

Windspeaker

QUOTABLE QUOTE

"Metis people today believe [the statue] to have been a slap in the face of the memory and legacy of Louis Riel."

— Manitoba Metis Federation president Billyjo DeLaRonde

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August 1 - August 14, 1994

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Ian Scott

Pilgrimage participants

Archbishop Peter Sutton chats with wheelchair-bound Helen Cheezie, from Fort Smith, N.W.T., after the blessing of the lake at the Lac St. Anne pilgrimage July 27. Approximately 2,500 people waded into the central Alberta lake to bathe in the healing waters.

Justice system may be part of self-government

By Debora Lockyer
Windspeaker Staff Writer

VANCOUVER

Justice Minister Allan Rock has been making noises, of late, in support of a separate system of justice for Aboriginal peoples. He said it may have to be considered as part of the inherent right of self-government.

The Canadian Bar Association has no formal position on whether a separate system would be in the best interest of Canada. However, it has tabled a discussion paper, originally intended for the Royal Commission, outlining how such a system might work, said Vina Starr, a Native lawyer and chair of the Aboriginal Law Section of the association.

Starr identifies four sources of lawmaking authority for Aboriginals out of which an Aboriginal justice system might grow. These authorities begin with the statutory sources like the Indian Act and the Metis Settlement Act, she said. The second authority is treaties, specifically the six modern day treaties like the James Bay and Northern Quebec Agreement and more recently the Nunavut Settlement Agreement. The third source of lawmak-

ing authority is Canadian Common Law, or family law, established in the late 1800s, which recognizes an Aboriginal government's right to sanction marriage, divorce and adoption. The fourth source is Section 35 of the Canadian Constitution which was designed specifically to protect Aboriginal and treaty rights.

To a certain extent a separation of the justice system already exists, Starr said. And in this regard the individual Aboriginal communities would have to determine from which source of power their justice system would derive.

The Mohawks in Kahnawake have established their own court system derived from statutory sources, specifically the Indian Act, Starr said. The Teslin-Tlingit in the Yukon have a functioning justice system based on common law and Section 35.

The Teslin-Tlingit have based their justice system on the traditional clan system, Starr said. In this system, the motivating principle is to restore the victim of an offence to the position he enjoyed before the offence occurred, said Starr. It also attempts to seek ways to restore the offender in the eyes of the community and to help him become a contributing community member.

See justice, page 3.

Nunavik to establish own government Elected regional assembly to govern north of 55th parallel

By Debora Lockyer
Windspeaker Staff Writer

MONTREAL

The Nunavik Constitutional Committee and the government of Quebec have entered into an agreement that will eventually see an elected regional assembly in place north of the 55th parallel.

The agreement sets out the guidelines of negotiations between the two groups and by April 30, 1995 a draft agreement will be prepared that would establish the Nunavik Assembly and Government.

This assembly would govern under the jurisdiction of the provincial government, but will have the power and the financial resources to respond to the specific

needs of residents in the north, including social and economic issues, the agreement reads.

Negotiating for the province is former federal liberal cabinet minister Francis Fox. Makivik Corporation president Simeonie Nalukturuk will head negotiations for the Nunavik Constitutional Committee. Other players include the Kativik Regional Government and the Kativik School Board.

Negotiations begin with six points already established, including that the assembly will be non-ethnic in nature. This means that any permanent resident of the Nunavik territory will be eligible to participate in this northern government.

Of the matters for negotiation is the formulation of amendments to the James Bay and Northern

Quebec Agreement, and the laws related to the agreement for the establishment of the Nunavik Assembly. These amendments will in no way lessen the rights of the Inuit under the James Bay and Northern Quebec Agreement, the agreement ensures. The establishment of the assembly will not affect the rights of Crees and the Naskapis living north of the 55th parallel, it adds.

The cost of the negotiations is estimated at \$800,000. The province has committed up to \$300,000 to help defray costs. The Nunavik party will participate to the tune of \$200,000. The balance of the cost is expected to come from the federal government. Both parties intend to approach Ottawa for this financial participation.

Although the idea of a north-

ern government has been bandied about for more than a decade, it has been only during the last few months that real negotiations have occurred, said Michel Payant, spokesperson for Nalukturuk.

With a provincial election slated for September, how this agreement will stand up under a possible Parti Quebecois government was not a subject the current ruling liberals were comfortable in discussing.

Press attaché to Christos Sirros, Quebec's Minister of Native Affairs and Natural Resources, said she wouldn't speculate on the what the future might hold in store if the current government is ousted. According to Nalukturuk negotiations will continue regardless of who heads the government.

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Report validates Arctic exiles

By Debora Lockyer
Windspeaker Staff Writer

OTTAWA

A \$60 million Royal Commission report on the relocation of 85 Inuit in the 1950s validates the testimony of the High Arctic exiles, said Rosemarie Kuptana, president of the Inuit Tapirisat of Canada.

The report, which recommends the federal government compensate and apologize for the relocation of Inuit from northern Quebec to Ellesmere and Cornwallis Islands, is the most detailed and impartial review of the issue to date, Kuptana said.

The federal government of the day made the move look more attractive than it was, said

the report. Ottawa promised an improved economy, with better hunting and fishing. But the reality of living in the remote islands, places farther north than any Inuit had ever traditionally settled, never lived up to the picture painted by government.

Furthermore the Inuit were not told the move was initiated to wean the Inuit off welfare and return them to a more traditional way of life or that the Aboriginal families would be used to establish sovereignty over the North.

An apology from the federal government to the Inuit people for the relocation is recommended, the report said. An apology is very important in recognizing the Inuit's fundamental human rights, said Kuptana.

To recognize, acknowledge and apologize for the wrongdoing would go a long way in mending relations between the Inuit and

the government, she said.

The compensation is not the real issue, although the Inuit have asked for \$10 million. It's a matter of recognizing the pain and suffering that the people endured — are still enduring — that is the issue.

It's become a multi-generational issue which is now splitting the community, said Kuptana. The older generation want to move back to their old lands, but the children who were born in the North want to stay put.

It's up to ITC and other interested groups to push for the full and timely implementation of the commission's recommendations. But for some these recommendations come too late. One of the exiles who testified before the commission passed away the week the report was made public, Kuptana said. She'll never know how much she contributed to the process.

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CARIBOU COMMONS

The Gwitch'in Nation wants to establish a "caribou commons", which will allow Aboriginal hunters to pursue game regardless of which side of the border the prey is found on.

See Page R1.

CUTTING BACK

Smoking is the second leading cause of death among Inuit in Nunavik and first among those over 50. Some 75 per cent of Nunavik's adult population smokes, compared with just 29 per cent of Canadian adults. But some organizations and many people are trying to turn those statistics around, through education and the implementation of no-smoking policies.

See Page 11.

AD DEADLINES

The advertising deadline for the August 15 issue is Thursday, August 4, 1994

AFN on the way out?

SASKATOON

Self-government in, Assembly of First Nations out: That's the scenario being painted by Phil Fontaine, head of the Assembly of Manitoba Chiefs.

The reason such groups as the AFN, the AMC, and the Federation of Saskatchewan Indian Nations exist is because of the constant struggle against governments that refuse to recognize Native rights and refuse to behave honorably when it comes to treaties, said Fontaine.

"If we can implement the inherent right to self-government, then the picture changes in a fundamental way, because then our governments are in place."

He said First Nations would have to have a careful look at their political organizations and determine together how they should be positioned and structured.

Fontaine attended the AFN's

leadership race July 6 in Saskatoon. Though a strong contender for the position of National Chief in 1991, he declined to run in this latest election in favor of working on the dismantling of Indian Affairs in Manitoba and the implementation of self-government.

"We're involved in some very important initiatives. The work has just begun and I didn't want to leave while that was very much a part of the Manitoba First Nations' agenda."

He said the dismantling process is going well, with chiefs, Elders and the community showing strong support for the initiatives.

"The question is timing. How quickly is the process going to come forward?"

The advice he is hearing is to use caution, he said.

"Take whatever time you need to do it properly, and we're heeding that advice."

First Nations tap into fish enhancement fund

By Debora Lockyer
Windspeaker Staff Writer

First Nations in British Columbia made up 41 per cent of this year's project applications to the Community Salmonid Enhancement and Restoration Fund and got 39 per cent of available funding, said CSERF manager John Willow.

A total of \$943,398 was distributed to 29 projects that would strengthen fish species in the Pacific. Of these projects, 10 were awarded to First Nations for a total of \$363,398.

The CSERF program focuses on human resource training and the creation of employment opportunities, said Willow. Applications to the program are accepted during a five-week pe-

riod. CSERF supports community-based salmonid enhancement initiatives which promote conservation and restoration of fish habitat, strengthening stocks, and increased public awareness of fisheries resources.

The Uchucklesaht Band Council of Port Alberni will receive \$42,000 for a training project. The Gwa'Sala-Nakwaxda'xw at Port Hardy will receive \$36,000 to educate and train band members in salmonid enhancement, assess the Tsulgate River for spawning and rearing habitat and enhance and restore the river based on the reported findings.

Tla-O-Qui-Aht First Nations of Tofino will receive \$50,000 again to assess and restore the habitat, and do a fish inventory and a survey.

Natives accused of over-fishing salmon

LOWER FRASER RIVER, B.C.

The B.C. Fisheries Survival Coalition is on the attack again, and this time it's targeted four Native bands for criticism.

The coalition accused the Musqueam, Tsawwassen, Burrard and Coquitlam First Nations of greedy consumption of the Early Stuart Sockeye Salmon. Rather than casting an eye to conservation, the bands chose to make a quick buck, said spokesman Phillip Eidsvik.

Eidsvik said the Department of Fisheries permitted a 12-hour Aboriginal commercial

fishery of the Early Stuarts despite low spawning numbers. He said commercial fishermen have left the Early Stuarts alone since 1982 when the Stuart cycle was down to 4,600 pieces. This year the run was estimated at 200,000 with 100,000 allowed to spawn, said the coalition. Eidsvik suggests Native fishermen are overfishing the Stuarts and not allowing an adequate number of fish to go on to spawn.

"It's outrageous that Native commercial fishermen have fished these stocks for the last two weeks. This will set the run back at least another cycle."

Joe Becker of the Musqueam band said this is just another excuse to attack the overall Aboriginal Fisheries Strategy. The coalition's fight against the AFS has been waged for years.

The accusation the bands were fishing more than their limit is ludicrous, said Becker.

"All Aboriginal people are concerned with conservation and besides the DFO would have closed the fishery down," he said. "They'll always find some reason to criticize."

Becker said the whole issue is a matter of sour grapes. The coalition members are angry that they are not allowed to fish these stocks.

NATION IN BRIEF

Metis election postponed

The Metis National Council election for a new president has been postponed to November. The election was to be held in conjunction with the adoption of a new Metis constitution in St. Albert, Alta. July 15 to 17. The MNC executive felt the constitution needed more consultation and postponed the assembly to Nov. 16 to 18. The current MNC president is Gerald Morin. He is also president of the Metis Nation of Saskatchewan. Both organizations have made news in the past year, with independent audits showing substantial deficits in the group's finances.

Gas sniffing in Davis Inlet continues

The children of Davis Inlet in Labrador are still in self-destruct mode, despite having undergone treatment last year for abusing solvents. Chief Simeon Tshakapesh said the problem has spread to more youths in the community and there have been frequent suicide attempts. The gas sniffing youths, one as young as six years old, have resorted to stealing fuel from boats, snowmobiles, and private residences. At least 42 of the community's children are known to be using gasoline to get high.

Tshakapesh says the community must solve these problems on their own. He suggests setting up workshops and education programs to teach the children the dangers of sniffing gas.

Foul play ruled out in death

Toxicology results have determined no foul play was involved in the death of Rodney Pelletier. The 25-year-old man, who was paralysed during an RCMP arrest four years ago, died April 14. Police investigated because some people said the death was suspicious. Pelletier's neck was broken when he was arrested on the Eden Valley Reserve, near Calgary, on Jan. 6, 1990.

Forgery allegations probed

A Manitoba judge has called for an investigation into allegations against Billyjo DeLaRonde, new president of the Manitoba Metis Federation. These allegations involve a cheque for more than \$17,000 which was made payable to the past president's campaign fund. The cheque was allegedly signed by two court-appointed interim board members, and was circulated during last month's federation election as part of an alleged dirty tricks campaign to

discredit the incumbent. However a handwriting expert said the cheque was likely written by DeLaRonde.

North of 60 star charged

The television actor who plays troubled teenager Teevee Tenya in the CBC's North of 60 has been charged with sexually assaulting a woman in an Edmonton apartment. Dakota House, 20, is alleged to have choked and assaulted a female acquaintance during an attempt to have sex with her, said Edmonton city police. The woman did not seek medical treatment for her injuries.

Great Whale unfriendly to Cree

A report released by Hydro-Quebec said the impact of the proposed \$13.3 billion Great Whale power project on the Cree has been underestimated. The report was prepared by a committee of six Canadian and U.S. researchers and was commissioned by Hydro-Quebec because it felt it was under pressure from negative publicity. All other effects of the Great Whale project would be acceptable with one major exception: "Impacts on the Cree are major" and "seriously underestimated," the report said.

News

Gathering renews Cree Confederacy

By Joseph Fourre
Windspeaker Contributor

"All the Nations would gather and become one."

— Joe Roan, Pigeon Lake, Alta.

OPASKWAYAK CREE NATION, Man.

From the mountains of British Columbia to James Bay in Quebec, Cree people from all over converged on the small community near The Pas, Manitoba, for the Cree Gathering.

Joe Roan, from Pigeon Lake, Alberta, delivered the opening remarks and prayer.

"I hope this is the place to start something that will get the Cree Nation moving as one," Roan said to the crowd of 125 Elders.

The Elders took up the first part of the gathering. They met for three days trying to come up with a direction for the renewed Cree Confederacy.

They expressed concerns about injustice, poverty and struggles in their community. All across Cree country, the problems were the same.

The Cree Nation was once a strong and powerful nation according to what the Elders say. It was only when government divided them that they lost that unity and strength.

Nelson Scribe is an Elder and former chief of the Norway House First Nation in northern Manitoba. He says with the creation of a Cree Confederacy, they'll be able to speak with one voice.

"It'll be easier to get government to move on our concerns when we talk to them as one. It will also eliminate the provinces from telling each nation different things because we'll be one nation dealing with one government," Scribe said.

Scribe added the Cree Confederacy will return to the largest and once-powerful nation in North America.

"We are powerful. We just don't know it yet," Scribe said.

The Elders passed a resolution giving the chiefs direction in what they thought would be good for the Cree.

In it, the Elders call for the confederacy to promote, protect, maintain and strengthen their rights as a united body.

It also calls for the Cree Nation to respect, honor and maintain their beliefs in the creator and oral traditions of the Elders, who passed laws from generation to generation.

With the seed firmly planted for the reunification of the Cree Nation, the Chiefs met to

solidify their support for the concept.

The chiefs did not come up with a declaration for the Confederacy, but all agreed this process was long overdue and it would be the Cree who solve the problems of the Cree.

Allan Ross is a chief from Norway House First Nation. He said the Cree have to look at how the blind people solved their problems.

"It took a blind man named Braille to give the blind some sort of vision. He created the Braille alphabet to help the blind to read. He did this because he understood what it meant to a blind person, because he was blind himself," Ross said.

"Let us learn from the blind people's experience and let them (blind people) help us see our (Cree) new vision," Ross said.

This new vision, according to the chiefs, includes a renewed strength in dealing with common issues.

Matthew Coon Come is the Grand Chief of the James Bay Cree. He said the James Bay Cree are only a small part of the Cree Nation.

"Can you imagine if we all got together collectively and approached the federal and provincial governments together speaking with one voice? I think we can go a long way," Coon Come said.

There is a common thread in the things that are happening to the Cree that are affecting their way of life.

"It's important we unite and take this on a collective approach," Coon Come said.

With a Quebec election coming up and separatism a big issue for the James Bay Cree, many chiefs feel the creation of the Confederacy will allow the Cree Nation to support the Cree in Quebec and any other part of North America.

The challenge that lies before the Cree Nation is enormous, Coon Come adds. They have to try and find a way to pool their human and financial resources and see how they can work together.

"If we do this, great things can happen. Because there have been great leaders before us, representing a great nation," Coon Come said.



Steph. Mayor/E.D.E.

Matt Vickers (left to right), Nisga'a Hereditary Chief Chester Moore, Roy Henry Vickers and his wife Rhonda Vickers stand in front of Legend of the Salmon People.

Artist raises totem sculpture

SAANICH, B.C.

The delicate work of transforming an 800-year-old cedar into a totem sculpture for Commonwealth Place is finished. On July 19, artist Roy Henry Vickers paid homage to hereditary chiefs and Elders as the totem traveled through Nuu-Chah-Nulth and Coast Salish territories.

The 10-metre totem sculpture, The Legend of the Salmon People, was raised July 22 in a ceremony steeped in ancient tradition. It will remain at Saanich Commonwealth Place, the new swimming and aquatics venue built for the Commonwealth Games, after the international competition ends Aug. 28.

Representatives of the Coast

Salish, Tsimshian, Nisga'a and Nuu-Chah-Nulth Nations surrounded the totem and with the help of approximately 100 people from the crowd, the totem was gently raised.

Chief Norman George accepted the totem on behalf of the Songhees tribe on whose territorial land the totem now stands.

The totem-raising ceremony marked the end of a long and highly traditional passage of taking a tree from the forest and giving it a new life.

"The artistic expression of my ancestors is equal to any in the history of man," said Vickers. "As Aboriginal people of Canada, we are becoming aware of the importance of our contribution to the world in which we live."

Justice systems divergent

Continued from Page 1.

"All Aboriginals seek to understand why the offender is out of harmony with the community," Starr said. This underlying principle diverges from the Victorian system of justice which emphasizes punishment.

While the CBA has no formal position on a separate Aboriginal Justice System, Starr does.

"We are one country and in order to survive we need a common unifying factor."

Starr said the Criminal Code must prevail and specific sections must be enforced throughout the nation. But minor offences, or

what would be considered summary convictions resulting in lesser jail terms, should be transferred to the community. The community should have jurisdiction over all private matters, including family and marital issues, estate matters, property offences and offences against the person.

The bottom line is Aboriginal people want to take control of matters concerning peace, order and good government. But because of limitations on resources, they may have to leave the larger issues, like national defense, and large-scale drug trafficking to Canada.

Mississauga settles for \$15 million

By Debora Lockyer
Windspeaker Staff Writer

BLIND RIVER, Ont.

The Mississauga #8 First Nation signed an agreement July 15 which will see it get approximately \$15 million in compensation for land lost in a survey error in 1852.

Chief Douglas Daybutch said Ottawa has provided the First Nation with \$7.5 million. The province will provide a similar amount in land and cash. Approximately 40,000 acres of provincial land will be added to the

existing reserve. All monies are to be held in trust to provide for the long-term economic future of the First Nation.

The Mississauga #8 settlement, 15 years in the works, sees the band get more land than they originally lost in the survey error, said Daybutch. The quality of the land they will get today does not measure up to the land that was lost, he added.

Transfer of the land will take at least one year, allowing for surveys, an environmental review and other requirements under Canada's Additions to Reserves policy.

The land is currently occu-

pied by some private business, and cottagers who have been given the option of selling out to either the band or the government, said Commissioner Philip Goulais of the Indian Commission of Ontario.

If they choose not to sell, the land that is private will remain private and will not become part of the reserve.

The 40,000 acres is made up of small lakes and forested land and is currently in use for recreation, fishing, and hunting. An implementation committee, composed of members from the First Nation, local residents and government, has been set up to oversee the transfer.

Teens to be banished

EVERETT, Wash.

Two Native teenagers who beat a pizza delivery driver with a baseball bat and robbed him of \$40, will be punished by banishment to two remote islands off the southeast Alaskan coast.

Superior Court Judge James Allendoerfer deferred the sentencing of the youth so that tribal leaders from the

Thlawaa Tlingit Nation and the Kuye' Di Kuiu Kwaan Tribal Court of Alaska could impose their own system of justice.

The 17-year-olds will be given hand tools and food for two weeks and isolated on the islands for up to one year. They will still be required to make restitution to the victim.

In 18 months the offenders will be back before Allendoerfer

and will have to demonstrate whether they have been rehabilitated and made restitution in order to avoid a further prison term. They could face up to three to five years in prison.

On Aug. 1 the tribal council will post a \$25,000 bond and take responsibility for the youth. The boys will be monitored while in banishment to ensure nothing happens to them.

Our Opinion

Louis Riel statue a misrepresentation

It is not enough to be a man of vision and the leader of your people. It's important you look the part. Image is everything in this world when attempting to inspire a nation and garner the respect of others.

Is it then any wonder the Manitoba Metis Federation was so frustrated with the attempts of a few individuals who tried to block the removal of a naked, twisted, and may we say, grotesque statue of Louis Riel from the grounds of the Manitoba Legislature Building?

If the clothes make the man, this denigration of the Metis leader contributes to the undoing of his legacy. Imagine Metis children on a field trip to the grounds wandering by this tortured, sad representation of their leader. How can they develop a strong and proud respect for their own heritage when they see this misrepresentation allowed to exist among the exalted depictions of non-Aboriginal leaders? How can they be expected to fight the injustices of racism when the man they know as the motivator of their people is allowed to be displayed in such a public way in this unfriendly light?

Never would we see a statue of Winston Churchill portrayed in his bathrobe and slippers and then placed in such prominent public view as if to sanction the depiction. Never would we see the foibles of Sir John A. MacDonald blatantly displayed without considering it a slap in the face of Canada.

One has to applaud the endeavors of the Manitoba Metis Federation to restore some dignity to the image of Riel.

Jeers on the media watch...

The first jeer goes to the editors of *Western Living* whose theme of the summer edition is summer events and activities in the western provinces.

In this special section, the editors saw fit to invite their readers to 'pop by a powwow'. Not a bad thing by any means, but an article entitled *Whooping It Up* falls short of painting a clear and accurate picture of what a powwow really is.

"In the inner circle of teepees, costumed dancers, accompanied by a relentless drumbeat, will dance from dawn to dusk," reads the article.

"Not the Indians I know," said columnist Drew Hayden Taylor when he saw the article. Imagine the frenzy of a fancy dancer waited down by his regalia (not costume) whirling non-stop in 30 degree heat.

"Keep an eye out for this year's craze, the lambada of the powwow circuit: women's jingle dancing," the article pronounced.

The lambada of the powwow circuit? Absolutely ridiculous. Unfamiliar with the lambada? It is an extremely sexually suggestive dance from Latin America and the jingle dance couldn't be farther from it if you tried.

In its attempt to capture the imaginations of its readers, *Western Living* has surely contributed to a mountain of misinformation about Aboriginal culture.

In this same regard, the *Calgary Herald* took to perpetuating a stereotype which deeply harms the image of Canada's Native people.

To be fair, the article in the July 17 edition, headlined *Native dance competition caps weeks of practice*, reporter Morgan Waters went a long way in getting a story about powwow correct. It was a very positive accounting of the competition as part of the events surrounding the Calgary Stampede celebration. Positive, that is, until the last couple of paragraphs.

"This is a wonderful opportunity to give my kids a positive view of our Indian people in Alberta," the article quotes a gushing Edmonton woman. "Most people just think they're drunks, but the truth is they have a wonderful culture."

Well, thanks for your support.

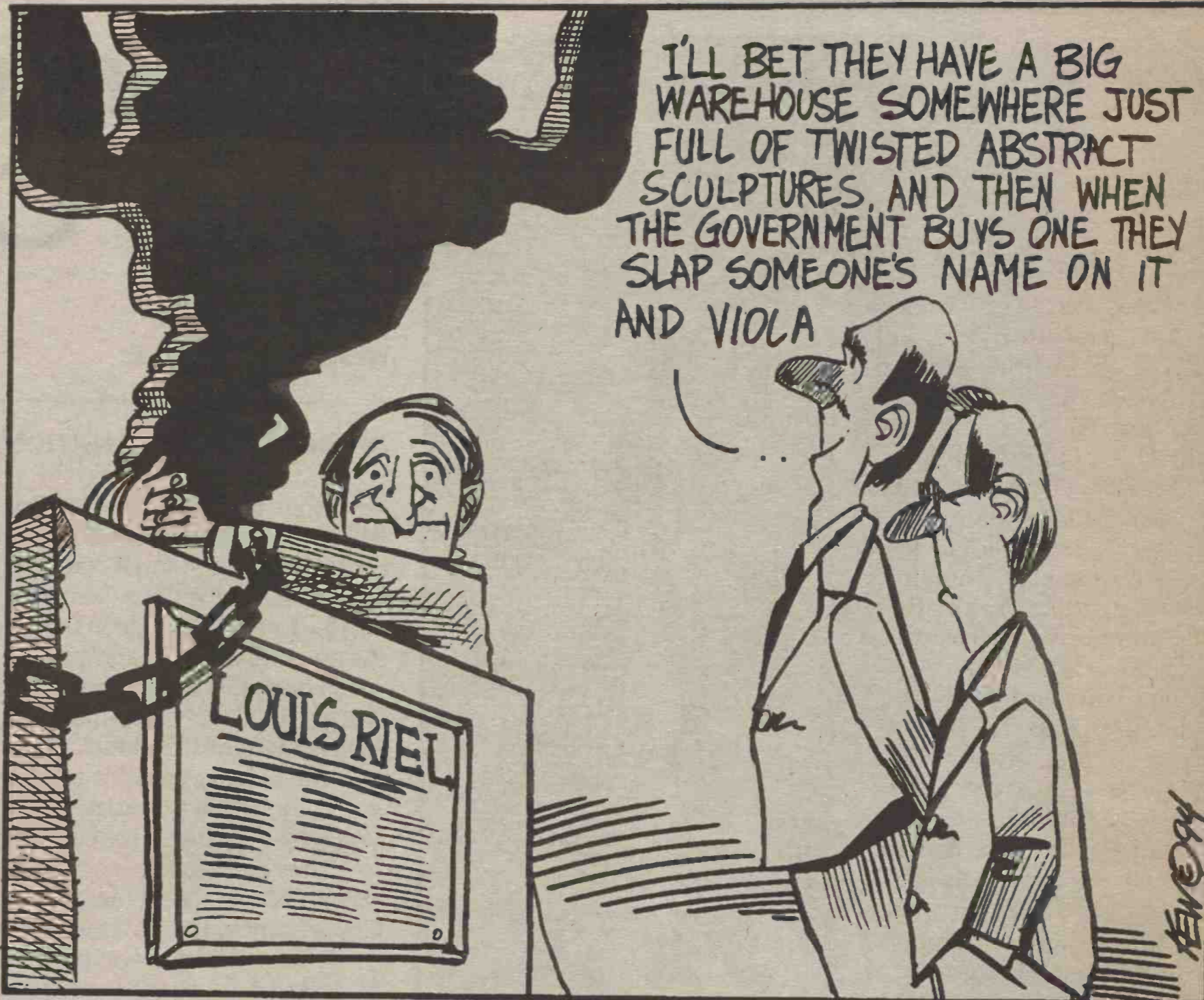


Illustration by Don Kew

Awakening a necessity

Arriving somewhat late for the annual Sunday walk from Saskatchewan's Back to Batoche grounds to the church cemetery, my partner Clem, niece-daughter Alicia and I found ourselves a fair distance away from the rest of the group. As we hurried to catch up, Alicia — fascinated by the many people who followed the colorful wind-blown Metis Nation flag — innocently queried "Aunty, why are all those people walking?" Momentarily, I was stunned as I struggled to find the most appropriate words to explain the significance of the walk to a mere four-year-old child.

How do I begin to explain culture, the situation of the Metis both historically and now, or the importance of symbolism and ritual in terms of nation building, I wondered. Alicia's warm little hand nestled securely within my own as we journeyed down the gravel road triggered a long-forgotten memory and reminded me of my own political awakening.

I remembered walking down a similar gravel road, my own four-year-old hand safely enveloped in my Metis grandmother's comforting grasp. Thinking back to that moment I realized that I certainly wasn't aware of the peculiar differences between my maternal Metis relatives and my paternal Indian



JANICE ACOOSE

relatives. Like many other Native peoples, I guess, we just knew that we were not like the White majority.

I was reminded that anger-laden words like "dirty half-breed" or "stupid Indian", too often venomously spat from the mouths of the local Whites, did little to affirm my own two distinguished cultures.

I began to understand that to many ignorant people, "half-breeds" were merely the poor bastard offspring of a White and an Indian parent. And while Indians could at least claim some legitimacy in terms of nationhood, the Metis (half-breeds) were too often rejected by both their Indian and White relations.

Forced to fend for themselves, the Metis survived despite incredible hardships. I remember my mother's pain-filled eyes as she recounted the extreme poverty of her youth or the senseless deaths

(because they could not afford medical care) of her two siblings. Poverty also intruded upon her education, forcing her to quit school in grade three and lend a most needed hand to a desperate household.

That Sunday, however, as I stood beside the contemporary Metis warriors circled around the mass grave at the Batoche cemetery, I was profoundly inspired by their strength, enthusiasm, and seemingly unending reserve of energy.

Offering prayers for the fallen heroes of the 1885 Resistance as well as words of encouragement for each other, Senators and political and community leaders described the procession and gathering as rejuvenating, empowering, spiritually strengthening and politically important. I realized then that Alicia's political consciousness would be awakened just as mine had been, out of necessity!

Windspeaker

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Your Opinion

Youths need adult companionship

Dear Editor,

Sidekicks of St. Albert, Alta. is a community program which seeks to match special needs youth with an adult/peer volunteer for friendship and support. The benefits of this program to both volunteers and children are immeasurable and far-reaching. A project of the Community Information and Volunteer Centre, Sidekicks is a non-profit agency. Therefore, we are dependent on donations and community generosity.

Currently, we have 31 matched pairs and 40 children on the waiting list. The majority of these children are from low-income, single parent homes. There is a shortage of volunteers, especially men, and our waiting list is continually growing.

Four of these children are of Native ancestry. In order to meet the specific needs of these children, Sidekicks is seeking to establish a link with local Native communities. We need to recruit volunteers with an interest in Native culture, who will spend time with these chil-



Share some fun with a young person who wants an adult friend. You can make a difference in a youngster's life.

dren and offer them cultural support. Sidekicks believes that inclusion in Native cultural ac-

tivities would significantly increase the self-esteem and quality of life for these children.

I have included a profile of one of the children on our waiting list:

Tina is a bright, active 9-year-old girl. She enjoys outdoor activities such as bike riding, swimming and camping. She also enjoys window shopping and having her hair done. Tina is entering grade 5 in the fall. Her favorite subject is math. As she is the only Native child in her class, Tina faces challenges and experiences that many other children do not.

Tina lives in St. Albert with her mom, her brothers and her sisters. She would like to meet an understanding female friend with similar interests to spend time, talk, and just "hang-out".

If you would like meet Tina, or another child, I would like to hear from you. By making a friend, you can make a substantial difference in the life of a child. Please contact Karen Haworth, Sidekicks of St. Albert, 459-6666.

Lesley Just
Aboriginal Outreach Worker
Sidekicks of St. Albert

Volunteer and help a family

Dear Editor,

Child Welfare is a government service which is dedicated to preserving and strengthening families, reducing risk to children, and promoting community awareness, involvement, and responsibility.

Currently, the Sherwood Park District Office is in the process of starting up a volunteer program: The Sherwood Park Child Welfare Volunteer Program.

The mission of this program is in keeping with the goals of Child Welfare—that is, to heighten community awareness about, and increase community involvement with, families and children who are confronted with problems and difficulties.

Children and parents who are involved with Child Welfare often have limited resources and support available to them. By implementing a volunteer program, these children and their families will have more opportunities to interact and take part in the community, thereby increasing their support network.

When volunteers from the community have the chance to spend time with, encourage, and support some of these individuals, the hope is that the community will be strengthened, and ultimately, the need for formal Child Welfare intervention will be decreased.

The Sherwood Park Child Welfare Volunteer Program will be an on-going program. Volunteers will have opportunities to work in a number of non-professional/non-therapeutic roles:

- * One-to-one support for children and parents;
- * Recreational outings with children;
- * Tutoring;
- * Assisting social workers;
- * Child sitting for foster parents;
- * Assisting parents with life skills;
- * Accessing community resources;
- * Researching and/or writing.

By volunteering with Alberta Family and Social Services, an individual can gain valuable work experience, test a new career, put education to use, make professional contacts, help others, help to make a difference, and most of all, help to build a stronger community.

If you are interested in volunteering or finding out more about the program, please call the Volunteer Coordinator at 467-5195.

Sheryl Pearson
Alberta Family and Social Services
Sherwood Park District Office

Do go out in the woods today — but be safe about it!

Dear Editor,

To venture into the woods on a beautiful warm sunny day is something most of us yearn for after a long hard winter. While our focus is on the delights that await us, people do get lost in the woods and we read about these traumatic events every summer.

People flock to Canada's vast wilderness areas in ever-increasing numbers. Parks Canada (Department of Canadian Heritage) reports that approximately 14.2 million people, more than half Canada's population, visited Canadian national parks during 1993-94.

Greater numbers mean greater potential for danger. To prevent children and adults from becoming lost in the woods or, if lost, enhance their chances for survival and safety, Emergency Preparedness Canada and the Canadian Red Cross suggest the following:

* Make sure your clothing and footwear are appropriate for the terrain and weather conditions. Cotton is fine for hot, dry weather; wool is best in wet or cool weather. Always wear or carry headgear (a neckerchief can serve as both a hat and a sling) as

you can lose as much as 60 per cent of your body heat through your head.

* Hypothermia is the number one killer of outdoor recreationists. Garbage bags, compact and easily carried, can be cut to serve as a poncho; additionally, bright orange and yellow bags can help searchers locate lost individuals.

* Pin a whistle to your children's shirt or hang it around their necks; three signals, whether blasts on a whistle or shouts, are universally recognized as a distress call.

* Teach a child to "hug a tree", particularly near a clearing. This portrays trees as friends during times of panic and also encourages a lost child to stay in one place, perhaps avoiding fatigue. Fear and panic are the worst enemies of someone lost in the woods and, in the majority of cases, it is far safer to stay in one place and wait to be rescued than trying to walk to safety.

* Avoid wild animals that come too close or seem too friendly. If you do meet a bear, first freeze, speak in a quiet and calm monotone and, if it still remains, slowly and smoothly retreat.

* A variety of shelters can be formed using natural materials such as branches and formations such as caves or fallen trees.

* Water, more important for survival than food, can be found in lakes, streams, and most plants.

* Tell children to yell at night noises; if it is an animal, they will frighten it away, but if it is a searcher, they will attract attention.

* The best way to attract the attention of a search plane is to lie down in a clearing wearing a brightly colored jacket or garbage bag.

* "Footprint" all of your children's camping shoes by having them step on a sheet of tinfoil placed over soft material such as a towel and then label the footprints. If your child becomes lost, this procedure will help searchers identify the tracks and possibly the direction of travel.

* Assure your children that no one will be angry with them for getting lost; some children have hidden from searchers because they were afraid of punishment.

Joan Borsu
Emergency Preparedness Canada
(613) 991-7039
Carol MacIvor
The Canadian Red Cross
(613) 739-2263

Aid caravan headed for Chiapas, Mexico

Dear Editor,

A humanitarian aid caravan, organized by the Coalition in Solidarity with the Indigenous People of Chiapas, headed for Chiapas, Mexico from Olympia, Washington on July 24.

The peace caravan will bring aid such as direct support, medical supplies, sewing material, and farm tools to the Indigenous people of Chiapas who suffer from war-torn conditions.

The caravan will be crossing the U.S.-Mexico border at McAllen, Texas on Aug. 4, bound for San Cristobal de las Casas in Chiapas. The caravan was scheduled to stop in many cities such as Portland and Eugene on July 25, Ashland on July 26, Sacramento and San Francisco on July 28, Albuquerque on July 30 and 31, and Austin on Aug. 2 to meet with press and other organizations.

CSIPC is made up of indi-

viduals, primarily women, and Indigenous groups from the Pacific Northwest region, such as Chicano, student, labor & religious organizations. The Coalition is driven by a spirit of solidarity with Indigenous and working class communities in Mexico that are struggling for land rights, autonomy, and social justice.

We are responding to this outcry for justice from our Indigenous brothers and sisters in

southern Mexico who have asked for international attention and support.

Fund-raising events to make the caravan possible have ranged from popular theater performances to food sales that continue to raise awareness in the Northwest about historical and contemporary struggles of Indigenous peoples' over land rights.

Lucia Lopez
(206) 352-6342

Letters welcome

Windspeaker welcomes letters to the Editor. Submissions should be approximately 300 words or less in length. All letters must be signed with a first and last name or an initial and last name. A phone number and address must be included, not for publication but for verification. All letters are subject to editing.

Please send letters to Linda Caldwell, Editor, Windspeaker, 15001 112 Ave., Edmonton, AB T5M 2V6.

White half not all bad

I am someone of mixed blood, half Native (Ojibway to be specific) and half white. And as a professional writer I've often explored both worlds, comparing and challenging. But it has come to my attention that more often than not, I have looked more favorably upon the Native side of my life. I have, in various writings, listed pro-Native and anti-Caucasian sentiments.

Well, on retrospect, I believe that to be unfair, and downright rude, too. Shame on me. So now, I would like to rectify that unfair analysis by talking a little bit about what I don't like about being Native, and what I do like about being part white. I am an equal opportunity criticizer and complimentor.

Well, first of all, the number one thing I hate about being Native is all those damn sunrise ceremonies my people seem so fond of. After you've gotten



**DREW
HAYDEN TAYLOR**

up just before dawn for the first time and hit your shin on the coffee table in the dark, the novelty wears off mighty quick. What's wrong with sunset ceremonies? That's more my speed, I'm usually up by then.

One thing I do like about the white world is the amazing and varied levels of creativity that have appeared throughout history, and the drive such people have. The western civilization boasts such minds as Tolstoy, Galileo, Da Vinci, Einstein, Edison, the guy who developed the Married With Children television series (OK, that

one is debatable). I mean this is a race of people who spent billions and billions of dollars to go all the way to the moon for a bag of rocks. That is hard-core souvenir shopping. You just gotta admire dogged determination like that.

I hate the caloric intake it requires to be Native. I saw an article once in a Native newspaper called How to Survive a Typical Pow Wow on 10,000 Calories a Day. Between the Indian hamburgers/buffaloburgers etc., I mean I'm getting a sugar rush just writing this. It seems that since I've reached

my 30s, numerically my age and waist seem to be keeping pace. I hope I don't live to be a hundred.

I love the Canadian government but not for the reason you think: I think they're great for a laugh. I'm sorry but they amuse me. I mean just look at some of these government departments. For instance, the Department of Indian Affairs. I used to work there a million years ago as a summer student and believe me, in all my time there, I never found any Indian in the department I wanted to have an affair with.

Same with the Department of Defense, never met anyone there I wanted to defend. Same with Communications (no one there seems to want to communicate) and let's not forget The National Film Board of Canada, I've gone in there a million times trying to get my film developed.

I hate what is affectionately known as the Moccasin Telegraph, the gossip line of the Native community and it works, it works too well. I meet a pretty girl in Medicine Hat, word has it in the Maritimes the next day I'm married with four kids. A couple days later

I'm back home in Toronto, word on the street has it I'm being sued for child support. I hate it when that happens.

Let's see, I love Michelle Pfeiffer. Need I say more. And strictly for her talent. Really. I mean it.

And of course I hate the nepotism that exists in some band offices unless naturally some of my relatives are employed, then it's OK. I also hate skinning animals, even way back in biology class. And I have a real problem with, of course, the yearly migration of anthropologists, archeologists, sociologists, and the occasional journalist all wanting to document the lifestyle of Native people. Boy, these people need a life.

On the white side, to be brief, I couldn't live without good Italian wine, incredibly quick air travel, (I hate waiting), and air conditioning. Especially air conditioning. I'm told there's nothing worse than a sweaty Native writer.

So there you have it. It's enough to make you want to turn in your status card and apply for a brand new Reform Party Membership.

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TAKING CARE OF BUSINESS

Keeping dollars in community promotes growth

By Heather Halpenny
Windspeaker Contributor

Say the words "economic development" and everyone looks wise and knowing. "Ah," they comment. But what does it mean? Economic development is like the word "freedom"; the meaning of the word depends on the person talking. This month's column talks about some of the aspects of economic development.

The First Nations Resource Council estimates that the total purchasing power of all the First Nations in Canada is in the hundreds of millions annually. Yet, despite this tremendous purchasing power, 95 to 100 per cent of the capital is lost to neighboring communities through leakage.

The average life span of a dollar on a First Nation community is two to seven days. This creates an economic dependency rather than economic self-sufficiency. Money needs to move around within a community to establish a local economy. As more businesses are established, this money will be retained by the communities where it originated and provide the jobs, jobs that are required in First Nations communities.

Unemployment rates in many First Nation are around 75 per cent. The population on reserves and settlements is growing at five times the national rate, and by the year 2008 the Aboriginal population in Canada is expected to double.

With the high unemployment rate, the growing population, a demand for local services and tremendous purchasing power, you can see why business creation is necessary in First Nations Communities.

Look for businesses where community members are purchasing goods and services off-reserve. By establishing these types of businesses, you will create an economy in your community by allowing the monies to stay and circulate. Also, look for businesses where you can provide new funds in your communities and enhance your economy.

Economic development is a complicated process because it is about people, money and

jobs. Creating jobs or allowing mega projects to move in next door will not necessarily guarantee that your community has a sound basis in economic development.

Some communities discover that economic prosperity can shake a community to pieces and that jobs and money can tamper with local beliefs, values, and the environment. Changes will come. Some will be positive for the community but others may make existing problems worse, or even create new ones.

Economic development can build the economic well-being of community residents. But it also influences the social and cultural aspects of the community. Economic development cannot occur without affecting community development.

Economic development is about self-reliance and self-determination. It involves making decisions about goals that the community wants to achieve, how the community wants to achieve its goals, and what the community is, and is not, willing to give-up in the process.

Economic development is about change, both bad and good. Change can be managed. You control change by preserving important aspects of the community and changing others which will eliminate the negative aspects of economic change. Change can be positive.

Economic development is about choice. The community chooses to take control of its future. It makes choices about the goals that reflect the community's values, about the resources that will be used in the economic development process, and about the things the community is not willing to sacrifice in order to achieve its goals.

Next column looks at benefits of economic development for a community and the components of an economic development plan. Call me collect with your ideas, questions and plans. Last month an entrepreneur in southwestern Saskatchewan called about his tow truck business. Good luck to you and your uncle.

(Call Heather Halpenny at Crocker Consulting in Edmonton, 432-1009.)

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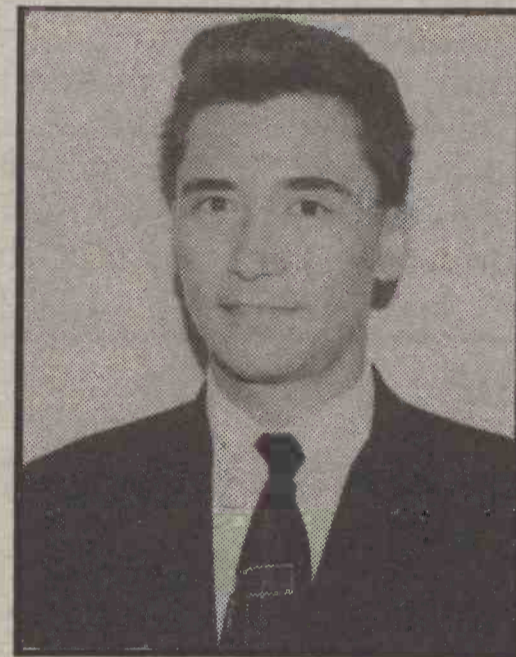
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Canadian Council for Aboriginal Business



Mr. J.A. Ernest Morel, Chairman of the Board of Directors, Manitoba Chapter, Canadian Council for Aboriginal Business, is pleased to announce that Duane R. Shuttleworth has been appointed Executive Director.

Mr. Shuttleworth, a Metis from Ebb and Flow, Manitoba, has ten years of progressive responsible experience in the public sector. Strong human resource management skills, gained after six years with the City of Winnipeg, are supplemented with a background in education and social/resource work experience. Mr. Shuttleworth has a strong commitment to volunteer service and serves on several boards in the Aboriginal community. He speaks Sauteaux and has communication skills in American sign language.

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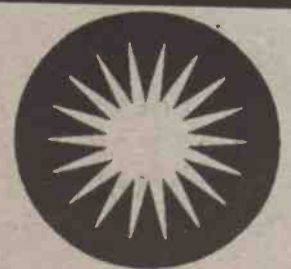
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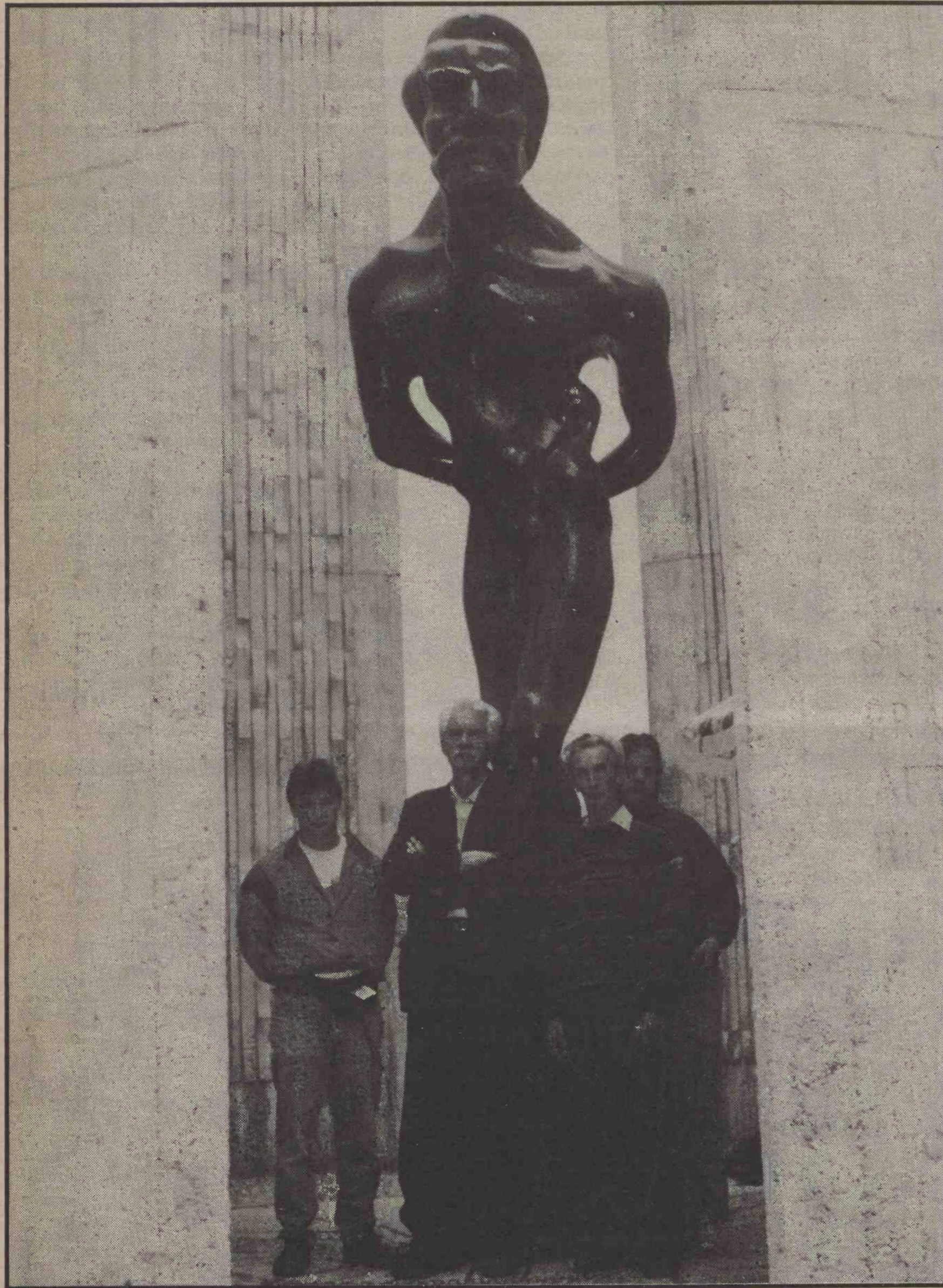
August 1 - August 14, 1994

Canada's National Aboriginal News Publication Volume 12 No. 10

Chess master

Matt Dumas,
12, plays five
chess games
at once —
blindfolded —
and wins!

See Page R2



Richard Palanuk

Protesters Jeff Sinclair, (left to right), organizer Jean Allard, Sculptor Marcien LeMay and Tim Knudsen have chained themselves to a statue of Louis Riel to prevent its removal.

Riel statue to be moved

By R. John Hayes
Windspeaker Correspondent

WINNIPEG

A controversial 25-year-old semi-abstract statue of Metis leader Louis Riel will be removed from the grounds of the Manitoba Legislature Building, according to Manitoba Metis Federation president Billyjo DeLaRonde.

It will be replaced with a "more proper, statesmanlike" representation of the hero of the rebellion of the late 19th century.

DeLaRonde says that having the statue moved to a college in the Winnipeg suburb of St. Boniface was relatively easy, but that having it replaced was considerably more difficult.

"Here, the replacement has taken a good deal of negotiation involving the federation and the government."

The centre of the controversy is a symbolic representation of Riel that is clearly out of step with today's view of the Metis leader. The statue shows a naked Louis Riel; his nakedness is said to represent his powerlessness. The figure has a twisted body; the deformed figure represents Riel's oft-reported but historically unproven insanity. The man is surrounded or enclosed by cylinders; these represent the jail cells and asylums in which he was held.

The statue was commissioned by John Allard, a Metis MLA for Rupert's Land, who crossed the floor in the late 1960s from the opposition Liberals to sit with the governing NDP.

Allard brought the removal of the statue to national prominence when he chained himself to the piece to effect its preservation. His

detractors say that he cannot come to terms with the widespread contempt in which it is held.

Allard, who was joined in his protest by the statue's sculptor Marcien LeMay and two other protesters, was not present when police moved in at 5 a.m. July 27 and moved the demonstrators.

DeLaRonde and other Metis leaders have disliked the statue for years, yet its removal is only a step in the rehabilitation of Louis Riel. The Metis federation's coup was the replacement statue, which will demonstrate Riel's positive contributions to Canada.

"Louis Riel is a father of confederation," says DeLaRonde. "He was a good, young and vibrant leader of the Metis people. Without him, there might not have been a Canadian West to speak of."

Yet the statues and history books have painted an ambiguous picture of Riel, at best.

"Look at Mount Rushmore, the faces of the men portrayed there," says DeLaRonde, "or at the statues of the other fathers of confederation." They show men who built their countries, he says, not some kind of cartoon figures or cult leaders.

Getting rid of the offending statuary will be the end of a long battle. In 1970, the late Angus Spence, then-president of the Manitoba Metis Federation, called the statue an "incongruous monstrosity."

According to DeLaRonde, the attitudes to Riel have come a long way since the late '60s.

"It has been a process of evolution," he says, "from those days when that statue could be erected. Metis people today believe [the statue] to have been a slap in the face of the memory and legacy of Louis Riel."

Gwitch'in want to eliminate Canada-U.S. border

By Chuck Tobin
Whitehorse Star

OLD CROW, Yukon

The Gwitch'in Nation will pursue recognition of their traditional territory for the purpose of doing away with the Canada-U.S. border and the red tape it creates.

For thousands of years, the Gwitch'in travelled freely through their traditional territory, stretching from eastern Alaska to the western Northwest Territories.

But now, if Jonathon Solomon wants to come into Canada to shoot a caribou, he has to get "all kinds of permits and what-not."

"It is the same caribou," Solomon said. "These people would be

able to go across the mountain and get what caribou they need, and those people should be able to do the same."

Solomon recalled that last year, at his brother's memorial potlatch, he gave away 16 rifles and some 400 to 500 blankets.

But when he wanted to bring rifles to Old Crow for a potlatch to recognize his grandmother, Sarah Abel, who lives here, the RCMP at first was not going to let him bring any.

"I said 'Hey, I just have to bring one because if there is no rifle here, there is nothing to it,'" he said.

Included in the move to establish what is being referred to as the "caribou commons" is the desire to twin the North Yukon National Park with Alaska's Arctic National Wildlife Refuge.

These resolutions, along with one calling for a plan to "protect all government lands within our region for the purposes of environmental conservation, cultural protection and community development," were adopted at a recent Gwitch'in gathering in Old Crow, Yukon.

The resolutions — six of nine were generated by the youth — were passed after five days of meetings:

- The Gwitch'in Nation is supporting a lawsuit filed against the Department of Indian Affairs and Northern Development by the Canadian Parks and Wilderness Society. The society launched the suit in May, charging the government is wrong in its interpretation that mining exploration was exempt from environmental reviews. The

ruling was made on an application for exploration in the Bonnet Plume River area, traditional Gwitch'in territory.

- The youth are calling upon their parents and Elders to develop programs ensuring traditional knowledge is not lost, but taught and handed down to the youth.

- The youth want programs that "openly and honestly address the drug and alcohol problem" in the northern Gwitch'in communities. These substances, said the resolution, are easily obtainable in the communities through drug dealers and bootleggers. Drugs and alcohol, it says, "are killing the Gwitch'in people and their way of life."

- To combat what many youth described as boredom, and to have a place where they can meet and dis-

cuss things like safe sex and AIDS, the youth are calling upon their communities to establish youth centres and a variety of recreational and social programs.

- The Gwitch'in youth are also calling for the creation of programs designed to close what they feel is a communication gap between themselves, their parents and their Elders.

- Youth also called for a place at the table when dealing with land claims and the local governance process, since it will be the youth of today leading their communities tomorrow.

- Finally, the youth have called for the development of a better learning environment in their communities with Gwitch'in teachers and culturally-appropriate curricula.

Chess players no match for blindfolded Matt

By Suzanne Devlin
The North Bay Nugget

NORTH BAY, Ont.

Imagine playing five games of chess simultaneously, blindfolded.

Sound difficult?

Not for 12-year-old chess prodigy Matt Dumas of North Bay.

"It's definitely not easy," Matt said shyly. "It's all done by memory. You visualize the board in your mind.

"I like the game most because of the challenge and strategy. You never know what your opponent will do next."

When playing many games simultaneously he has his strategy all figured out. He concentrates only on the board he is playing at the time, "throwing away" the previous board.

"It's a tad difficult, but it's good towards the end. More pieces get off the board and then there are less pieces to concentrate on."

Matt has been playing chess since he was four years old, when his father George Dumas, formerly of Batchewana First Nation, taught him the game.

"I used to watch my father and then he asked me one day if I wanted to try it. That's when it started," he said.

"I'll probably play chess for a long time, but I don't think of it as making it my career," he said. "I'm thinking of becoming a doctor."



Matt Dumas, 12, plays five chess games at once while blindfolded — and wins.

If he does, he'll be following in the steps of Emmanuel Lasker, who was a great world chess champion, mathematician and philosopher and Matt's chess hero.

Despite his extraordinary talent, Matt is just a normal kid. He wears glasses, T-shirts and jeans and is a little shy.

"I like baseball a bit. We usu-

ally play soccer and football at recess," he said. Bowling and other sports are also on his list. "Math is my favorite subject; science too," he said.

"He's not one-dimensional, that's for sure," said his father George.

His great memory comes in handy when preparing for tests. "It's pretty easy to study. I'm

pretty good at remembering dates. After five minutes (of studying) I remember most of them," he said.

Matt doesn't win all the time but he definitely gives his opponents a run for their money.

"Playing five games at once is really something for a person his age," said his dad. "I'm still amazed when I see him play blindfolded. He has surpassed me in a lot of areas of chess."

During a recent session, while playing five boards simultaneously, Matt said there was a stalemate on #2 board. His father checked and found he was correct. This was particularly amazing because that was his father's board. Even blindfolded, Matt had a clearer understanding of the game than his father, who could see the board.

Matt's mother Karen, a member of the Dokis First Nation, is equally impressed with her son's ability.

"I'm proud," she said. "I don't know a lot about chess. He can beat me in five moves," she added, laughing.

Matt's twin sister Melissa also plays chess.

"When they were smaller, kids would ask them to play checkers, but they didn't know what that was. They just played chess," mother Karen said.

Matt's parents are happy with his achievements no matter what they are or when they happen.

"A lot of people think we

push him to perform; we don't," said his father. "We go by what Matt says. We don't force him to play harder than he can."

As Matt's fame grows, so do the pressures on him. Television commercials now are being discussed, said George, and interviews with newspapers and radio have added to his recognition as a chess player.

Matt has three trophies under his belt. He won first place in chess and math tournaments at his school in 1993 and '94 and has received an honorary trophy for top player under 16 at the North Bay Chess Club.

The North Bay Chess Club has also been a great help in polishing Matt's talent. Club members Ken Robinson, reigning chess champion for the last 11 years, and Derek Bessette are helping Matt with his blindfold technique.

"I'm really impressed by what I'm seeing done blindfolded. He played me a good game," said Robinson. "He has great intuition, with love and passion for the game."

Bessette said Matt's chess future is up to him.

"He could become overconfident with his success and stop studying, but if he continues to analyze his past games and to study grand master games, he could become an A-class player."

For now, Matt wants to win the provincial championship.

"That's my big goal for now," Matt said.

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Maritimes

Micmac reserves getting own police force

By Paul Doucette
Windspeaker Contributor

ESKASONI RESERVE, Nova Scotia

Five Micmac reserves in the Cape Breton area are getting their own Native police force, a first for the Atlantic provinces.

In a ceremony some Natives would have thought to be an impossible dream only a few years ago, leaders of the five bands, Federal Solicitor General Herb Gray and Nova Scotia Premier John Savage signed an agreement announcing the new police force July 12 on the Eskasoni reserve.

Gray presented the agreement as a new step in relations between Aboriginals and police forces, saying the new force would "have a real impact" and that for once, the police force would be one that "shares your heritage". Premier Savage said it was necessary for people to realize that "Native self-government is necessary" and self-policing was one step toward that.

The police force will cover the Eskasoni, Membertou, Chapel Island, Whycocomagh and Wagmatcook reserves, where about 4,500 people live. Fifteen officers, nine of whom are new graduates of the RCMP's training program in Regina, will make up the police force. The band coun-

cils haven't decided where the headquarters of the force will be.

Eskasoni band chief Allison Bernard said the Native police force makes a lot of sense.

"We've always been treated differently by non-Native police," said Bernard. "Having officers who are fluent in Micmac, who grew up here, will make all the difference. It's a move for common sense, for officers who know the people because this is where they're from."

The spark for the creation of the new force came from the report of the Royal Commission investigating the case of Donald Marshall Jr., a Micmac who was wrongly imprisoned for almost 15 years. That report found all as-

pects of the justice system were full of faults in dealing with Natives, all the way from policing to judicial decisions.

After the report was published in 1989, Native self-policing became a hot topic and government responded. The band councils and the provincial and federal governments spent four years negotiating the specifics of the new police force. Originally, the bands suggested a force of 22 officers, but the number was gradually whittled down in the face of budget restrictions.

"We've made a lot of headway," said Chief Bernard. "Even though we've had to give up a little, we've got to start somewhere."

The idea of Aboriginal self-policing seems to have caught on with government over the last few years, thanks to the Constitutional debate. According to a 1992 report by the federal department of the Solicitor General on the state of Aboriginal policing, it's common for Aboriginal police officers to police Aboriginal populations in

Canada. In Ontario, more than 150 Aboriginal communities have had Native officers since 1975, and the Eskasoni band formed a seven-member police force of its own to help with the community's "high level of violent crime."

But across the country, very few Aboriginal communities manage their police on their own, without co-ordinating through another police force.

Among them are the communities of Hobbema, Alberta and Whitehorse, Yukon. Now, the Cape Breton bands will do the same. The Cape Breton force will go into action around the beginning of December.

Bernard said Premier Savage seems to be committed to even more improvements in how the justice systems deal with Natives.

"He addressed our general assembly last fall," said Bernard, "and said that his main priority was changing things for Natives. It was the first time I'd heard a premier say the things he did to an Aboriginal meeting."

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• Border Issues & Chiapas Update
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Virginia Morin, Mathilda Sinclair and Vickie Sinclair (R) on their float during the historical parade.



Keeping her smile to herself Mrs. Bill Lafleur sitting with friend Adelaide Lafond.



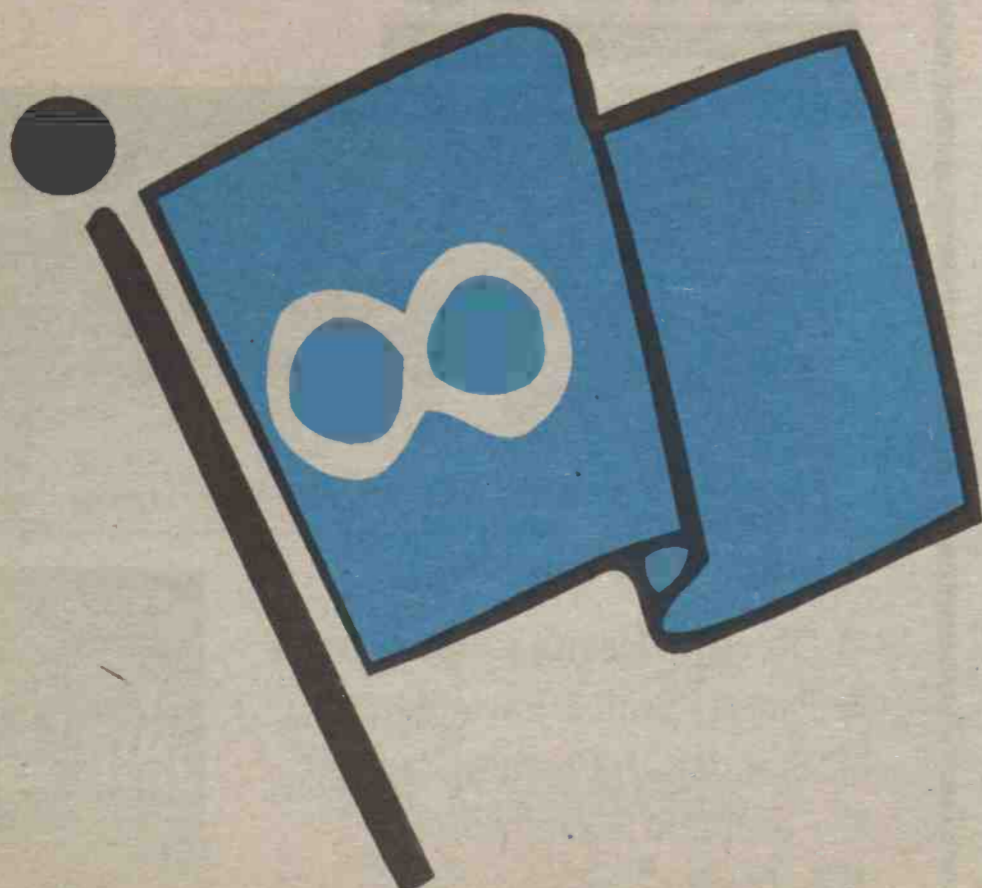
Even, the oldest resident Bellannie Fiddler, came.



Eldon Hill and Levi Legget giving a pose after Levi won the horseshoe tournament.



Leon Laliberte and Louis Ouellette remembering the good old times.



FINALIS

SLOWPITCH TOURNAMENT	HORSESHOE CONTEST	CANOING
1ST Sagamiak Raiders	1ST Levi Legget	1ST Russ McKay & Calvin Laliber
2ND New Generation	2ND Raymond Laliberte	2ND Wallen Hounsel & Shawn Laliber
3RD LOCAL #5	3RD Mike Laliberte	3RD Joe Merasty & Art Laliberte
	4TH Spiddy Lafond	

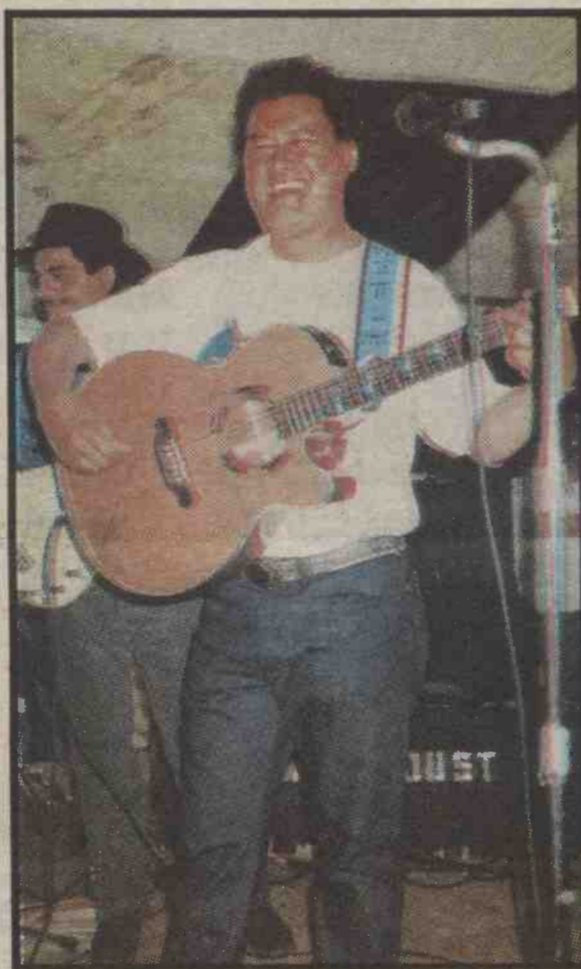
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the oldest resident in Green Lake is Mrs. Annie Fiddler, came out to celebrate.



People came out to enjoy all the festivities throughout the weekend.



Jimmy Laliberte taking part in the talent event.



Mrs. Elizabeth Kennedy and Lena Villebun taking a break from the festivities to munch on some popcorn.



Marius Bouvier cooking up a storm.

WINNERS

CANOERING	JIGGING FINALS	TALENT SHOW
Russ McKay & Calvin Laliberte	1ST Crystal Laliberte	1ST Elvis Ballyntyne
Wallen Hounsel & Shawn Laliberte	2ND Terri-lynn Bishop	2ND Jason Aubichon
Joe Merasty & Art Laliberte	3RD Savana Fulton	3RD Dean Gauthier



Looking for Home

Chapter 4

Looking for home is a serial novel, appearing exclusively in Windspeaker, with Canada's best Native writers each contributing a chapter. This month's installment, Chapter 4, is written by Jeanette C. Armstrong.

The sound of cars going by and Fluffy's now relaxed purr slowly faded as Billy's head rolled against the door of the van. Someone was singing "Don't be cruel. . . no one will ever know. . ." and instantly an old lady stood in front of him. He looked at her. "Grandma Joe?"

She just nodded and said "Billy!" in a worried voice.

It was kind of dark but behind her he could see Elvis grinning with long teeth. Elvis slowly turned into a silver-haired wolf.

Billy awoke with a THWACK as his head banged against the door handle. Fluffy yowled and hung on to Billy's knees with her claws to keep from bouncing off his lap.

"Owwwww," he yelled, grabbing the cat while struggling to figure out where he was and what was going on.

As the whole thing about him being in the van on his way to Grandma Joe's came back, he relaxed a little. Looking sideways, he saw the old man looking at him, grinning.

"Hang on son, didn't mean to throw you sideways. We're just gonna pull in here to get some gas."

A chill ran up Billy's back.

Why did that grin seem scary, he wondered, staring at the old man.

He thought of his dream suddenly, but it seemed silly in the bright sunlight streaming into the van. He noticed that the sun was now closer to the edge of the horizon. What was it that made him want to jump out of the van and run, he wondered.

He held Fluffy closer and petted her.

"Don't worry Fluffy, it's OK. We're gonna be there pretty soon. How much longer 'til we get there?" he asked, as the van jerked to a stop at the pumps of a little gas station.

"Oh, pretty soon. What's the rush, son? Just relax, we're just getting to know each other."

The old man reached over to pat Billy on the shoulder. Fluffy hissed and gave a high-pitched cat growl, spitting and arching her back with her tail fluffed out as she swatted at the old man's hand, leaving a long scratch across the back of it. He shook her off roughly, swearing. Billy was surprised to hear an old man say those kinds of words.

Fluffy screeched again and jumped off Billy's lap.

"Good grief! Fluff. . . eeeey. . . she sure is. Ha haaa haaaaa."

The old man tried to grin as he sat back looking at his hand where a long line of red drops was beginning to well up.

Billy thought: "Now we really had it. He's gonna hit me."

Finally the old man said something.

"Well, no harm done. Let's go in and get some pop and ice cream, whadaya say?" he asked.

"Naw, it's all right. Thanks," Billy added, remembering to be polite.

The old man looked at him for a while with a strange expression on his face.

"Son," he said, "I'm trying to be your friend. Do you think your grandma would like anything? I'd like to meet her. Maybe some cookies? Let's go in and pick out something, OK? Fluffy should be alright for a few minutes. Come on, relax."

Billy could feel his stomach growl. Ice cream sure sounded good, but something nagged at him.

"Naw, maybe she don't like cookies," Billy mumbled, swinging around to see if he could find Fluffy. He felt funny suddenly, as a picture of the old lady in the dream came back.

"I'm gonna try to get Fluffy. She's worried." He kept his eyes turned away from the old man.

The old man sat for another while, almost as if waiting for Billy to change his mind.

"Well, I'll go in and get some things for the road then. If you want a sandwich now, just help yourself. I'm gonna wash this hand, too. You might wanna use the john here instead of a tree down the road." He was still looking at Billy in a strange way.

"Naw, it's OK," Billy muttered, feeling like he was being pushed to go with the old man. He felt like he couldn't breathe.

Billy heard the van door open and the old man's feet

crunch on the gravel of the driveway. He could hear Fluffy's low growl from under the van seat. He wanted to get Fluffy and his pack and get away from the van and the old man who had white Elvis hair and who always grinned.

"Please, Fluffy, c'mon, we gotta get outta here. Fluffy, it's OK, don't be scared." He put his hand under the seat to feel around for the cat and felt something hard. Billy bent down and there, lying crosswise, was a long, skinny camouflage bag.

It has to be a gun, Billy thought. He had seen gun bags like that on TV. This time he felt as though cold water had been splashed on him. Just then, Fluffy poked her head out from underneath his seat and he picked her up. She meowed as though she were hungry.

"Fluffy, I have to put you in the bag again. We're gonna go to Grandma's by foot from here. I hope we're close enough," Billy soothed her as he picked up his pack.

Just then he heard the door of the store slam and then he could hear the crunch, crunch of footsteps on the gravel toward the van. Billy's heart was beating fast. How was he going to get away now, he wondered.

He looked up, holding Fluffy close to him. A woman was just removing the gas hose from its hook. She smiled at Billy and spoke through the open window.

"Scared you, eh? You look like you just seen a ghost. My, what a pretty kitty. Where you guy's headed? Duck hunting

out past the reserve, I s'pose," she pointed with her whole head in the direction they were headed.

Billy looked that way and could see houses sort of crowded together, far up in the distance.

"Yeah, I guess, but I'm going to my Grandma's Joe's," he said, sort of hesitantly. "This guy gave me a ride. I think I'm gonna get out here, if that's OK."

The woman looked at him strangely.

"You live on the reserve? You shouldn't be getting rides with people you don't know. How come you looked scared? That man didn't do anything to you, did he?" Her face was getting red and she looked mad.

Just then he heard the side door of the store slam as the old man came out with a paper bag in his hand.

Before Billy could answer, the woman let the pump handle go and said "Go!" As she turned and walked toward the man, Billy heard her say "I'm sorry, mister. . ."

The rest was muffled as he slid the van door slowly open while putting the bag over Fluffy. Fluffy tried to struggle but he got the bag around her. As his feet touched the ground, he had his arm through the pack and he was running for the opposite corner of the store. The van hid him.

He was behind the store and into the thick bushes and trees before he heard the man yell.

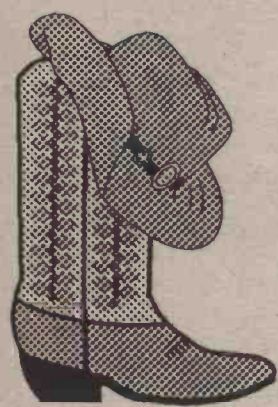
"Hey!" was all he heard over his heart thumping and Fluffy growling.

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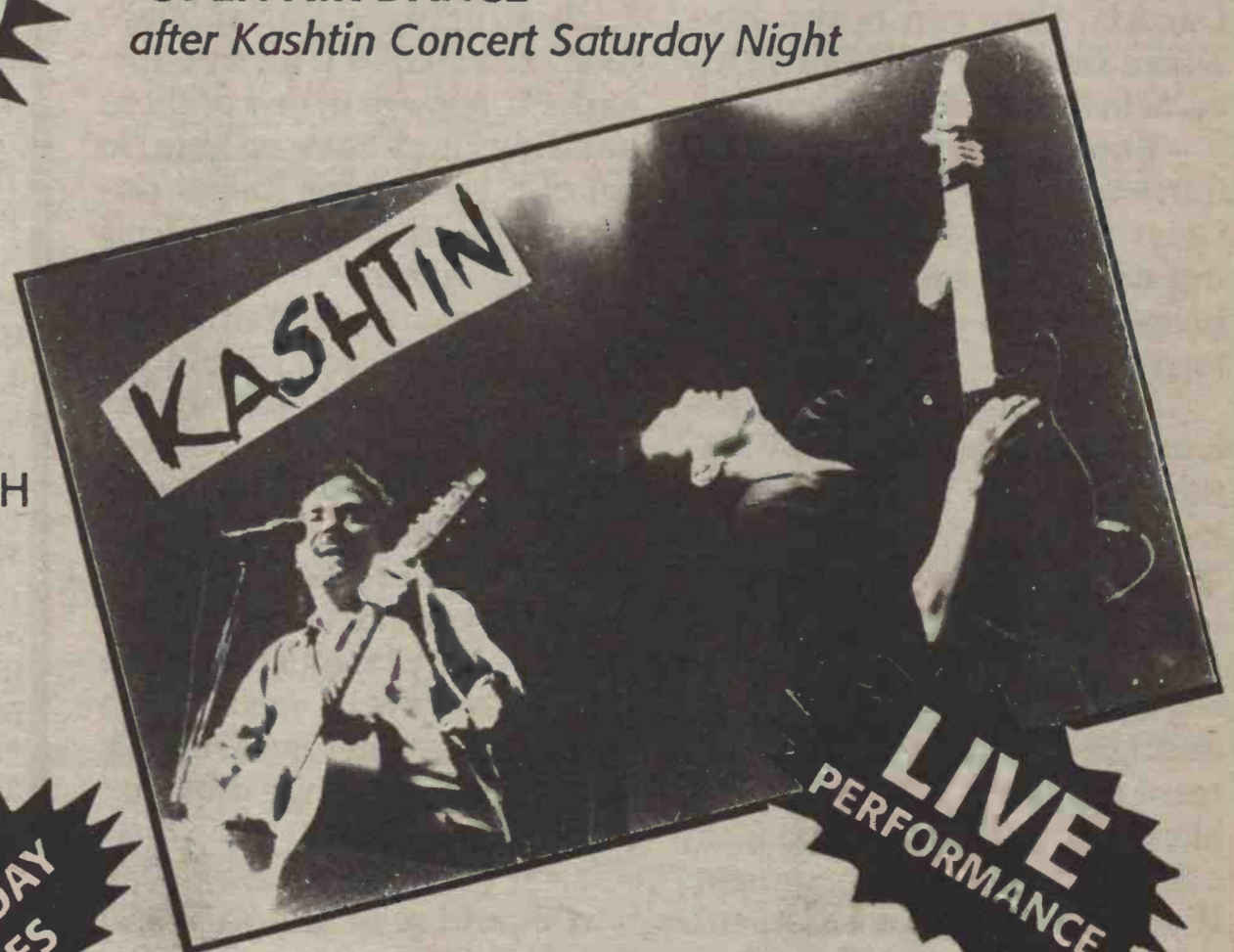
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A stringed success

Terry Lusty

Prince Albert, Saskatchewan's Henry McKay, 86, is the winner of the Golden Senior Fiddle Contest at Back to Batoche Days, held from July 22-24.

Be on the alert for tornadoes

OTTAWA

Between 80 and 100 tornadoes are seen each year in Canada. In fact, Canada rates second in the world for tornado occurrence, after the United States. Russia is in third place.

Although more tornadoes occur in southwestern Ontario and the southern Canadian Prairies than in other parts of Canada, they can occur anywhere from the foothills of Alberta to the Maritime provinces.

Emergency Preparedness Canada and the Canadian Red Cross Society offer the following advice to make sure you know what to do in case of a tornado:

- If a storm threatens, listen to your local radio or TV station for severe weather warnings and advice. Also keep a battery-operated radio handy in case there is a power failure.

- Choose a shelter area in advance. The best place to be during a tornado is in your basement under a workbench or table; either will protect you from debris hurled into the basement. If you don't have a basement, then seek shelter in a small interior room such as a bathroom or closet. Stay away from windows and outside walls.

- If you live in a high-rise structure, you should take shelter in an interior hallway or room, preferably on the lower floors or in the basement. (The same rule applies to schools.) Remember — stay away from windows! And don't use the elevators as power can be cut off

during a tornado.

- If you live in a mobile home, seek shelter elsewhere, preferably below ground. If no shelter is available then crouch down in a ditch, depression or culvert and protect your head with your hands.

- Avoid seeking shelter in buildings with wide free-span roofs such as gymnasiums, churches and auditoriums. Such structures are far more likely to collapse if hit by a tornado. If you are in one of these buildings and have no time to get out, try to seek shelter under a table or some other kind of sturdy cover.

- If you are driving and spot a tornado, you should get out of the car and seek shelter in a ditch, depression or culvert. Make sure you're a good distance from the car so it can't roll on you. Never try to drive to safety, as you can't outrun a tornado — they're much too fast and they rarely move in a straight line. They weave back and forth and change direction suddenly.

- If you are in a small boat, you should seek safe harbor at the first sign of approaching thunderstorms.

- If time permits, store garden furniture and garbage cans in your basement. All of these can become deadly missiles when driven by a tornado's winds.

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IANE Career Profile

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Customer service is the number one concern of all 40,000 CIBC employees including Joan Goodhope, Customer Service Representative, CIBC Edmonton.

Bert Crowfoot

Stacey Agecutay of the CIBC in Regina says his success in the world of finance is due to a series of 'opportunities'.

It all started with the Native Bank Tellers Training Course and led to a career in personal banking, he said. And as far as he's concerned the sky's the limit for the future.

For Stacey, the fall of 1990 was the beginning of a whole new life for him. Although enrolled in his first year at University, the prospect of finding a job when he was finished his degree didn't hold much promise.

Then along came the 16 week bank tellers training course, and before he knew it, he had his foot in the door of banking. He was hired at CIBC before he was finished his training, and worked as a teller for almost 18 months.

Then opportunity knocked again and he was back at the books in a management course sponsored by the Canadian Council for Aboriginal Business. After just one year, he moved into personal banking and he hasn't looked back.

A career in personal banking has proved rewarding for Stacey. He analyses the financial needs of his customers and helps them in all areas of banking. Whether it be as simple as opening a bank account or helping plan for re-

tirement, Stacey deals with the individual financial needs of each of his clients.

"You're able to develop closer relationships with the clients, as opposed to over the counter," he said. "It gives you a sense of accomplishment when you take someone from dire straits to actually some pretty good ground. It's a different experience each and every day."

To see an Aboriginal as a Personal Banker is an uncommon experience, said Stacey. It's something he'd like to see changed. Although the hurdles are still there for Aboriginals working in the industry, the environment is prime for Natives to come to work in banking, Stacey said.

"Aboriginal people walk into a bank and they don't necessarily see their own. They walk into unfamiliar surroundings. If they see one of their own, it may make them feel more comfortable, more open. Quite possibly it might open more doors for Aboriginal people."

Lawrence Cosgrove is a personal banking generalist at

CIBC, Sunridge Mall in Calgary. An Ojibway from eastern Canada, Lawrence gave up a lucrative career in music for the challenge of putting his bachelors degree in commerce to work.

As a generalist he can handle the full needs of each client, said Lawrence. Everything from investments to mortgages, whatever service the customer requires throughout his banking life is what Lawrence handles.

People think banking is very confusing, and on the surface it can be a little disorienting. But in reality there is nothing difficult about this stuff, said Lawrence. His job is to make people feel at ease and help them navigate a financial course that suits their individual needs.

And there is never a dull moment for a Personal Banker. It's a job where you are constantly learning new ways of doing things, said Lawrence. It's very busy and very interesting, he said.

This is the second in a series of IANE career profiles. Next Month: A Career profile in Corrections



Stacey Agecutay, CIBC



Lawrence Cosgrove, CIBC



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CIBC is proud to be an IANE member and participate in IANE's Career Profile Page as a sponsor.



Addictions Awareness

Gathering teaches AIDS prevention

By Brenda Greenwood
Turtle Mountain Times

RAPID CITY, South Dakota

Francis Cree, Chippewa Elder from Turtle Mountain, met with the Women's Health Education Resource Center from Lake Andes, South Dakota, to discuss the prevention of AIDS during Sun Dance ceremonies that take place across Indian country in the summer season.

Four years ago, there was a workshop to bring about awareness of AIDS prevention during Sun Dance ceremonies. Since that time, the move to make people more aware of AIDS during the ceremonies has taken on a more

important role in the area of education and prevention.

According to Cree, those people wishing to partake in the ceremonial flesh offering and piercing are told about AIDS, how it's contracted, and the precautions taken by the host of the Sun Dance.

Last year, Cree was able to get all of his supplies from the Indian Health Services in Belcourt. The knives were sterile and disposable, and latex gloves were worn by those handling the knives. These added precautions are necessary to prevent the spread of AIDS-infected blood from one person to another, he said.

Another issue talked about during the workshop was a conference dealing with AIDS awareness planned for next year.

According to Theresa Chief Eagle, a member of the Women's Health Education Resource Center, the conference will bring all the nation's tribes together to talk about AIDS and to try to find a beneficial way to deal with the disease. Attendees will also be able to express their concerns about AIDS among tribal members.

Chief Eagle quoted some figures that gives a serious look at the spread of this devastating disease.

"From the first to second quarter 1993, reported AIDS cases doubled to about 700. The first quarter showed a report of about 326 cases. Many more cases are not being reported.

"The highest number of AIDS cases are among homosexuals. The medical field has found, however, that the fastest rising number

of reported AIDS cases is among women and children. People don't realize how serious this epidemic is," she said.

Chief Eagle said tribal leaders need to be more active in spreading knowledge about AIDS. What the women's group leaders will do is pass a resolution acknowledging that AIDS is an epidemic.

This kind of resolution will bring the disease to the attention of community members. It's been shown that tribal members will take an important health problem a lot more seriously if tribal leaders openly acknowledge that there is a reason for concern.

Right now there are Native Americans and Canadians living away from the reservations who have contracted AIDS, and many

of these people want to come home to their people. This issue needs to be addressed because tribal communities will welcome home these people as they have always welcomed their people home.

When the meeting in Rapid City came to an end, hosts of the Sun Dance ceremonies, went back to their homes to teach the prevention of AIDS.

Francis Cree said that the Sun Dance in Turtle Mountain is an important event.

"More people are becoming educated on Indian spirituality, and it shows in the ceremony. The Sun Dance grows every year. Policemen, senators, priests, nuns, security guards, we even have a man who comes from Norway every year to participate in the Sun Dance."

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For more information contact:
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- ELDER AND YOUTH PANEL: How can we reach out and help people with HIV/AIDS?
- RELATIONSHIPS, SEXUALITY AND HIV/AIDS
- SELF-ESTEEM, ALCOHOL, DRUGS AND HIV/AIDS
- HIV/AIDS: THE FUNDAMENTAL FACTS
- LIVING WITH HIV/AIDS
- ROLE OF THE CAREGIVER
- COMMUNITY SUPPORT FOR PERSONS LIVING WITH HIV/AIDS
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- HIV/AIDS: **Universal Precautions** (for families, caregivers, helpers)
- STRESS MANAGEMENT
- FAMILY WELLNESS AND HIV/AIDS
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In addition to the workshop sessions, **Healing Circles** will be offered on both Tuesday and Wednesday evenings, following the evening sessions. Participation is open and voluntary.

The conference will also host displays related to HIV/AIDS and health, corporate sponsorships and crafts.

HIV/AIDS: TOGETHER WE CAN MAKE A DIFFERENCE!

Addictions Awareness

Cigarette smoking a killer in Nunavik

By Bob Mesher
Makivik News

NUNAVIK, Que.

Smoking is the second leading cause of death among Inuit in Nunavik and first among those over 50. Dr. Stephen Hodgins, Director of Public Health Services for Conseil Regional Kativik de la Sante et des Services Sociaux, told Makivik News that one quarter of the 149 deaths in Nunavik over the past five years (as of mid-October) can be attributed to smoking.

It is estimated that 75 per cent of Nunavik's adult population (over 15 years of age) smokes, compared to the latest statistics which reveal that just 29 per cent of Canadian adults are still puffing. The regional life expectancy is 60 years but that would increase to 65 years if people quit smoking. Dr. Hodgins explained that sometimes, when an older person dies, there is a tendency to think that they have died of ordinary circumstances, when they might actually have lived much longer if it had not been for their smoking lifestyle.

Side-stream smoke dangerous

Chronic bronchitis and lung cancer are almost exclusively a result of cigarette smoke, as well as at least half of heart-related illnesses. Second-hand smoke is also making people sick. More than 200 poisonous substances have been detected in tobacco smoke and "side-stream smoke" contains chemicals which are worse than the chemicals that the smoker inhales through the filter.

Nunavik's infant mortality rate is four times that of the South. Many serious illnesses in Inuit children are breathing-related. Half of Sudden Infant Deaths could be prevented by not smoking in the presence of the babies. One quarter of children in Nunavik have signs of hearing loss in one ear by the age of five, along with repeated ear infections. After the late 1950s, parallel to a big increase in smoking, there have been a phenomenal number of ear prob-

lems. Hearing impairment contributes to learning difficulties in school and thus to social problems. Smoking mothers more often give birth prematurely and have lighter babies that require intensive care.

Awareness is spreading

Customers in some Nunavik communities are paying as much as \$10 per package for cigarettes, but it is costing them more than money. Diane Marleau, Minister of Health, will go ahead with former Health and Welfare Minister Benoit Bouchard's intention to "obtain stronger regulations requiring tobacco companies to put new and more visible warnings on cigarette packages". It will be hard for smokers to miss the eight new warnings which will be boldly printed in black and white and must take up at least 25 per cent of the front and back of the package. The label will not be printed in Inuktitut, but will be seen in Canada's two official languages, English and French.

A pamphlet that is published by Scriptographic Communications, Limited can be gotten from Nunalituqait Ikajuqatigiitit. How to Stop Smoking illustrates that anybody with a desire to do so can quit. Their suggested plan of action begins with making a list of reasons for quitting. The new warning labels should be helpful to anybody that wants to take this approach.

Although Nunavik is far behind the rest of the country when it comes to implementing "no-smoking" policies in public spaces, some organizations and many individuals are taking action against the problem.

No smoking policy spreading

Makivik Corporation's Inukjuak office has implemented a "no-smoking" policy in the building and, although people are allowed to smoke in other Makivik buildings, separate offices may have a rule of their own. It is to be seen if the new Makivik head office in Kuujuaq will feature a smoke-free workplace for all employees.

Dr. Hodgins explained that "Policing the no-smoking rule (in the workplace) is

not a job that people line up to get. We should understand that no smoking rules help those who are wanting to quit. If a person sees that they can go for a number of hours without lighting up, they may be encouraged to stop completely."

Ever since Dec. 1, 1987, Air Inuit has had a no-smoking policy for all scheduled flights. Air terminal posters in Inuktitut, French and English tell passengers that "The majority of our customers have made it clear that they prefer a non-smoking environment".

Lizzie Epoo-York, General Manager for the Kativik Board of Health and Social Services, said that a noticeable number of people look for "no smoking" signs when they visit a home, or they ask for permission to light up. Matiasi Tulugak, who manages the Co-op Transit in Povungnituk, feels that there should be a sign in all hotels to warn people of the danger of smoking while drinking alcohol. A lot of people are also asking smokers to go into the furnace room or other designated area.

Breathe Easy

Young people may smoke as an act of rebellion or to seem grown up. Some people are quite inventive in justifying the habit. One God-fearing man explained that smoke enters the lungs and leaves the body, just as food enters the stomach and is excreted. He explained that both products may cause cancer and this is why he doesn't see smoking as any more of a sin than eating.

There is also the story of a Kangiqsujaq man, a long time ago, who became so angered about losing his tobacco that he refused to feed his dogs for weeks.

A lot of Nunavik smokers describe their situation as a "love-hate" relationship with cigarettes, and some are asking, "How do I quit?" A number of people were asked by Makivik News about their experiences with tobacco and, in their own way, they are the real experts on the problem.

Makivik President Charlie Watt, who quit smoking last April says: "The first three days are the worst days of your life. After that it starts to level off.

"All you need is the willpower."

Quitting means freedom

Minnie Nappaaluk, a Community Councilor for Kangirsujaq, smoked for nearly 30 years but has not had a cigarette since 1986. She described how she was short of breath and couldn't keep up with her husband and friends.

"I was weak," she said, "but now (as a result of quitting) I'm proud and happy. I feel free and I am more active." When asked why she decided not to smoke any more, Minnie told how her father and her uncle died of lung cancer. She feared that the same thing could also happen to her.

Rebecca Qumaluk, well known for her accordion music, started smoking at a very young age. She would put the cigarettes aside during her pregnancies until finally she decided to stop smoking for good. Sometimes the smoker is not even aware of the cloud that follows them around. Her children now tell her about how the whole house used to be filled with smoke from her cigarettes.

Matiasi Tulugak, who smoked for a brief period and quit in 1975, also thinks that it would be a good idea to have programs to explain the dangers of tobacco smoke. He talked about the value of the doctors and nurses who promote these facts: "Once, a medical person came to Povungnituk with a video showing the damage to lungs and other health effects. A lot of people quit or cut back after that.

Dr. Hodgins explained that more convincing approaches will be made to inform the residents of Nunavik, where it seems to be the exception rather than the rule to be a non-smoker, about the harm that smokers are doing to themselves. The focus will be on adults who want to stop and young children who have not yet started but are at a vulnerable age to do so.

The body starts to heal itself as soon as a person quits smoking, but one first has to quit. Everybody has a choice. There are more and more signs, however, that Nunavik is choosing to join with the rest of Canada in making sure that the air we breathe remains fresh, and also that we live longer to breathe it.

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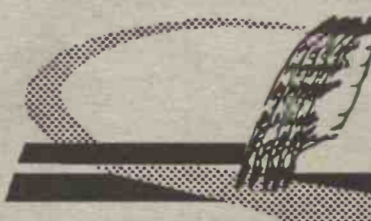
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Addictions Awareness

Gambling can be destructive addiction

By Sheena Stewart
Windspeaker Contributor

EDMONTON

Gambling, whether at a bingo hall or with a lottery ticket, is something most of us have done at one time or another. It is estimated that 93 per cent of Alberta's adult population has tried gambling in one of its various forms.

For most of us it is nothing more than an occasional, relatively harmless form of recreation. Unfortunately, for many people it becomes a debilitating addiction every bit as destructive as an addiction to drugs or alcohol.

It has been nearly two years since Mike last gambled. It is still difficult for him to discuss the pain his addiction inflicted on his family and next to impossible for him to calculate how much money he lost.

The final straw came when he dragged his nine-year-old son with him to the horse races and his son began to cry.

"All at once I realized — right in the middle of the Northlands parking lot — what it was doing to him and I knew I had to do something," he recalls.

Mike shared his story during a recent forum on problem gambling hosted by the Alberta Alcohol and Drug Abuse Commission in Edmonton. The two-day conference allowed delegates working in the field of addiction counselling to share ideas and research and to attend sessions put on by some of North America's leading addiction experts and by recovering gamblers like Mike.

The introduction of Video Lottery Terminals into Alberta two years ago focused new attention on the issue of addictive gambling. Last year, a study commissioned by Alberta Lotteries and

Gaming found that 5.4 per cent of the province's adult population can be classified as problem gamblers. Of that number, 1.4 per cent, or between 16,500 and 35,000 adults, are considered pathological gamblers for whom "gambling has caused serious emotional and financial trauma."

Even for those who are considered pathological, gambling is often considered to be an invisible illness, because it is misunderstood or denied by both the addicts and their families. It is also not uncommon for a gambling addiction to co-exist with alcohol or drug addictions, and to be overlooked during treatment.

As a result of the information gathered in the study, earlier this year the Alberta government initiated an education, prevention and treatment program to deal with the problem. The program will be administered through AADAC and will be funded through the province's lottery revenues.

It's a move praised by addiction experts like Dr. Durand Jacobs of California's Loma Linda University, who spoke at the AADAC conference. Dr. Jacobs believes that governments who promote gambling have a responsibility to provide services to those who become addicted.

"As a rule, the gaming industry is second only to the tobacco industry in their denial of responsibility," he says.

Although he is impressed with the efforts of the Alberta government, he would like to see governments study the potential for harm before promoting gambling.

"Usually you have to do an environmental impact assessment when building plants or mills or dumps, but few governments ever do a social impact study to assess the potential problems that come from gambling."

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The Medical Services Branch and the Health Promotion Office of Health Canada (Alberta/Northwest Territories Region) are pleased to support the efforts of Windspeaker to promote the health and wellness of Aboriginal Peoples.

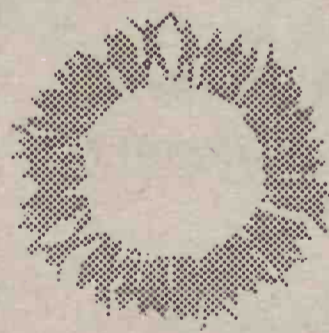
We recognize the efforts of many individuals and organizations working towards freedom from dependencies and are pleased to offer support through drug and alcohol programs such as the National Native Alcohol and Drug Abuse and the Community Support Program of Canada's Drug Strategy. Our branches also support other wellness initiatives through such programs as the Health Promotion Contribution Program, the AIDS Community Action Program, community-based AIDS initiatives, and programming with seniors.

We recognize your endeavors in advancing the health and social well-being of Aboriginal Peoples through leadership, partnerships and dedicated service.

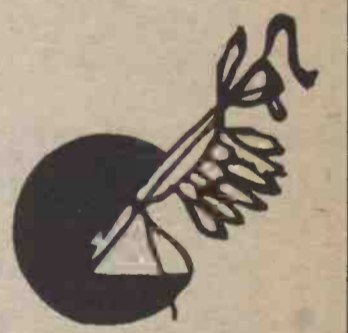
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Arts & Entertainment

Halifax artist turns tables on cultural appropriation

By Charles Mandel
Windspeaker Contributor

EDMONTON

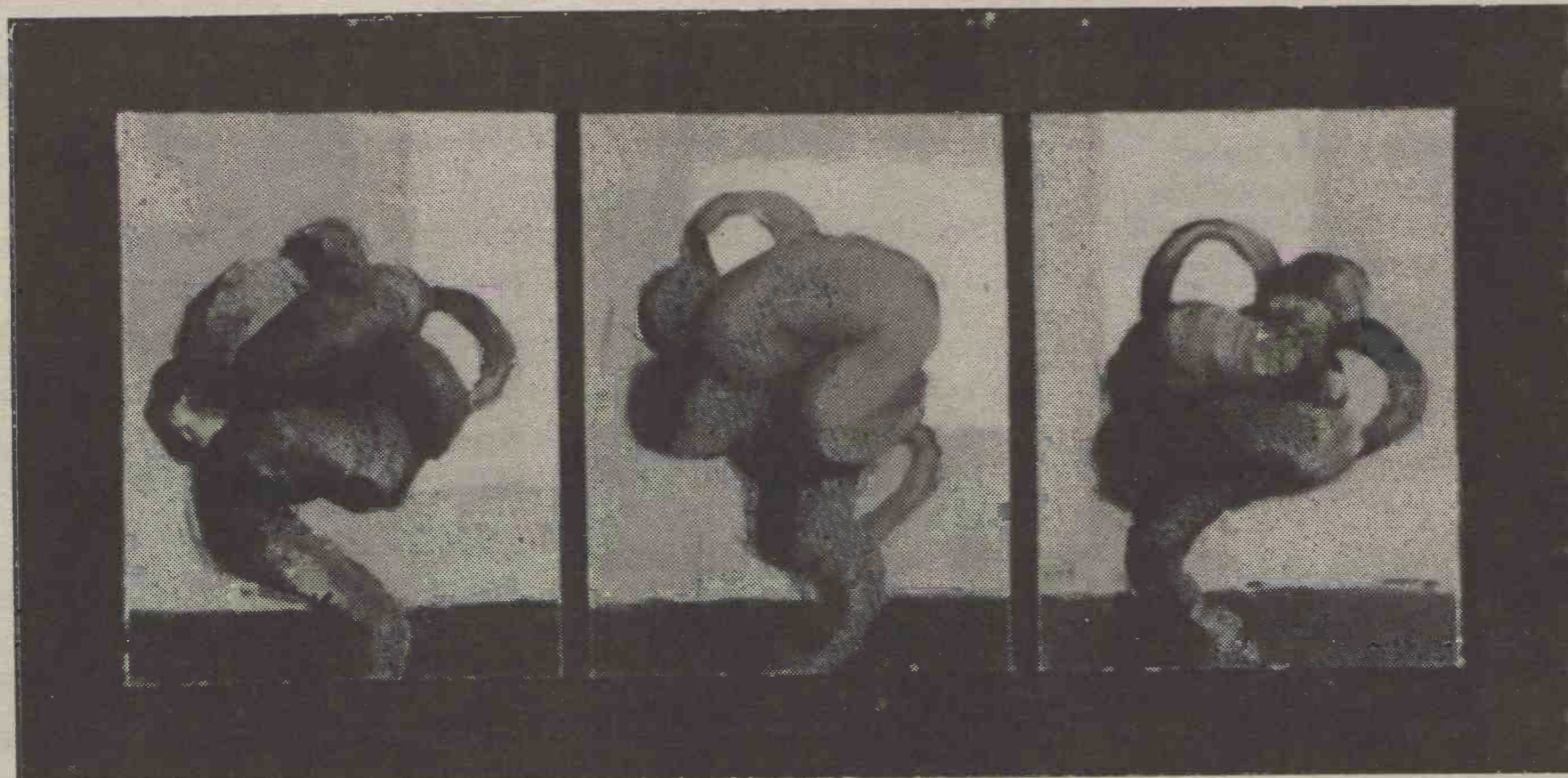
It's all too easy and tempting to dismiss Teresa Marshall's Latitude 53 show as a series of puns. After all, here's an artist who pastes a photograph of a poverty-stricken Native onto a fire extinguisher and then titles it Cultural Extinguisher.

But the Halifax-based artist's show, The Department of Indian Affairs, is more than just a number of weak jokes. Rather, it is an anarchic and ironic celebration, an opportunity for the artist to turn the tables.

Marshall has gleefully put together an exhibit on cultural appropriation in which she is the one doing the appropriating. She takes everyday objects, combines them together in surprising ways, and arrives at a new meaning for old things.

Take the Bureau of Indian Affairs, for instance. It's a red desk fixed up with an enormous heart-shaped mirror and tricked out with a remarkable assortment of kitsch.

The bureau is festooned with rubber tomahawks, and its drawer contains a bizarre assortment of items, including a



Kent Monkman's oil on canvas work titled Three Views of a Cree Artifact.

package of underwear called — believe it or not — Chief's Briefs. As well, an atomizer sits on the bureau, its lettering altered to read Eau de Cologne lalism.

But the kicker comes when you stand away from the desk. Attached to the bureau are a handle and wheels. The reference is obvious: the bureau is transformed into a little red wagon. Get it?

All of Marshall's work is like this. She appropriates and reinvents white culture until she achieves the political statement

she wants to make. Her objects are both funny and bitter.

The most outright contemptuous statement of the show is The Indian Agent's Chair. Really, it's a throne, complete with toilet seat, and a bedpan filled with wooden nickels.

Elsewhere is the Bering Strait Jacket. That's a pin-striped suit jacket sewn with extra-long sleeves with hooks attached at the end. A companion piece is The Seven Deadly Sins, a grouping of men's ties stuffed to look like snakes, all of them con-

verging on an apple.

On the gallery's wall hangs the Blanket Cheques. These are six Hudson's Bay blankets mounted in the shape of a cross. All of them have been screened to look like oversized cheques.

The cheques are made payable to Canada's First People. The payment reference is for Land, liberty and justice. And the cheques are signed D. Iscover. Heavy-handed? Perhaps.

But it's also a thoughtful show that is particularly inven-

tive in its use of materials. Marshall's clever take on cultural appropriation eventually says far more than any number of essays on the issue.

Appearing at the same time as Marshall's exhibit is Kent Monkman's The Museum Show. His series of eight oil paintings on canvas show a people trapped in a foreign culture and struggling to escape the restraints placed on them.

"The museum as we know it has been perceived as the house of truth, full of resourceful information on everything that has ever been," writes essayist Lynn Hill on Kent Monkman's work.

But as Hill points out, large collections of primitive and ethnographic material perpetuate myths about Aboriginal peoples. This "also confines and restricts the cultural growth of a people."

Monkman's paintings of tangled roots are alive with energy. He's scraped, scribbled and slashed on his paint. His art is a vivid depiction of frustration and anger.

And at the same time, the Toronto-based artist's paintings show how much more there is to First Nations art than what is found in most museums.

Both exhibits run until Aug. 12.

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Career Section

EMPLOYMENT OPPORTUNITY

The Saskatchewan Indian Cultural Centre is accepting applications for the position of **DIRECTOR OF LIBRARY AND INFORMATION SERVICES** located in Saskatoon. The Director is responsible for the overall development of information services into a system whereby resources relevant to Indian history, culture, education and government are made throughout the Saskatchewan region.

Qualifications:

- graduate from a recognized post-graduate school of Library Science.
- several years experience in libraries, including specialized knowledge of library systems, new developments in library management, automation and its applications, and a working knowledge of Indian people, their history, culture and traditions.
- knowledge of an Indian language would be an asset.

Salary: *Negotiable*

Closing date: **September 2, 1994**

Forward resume with three references to:

Saskatchewan Indian Cultural Centre
 Personnel Division
 205 - 103B Packham Avenue
 Saskatoon, Saskatchewan S7N 4K4
 Fax: (306) 665-6520

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Deadline for accepting resume: **August 19, 1994.**

SEND RESUME TO:
Director of Treatment
Box 34007 Kingsway Mall Post Office
Edmonton, Alberta T5G 3G4
No Telephone Calls

QUALIFIED TEACHERS WANTED

Shoal Lake #40 First Nation is accepting resumes for teaching positions at Ojibway Heritage School for the September '94 to June '95 school year. Three teachers will be selected to teach the following grades:

- GRADES 1, 2 AND 3
- GRADES 4, 5 AND 6
- GRADES 7 AND 8

Successful candidates must hold Teacher's Certificate from their respective provinces and have good communication skills with students and colleagues. Selected teachers must also be willing to relocate to Shoal Lake, Ontario, and must be involved in the community throughout the school year.

Please forward resumes to:

Chief and Council
 Education
 Shoal Lake #40 First Nation,
 Kejick P.O. Ontario
 P0X 1E0

Applications will also be accepted at Fax # (807) 733-3115.
 Deadline for applications is Thursday, August 4, 1994.

EMPLOYMENT OPPORTUNITY

Little Red River Cree Nation is currently looking for a Chartered Accountant, a Certified General Accountant, or a Certified Management Accountant to join our Economic Development Department.

We need a professional individual with strong technical and organizational skills, a solid business perspective and a commitment to working with a Native organization.

You can send or fax your resume to:



Mr. Ron Laframboise
Economic Development Officer
Little Red River Cree Nation
Box 1165
High Level, AB
T0H 1Z0
Phone: (403) 759-3912 Fax: (403) 759-3780

Closing date: **August 19, 1994**

TRUSTEE POSITIONS

Apeetogosan (Métis) Development Inc. (AMDI), a subsidiary of the Métis Nation of Alberta Association, is a federally funded Aboriginal Capital Corporation delivering a range of financial and advisory services to Alberta resident Métis through its offices in Edmonton and Calgary. Due to a recent restructuring, AMDI is inviting applications for five trustee positions. Principally, trustees represent and hold the Corporation's share in trust for the Métis of Alberta. Additionally, trustees recommend appointments to the Corporation's Board of Directors. Accordingly, these are positions of considerable responsibility and substance. Qualifications for trustees include:

- 1) Must be an Alberta resident Métis.
- 2) Must have a successful business and/or related professional background.
- 3) Must possess exemplary character, integrity and background.
- 4) Willingness to sign oath of confidentiality and undergo external checks as may be appropriate.

Interested parties should submit their resume/together with a brief note clarifying their interest to:



Chairman
 Selection Committee
 c/o Apeetogosan (Métis) Development Inc.
 12527 - 129 Street
 Edmonton, Alberta T5L 1H7
Personal and Confidential

Closing date: **August 31, 1994**

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Chief of Personnel
 The Correctional Service of Canada
 Drumheller Institution
 Box 3000
 Drumheller, Alberta
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Phone: (403) 823-5101 local 277

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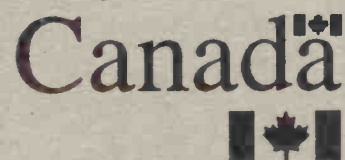
Further information:

A list of successful candidates will be maintained for twelve months. Formal training will be provided before assignment to an institution. To ensure that all candidates have every chance on an equal basis, we encourage equitable participation by women, aboriginal peoples, members of visible minority groups and persons with disabilities. An application may be obtained from your local Canada Employment Centre or at the address below.

Please send your application and resume to:

Correctional Officer Recruitment
Regional Headquarters Pacific
Box 4500
Clearbrook, B.C.
V2T 5L7

Personal information is protected under the Privacy Act.
It will be held in Personal Information Bank CSC/P-PU-100.



RECREATION COORDINATOR

Required by Native alcohol/drug rehab centre. Successful applicant will have 5 years minimum sobriety and recovery; good writing, communication and inter-personal skills; and good awareness of the AA program. A degree in Phys. Ed. or Recreation Professional Practicum or equivalent experience and knowledge in sport administration, fitness & health and leadership in adult programs a must. Previous experience in the addictions field or social services would be an asset. Knowledge of Native culture/traditions or language a definite plus. Reliable vehicle required.

Deadline for accepting resume: August 12, 1994.

SEND RESUME TO:

Director of Treatment
Box 34007 Kingsway Mall Post Office
Edmonton, Alberta T5G 3G4
No Telephone Calls

CFWE 89.9 ABORIGINAL RADIO

MANITOBA ASSOCIATION OF NATIVE FIRE FIGHTERS, INC.

2 Fire Safety Officers

Under the general supervision of the Chief Executive Officer of the Manitoba Association of Native Fire Fighters plan, conduct and implement training in structural fire fighting for First Nations fire brigades, and for the staff and students of day and residential schools and other First Nation installations in the Region; provide training in the use, operation, restoration and maintenance of apparatus, equipment, systems and facilities comprising the fire protection resources of First Nation communities and Regional installations.

1. Plan and conduct training courses in structural fire fighting techniques and procedures for First Nations or Regional Fire Brigades and for the staff of Regional Installations;
2. Organize and conduct training courses in Fire Prevention for First Nation members, First Nation Fire Brigade personnel, school staff and students and the staff of Regional program facilities;
3. Provide an advisory-consultant service to First Nation Councils and to the Region;
4. Provide technical expertise to First Nation and to Regional staff;
5. Inspect buildings, installations, sites, work processes and projects to implement and conduct on-the-job training;
6. Occasionally act for Chief Executive Officer in his absence.

KNOWLEDGE:

This position requires a knowledge of fire protection technology, including the chemistry of fire, prevention and extinguishment, building construction, water supply systems, mathematics, and the essentials of hydraulics and electricity. It also requires a knowledge of fire department organization and training, and of the laws and codes related to fire protection. A knowledge of construction and industrial safety practices, first aid, provincial and federal safety regulations is desirable.

The position requires the ability to effectively communicate (written and orally) with First Nation people.

SALARY: Negotiable

SEND APPLICATIONS TO:

Jim Heywood
Manitoba Association of Native Fire Fighters, Inc.
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