
August 7 - 9, 1993
Hobbema, Alberta

STANDING BUFFALO
August 13 - 14, 1993
Standing Buffalo, Saskatchewan

CROW FAIR
August 18 - 23, 1993
Crow Agency, Montana

Send in your powwow dates and whereabouts by fax or by phone before June 2. Windspeaker's annual powwow calendar is coming out June 7. Call Ethel at 1-800-661-5469 or fax her at (403) 455-7639.



D.B. Smith

Drums herald powwow season

It's time to hit the powwow trail again. For dancers and spectators alike, one of the earliest and biggest powwows of the season is the Federated Saskatchewan Indian College event in Regina, where Traditional dancer Denny Morrison competed.

Advertising Feature

Kahnawake gathering welcomes the world

Three years ago, the drums at the first Kahnawake powwow beat out a rhythm of defiance.

This year, those drums beat out an invitation to the world to come and learn about Native culture at the largest powwow in eastern Canada.

Echoes of a Proud Nation is one of the fastest growing attractions in the busy powwow season. Last year's events drew more than 50,000 people to the two days of dancing, drums and celebration.

And this year's powwow, scheduled for July 10 and 11 on Tekakwitha Island, 10 kilometres south of Montreal, promises to be bigger and better.

The powwow's theme, *Renewing Our Spirit Through the Power of the Drum*, was organized by a committee whose members have set bold objectives for themselves.

Powwow committee member Martin Loft said the powwow is a way to open up Native communities not only to white society, but to all the cultures and peoples of the world.

"This is not just a red-and-white thing," he said. "This is our invitation to the world.

Last year's powwow drew people from Montreal's black and east Indian communities, as well as Natives from the United States and visitors from as far away as Africa, he said.

"It's just a way of opening up to the world. We're inviting people to visit us in our community."

Although powwows are traditionally a western Native event, Kahnawake's is designed to bring all nations together to enjoy Aboriginal traditions, dances and culture from all over Canada and the world.

A separate ceremony on the evening of July 9 will welcome visitors in the Mohawk tradition, Loft said. This "social" is open to everyone free of charge.

"We do it to welcome all the singers and all the dancers from the Indian Nations, the travellers and the people who want to come," he said.

Guests of the powwow in previous years included a group of Maori from New Zealand and members of Hawaii's Aboriginal community, who hosted a luau. Delegations from North America were also present, including members from the Ojibway, Cree, Seneca, Algonquin and Mohawk tribes. This year will be just as exciting.

Master of Ceremonies Dennis Bowen will lead the gathering and the popular drum group Assiniboine Juniors will beat out a rhythm that all can dance to. Inter-tribals will see more than 300 dancers out on the floor in a spectacular show of color, culture and tradition.

Prize money this year tops out at \$30,000 in traditional, fancy, jingle, grass and team dancing, and the drum competition should draw at least eight groups together to vie for \$6,000 in prizes.

More than 100 vendors will

be on hand, selling a variety of all-Native arts and crafts. The powwow will also host 150 food vendors selling buffalo, caribou and cornbread. There will even

be a Native book store, where visitors can scan hundreds of books about Native life, written by Native authors.

Based on the response in

previous years, Kahnawake's *Echoes of a Proud Nation* is destined to become one of North America's greatest events on the powwow trail.

ECHOES OF A PROUD NATION POW-WOW

'Renewing Our Spirits Through The Power Of The Drum'

**Kahnawake, Quebec
Kahnawake Mohawk Territory
July 11 & 12, 1992**

**\$30,000
to be awarded**

MASTER OF CEREMONIES:

Dennis Bowen ('91-'93 *Gathering of Nations Powwow*)

HEAD MAN DANCER:

Wayne Cleland

HEAD WOMAN DANCER:

Aliah Stonefish

HOST DRUM:

Assiniboine Jrs.

DANCE COMPETITIONS:

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

| Dumming Competition: | 1-\$2000 | 2-\$1,500 | 3-\$1,000 |
|----------------------|----------|-----------|-----------|
| | 4-\$700 | 5-\$500 | 6-\$300 |

All singers & dancers must have proof of Native Ancestry.



Come Share this Cultural Experience with the Mohawk People of Kahnawake.

**Daily Admission:
Adults: \$6
Youth (13 - 17 yrs): \$3
Child (6 - 12 yrs): \$2
Golden Age: \$2
Under 6 yrs free**

Kahnawake Mohawk Territory
just 10 miles south of Montreal, Quebec, Canada
Routes 132 & 138 Site Location: Tekakwitha Island
514-632-8667

General public Welcome. Absolutely no alcohol or drugs permitted.

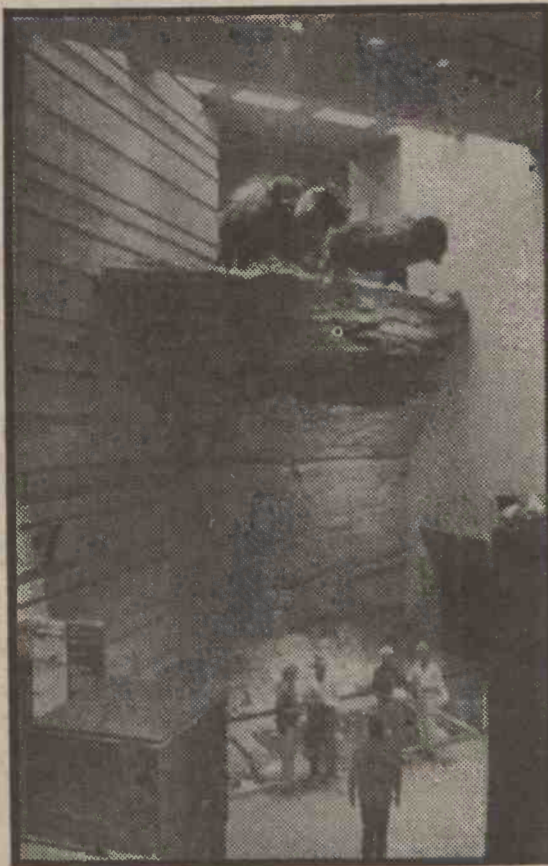
Alberta

Touring

For more complete information on travelling in Alberta, call toll free 1-800-222-6501 in Alberta, 1-800-661-8888 for Canada and the U.S.

Special Attractions

Dinosaurs - Alberta is home to the richest lode of dinosaur bones in the world. Start off at the Royal Tyrrell Museum then amble along to Dinosaur Provincial Park, both in south central Alberta. In Edmonton catch the Greatest Show Unearthed, a Dino World Tour, from May 14 to July 25.



West Edmonton Mall - A sprawl of a mall covering 468,000 square metres, WEM offers 800 stores and services, including submarine rides, golf, an indoor water park and ice rink.

Head-Smashed-In Buffalo Jump Interpretive Centre - One of the oldest, largest, and best preserved buffalo jumps in North America, the centre offers dramatic displays and interpretive trails.

Jasper Tramway - The longest and highest cablecar in Canada skims you up Whistlers Mountain to 2,227 m. While you're at Jasper, take advantage of area's many other attractions, such as hiking in and around the town, water sports on Lake Maligne, and breathtaking scenery all around.

Slave Lake - Miles of beaches and piles of sand dunes make this northern watering hole a summer paradise.

Events

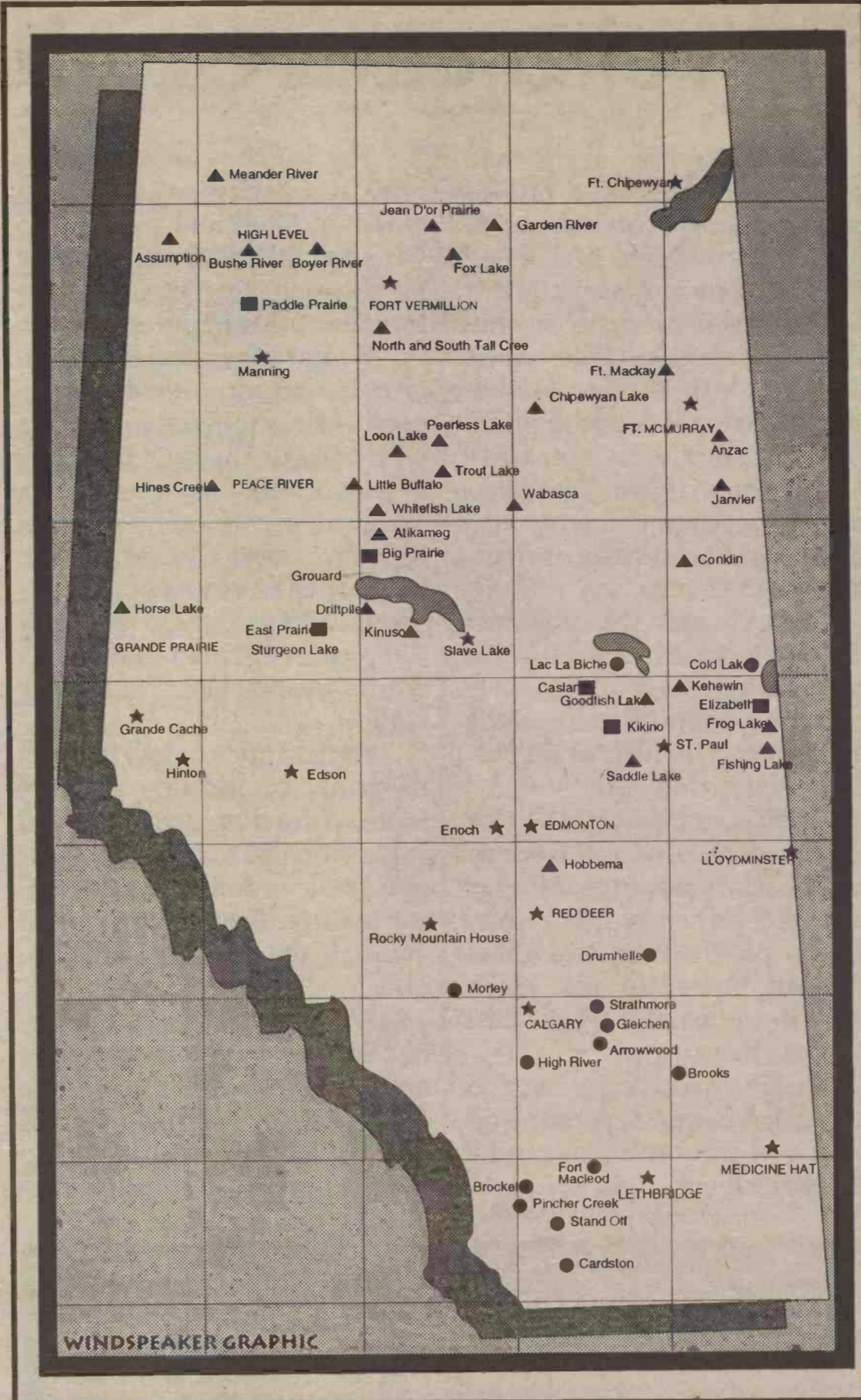
June
World Professional Chuckwagon Races - June 11 - 13, Grande Centre
Caribbean Festival - June

12 - 19, Calgary
High Level Midnight Golf Tournament - June 19 - 20
Jazz City International Festival - June 25 - July 4, Edmonton
Spock Days Rodeo and parade - June 11, Vulcan celebrates in Star Trek fashion

July
Calgary Exhibition and Stampede - July 9 - 18
International Street Performers Festival - July 9 - 18, Edmonton

Edmonton's Klondike Days - July 22 - 31
Sand Castle Building Contest - July 23 - 25, Slave Lake
Powwow Parade - July 30, Lac La Biche
Red Deer International Air Show - July 31 - Aug. 1

August
Big Valley Country Music Jamboree - Aug. 4 - 8
International Native Arts Festival - Aug. 14 - 22, Calgary
Dreamspeakers Festival - Aboriginal video arts festival - Aug. 26 - 29, Edmonton



Walking Safety

Assaults can happen anywhere. While the chances of being assaulted while walking are not great, why not cut them even further? The following tips should help reduce your chances of being hurt.

- Be alert. Look over your shoulder once in a while.
 - If you carry a purse, briefcase or bag, keep a tight grip on it so no one can steal it. Always be aware that you may be a target today or in the near future.
 - Walk near the curb unless cars are parked in the street. Stay away from shrubbery, darkened doorways and alleys. Never assume parked cars are empty.
 - If you know you are being followed by a pedestrian:
 - cross the street.
 - don't try to figure out if someone is following you by turning down an alley or dark side street.
 - go directly to the nearest well lighted business and call the police.
 - if there is no open business nearby, stop in a phone booth and call the police.
 - if you are in a phone booth and the person following approaches, drop to the floor of the booth, let the receiver drop, push your back against the door, and speak loudly and clearly toward the receiver.
 - remember to phone 911 for any emergency. You do not need any money at a pay phone.
- (These tips were provided by the Edmonton Police Services.)*

BINGO : EVERY SECOND THURSDAY 7:30 PM

DARTS : EVERY WEDNESDAY 7:30 PM



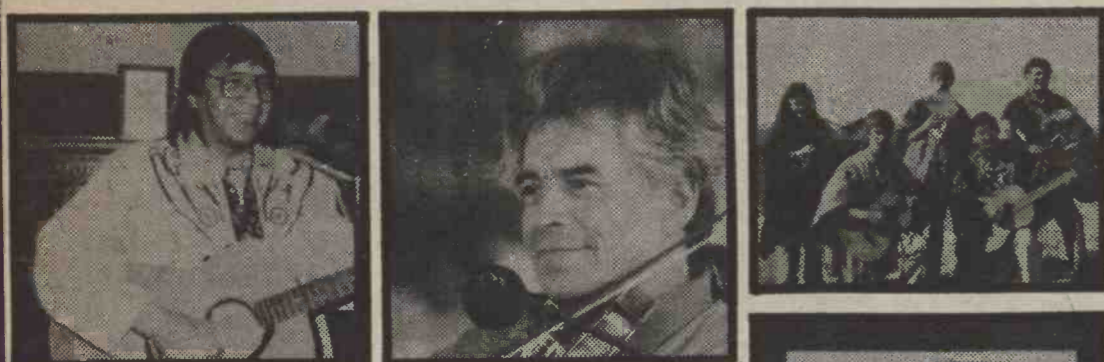
at the:
Hilcrest Miner's Literary & Athletic Association
General Delivery
Hilcrest, Alberta
T0K 1C0

CALL FOR ARTISTS

The International Native Arts Festival is a non-profit charitable organization, dedicated to creating an awareness and appreciation of Native art and culture. The Festival is held annually the third week of August in Calgary.



We are seeking submissions from Native Artists (painters, sculptors, carvers) for our 1993 celebrations, August 14 to 22. Submissions also wanted in **any medium** for Silent Art Auction.



For entry forms and further information, please contact:
International Native Arts Festival Association
P.O. Box 502, Station M
Calgary, Alberta T2P 2J1
Phone: (403) 233-0022
Fax: (403) 233-7681



HARRIS SMITH (LAKAWILAS)



NATIVE AWARENESS WEEK

JUNE 21 - 27, 1993

SEVEN LIFETIMES: YESTERDAY, TODAY AND TOMORROW
ART EXHIBITION

MAY 20 - JULY 17, 1993
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Before you go on the powwow trail...
stop in for all of your powwow needs!

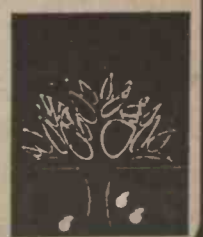
IF NEWSPRINT GREW ON TREES...

things would be easy. We'd pick it when it's ready and wait for it to grow back.

But unfortunately, newsprint has to be made from the tree itself and because trees play such an important role in our environment, recycling newsprint makes a lot of sense.

Compared to virgin fiber, the production of one tonne of recycled newsprint uses half the energy and half the fresh water. It results in 74% less air pollution, 22% less water pollution, saves 17 pulp trees and creates additional jobs.

So please
recycle this
newspaper.



Overloaded car a road hazard

For some people, packing a car is an art. They use every bit of space, know every nook and cranny of the trunk and eye the spare tire with the determination of a mountain climber - they must conquer it because it's there.

To these packing enthusiasts, dangerously overloaded vehicles mean huge tractor-trailer trucks barreling down the highway. They don't realize their safety is jeopardized not necessarily by the monster truck in the next lane, but by their own vehicles.

Overloading a vehicle can cause wheel bearings to fail, axle shafts to break and wheels to fall off. Excess weight in the rear can make braking or steering difficult in an emergency.

To prevent overloading, you must determine your vehicle's cargo capacity, i.e. the amount of weight the vehicle can safely carry.

Passenger cars list cargo capacity in pounds on the tire inflation label. Since most light trucks do not list cargo capacity, some calculating is necessary.

All vehicles give the Gross Vehicle Weight Rating - what the vehicle weights fully loaded - on a sticker on the driver's door. Truck owners can pay a small fee to weight their empty trucks at a moving company's public scale. The truck's cargo capacity is the difference between the Gross Vehicle Weight and the weight of the empty vehicle.

Remember: cargo capacity includes passenger weight.

The best way to avoid overloading a vehicle is to be certain cargo and passenger weight does not exceed cargo capacity. If unsure, look at the fully loaded vehicle from behind. If the rear is noticeably lower than it was before loading, the vehicle is overloaded. Vehicles loaded within manufacturer recommendations remain level.

Even if cargo is within weight limits, check the tire pressures each morning. Properly inflated tires are critical for vehicles loaded to capacity.

(This information was supplied by the CAA Manitoba Motor League, courtesy of WestWorld Magazine.)

Travel treats can be healthy and tasty

Eating healthy on the road is certainly a challenge, but it's not impossible. You can travel, even for extended periods of time, without gaining weight or raising blood pressure or cholesterol levels. It just takes a little planning, a little more knowledge and a lot of determination.

Let's start with breakfast. It's important. If you skip breakfast, chances are you will overeat at lunch or dinner or overindulge in snacks.

Best choices for breakfast are whole grain cereals, fresh fruit or juice, low fat milk, whole grain low fat muffins or whole grain toast with little or no butter or margarine.

Turn your back on fat-laden pastries, donuts, (which are deep fried), bacon or sausage and eggs prepared any way other than boiled, poached or scrambled without butter or oil. Hash browns are usually fried - best to avoid them.

Waffles tend to be high in fat and pancakes, depending on what you put on them, can be real diet-killers.

For lunch, consider stopping at a supermarket or convenience store and picking up whole grain bread or buns, low fat cheese or lean meats, tomatoes and fresh fruit for dessert.

Forget mayonnaise or butter on the bread (remember, mayonnaise has to be kept cold, along with meat or cheese if it's going to last more than one meal). Mustard has almost no calories. Ketchup doesn't have any fat, but it does have lots of sugar.

Pickles are a nice treat, but dill pickles are loaded with salt while sweet pickles pack a sugar wallop.

Stick to juice or low fat milk to drink, or indulge a sweet tooth with a diet soft drink. And leave the chips in the store. Their good taste is their only redeeming feature. They have more fat and salt than is good for anyone.

It's pretty easy to keep dinner in line if you're camping and cooking along the way. Choose lean meats, skinned chicken or fish to grill. Wrap potatoes, corn and other veg-

etables in foil to cook alongside the meat, or boil or steam vegetables. Take it easy on the butter, sour cream and other vegetable toppings.

No one can deny the lure of the fast food restaurant. They don't have to be off limits if you're dieting or just want to eat healthy. Many chains have low-fat alternatives on their menus, including McDonald's, Wendy's, Arby's and Harvey's. You can always request your sandwich be made without butter or mayonnaise and ask for salad dressings on the side, so you can control how much fat you eat. Forget the french fries - they're deep-fried.

Submarine sandwich shops are usually a good choice because you dictate what goes on your sandwich. Choose whole wheat buns and forgo the mayonnaise. Be careful of the filling you choose, because fish or chicken salads can be made with mayonnaise and some cold cuts, like salami or bologna, are loaded with fat.

Choose fruit or a dessert

made with yogurt instead of ice cream. McDonald's milk shakes and sundaes both use yogurt and Dairy Queen uses ice milk.

It's always snack time - especially when you're on the road. Snacking just helps make those miles go by. They can also be the downfall of many dieters, so make up your mind before the trip begins that you will select healthy snacks. Here's a few tips:


- Go for whole grain crackers and pretzels instead of chips. They'll still satisfy the urge to crunch, and pretzels have very little fat. (Because of their high salt content, best avoid them if you have high blood pressure.)
- Other crunchy foods include carrot and celery sticks and apples. Nuts are also tasty but they're usually salty and loaded with fat - 800 calories in one cup of peanuts.
- Satisfy an ice cream craving with frozen yogurt or a small carton of low-fat fruit yogurt. Watermelon, pears, grapes and other melons are also sweet refreshing snacks.

CFWE 89.9
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Canada
Province of British Columbia
A Proclamation

ELIZABETH THE SECOND, by the Grace of God, of the United Kingdom, Canada and Her other Realms and Territories, Queen, Head of the Commonwealth, Defender of the Faith

To all to whom these presents shall come - Greeting

WHEREAS the Government of British Columbia acknowledges and wishes to support the United Nations in declaring 1993 the "International Year of the World's Indigenous People", and

WHEREAS the diversity of the heritage and culture of aboriginal peoples in British Columbia is recognized and valued, and

WHEREAS the Government of British Columbia wishes to encourage trust, cooperation and understanding between First Nations and all other British Columbians by proclaiming Aboriginal Awareness Week, and

WHEREAS Our Administrator, by and with the advice and consent of the Executive Council, has been pleased to direct by Order in Council in that behalf that a Proclamation be issued designating 1993, as "International Year of the World's Indigenous People" and May 24 to 28, 1993, inclusive, as "Aboriginal Awareness Week" in British Columbia;

NOW KNOW YE THAT We do by these presents proclaim and declare that 1993 shall be known as the "International Year of the World's Indigenous People" and that May 24 to 28, 1993, inclusive, shall be known as "Aboriginal Awareness Week" in the Province of British Columbia.

IN TESTIMONY WHEREOF We have caused these Our Letters to be made Patent and the Great Seal of Our Province to be hereunto affixed.

WITNESS The Honourable Allan McEachern, Administrator of Our Province of British Columbia, in Our City of Victoria, in Our Province, this thirteenth day of May, in the year of Our Lord one thousand nine hundred and ninety-three and in the forty-second year of Our Reign.

BY COMMAND.
Colin Bar
ATTORNEY GENERAL

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Buckle up - stay alive

Avoiding collisions is important to any driver. But no matter how careful we are, we cannot control the actions of other motorists. All we can do is ensure we are as secure as possible in the event of an accident.

There are at least two collisions in every crash. The first occurs between the car and the object it strikes - another vehicle, a tree or some other object. The second collision occurs a fraction of a second later between the occupants and some part of the car's interior.

The vehicle slows rapidly in a collision, and the occupants, if not secured, are thrown about the interior of the car. In some cases, they are thrown from the vehicle.

The first collision causes vehicular and possibly property damage; the second, the human collision, may result in injury or death.

Belted occupants stand a better chance of escaping serious injury or death. Seat belts spread the force of impact over the body, and reduce those forces by stopping the body more gradually.

Seat belts are most effective in rollovers, head-on and front-angled collisions at speeds under 100 km/h. About 65 per cent of all accidents are of those types.

How seat belts work

The lap belt protects a person from the many dangers of being thrown out of the car. Even if used alone, the lap belt usually keeps the head from striking the windshield or windshield frame. It allows the body to bend forward so that the head hits only the steering wheel or dashboard.

Although the cushioning effect of these parts of the car is somewhat limited, they cause much less damage than harder structures. The lap belt allows the hips to absorb much of the force of the collision and reduces the impact of the head or chest hitting the steering wheel or dashboard.

The shoulder belt, by restraining the upper part of the

body, prevents the head from hitting the steering wheel or dashboard. The shoulder belt provides a great deal of extra protection, particularly in preventing dangerous and disfiguring injuries to the head and face.

A shoulder belt should never be worn without a lap belt. Together, the lap and shoulder belts work to keep a person in his seat and to distribute the force of the collision over the hips and shoulders - the parts of the body that can best withstand it.

Benefits of seat belt use

Thrown Clear - In a crash, car doors sometimes fly open and occupants are thrown onto the roadway where they are seriously injured or killed on impact. They may also be at risk of being struck by their own rolling car or another car. The chances of being killed are 25 times greater if occupants are ejected.

Other occupants - In a violent crash, unbelted passengers can be thrown into each other and into the driver's space, injuring themselves and making it impossible for the driver to maintain or regain control of the vehicle.

Fire and Water - Crashes in which a car either burns or sinks under water are rare, representing less than one-half of one per cent of all crashes. However, even if such a crash takes place, occupants are better off with belts fastened, since they provide extra protection against being stunned or knocked unconscious. If fully conscious, occupants will be able to think more clearly and get out of the car quickly.

Kids and Moms - Even in normal driving situations, small children may be injured during sudden stops or turns. Safety belts or appropriate restraints can keep a child from being thrown into the instrument panel, windshield or other parts of the car. If child safety

seats are unavailable, it's far safer for small children to wear a regular lap belt than it is to ride unbelted.

Safety belts make good sense for pregnant passengers as well. Safety belts may put pressure on the mother and her unborn child in a crash, but the pressure is much less harmful than being slammed against the inside of the car. In older cars with separate lap and shoulder belts, both should be worn, with the lap belt adjusted snugly and low across the abdomen.

Speed - Even when speeds are low, accidents can be serious. Many of the crashes that cause injuries or deaths occur at speeds under 20 km/h and within just a few blocks from home.

Correct use of seat belts and child restraints - Seat belts can only protect vehicle occupants if they are used correctly. Misuse typically takes one of three forms: lap belts are worn across the abdomen rather than low on the thighs, which result in serious injuries; shoulder belts are worn with too much slack and can not prevent sudden movement.

The lap belt should be worn below the pivotal point of the hips, away from the abdomen. Lap belts should be fastened securely, properly adjusted and worn as snugly as possible. Shoulder belts should be worn snugly and across the chest.

Child safety seats must be fastened to the vehicle by a seat belt and forward-facing seats should also be fastened with a tether strap, both according to manufacture's instructions. All harness straps in the safety seat must be fastened snugly to minimize movement and potential injury.

Air bags (if available) provide supplemental protection to the vehicle's seat belt system; they don't replace it. For maximum protection, seat belts should still be worn.

(This information was supplied by the CAA Manitoba Motor League, courtesy of WestWorld Magazine.)



Former Windspeaker editor Rocky Woodward on the road with two of his four ugly dogs.

Car health matters, too

Now that summer is here, you may be planning and packing for a road trip, taking care of all the details involved in preparing for a summer holiday. Before you head out on the highway, make sure your car is up to it by adding a pre-trip vehicle inspection to your list of things to do.

Following are a number of items the average motorist can check on his or her own car. Not included are points that should be checked yearly by a professional mechanic, such as the engine, brakes, steering components and transmission. If your car is not performing properly in any way, be sure to have it repaired before leaving on your holiday.

Preliminary check

Start your pre-trip inspection with a walk around the vehicle to check that the following items are in good working condition:

- windshield wipers and washers
- headlights, high and low beam

- turn signals
 - brake lights
 - parking lights
 - licence plate lights
 - backup lights
 - tire condition (including the spare)
- Then, get into the car to check the following items:
- mirrors, inside and out
 - defroster vent fan
 - horn
 - window operation
 - door locks
 - seat belts
 - dashboard gauges and indicator lights, including signal indicators
 - high beam indicator
 - oil pressure warning
 - temperature warning
 - voltage or amperage warning
 - fuel gauge, speedometer and odometer

Under the Hood

Next, take a look under the hood, but be careful what you touch. Avoid contact with corrosive fluids and be careful not to get dirt inside when operating fluid reservoirs. Points to inspect are:

- engine oil level
- automatic transmission fluid level
- power steering pump fluid level
- brake fluid level
- antifreeze coolant level
- battery connections (for cleanliness)
- radiator and heater hoses
- fan and fan belts
- air filter

All of the above should be checked first thing in the morning when the engine is cold, with the exception of the automatic transmission fluid. This should be checked after the car has been taken for a drive to warm it up. You should also look for any signs of fluids leaking in the engine area. Any wet spots on or under the engine indicate a leak which may signal a potential problem.

Refer to your owner's manual for detailed information on how to perform the checks recommended above. Be sure to follow the instructions exactly.

The final step in the pre-trip inspection is a highway test drive. Pay particular attention to handling peculiarities, squeaks and rattles, which should be checked and repaired by a licensed mechanic. *(This information was supplied by the CAA Manitoba Motor League, courtesy of WestWorld Magazine.)*


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Special Attractions

Fundy National Park - Explore covered bridges, 120 km of trails to see rugged cliffs, secluded waterfalls, and magnificent coastal views. Or play golf, walk on the bottom of the sea at low tide with an interpreter, and enjoy the kids.

Kings Landing Historical Settlement - Prince William - This is a recreated heritage site featuring 100 costumed "residents", wagon rides, children's programs and vintage dining, along with 60 restored buildings and themed weekends.

Fundy Tidal Coast - The Bay of Fundy's tides are the highest in the world - in some places the vertical difference in water level is



nearly 50 feet. The sheer force of one hundred billion tons of seawater advancing and receding every 12 1/2 hours has sculpted a unique shoreline of jagged cliffs, sandy beaches and salty marshes.

Aquarium and Marine

Centre - Shippagan - The centre offers a fascinating introduction into the traditional mainstay of New Brunswick economy - fishing. More than 100 species of aquatic life are on display at the aquarium, along with playful harbour seals. Computerized maps

and scale models tell the story of Gulf fisheries.

Events

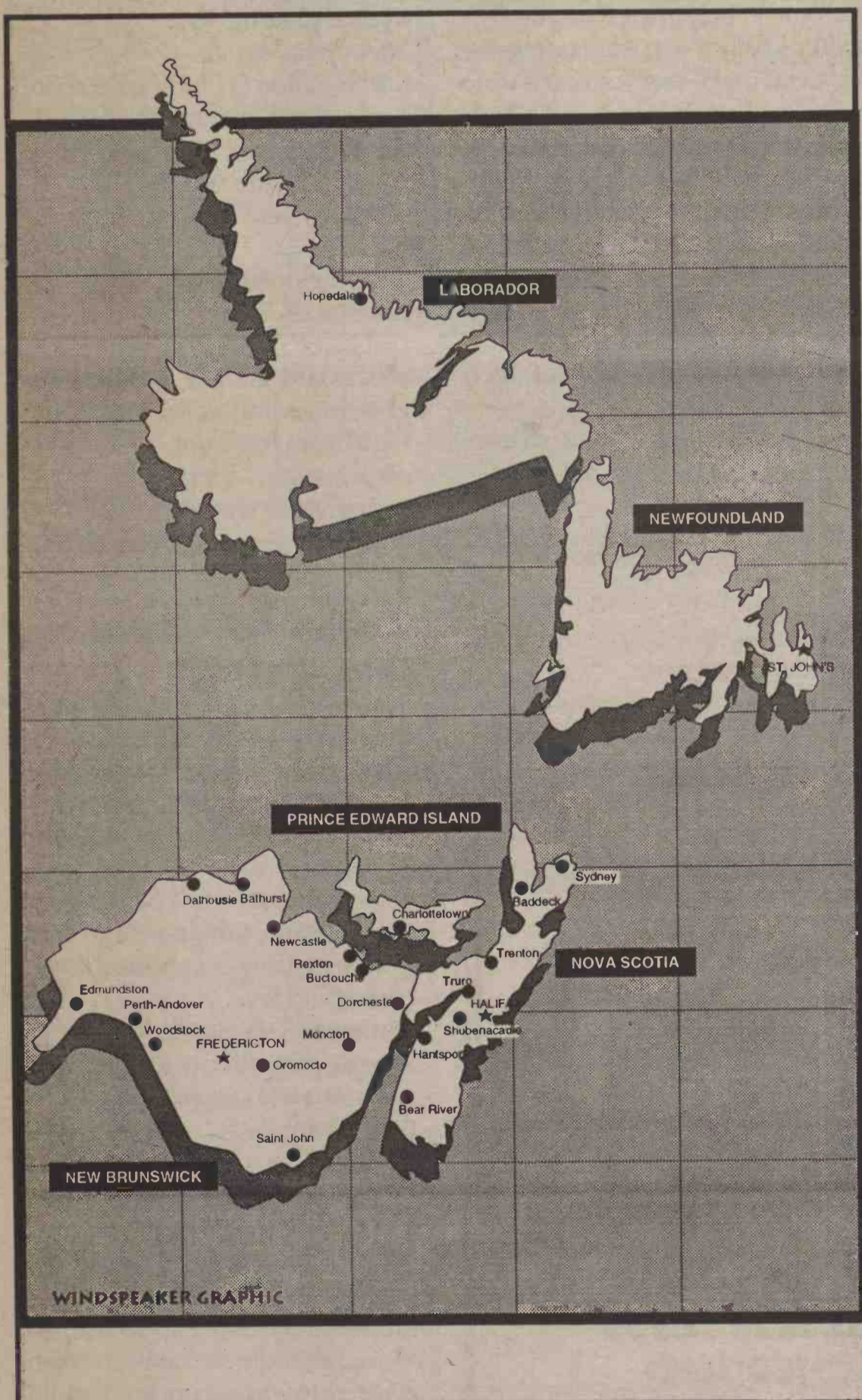
June
8th Annual Mustang Show and Shine - June 19, Fredericton

July

Maquac Beach Volleyball Challenge - July 10
New Brunswick Highland Games - July 23 - 24, Fredericton

August

New Brunswick Gospel Music Festival - Aug. 13 - 15, Fredericton



Newfoundland and Labrador

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Special Information

Ferries - North Sydney, Nova Scotia to Port aux Basques, Newfoundland: Year round, reservations required. Crossing time: six hours.

North Sydney, Nova Scotia to Argentia, Newfoundland: Mid-June to mid-October, two times a week. Crossing time: 14 hours. Contact Marine Atlantic, (902) 794-5700.

Special Attractions

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Mary March Regional Museum and Beothuck Village, Grand Falls-Windsor - Trace the 5,000-year history and pre-history of Central Newfoundland in this museum which derives its name from one of the last Beothuck Indians to inhabit the region. The village features reconstruction of a Beothuck mamateek, smokehouse, storage pit and burial site.

Trinity Loop Attractions, Trinity Bay - The whole family will enjoy this amusement park with a 2-km ride on a miniature train, water park, mini-golf, and animal farm.

World Whaling Capital A.D. 1550 -1600, Red Bay, Labrador - The world's largest 16 century whaling port is brought to life through dynamic exhibits, a one-hour documentary and a short boat ride to Saddle Island where much evidence of 16th century whaling activity, including a whaler's cemetery can be seen.

Events

June

12th Annual Cow Head Lobster Festival - June 23 - 28
International Drama Festival - June 28 - July 4, Gander
Seafaring Festival '93 - June 18 - 23, St. John's
Annual Flashlight Walk - June 2, Labrador City

July

Musicfest '93 - Stephenville, July 16 - 18
Grand Falls-Windsor Horse Show '93 - July 18 - 19
10th Annual Burin Peninsula Festival of Folk Song and Dance - July 2 - 4, Burin
Watch Your Bobber Race - July 3, Conception, Bay South, Manuel's River

August

Men's "C" Slo-Pitch National Softball Tournament - Aug. (TBA)
Grand Falls-Windsor Bide Arm Squid Festival - Bide Arm, Aug. 21 - 22
Kid's Day - Aug. 7, Terra Nova National Park
St. John's Regatta - Aug. 4



WINDSPEAKER CONTESTS ARE EASY TO ENTER. EVERYONE IS WELCOME TO ENTER AS MANY TIMES AS THEY WISH, AND IT IS EASY BECAUSE ALL THE ANSWERS ARE FOUND IN THIS ISSUE OF WINDSPEAKER ... CANADA'S NATIONAL ABORIGINAL NEWS PUBLICATION. ENTER THE CONTEST BY ANSWERING ALL THE QUESTIONS ON THE ENTRY FORM AND MAIL YOUR ENTRY TO WINDSPEAKER BEFORE THE CONTEST CLOSING DATE TO BE ELIGIBLE TO WIN SOME GREAT PRIZES.

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READER CONTEST

ANSWER ALL QUESTIONS TO BE ELIGIBLE FOR PRIZES

CONTEST 1 - CLOSING DATE JUNE 14, 1993

WINNERS WILL BE ANNOUNCED IN THE JUNE 21 ISSUE OF WINDSPEAKER

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FORWARD ENTRY TO: WINDSPEAKER CONTEST 15001-112 AVENUE, EDMONTON, ALBERTA, T5M 2V6

British Columbia

Rockin' Robbie dives back into Native heritage

By Kelly Roulette
Windspeaker Contributor

VANCOUVER

Six years ago rock legend Robbie Robertson released his first solo album since his days with "The Band" that had music fans questioning his cultural background.

His album "Robbie Robertson", featuring hits like "Showdown at Big Sky" and "Broken Arrow", displayed such a reverence for First Nations through its tribal rhythms and lyrics, that it seemed unlikely he could be alien to the culture. The huge success of album and its music videos caused a rejuvenation of pride among Native North Americans since it was the first of its kind to be accepted by the mainstream music industry.

So it should be no surprise to find out Robertson's ancestral

roots reach back to the Six Nations Reserve in Ontario, where his mother grew up. He is half Mohawk mixed with Scottish and Jewish descent.

Vancouverites were recently honored by one of his rare public appearances at the 7th annual Musicwest Festival which kicked off May 6th. During his keynote address Robertson made no secret that what enticed him to participate in the feast was the Native acts scheduled to perform during the four day event, ranging from "Kastin" of Quebec to "Keith Secola and the Wild Band of Indians" of Arizona.

"When I saw how many native acts that were performing I thought, this will tie into my project perfectly" says Robertson, who's seeking Native musicians. "Ted Turner, who owns CNN, recently approached me to compose and co-ordinate the music for a six hour mini-series based on the

history of the Native Americans.

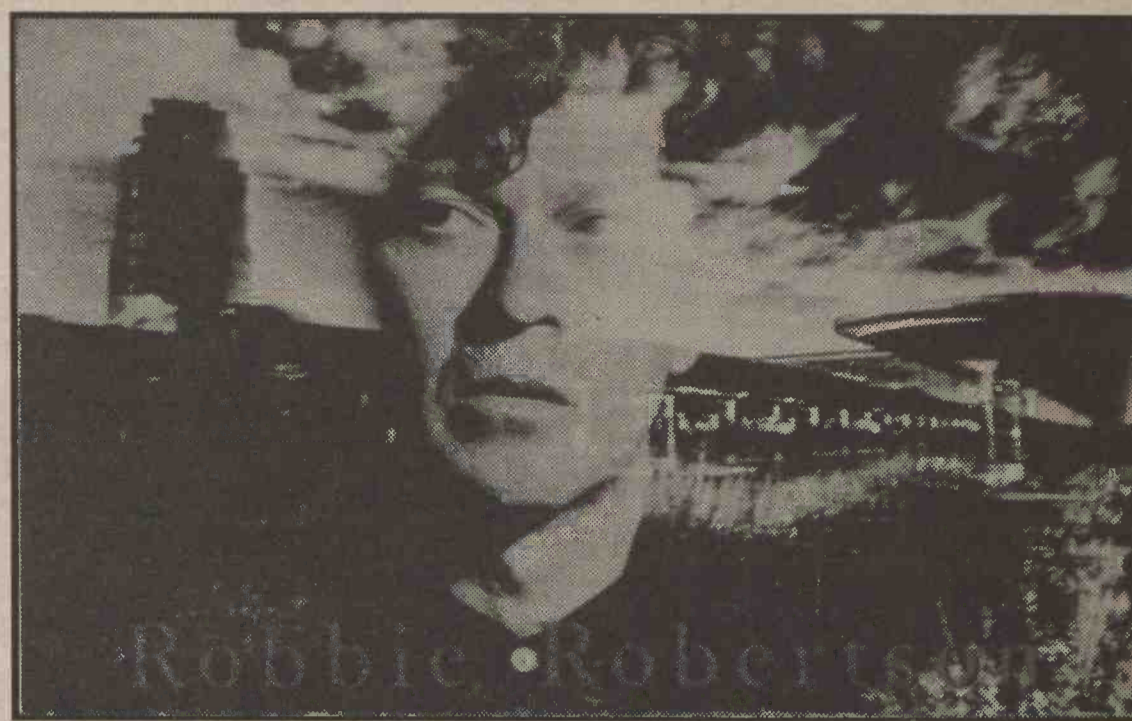
"I was just honored that he asked me to do it because I would have hated to see it fall into the hands of the wrong people".

During the early stages of his career with "The Band" Robertson said it didn't seem feasible to write songs with a Native content.

"I felt I would have imposed if I approached other band members to do songs about my heritage. Now that I produce my own records I don't have to take that into consideration. Besides, it was never really a conscious decision to write about my native heritage, it just sort of crept up and surfaced in my songs".

Robertson attributes much of his musical success to the time spent on the reserve while growing up, "I went from the city (Toronto) to the reservation all the time. I was like a schizophrenic kid from two worlds" he says jokingly.

"People used to point out how



poor people were on the reserve but this never dawned on me because I had my best times on the reservation. It was where I first learned to play music and where my love for it began. All my uncles, cousins, everybody played something, from the drums, to the fiddle to the guitar, everybody played something".

Robertson's second solo album "Storyville", released last year, relays a similar message as his first "return to your roots". Although the album has a New Orleans theme, the message is evident in the single "Go Back To Your Woods".

Robertson will head back to

L.A. to finish his current projects which include collaborating on a new album with Eric Clapton and composing another musical score for a Martin Scorsese film.

His next step will be to round up Native musicians to produce the soundtrack for the American Native mini-series this fall, "I have always wanted to work with (Native) friends of mine all over America" says Robertson, "now I finally have the chance to do it."

Robertson's steely good looks and olive complexion are resonant of his Mohawk heritage. It's apparent through his calm, respectful nature that success has not spoiled him.

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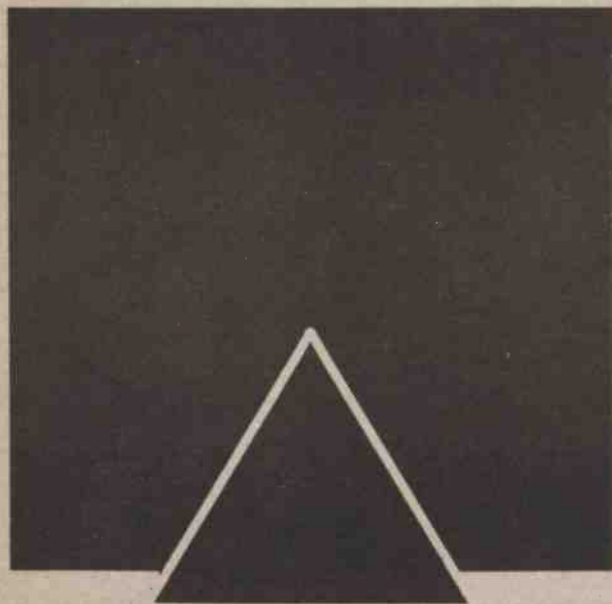
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War canoe team honors tradition

By Karen Levin
Windspeaker Contributor

NANAIMO, B.C.

The coming of spring holds different meanings for each of us. For a handful of Nanaimo area First Nation's youth spring is associated with the preparation of an ancient, honour filled challenge which they have undertaken.

Since February or March, these youth (and a few adults), have been keeping busy with the daily disciplines required for their training as war canoe pullers.

Being a member of a war canoe team requires more than mere muscle or an interest in paddling. Being a puller entails commitment to a specified way of life. This factor marks a fundamental difference between a Native verses a non-Native, approach to sports. In order to become a player in contemporary sports, little more is generally required than enthusiasm and a sincere willingness to play one's best.

Players are accountable only for their actions during the game. What they do before or after the game is not significant. For adults to smoke or to drink alcohol after playing a sport is commonplace in today's world of sport.

But in the world of traditional Native recreation, one will find a very different set of values. War canoe racing is an example of that.

To become a canoe team member, individuals must wait until they are asked either an

Elder or by the owner of a war canoe. Sometimes contestants will sit and wait during team practices to be asked to take part if one of the team members is late.

It is a serious honour to be asked to be a member of a war canoe team. To refuse the honour is deemed to be an equally serious dishonour. In accepting to be a team member, individuals commit themselves to challenges which they can later proudly claim to have faced. Because canoe pulling is much more than a sport, it is a spiritual and a physical battle which involves the individual puller, the team, and the community the team represents.

It is a lifestyle demanding use of a person's physical, spiritual, mental, and emotional resources. Many of the same rules which govern the traditional Bighouse also govern the war canoe races. Pullers are instructed to leave all harmful thoughts behind when they step inside a canoe, as they must when they enter the Bighouse.

War canoe pullers are accountable for all aspects of their behavior, before, during, and after a race. They cannot drink alcohol; partake of illegal drugs; or smoke cigarettes. There are certain rituals they must perform daily. For at least three months preceding the races, team members are required to train by jogging, swimming, and weight lifting twice a day.

For the first time in 10 years, a Nanaimo band crew took part in an annual B.C. and Washington State race. Four categories are represented at the races, Men's, Women's, Buckskin's (12-15 year



West Coast Native culture is experiencing a revival, as seen in the growing number of dedicated, highly disciplined canoe teams. While canoe races take place throughout the summer, the Qatuwas Festival in Bella Bella will unite more than 20 long-distance racing teams from the Pacific Northwest and the Pacific Rim.

olds); and co-ed teams. Eleven pullers are required in each category. Women's teams use ten women and one man.

"Our team practices and trains together so we can function as one solid unit when we race," said Mandy Jones. "We have lots of fun together - camping out every week-end and drumming up come pretty crazy gag prizes which we later give to our crew members during our wind up dinner."

Jones hadn't raced for twenty years prior to last year's races. In 1992 the team ran up Nanaimo's "SPCA" mountain as part of their training, she said.

"It's good to see our young people show a renewed interest in our culture," Jones said. "Being a team member helps young people channel their energy in positive and exciting ways while seeing new places. There's no time to be bored when you're part of these teams."

There are good reasons for the extensive training in canoe

racing tradition. Contemporary team sports have built-in breaks for players to rest and to rejuvenate themselves. But once a canoe race begins, the pullers cannot stop or slow down until the race is completed. A typical race course runs 20-45 minutes.

Throughout the race, it is essential team members maintain the steady, united rhythm which they developed during training. For this reason, it is also imperative a person commit to being a team member for an entire season. Putting a new member with a team that has established its timing and rhythm increases chances of tipping the canoe as he or she will likely offset the crew's synchronicity.

The magic of war canoe racing extends far beyond the perimeters of any one canoe or crew, and reaches into the hearts of people from every walk of life. In the summer months, countless tourists are drawn to witness the races. The tradition

of war canoe racing has been known to have a healing effect on communities by bringing all the people closer together while sharing in laughter, anticipation, and pride. One cannot underestimate the profound goodness which transpires as a result of this coming together again of community people.

It should be noted war canoe racing is expensive, particularly for Island-based teams. The escalating costs of ferry travel alone has made it difficult for some teams to continue operating. Funding for the canoe teams is raised solely through the efforts of dedicated band members, and without government support.

However, it will soon be summer, and time for another season of racing. For all team members, significant victory has been won simply by virtue of their having accepted one of the oldest honours known to the original inhabitants of this Island - of being a war canoe puller.

Windspeaker is... Saskatchewan

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Sports

Veteran cowboy still champ in pro Indian rodeo

By Jim Goodstriker
Windspeaker Contributor

Tsuu Tina Nations Gordon Crowchild has to be one of the oldest cowboys still competing in the professional Indian rodeo circuit, as well as in the Canadian Professional Rodeo Association of Canada.

The 63-year-old veteran cowboy has been in the rodeo game since 1944 when he entered his first rodeo at the famous Calgary Stampede at age 14 in the boys steer riding event.

"As a young boy I used to look up to Indian Cowboys like Jimmy Wells, Fred Gladstone and Frank Many Fingers. They

were good in their prime and I wanted to grow up a cowboy. Even my dad Dave, who was driving his own chuckwagon in the 50s, influenced me. I used to think 'Gee, he's got lots of nerve. I hope I can be a man like him some day,'" said Crowchild.

In 1954 while out riding in the chuckwagon race, his mount ran into the stove rack of another wagon. The horse went down, pitching Crowchild to one side just as a third wagon came pounding down upon them from behind.

Unable to swerve, the team and wagon ran right over him and his horse, leaving them motionless on the track.

"That horse saved my life - he took the full weight of the wagon. I came out of it with a broken leg, my right arm was in bad shape, my face was cut up also and I still have the scars today," Crowchild said.

He eventually drove his own chuckwagon outfit at Calgary along with his half-brother Edwin Crane. Then Crowchild moved up to the steer decorating event, plus the wild cow milking and the wild horse events. To this day he still competes annually in the wild horse race at Calgary.

In 1967 the steer decorating event was replaced by the steer wrestling or bulldogging event. The most satisfying season for

Crowchild had to be in 1978. That year he was runner-up to Clarence Black Water Sr. for the Steer Wrestling event and competed against Black Water Sr. at the Indian National Finals Rodeo (INFR) at Salt Lake City Utah, representing the IRCA.

"It was a big thrill for me, at the age of 48 years, to compete against the very best Indian cowboys in North America," said Crowchild.

He was a founding member of the IRCA, at the time the All Indian Rodeo Cowboy Association (AIRCA). He, along with Montana's Alex Sherman, Blood's Fred Gladstone, Rufus Goodstriker, Ken Tailfeathers, Frank and Floyd Many Fingers,

helped formed the association back in the early 50s.

Crowchild has also been involved in politics on his home reserve at Sarcee. He served six years as the head chief and four years on the tribal council.

His advice to young cowboys coming up in the sport of rodeo is to keep fit. Crowchild also condemns drug and alcohol abuse.

"I drank quite a bit back in my younger days. Back then it was the thing to do at rodeos, but I put it aside. I take the odd beer now and then, but to young people I always tell them don't go overboard. It will only drag you down and you won't achieve your goals in life."

Athletes to make city biggest reserve in country

By Gail Seymour
Windspeaker Contributor

PRINCE ALBERT, Sask.

They will be coming from the mountains, the seas and the desert valleys. They will be coming from every province and territory in Canada and from many of the United States.

They are the athletes who will be participating in the 1993 North American Indigenous Games to be held here July 18 - 15.

"For one week Prince Albert will be the largest reserve in Canada," said Eugene Arcand, Games chairman at a May press conference. A total of 4,500 athletes are expected along with 1,500 coaches and officials and an estimated 2,400 spectators.

Arcand is a vice chief of the Federation of Saskatchewan Indian Nation. He handles urban issues - sports, recreation and culture, youth, and women's issues, as well as sharing the gaming portfolio with Chief Roland Crowe.

The tall, calm, smiling vice chief was born and brought up in Muskeg Lake, approximately 100 km southwest of Prince Albert. Until his election to FSIN, Arcand

worked for the Prince Albert Indian-Metis Friendship Centre where his work with youth in sports made him the ideal chairman of the upcoming Games.

"Our hosting these games wasn't just my idea," Arcand said. "I was the head coach of Team Saskatchewan at the 1990 Indian Games in Edmonton. Where, by the way, Team Saskatchewan finished first overall."

Arcand said he got together with key people involved in the Edmonton Games, especially those associated with Team Saskatchewan, who wanted to continue the legacy of 1990.

"And since I inherited the sports folio, I was one of those who took the matter of Saskatchewan hosting the games to the Indian leadership.

"And here we are," he said.

Windspeaker is ... Native Sports

IEC

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Central Canada

Nishnawbe Aski Nation tackles youth suicides

OTTAWA

A northern Ontario tribe is getting \$800,000 in government money to deal with a rash of suicides and suicide attempts amongst its youth in the last two years.

The Nishnawbe Aski Nation (NAN), which represents 26,000 people in 43 communities in Northwestern Ontario, received \$400,000 from the federal Ministry of Health and Welfare and \$400,000 from the province of Ontario to fund a youth forum on suicide.

In the last two years there have been 23 suicides and 143 recorded suicide attempts in the Nishnawbe territory.

Richard Jock, an Assembly of First Nations (AFN) spokesperson, says the Assembly supports the idea of a youth forum.

"Since the youth are largely the ones that are committing suicide, one way of empowering them

is to listen to them, to try to come up with solutions from their own lips and from their own minds," says Jock.

Communities in northern Ontario were rocked by a series of youth suicides this year. Eleven people killed themselves during the first four months of 1993, the youngest a 13-year-old girl, the eldest a 33-year-old mother of five. NAN deputy Grand Chief Jim Morris pleaded for extra money to train more suicide prevention and mental health counsellors to deal with the wave of suicides.

Northern Ontario communities have the highest rate of suicides in the country, reaching seven times the national average. In an emergency session called by the AFN with the Royal Commission on Aboriginal Peoples in April, Morris said the problem of youth suicide was getting worse. On the first day of the two-day conference two young women in

Wunnummin Lake hung themselves.

"The two girls who killed themselves - we didn't know they were high-risk at all. It was a surprise for everybody. It shows what we've always suspected: that many of the young people who are having problems are not conveying that information to anybody who can help them," said Morris.

Mental health workers agree that young people are increasingly isolating themselves from their community, and that part of the reason is the legacy of residential schools. Native children torn from their communities were raised in repressive environments negating their Aboriginal culture and traditions. An entire generation was raised without parenting skills, and they passed their pain on to their children, say local experts.

Another cause for despair among the young is the contrast

between the rich lifestyle seen on television and the reality of most reserves stricken with poverty, unemployment, and overcrowding. A worrisome trend is the increase of women committing suicide. As givers of life, and traditionally the backbone of the community, women have been seen as maintaining the flame of hope through hard times. That six out of 11 suicides were committed by NAN women is a strong indication that social and economic problems are increasing the sense of hopelessness among youths.

To combat the tide of deaths, Morris and NAN health director Mae Katt pitched the idea of a forum to Ontario Health Minister Ruth Grier on March 2. On March 30 the Ontario government granted \$400,000 to the idea, and three days later the federal government followed their lead, contributing the same amount.

The forum will consist of a

panel of four Natives, including three youths, who will visit every NAN community during an 18-month period. The purpose is to listen to the concerns of NAN youth in a safe and private environment.

"There are some real concerns around confidentiality and the proper environment so the community can have a real honest look at what the problems are," says Judith Glynn-Williams, an Ontario government spokesperson.

The panel will then document the discussions and, based on those documents, "prepare a report which will identify the needs, concerns and demands" of NAN youth.

"All of the findings will go to the native leadership first, so that they will have an opportunity to prepare their communities before the findings go to the government representatives," says Glynn-Williams.

(With files from Max Paris)

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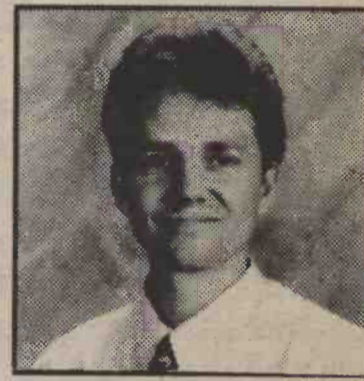
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Prairies

Education instrument for Nait student Teacher inducted

By Heather Andrews Miller
Windspeaker Contributor

EDMONTON

When Lynn Hamilton graduated with a secretarial diploma from the community college in her hometown of La Ronge, Saskatchewan, she felt she was on the way to fulfilling a life-long dream.

"I had originally left high school early, but within two years I realized that education was the answer to getting a comfortable wage and a good career. I thought getting my secretarial diploma was the answer."

The new secretary found work in Alberta with Syncrude at Fort McMurray and made her home in the small northern city. But ten years and various secretarial positions later, Hamilton realized the jobs weren't fulfilling.

"Secretarial work didn't challenge my mind enough, and I knew I wanted to work with my hands," she said, reminiscing. Hamilton attended an employment aptitude testing session at the Alberta Career Centre in Fort McMurray and the results suggested a career as an instrumentation engineering technologist.

"Fellow workers at Syncrude were really helpful. They allowed me to observe the work they did in this field and helped me make up my mind to pursue a career in instrumentation," says the young Cree woman.

But Hamilton had many obstacles ahead of her. She didn't have the necessary high school subjects to enrol at the Northern Alberta Institute of Technology (NAIT) in Edmonton.

"I spent the next year and a half at Keyano College in Fort McMurray upgrading grades nine to twelve, quite an accomplishment in only 18 months," she says. Partial funding was obtained from Indian Affairs and Northern Development, and she worked to supplement the grant for living expenses.

"I found work as a blackjack dealer at the Plaza One Mall on weekends. I'd go from a full day at school to work and I wouldn't get home till after midnight," she says. The dedicated student achieved honors standings and qualified for scholarships to take her to NAIT.

Amanda Goloski, the Native Councilor at Keyano College, remembers Hamilton's struggle.

"Lynn is a hard-working woman, determined to accomplish what she sets out to do," Goloski said. "Lynn has lots of potential, she has proven that. She is a great role model for other prospective students."

Hamilton remembers Goloski's help gratefully. "Without Amanda, my friends, and my fiancé Dave Yanciw, I never would have made it," she says. "I had a dream of success, and I tried to keep it in sight, but sometimes it got pretty far away, and I wondered if I was going to make it."



Heather Andrews Miller

NAIT student Lynn Hamilton works with instructor Mike Johansen during a process instruments class.

Hamilton finished her first year at NAIT in April. Many days she finds herself still working at NAIT at 7:00 p.m. "Twelve hour days are nothing for NAIT students," she laughs, citing preparation of lab reports as the reason she frequently works late at the Institute.

Hamilton's instructors note her passion for perfection. "Working with instrumentation, calibration, and so on, our students have to be exacting," says Mike Johansen. He has enjoyed Hamilton's participation in his Process Instruments One class.

"Lynn is a good role model for other young women who might be considering a career in instrumentation. Although there are only about ten percent of our

students who are female, there's no reason why they can't accomplish the work, and do it very well. Lynn is proof of that," he said, laughing.

Some of the other courses Hamilton has completed include Industrial Instrumentation, Advanced Measurements and Analyzers, and Microcomputers and Applied Logics.

Perhaps Goloski sums up Hamilton's accomplishments up best. "All the support in the world isn't enough to reach a goal. Sure it helps. Friends, family, and co-workers all contribute. But as far as Lynn is concerned, there's only one reason why she made it. And that's Lynn Hamilton herself. She is the one, the only one, who made it happen."

LETHBRIDGE, Alta.

A steady commitment to education led an Alberta woman to forge new paths in community services, and land a coveted award.

Mary Ruth McDougall was inducted in the Lethbridge Community College Hall of Fame April 30 for her outstanding contributions to Native education. McDougall is currently the co-ordinator of post-secondary education and the Blackfoot language program for the Peigan Board of Education.

Mother of five and grandmother of 13, McDougall has dedicated her life to family and community. She was the first in her family to graduate from university, taking a degree in education after training as a laboratory technician at the Holy Cross Hospital in Calgary.

McDougall founded the Sarcee Reserve Girl Guides Club, and was later one of the key organizers of the Peigan Reserve's first daycare centre.

But counselling and instructing students to foment a love of learning has been McDougall's primary goal. She has served on the Lethbridge Community College's Native Advisory Committee, Native Education Task Force, and now is a member of the college President's Advisory Council.

Advertising Feature

Fort Ware sets new course for future

Life in Fort Ware, a remote Native community in north-central British Columbia, is looking good.

The election last fall of Chief Charlie Boya and the installation of several new community programs have brought new opportunities to the village without compromising traditional values, the band's manager said.

"These people are happy, they like their way of life," Keith Billington said. "They work their trap lines, they still have their history."

And with the assistance of the College of New Caledonia, the Fort Ware band is training community members for the future.

The band is running several forestry management courses that offer band members the opportunity to work in the forestry industry as more than just laborers, Billington said.

The Forestry Crew-Person Training course teaches band members how to identify species, assess timber and orientation. Although the residents of Fort Ware are "bush people," this training course shows experienced woodsmen how to see the trees with an eye for commerce.

The Heavy Equipment Operator Training course prepares them for the task of road construction on graders and skidders.

The community's Forest Fire-Fighting course has produced the

best and most sought-after firefighters in British Columbia, Billington said. The successful program routinely sees up to 30 participants each season.

A joint venture between the Fort Ware band, Fletcher Challenge, Finlay Forest Industries and the nearby Tsaykeh band is currently preparing Fort Ware band members for the task of learning forestry management from the logging industries when they begin logging in the area.

And a contract silviculture program provides seasonal work like burning debris, planting trees and thinning and weeding.

But community programs aren't just limited to the forest industry. Chief Boya has also initiated a set of programs to help the village's "shut-ins" in their daily lives, Billington said.

The band's social development program helps get members off welfare by finding them work within the community. The band pays people who are looking for work to bring firewood to Elders and the handicapped. And a homemaker's program provides house-cleaning services for Elders, young mothers and other band members who need assistance.

The Fort Ware Store also provides steady, consistent employment for four or five band members.

Life in this community, the most isolated reserve in British Columbia, revolves around an inter-dependence and a reliance

on traditional ways, Billington said. Hunting and trapping provide all the meat that the 275 villagers need, although no one relies on it for a living with the recent decline in the fur trade.

The community, which is dealing with the problems of alcoholism and violence, is not the centre of anger and despair that many media reports have made it out to be, Billington said.

The two-year-old, community-imposed prohibition against alcohol did not reduce the amount of drinking in the village, he said. Smugglers always found a way to sneak alcohol in on airplanes or barges, the only two modes of travel in and out of the community.

By repealing the prohibition last month, chief and council believe they will be better able to control alcohol consumption in the community, Billington said.

And while the presence of guns and knives, used by many villagers for hunting and trapping, has added to the threat of violence, irresponsible coverage from media like BCTV has exaggerated the community's problems, said Billington.

"The people, they're so friendly. You know, some people can hold a grudge, they can be mad at you about anything. These people don't seem to hold a grudge. One day, they can be mad at you about something and the next, it's 'Hi, Keith, how are you?' They're very happy."

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Northern Canada

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By Dina O'Meara
Windspeaker Staff Writer

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The *Baffin Handbook* was a collaborative effort involving more than two dozen writers. It is a unique book written largely in the region and published in the Northwest Territories.

Among the vital information included in the book is a chapter entitled *Your Inuit Hosts*.

This enlightening chapter is written by Ann Meekitjuk Hanson, a veteran writer-broadcaster who was born in Qakuqtue, near Lake Harbour



in 1946. Hanson gives a brief, fascinating overview of Inuit history and culture, discussing language, foods, and customs.

"First of all, you are very welcome even if no one tells you so...Don't knock at the door before entering. Make normal noise. We don't like it when people try to be too quiet, it seems like they are sneaking behind our back."

Hanson also includes a few useful phrases in Inuktituk, spoken throughout the North.

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Effective healing must include communities

Stories by Gina Teel
Windspeaker Contributor

EDMONTON

Elder Rose Auger remembers the day when she finally got through to a group of unruly substance-abuse young offenders. Early one morning, nearly a decade ago, she had a healing program for troubled Native teens.

"It was then that I discovered the only way I could reach these guys was to touch them, even if I had to hit them," she said.

Speaking at the opening address of the Aboriginal Women's Healing Awareness Society's Healing Awareness Conference in Edmonton, Auger said the traditional techniques she passed on to those once-troubled teens is the reason they are proud and effective leaders today.

"It's amazing what they

learn from the traditional ways. It's incredible how these ways change them. We all must learn about the traditional ways and carry them on."

Such was the emphasis of the three-day Eagle When She Flies conference held at the Edmonton Inn recently. About 150 Natives representing bands from across Alberta and Montana participated in workshops dealing with healing, wellness, spirituality, AIDS awareness, self-esteem, partnership and leadership. Traditional pipe ceremonies, Native dances and displays of culture-rich hand-made wares enhanced the return-to-your-roots theme.

Keynote speaker Maggie Hodgson cited residential schools as the reason for most of the social problems dogging Native communities today. While healing will take place, she said it must be holistic to be effective.

"Is healing going and having a big cry about the pain we have experienced in our life? Or is it the amount of time we spend in bingo halls while our babies baby-sit babies? These are the issues we will struggle with in our communities."

-Keynote speaker Maggie Hodgson



"The challenge we have when we are involved in our own healing is that we have to be able to move from our own individual pain and healing to our family's pain and healing and then to our communities," she said.

For it to be genuine, however, Hodgson said Native communities must first grapple with the issues of honesty, responsibility and respect in regard to healing.

"Is healing going and having a big cry about the pain we have experienced in our life? Or is it

the amount of time we spend in bingo halls while our babies baby-sit babies?" she asked. "These are the issues we will struggle with in our communities."

On the last day of the conference, singer Laura Vinson discussed the importance of education and discipline for success in today's world.

"Without my degree in education, I would still have to be working in bars," she said.

In between songs celebrating Native history, Vinson urged the crowd not to be discouraged by the amount of healing that has

yet to take place. She reminded them that since the first white contact, more than 10 million Natives have died - more than the casualties in both World Wars and the Holocaust.

"We do tend to look at our problems and think we're in bad shape. But when we look back in time and at those 10 million who died due to a concerted effort to annihilate them - the fact that we're still here and standing and we have a culture is a triumph in itself. In the spirit of things, we're still here."

At the end of the conference, society President Martha Campiou said despite the small turn-out, she felt confident knowing those who did attend would return home and spread the message of healing to their families and communities.

"The ones that turned up are the ones truly interested in helping themselves and their communities, and that's what matters."

Sex taboo must end

For generations, Native cultures have considered sexuality a "taboo" subject. But as the number of Natives testing positive for HIV, the precursor to AIDS, is rising at an alarming rate, it's one subject that clearly can no longer be ignored.

"These things must be discussed because the threat of HIV and AIDS is quite prevalent in Native society," said Marlene Poitras during her Woman's Sexuality in the 90's workshop at the Healing Awareness Conference.

As proof, Poitras said just three years ago, only two Native people tested positive for HIV in Edmonton. Today that number has risen to 20. The infection rate is higher still for Natives in the Northwest Territories, with northern Ontario communities having an infection rate five times that of the rest of the country.

To quash the worrisome trend, Natives must come to terms with their own sexuality, then educate their children and their communities. This will not be an easy task, she said.

"But we have to be comfortable discussing homosexuality, lesbianism, as well as our sexuality."

Sexuality was once a healthy component of the Native culture. "Our ancestors used to teach about sexuality through storytelling," she told the female audience. "Before the European influence, Natives thought sexual-



Marlene Poitras

ity was part of our 'being', it was part of us. We have to get back to our culture, and teach the children about it so they are comfortable with their own sexuality."

Poitras believes teen pregnancy is symptomatic of disrupted sexuality. Rising teen pregnancy rates underscore the importance of reviving ceremonies associated with the first menstruation.

"Childbearing is happening at puberty because no one taught these youngsters about menstruation and the responsibilities that come with being a woman."

Sexual abuse is yet another form of unhealthy sexuality and one that can leave the victim confused about their own sexuality. Poitras, herself a victim of sexual abuse, told other victims to not let this discourage their self-exploration.

Poitras urged the crowd to maintain values and love themselves enough to practise safe sex.

Spirituality essential to healing

Western civilization brought many ills to Native cultures, with perhaps the most damage being done to Native spirituality. Spiritual oppression, said Dila Houle, a facilitator at the Healing Awareness Conference, gave way to spiritual abandonment and, in turn, the social ills that plague Native communities today.

In her workshop Take Time to Laugh and Cry - Counselling From a Native Perspective, Houle said the rediscovery of the spiritual self is essential to the healing process. However, it's not an easy process.

"You have to be sincere, have patience and a lot of humility."

She explained a spiritual re-awakening can only occur once a person has cultivated a thorough knowledge of their Native history, tradition and culture. The spiritual restoration can then be passed on to the community.

"Once we are able to understand as much as we can, then we have to accept it, then we can practise it and pass it on to others," she said.

A White Tail Deer Prairie Woman and a self-

described former chronic alcoholic, Houle knows firsthand just how destructive a lack of spirituality can be. There have been six suicides within her own family, and she lost her first two husbands to alcohol. She believes social problems, left unchecked, are passed on from generation to generation.

"In the Native culture, spirituality is the forerunner to food and shelter. Without spirituality, life becomes more and more meaningless and suicide becomes more prevalent."

While some healing is occurring, Houle said progress is slowed by a reluctance within the Native community to re-examine their roots, partly because it can be a painful experience. The process can be difficult for some, she said, but spirituality is an essential component of being, and balance cannot be struck without it.

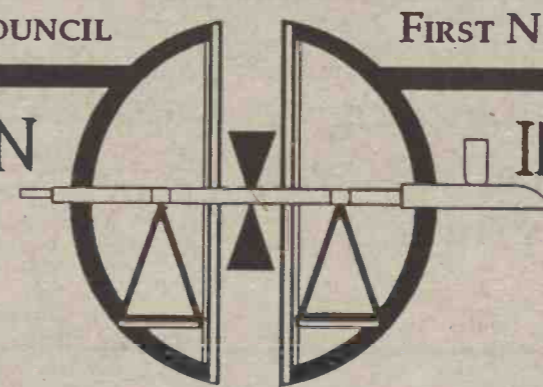
"Our being is made up of the mind, emotional, physical and spiritual. To regain balance, we have to do for one what we do for the other, and it won't come from anywhere but from ourselves."

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Aboriginal woman assaulted at Tory convention

By Tony Hall
Windspeaker Contributor

CALGARY

The big Albertan man sneers down at the resolute Native woman. Her name is Vicki Crowchild-Aberdeen. She has just given her entry ticket to the doorkeepers of the immense concrete cavern where the federal PC leadership debate is about to take place. Nervous officials closely monitor movement into the central space of the Roundup Centre in Calgary's Stampede Park. No uniformed police are in evidence. Instead, the closely guarded event is policed by an in-house unit who aggressively brandish the title "Security."

I am outside in the lobby about 40 feet from the doorway where the incident is about to happen between the tall man from PC security and Vicki Crowchild-Aberdeen. I met Vicki earlier that evening. She is a dignified Sarcee who these days drives a school bus on her reserve near Calgary. Her 18-year-old son has accompanied her to the event.

I am too far away to hear clearly the words exchanged between Vicki and the man from PC security. Evidently, however, the security man has insulted Vicki and is denying her the right to enter. She has handed over her ticket and obviously isn't about to accept his dictate that she can't go in.

Guard shoves victim

She moves towards the door. He angrily thrusts his hands towards her shoulders and pushes her. Her body jerks backwards, her back hits the sharp door handle, and she cries out in pain. Vicki told me later that she had been battered by her now-deceased husband. The experience of this towering PC official angrily

pushing her brought, on a terrifying flashback.

In my mind's eye, I replayed the tape of the assault several times. I also felt the stab of hurtful associations connected with this new memory. The anger rose up from my gut. For me this attack on a Native woman became an instant icon. This careless, exclusionary push, this instinctive shove to protect the zone of the oblivious insiders from the incursion of one assumed not to belong was a fitting symbol of Brian Mulroney's dark reign.

I had been manhandled out of the inner sanctum only minutes before by two PC security men. The same force was applied to several others ejected from the debating chamber. One had on blue jeans. Another wore a baseball cap. Presumably they didn't fit PC security's picture of prosperous, white southern Albertan Toryhood.

Evicted for opinion

I was thrown out, along with my nine-year-old son Sampson, because I was seen as a protester, a demonstrator. When PC security used the words they carried all the dehumanizing connotations that must once have been associated, in a different historical context, with the word Jew. Block out the Natives, the unions, the feminists, the ecologists, the poor. Block out all those not redeemed by big money, by access to lavish tax loopholes and by doctrinaire faith in holy privatization.

My alleged misdemeanor was to attempt to display a sign drawing attention to the conflict between the North American Free Trade Agreement and existing Crown treaties with First Nations. The sign read: Meech, No, NAFTA No, First Nations Treaties Yes. More generally, I was attempting to draw attention to the enormous gap between Kim Campbell's

There seemed to be some understanding afoot that we were off limits. No Tory official approached us to attempt mediation or any kind of explanation. Media men walked back and forth, eyes always forward, as if we weren't there.

rhetoric on the politics of inclusion and the PCs' utter contempt for our democratic institutions by ramming NAFTA through Parliament without proper hearing and debate. In the hour before the central area of the Roundup Centre was opened, I attempted to give some documentation to people I know in the media.

"Private property" the excuse

When I asked PC security to explain the legal basis that entitled them to stop me from peacefully expressing myself, they repeatedly muttered "private property." At one point they claimed the whole Stampede grounds (built and maintained with taxpayers' money) to be private property. Private property was the phrase used by the PC security man as he tossed me out a door for the first of two times. I still possessed two admission tickets which proclaimed my right to be there.

The Calgary Stampede as private property? The PC security as private property? The government of Canada as private property? Ultimately, what PC/Reform privatization comes down to is the prerogative of the wealthy to violate with impunity the rights of others. Picture endless fields enclosed by barbed-wire fences, with human police dogs in every plot. Picture dispossessed Indians looking for refuge on clear-cut deserts where lush forests once stood. Whose private property is the Calgary Stampede?

"Stop the Indians"

Vicki later describes for me

what happened during the moment before the assault. Her friend, Roy Littlechief, went in just before her. From the darkness beyond the doorway she heard the phrase, "stop the Indians". In a flash the big security man stationed himself in front of her. After the assault several of us stepped outside to gather our thoughts. We sat together on a bench. Vicki's son Wade tried to soothe his crying mother. A cameraman from a local Calgary station came to us and said he'd captured the tail-end of the fiasco on tape. He was frustrated because his producer had ordered him not to film Vicki after the assault. She was not to be interviewed for her side of the story.

Another of my new acquaintances went to a payphone to contact the police. Our little group returned to the Roundup Centre where we took up a spot in the lobby. PC security was finally backing off. The police were telephoned again, and again, and again.

Victim ignored

There seemed to be some understanding afoot that we were off limits. No Tory official approached us to attempt mediation or any kind of explanation. Media men walked back and forth, eyes always forward as if we weren't there. Finally two PC women did approach to ask what was going on. One offered Vicki \$20. She seemed to suggest that Vicki should leave. When Vicki said no, the woman reached into her pocket and found another \$5. Ninety minutes after they

were first telephoned the police arrived at the Roundup Centre. (Vicki believes it was closer to two hours.) There were three Calgary police officers. Two seemed young, well intentioned, but naive. The third seemed to me like the political fixer. The "fixer" asked for a witness to come forward. I did. I told him I wasn't the only witness, that many in the audience had seen the assault. He waved away my comment, indicating that all the other possible witnesses had long since scattered.

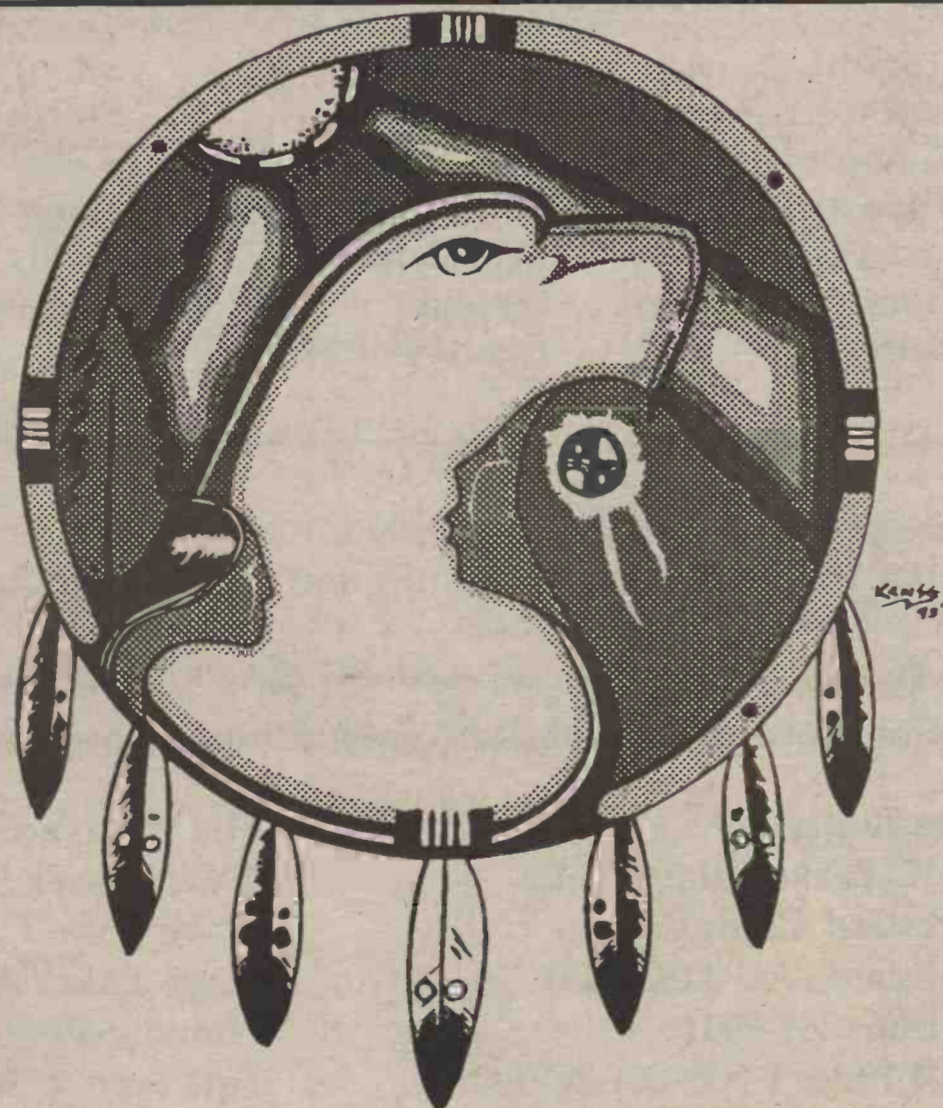
Lawyer not needed

Then we went behind closed doors to write our statements. Vicki was having a hard time. I asked if it was possible to bring in someone with special expertise in Native policing or in assault cases against women. I was told my request was unreasonable. I then asked if a lawyer could be brought in. Again, the request was dismissed. The policewoman explained that Vicki was the victim and that lawyers were for defendants. I responded by saying it was not unheard of in this kind of case that the victim ends up being more victimized by the system. The comment seemed to offend the officers, especially the fixer.

The next day a brief notice appeared in the Calgary Herald announcing the allegation of assault. The next day, Sunday, May 2, another small article was buried in a bottom corner of the same paper. It read: "City police say no criminal charges are contemplated following an investigation into a woman's claims she was assaulted trying to enter the federal Tory debate Friday night. The evidence doesn't warrant criminal charges at this time, said Insp. Brian Heavens."

(Tony Hall teaches in the Native American Studies department at the University of Lethbridge.)

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Clarification

Members of the Thunderchild Indian band, 100 kilometres southeast of Lloydminster, Sask., have endorsed a land claim settlement of \$33 million. But the band has not gained access to the mineral rights under 38,000 acres of mineral-rich land, as band spokesman Harrison

Thunderchild was quoted as saying in last issue's Nation in Brief column. The band has to buy at least 38,000 acres of land under the agreement, Thunderchild said, but mineral rights are something that has to be negotiated separately from the land purchase. It is the largest land

entitlement settlement in Saskatchewan to date under the Treaty Land Entitlement Agreement signed in the spring. Under the agreement, bands who were shortchanged on reserve lands are reimbursed for the shortfall of acres they were entitled to but never received.

Career Opportunities

POLICE CONSTABLES
SASKATOON POLICE SERVICE

Qualifications & Requirements:

EDUCATION: Must have minimum grade twelve or have passed the General Equivalency Tests for grade twelve. An applicant with an equivalent certificate must have successfully completed grade ten.

AGE: Must not be less than eighteen years of age.

WEIGHT: Must be proportion to height.

VISUAL ACUITY: Preference is given to applicants with 20/20 vision, but the minimum is 20/40 in each eye, correctable to 20/30 in each eye. Color blindness will disqualify applicants.

CHARACTER: Applicants must have a good driving record, no criminal record, and a proven record of satisfactory performance.

EXAMINATIONS INVOLVED:

- Mental Ability Test
- P.O.P.A.T. (Police Officers Physical Abilities Test)
- Extensive medical and physical examinations
- Thorough background investigation, including fingerprint examination.
- Polygraph Examination

INTERVIEWS: Personnel Officer, Final Selection Committee

We welcome your interest in the Saskatoon Police Service. For further information and a copy of the physical test, contact the Police Personnel Unit at (306) 975-8282. This posting closes June 15, 1993.

Five Permanent Positions Commencing August 30, 1993



Do you need to gain more academic skills in order to meet your career goal?



A first step towards employment or training for employment is often to gain more academic skills. Career training programs usually require a certain grade level as an entrance requirement. Employers often require their staff to have a certain grade level as well.

If you need more academic skills, you may want to consider an **Adult Basic Education** or **Adult High School program**. The College offers both full and part-time programs at 20 campus locations.

• Adult Basic Education (ABE)

The Adult Basic Education program allows you to continue your education and be more independent. You will gain skills in reading, spelling, speaking, listening, writing and mathematics. Other courses may include Social Studies, Science, Career & Life Management and Computers. Completing Adult Basic Education is the same as completing Grade 9.

• Adult High School (Grades 10 - 12)

The College offers a complete program of high school courses from a Grade 10 to Grade 12 level. You can take a General or Advanced Diploma program. When you successfully complete Grade 12, you will receive a Department of Education General or Advanced Diploma and a transcript.

Programs begin September 7, 1993. Apply now!

Location: Adult Basic Education and Adult High School Credit programs are available at the following AVC campuses:

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| Atikameg | Gift Lake | Slave Lake |
| Cadotte Lake | Grouard | Smith |
| Calling Lake | Kinuso | Swan Hills |
| Chipewyan Lake | Loon Lake | Trout Lake |
| East Prairie | McLennan | Valleyview |
| Faust | Peavine | Wabasca |
| Flatbush | Peerless Lake | |

- Entrance Requirements:** To apply for either program, you must:
- be willing to work hard to identify and reach your educational goal
 - complete placement testing
 - be at least 17 years of age and out of school for one year

For more information and/or registration, please contact:

- **The Registrar**
AVC Lesser Slave Lake
Grouard Campus,
Grouard, AB T0G 1C0
Phone: 751-3915
Toll Free: 1-800-661-AVC0
- **The Registrar**
AVC Lesser Slave Lake
Slave Lake Campus,
Slave Lake, AB T0G 2A0
Phone: 849-8611
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• or contact your local community campus.

Deadline for applications is June 1, 1993. Late applications may be considered.



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Spiritual travellers seek peace

HOPE, B.C.

Sharron Johnstone recently met many of the people involved in the Walking Home prayer journey for peace, unity and to foster a spirit of love for Mother Earth, "who gives of her beauty so freely."

It began in May in Vancouver and includes people from the United States and Belgium as well as Canada,

who range in age from young people to a 66-year-old man. Walkers from other countries are expected to join in at various times. Dedicated to spiritual unity, walkers will cover 2,300 kilometres over five months and end up in Saskatoon, Sask. on Oct. 1, 1993, organizers say.

The walk is limited to 25 people at a time, and the goal of the walkers is to learn about peace as they walk and live together for five months.

Through ceremonies and spiritual events that the walkers will create along the way,

the walkers will celebrate life, give thanks for the Earth's riches and offer prayers for peace and global harmony. It is their hope that people from the communities they travel through will participate in the ceremonies.

"This is the Year of the Indigenous Peoples and I think it would be nice to follow the Native tradition of providing these people with your warm hearts and maybe some bannock and tea as they pass through your communities," Johnstone said.

Job Opportunity

SENIOR ADMINISTRATIVE OFFICER HAMLET OF RAE-EDZO

The Hamlet of Rae-Edzo in the Northwest Territories, a progressive non-tax based municipality with a population of 1750, 60 miles north of Yellowknife, has an immediate requirement for a Senior Administrative Officer.

The Senior Administrative Officer is the Hamlet Manager and reports directly to the Mayor and Council. This position will be responsible for providing policy advice to council, directing the staff in the implementation of policies and programs, overseeing the preparation of budgets, providing input to a corporate strategic plan, overseeing the operations of the Hamlet, and all the statutory requirements as outlined by the Hamlets Act of the Northwest Territories.

The successful candidate will have demonstrated strong leadership and interpersonal skills and have a certificate or degree in Municipal or Public Administration or Local Government. A minimum of 3 years experience in Municipal management within a computerized environment is required.

The ability to communicate in the Dogrib language will be considered as an asset for this position. Experience working with Band Councils either directly or indirectly will also be considered as asset.

Compensation is commensurate with experience. An attractive benefit package is offered.

Applications with detailed resumes will be received in confidence by the undersigned:

Closing date: June 4, 1993

Please send resumes to

Dan Marion, Mayor

Hamlet of Rae-Edzo, P.O. Box 68, Rae Edzo, N.W.T. X0E 0Y0
 Phone: (403) 392-6500 Fax: (403) 392-6139

NOTICE OF RE-SCHEDULING OF HEARING

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

WHEREAS the Natural Resources Conservation Board had scheduled a public hearing at the Heritage Inn in Pincher Creek, Alberta, on 7 June 1993, at the hour of 9:00 a.m.; and

WHEREAS the Board received a request to re-schedule the public hearing and the Board granted that request;

TAKE NOTICE that the Natural Resources Conservation Board will hold a public hearing at the Heritage Inn, Pincher Creek, Alberta on Monday, 21 June 1993, at the hour of 9:00 A.M., to hear representations respecting an application by Vacation Alberta Corporation for an approval to commence a recreational and tourism development southwest of Pincher Creek as required by section 5(1) of the Natural Resources Conservation Board Act.

Vacation Alberta Corporation has applied for a recreational and tourism development consisting of an expansion of the existing ski facilities and new facilities, including two golf courses, overnight accommodation and staff housing.

Copies of the application are available for viewing at municipal libraries in Pincher Creek, Lethbridge, Crownsnest 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 make a submission with respect to this application shall file, on or before 10 June 1993, seven copies of the submission with the undersigned at the address set out below and one copy with the applicant at the above address, in accordance with the Board's Rules of Practice, copies of which may be obtained from the Board's Calgary office.

Persons who are or may be directly affected by the proposed project may apply to the Board for funding to assist in the preparation and presentation of a submission. Copies of regulations and guidelines dealing with funding for eligible interveners may be obtained from the undersigned at the address set out below.

Dated at Calgary, Alberta on 7 May 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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In these challenging positions, the opportunity for advancement depends on your ability, your desire to succeed and your willingness to follow direction as well as work independently.

We offer competitive salaries and a comprehensive benefits package. Previous retail or grocery experience would be an asset, but not essential. Preference will be shown to high school graduates. Please submit your resume to: Mr. Joe Gambin, Manager of Recruitment, The North West Company, 77 Main Street, Winnipeg, Manitoba R3C 2R1; phone: (204) 934-1527/fax (204) 934-1630; or contact the store manager at your local "Northern" for further details.

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Student Services Officer Office of Native Student Services

Applications are invited from qualified candidates for the above position. Appointment date as soon as possible.

The Office of Native Student Services is responsible for providing academic and support services to approximately 400 Aboriginal students on campus. This number is expected to increase in light of the University's Aboriginal Student Policy which calls for all Faculties to increase their enrollment of Aboriginal students. The Student Services Officer will be expected to play a major role in this growth as part of the NSS team.

Responsibilities:

Reporting to the Director of Native Student Services, the incumbent will initiate, develop and provide academic, personal and cultural support services to prospective and current Aboriginal students at the University of Alberta; plan and coordinate an orientation program for new and transfer students; initiate and maintain liaison activities with the Aboriginal Student Council and the Aboriginal student body on campus, First Nations and Metis groups, elders and community leaders, faculty advisors, student funding agencies, service and referral units and educational institutions. A major aspect of the job will be to describe and explain the University of Alberta's policies and procedures to current and potential

Aboriginal students. In this context, the incumbent will have to work closely with the various University administrative and student service units.

Qualifications:

Minimum of a Bachelor's degree; proven experience in a similar role, working with Aboriginal students within a post-secondary setting; knowledge of the University's admission and support systems and procedures; excellent interpersonal and communication skills; knowledge of Aboriginal communities and agencies and sensitivity to Aboriginal history and cultures, and an ability to work as part of a team. Above all, the incumbent needs to be an initiator and to take on and manage tasks as they develop.

Salary Range:

\$31,184.00 - \$46,772.00 per year.

A letter of application, a curriculum vitae, and the names of three referees should be forwarded by June 14, 1993 to:

**The Administrative Assistant
Office of Native Student
Services**

University of Alberta
124 Athabasca Hall
Edmonton, Alberta T6G 2E8
FAX: (403) 492-1674

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

Up to the minute news with CFWE 89.9 Aboriginal Radio



THE CAREER SECTION



Job Opportunity

Wikwemikong Unceded Indian Reserve
P.O. Box 112, Wikwemikong, Ontario P0P 2J0
SUPERVISOR

DUTIES:

- To ensure that a comprehensive, relevant and effective Child and Family Services Program is implemented on the Wikwemikong Reserve.
- To be responsible for the general administration of the Program and the supervision of 6 - 8 staff.
- To undertake assessments and treatment for high risk infants in the Infant Development Program.

QUALIFICATIONS:

- B.S.C.N. preferred and current registration with the College of Nurses of Ontario. Minimum three years general nursing experience is required coupled with a minimum of 2 to 3 years experience as a supervisor in a human services setting.
- Knowledge of the Child and Family Services Act as it pertains to Native Child Welfare.
- Knowledge of Nishnaabe culture and tradition is necessary.
- Excellent communication skills both written and oral.
- Proven analytical and conceptual skills to evaluate service needs and recommend policies.
- Excellent organizational, problem-solving and leadership skills

DESIRABLE QUALIFICATIONS:

- Fluency in the Odawa/Ojibwe language would be an asset.
- A degree or College Diploma in Social Services

SALARY: Based on qualifications

APPLICATION DEADLINE: Friday, June 11, 1993 at 4:00 pm

Qualified and interested applicants are invited to send their resumes and the names of three references to:

Mrs. Maureen Trudeau, Secretary
Wikwemikong Child and Family Services
Wikwemikong Unceded Indian Reserve
P.O. Box 112, Wikwemikong, Ontario P0P 2J0
Tel: (705) 859-3122 - Ext. 236 or (705) 859-3122 - Ext. 275
Fax: (705) 859-3851



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WINDSPEAKER'S CAREER SECTION

BLOOD TRIBE EDUCATION BOARD Education Positions for the 1993 - 94 School Year

1) TEACHER POSITIONS: (1 year contract positions)

- B.Ed., other specializations where applicable
- School System requirement: 9 - 12 credits in N.A.S. and/or Indian Education courses (all contract staff must fulfill these requirements in a two year period in order to retain positions with the system). Blackfoot 1000 will be one of requirements. One year contract, teachers will still be expected to obtain some of this credit.
- Training and/or experience with whole language approach to reading & cooperative learning an asset.

POSITIONS: *H.S. English, Social Studies, Science; Elementary P.E., Special Education for Elementary and Secondary levels, and other Elementary and Junior/Senior High School positions.*

2) TEACHER/LIBRARIAN: (1 year contract position)

- B.Ed., minimum with some library specialization.
- .5 Kainai H.S. Library assignment: .5 coordination and resource centre development.
- Experience in native resource center development desirable.
- Same requirements as other staff, ie. NAS, Native Ed. background.
- Knowledge about library technology, computers.

CLOSING DATE: May 28, 1993 at 4:00 pm.

Applications must received by this deadline. We accept fax applications.

SPECIAL SERVICES DEPARTMENT POSITION

3) EDUCATION SPECIALIST - READING/L.A.

- M.Ed., desirable. Training in FAS/FAE desirable.
- Minimum of 5 years of teaching experience
- Must provide leadership for curriculum development, inservice, and technical assistance in reading/language arts to teachers, administrators, and others in the community. Knowledge about language at all grade levels.
- monitors core curriculum mastery and assess program effectiveness. If not filled internally by May 14, 1993 will be out for open competition. Deadline May 28, 1993.



Joyce Goodstriker, M. Ed., Superintendent of Education,
Blood Tribe Education Board,
P.O. Box 240, Standoff, Alberta T0L 1Y0
Phone: (403) 737-3966 Fax: (403) 737-2361

CFWE FM 89.9 Native Perspective
a division of the Aboriginal Multi-Media Society of Alberta

Job Opportunity



The Prince Albert Tribal Council is accepting applications for the position of Senior Counsellor at Sakwatamo Lodge Treatment Centre located on the James Smith Reserve:

SENIOR COUNSELLOR - SAKWATAMO LODGE

SUMMARY:

The Senior Counsellor under the direction of the Director of Sakwatamo Lodge, will be responsible for the planning, implementation, supervision and evaluation of the addictions treatment program within Sakwatamo Lodge.

QUALIFICATIONS:

Five (5) years continuous sobriety. A recognized degree or diploma in a human service discipline: demonstrated skill in treatment program planning, client therapy and staff supervision and a minimum 2 years counselling experience in a residential addiction treatment centre: ability to deliver in-service training and workshops; excellent communication skills: knowledge of community resources: a valid Sask. driver's license. Ability to speak an official language of the Prince Albert Tribal Council (Cree, Dene, Dakota) is an asset.

SALARY & BENEFITS: Commensurate with qualifications and experience.

CLOSING DATE FOR APPLICATIONS: May 28, 1993

PLEASE SUBMIT RESUMES TO:

Linda McNabb
Director of Personnel
Prince Albert Tribal Council
Box 2350
Prince Albert, Saskatchewan S6V 6Z1
Phone: (306) 953-7217 Fax: (306) 953-1045

FAMILY SERVICES OF GREATER VANCOUVER

A family counselling position is available in the Family Advancement Program, for a First Nations counsellor. This program is school based and provides family counselling & social work services to families referred by the Vancouver School Board, Ministry of Social Services, or community based agencies. Applicants should possess a B.S.W. or equivalent, and have First Nations experience. Knowledge of Child development and family dynamics essential.

Please send resumes to
Bonnie White, Director, Family Services,
#202 - 1193 Kingsway,
Vancouver, B.C., V5V 3C9,
Fax: (604) 874-9898.

Family Services of Greater Vancouver is an equal opportunity employer.

Small Business Management Program

Program begins September 7, 1993
Grouard Campus

The Alberta Vocational College - Lesser Slave Lake is now accepting applications for the **Small Business Management** program scheduled to begin September 7, 1993 at the Grouard Campus:

The 38-week Small Business Management program is a practical, project-oriented program with an emphasis on computer usage and all major business computer applications. Student gain the skills necessary to evaluate business opportunities and to successfully manage a small business plan during the program and are equipped to established their own business or to qualify at entry-level management positions in various businesses.

Entrance Requirements: Applicants should be at least 17 years of age and have credit in Grade 11 English and Mathematics. Accounting 10, 20 and Computers 10, 20 would be an asset. Applicants not meeting these requirements may be accepted based on a personal interview, academic skills test and related work experience in the business field.

For more information and/or registration, please contact:

The Registrar
AVC Lesser Slave Lake
Grouard Campus
Grouard, AB T0G 1C0
Phone: 751-3915
or 1-800-661-AVC0



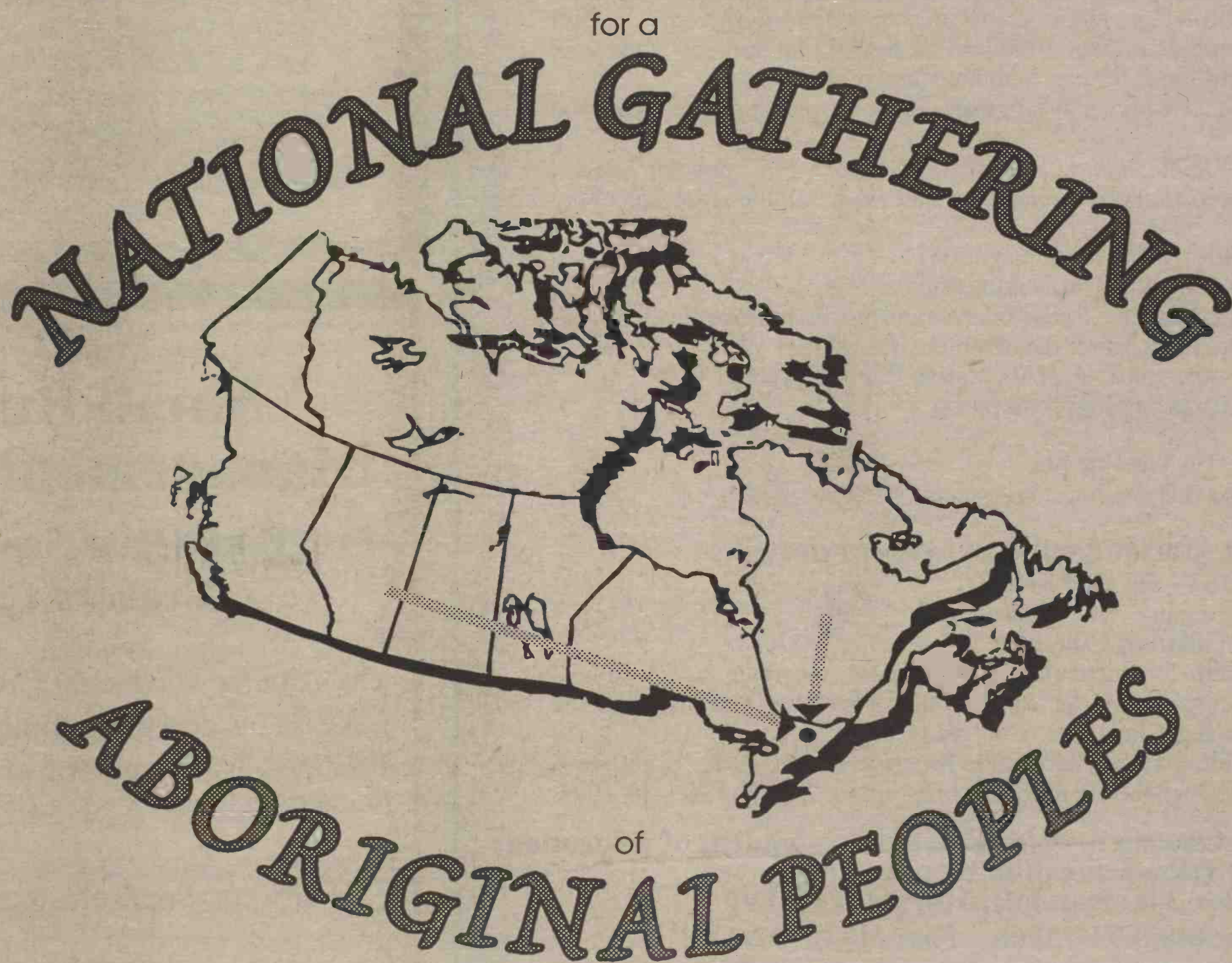
TO ADVERTISE IN WINDSPEAKER, CONTACT: 1-800-661-5469



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TO SHARE OUR CULTURES
with each other, and with the non-aboriginal
Peoples of Canada

TO DEMONSTRATE OUR UNITY,
in the face of government policies that
continue to deny our Identity, Rights and
Languages - especially for those Aboriginal
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for more information, contact:
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 384 BANK STREET, SUITE 200, OTTAWA, ONTARIO K2P 1Y4
 TEL: (613) 238-3511 FAX: (613) 230-6273