

Windspeaker

QUOTABLE QUOTE

"It's not the blood that determines who you are, it's the culture, the language and the way of life that determines who you are."
- Ovide Mercredi

See Page 3

August 16- August 27, 1993

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Jim Goodstriker

True grit

The Blood Reserve's Doug Singer's not about to let anything like a little 700-pound steer stand between him and the prize money at the Kanai Rodeo in southern Alberta. For more rodeo coverage, see Regional Pages 4 and 5.

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Native rights ignored - Cree leader

By D.B. Smith
Windspeaker Staff Writer

GENEVA, Switzerland

Native rights in Canada are not being recognized or constitutionally protected, the United Nations' Working Group on Indigenous Peoples was told last month.

The "No" vote in last year's national referendum resulted in the abandonment of Native rights as a constitutional issue in Canada, said Ted Moses, head of the Grand Council of the Crees of Quebec.

"The failure of the constitutional agreement, known as the Charlottetown Accord, has placed the advancement of our rights in Canada in serious question," he said.

"There have been absolutely no developments with regards to the recognition of our rights since the failure of this initiative."

Moses was in Geneva last month for the UN's International Year of the World's Indigenous Peoples Conference, which ran July 19-30.

"Our self-determination continues to be effectively denied while the (federal) government continues its all-or-nothing approach to constitutional agreement," he told the working group's sub-committee on the prevention of discrimination and the protection of minorities.

In his review of human rights protection in Canada, Moses also highlighted the threat that Quebec separatism represents to Natives in that province.

Quebec's separation from Canada would affect Natives' rights to remain within Canada if they wished, would abrogate their treaties and undermine their treaty and Aboriginal rights, said Moses.

"(It) would unilaterally remove us from the present sys-

tem of law in a federal state without our consent... create new international borders between Indigenous peoples living in Quebec and the rest of Canada, separate us from our families, and remove us from the community of Indigenous nations."

Several bands in Quebec have voiced their concern over the province's unwillingness to recognize Native sovereignty. At the Assembly of First Nations annual meeting near Calgary last month, Quebec Native bands banded together to mount their own sovereignty movement.

Natives in Quebec won't allow the province to separate, said Chief Joe Norton of the Kahnawake Nation. Separation is not an option, he added, because the First Nations still own the land.

"There is no such thing as separation," he said. "They do not own the land. They do not have that right. If anybody has

that right, then it is the First Nations in the region that is currently called Quebec."

But Parti Quebecois leader Jacques Parizeau questioned Native territorial rights, citing five "international experts" who maintain that Quebec has a territorial claim that cannot be questioned.

Natives such as the Crees also lost their territorial rights under the 1975 James Bay Treaty, Parizeau added.

But treaties signed in the 17th century by the Micmac, Mohawk and Algonquin did not cede Aboriginal territorial rights, Norton said.

Natives will fight Quebec's claim by first applying political pressure in Ottawa, said Grand Chief of the Akwesasne Mohawk Council Mike Mitchell. But he did not rule out the use of physical confrontations similar to that during the Oka crisis in 1990 if Natives are cornered into defending their rights.

News

Teme-Augama blast government for breaching protocol agreement

TEMAGAMI, Ont.

Land claim talks between Natives and government officials in Ontario have stalled over a breach of negotiation etiquette.

The Teme-Augama band in north-central Ontario denounced the provincial government for prematurely releasing information about its land claim offer.

The settlement offer was published in violation of an established protocol by which both parties refrained from publicizing their positions, band officials said in a press release.

A 120-day moratorium on settlement details was not scheduled to end until Aug 17. But the Ontario government announced two weeks ago that it was offering the band a 220-square-kilometre section of land and \$410 million in compensation.

"The province's action is little more than a 'media stunt' which the Teme-Augama Anishnabai Executive Council rejects and will not dignify with any further public comment," the press release read.

Native negotiators said, however, they are still willing to sit down with provincial of-

officials to finish the deal.

The Teme-Augama had originally filed cautions on title to 10,000 square km of land around Lake Temagami and North Bay back in 1973. The cautions, which warn potential buyers of a land dispute, halted development in the area for almost 20 years.

In 1991, the Supreme Court of Canada ruled the band's land claim was invalid, but the provincial government had already begun negotiations with the Teme-Augama for a treaty involving shared stewardship of the region. The three-year negotiation period expired last

March but was extended to Aug. 20.

Ontario's premature announcement of their settlement offer follows an agreement with non-Native residents of the Temagami area to refrain from signing secret deals with Natives, the province's negotiator said.

Any agreement with the band was needed by July 31 to have a draft agreement ready by Aug. 20, Grant Wedge said. But the Teme-Augama were making new demands as late as last week, making it impossible for the province to reach an accord on some key issues.

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PROTEST GROWING

Environmentalists protesting logging in Clayoquot Sound on Vancouver Island in B.C. have garnered international media attention, but bands in the area have taken a different tack. They've called in Robert Kennedy, Jr., a lawyer for the U.S.-based Natural Resources Defense Council, to ally their efforts and stop logging in the region.

See Regional Page 1.

FESTIVAL FOR DREAMERS

The second annual Dreamspeakers film festival is only three days long, but those three days are packed with a week's worth of entertainment. Ten films are featured along with a series on writing and producing your dreams.

See Page 8.

AD DEADLINES

The Advertising deadline for the August 16th issue is Thursday, August 5, 1993.

NDP leader criticizes Conservatives

Disregard of inherent right to self-government "arrogant"

By D.B. Smith
Windspeaker Staff Writer

TSUU T'INA RESERVE, Alta.

Native issues sprang to the forefront of federal electoral politics last month during the Assembly of First Nations annual meeting near Calgary.

Federal NDP leader Audrey McLaughlin blasted Prime Minister Kim Campbell and the federal Conservative party for their "arrogant" disregard of Natives' right to self-government.

"A disregard for Aboriginal issues has increased since Kim Campbell became leader of the Conservative party," she said.

She also criticized Mississauga South Conservative MP Don Blenkarn for remarks he made at a barbecue two weeks ago. Blenkarn said there should be a Native reserve in his riding so his voters wouldn't have to pay income taxes.

"(Blenkarn) should ask to have his city's land taken away," McLaughlin said. "He should ask to have his culture ridiculed, his language stolen, his children taken away and forced to forget their past. He should ask to be discriminated against, to be shut out of the corridors of power and then to be blamed for it all."

Assembly Grand Chief



Ethel Blondin-Andrew

Ovide Mercredi also said he was upset at Blenkarn's remarks.

"There have been a lot of jokes about Indian people," he said. "None of them are funny. It shows an arrogance and ignorance on the part of the prime minister."

Prime Minister Kim Campbell said she has made it clear to Blenkarn that his comments were off-base.

Mercredi also criticized Ottawa for dismissing Native issues in the wake of last year's "No" vote on the Charlottetown Accord and blasted Indian Affairs Minister Pauline Browes for saying Ottawa no longer supports Native self-government.

McLaughlin assured the assembly of about 200 chiefs that Native rights are a priority for the NDP. Once elected, the New Democrats would gradually hand self-rule back to the First Nations, although the Indian Act would not be abolished right away.

Ethel Blondin, Liberal MP for the Western Arctic, also said her party supports Native self-government.

Davis Inlet kids won't be going home

DAVIS INLET, Nfld.

Fourteen Innu children at a substance abuse treatment centre in Alberta will not be returned to their community in northern Labrador when they go home later this month.

The children from Davis Inlet will be sent to Sango Bay, the proposed site for the new

village, said band Chief Katie Rich.

The children cannot be returned to the inlet because the temptation to start sniffing gasoline would be too strong, she said. The band wants to establish a camp at Sango Bay, 15 km from Davis Inlet, to act as a transition site before the children return home.

Last winter, 11 of the children, some as young as four, were found sniffing gasoline fumes and screaming that they wanted to die in an unheated and abandoned building in the remote village 330 km north of Goose Bay.

A total of 18 children were sent to Poundmaker's Lodge adolescent treatment centre near

St. Paul, Alberta, last spring for four months of substance abuse therapy and sexual assault counseling.

When the children return to Labrador, the band plans to move them into six wood-and-canvas buildings at Sango, Rich said. The children will also be accompanied by 10 counsellors from Poundmaker's.

NATION IN BRIEF

Ottawa signs health deal

Indian Affairs Minister Pauline Browes and Cree Grand Chief Matthew Coon Come signed an agreement Aug. 4 to improve health, sanitation and safety conditions in five Northern Quebec communities. Ottawa has pledged more than \$34 million for building and repairing health and sanitation services in the villages of Chisasibi, Mistissini, Waskaganish, Eastmain and Wemindji. Browes said the government will work closely with the Crees to make sure its obligations to the Natives are met. Coon Come said he was glad the government has finally begun to deal with outstanding issues like northern Native health, which were guaranteed under the James Bay and Northern Quebec Agreement. Work is scheduled to begin next month.

Politician promises to challenge team name

An American Senator from Ohio said he will ask the state legislature to force the Cleveland Indians baseball team to drop the word "Indians" and abandon their smiling Native logo. Democrat Senator Jeff Johnson made the promise during a

news conference July 26 while standing under the Chief Wahoo sign at Cleveland Stadium. Johnson's bill would prohibit public funding of any agency that uses a mascot or logo that treats a recognized racial or ethnic group in a demeaning manner. A similar attempt to enact such legislation was defeated by six votes in the American Senate last December. Richard Jacobs, owner of the Cleveland Indians, said the logo and name are part of the baseball club's tradition and that he will continue to use both.

Natives challenge border crossing

Hundreds of Chippewas from Canada and the United States gathered at International Falls, Minnesota, to rally in support of their 199-year-old right to cross the border. Under the Jay Treaty of 1794, Britain and the U.S. government agreed to allow Indians free access to both Canada and the United States. Nearly 500 Natives from both sides of the border marched on Aug. 5 from Fort Frances, Ontario, across the International Bridge into Minnesota. Gifts of tobacco and wild rice were exchanged. A similar rally is planned for next year to mark the 200th anniversary of the treaty.

Band sets up blockade against resort

Members of the Penticton Indian Band and the Sierra Club of Western Canada have set up a blockade on Green Mountain Road near Penticton, B.C., to protest a proposed real estate development. The group is concerned that the size and scope of the Apex Alpine Ski Resort could have a detrimental affect on the local ecosystem. Protesters are chiefly concerned with the developer's plans to secure additional water for the resort. Blockade organizers plan to use every method available to stop the proposed ski resort. The developers could not be reached for comment.

Fishermen livid over quotas

Native fishermen along the north coast of B.C. said they will fight the Department of Fisheries and Oceans' 50-per-cent reduction in steelhead salmon catch limits. Jim Ciccone, spokesman for the Northern Native Fishing Corporation, said his people are being sentenced to economic deprivation. The new regulations on the Skeena River also limit fishing to only two days a week at the mouth and two days farther up stream.

News

Moving away from Indian Act will pave way to self-determination

Windspeaker Contributor Marlena Dolan interviewed Ovide Mercredi, Grand Chief of the Assembly of First Nations, at the recent AFN assembly in Calgary.

In terms of self-government, what is the next step of the AFN?

I think the next step is getting our chiefs to begin moving away from the Indian Act, because as long as the Indian Act is there, our advocacy for the way to self-determination will always have the potential to be undermined by the bureaucrats who enforce the Indian Act. The biggest problem that we have in asserting self-determination is we have chiefs that are elected under a federal statute. There are very few communities that use the custom as opposed to the elective when electing the people. But even when they use that, it is a custom adopted under the Indian Act.

If the people continue to use the Indian Act in how they choose their leaders, it's going to hurt the right of self-determination. Because the right of self-determination is for the right to freely choose their political representatives as people, that's what sovereignty is. The people themselves, in the community, making their own decisions and the selection of their leaders, without having to adhere to the ideals of another group not even of that nation. Canada is dictating to the chiefs how they should be elected. We have to move away from that method of election to find our freedom, because if we don't, we aren't going to advance and we will always be stuck with this idea of legislation. Before we can make change and control our land we have to get white Parliament to make a new law to give us the power to change it, which is absurd and ridiculous, because if people have Aboriginal rights to land, they don't need the other people's permission to exercise their rights to the land.

The treaty nations, in particular, who have long ex-



"If we reserve it for ourselves, it means it belongs to us under Aboriginal title. It's our land alone and it's up to us to decide what we are going to do with it."

- Ovide Mercredi

pressed the value of their treaties, are hurting their own cause by continuing to rely on the Indian Act for the authority over land. What does the Indian Act say about the authority over Indian land? It says that they have none, that the land belongs to the Crown, not the Indian people. That is what we reserve for ourselves. If we reserve it for ourselves, it means it belongs to us under Aboriginal title. It's our land alone and it's up to us to decide what we are going to do with it. So why do we rush to Parliament to ask permission on how to deal with our land? Because we are colonized. We are so used to listening to the Indian Agents over the years and the educational system that we've gone through the last 30 years has indoctrinated us into believing that Parliament governs all people, including Indians.

Does the AFN recognize the Metis as part of the First Nations?

They recognize themselves as a new nation. In 1870 they were already an emerging identity, a separate identity in Canada. Historically, the Chiefs of 1870 recognized the Metis people as being distinct and the government related to the Metis people the same way. So we have worked with them as an organization, as having the right to represent their own people and having the right to call themselves a nation.

Who are we to interfere with their own identification? It's their right as to how they want to self-identify. They are our brothers and our sisters. But it does not mean we all have to belong to the same organiza-

tion. We can represent our respective peoples and still have relations with them. Historically, we have always had good relations with them. If you look at the treaties, the treaties themselves have recognized that basic principal that our people used to apply. It's very important to maintain a good relationship between tribes and our people.

Do you think the Indian Act is responsible for the division between the treaty (registered Indians) and those of mixed blood?

It's not the blood that determines who you are, it's the culture, the language and the way of life that determines who you are. It preserves your right to call yourself distinct from other people, your differences from others. Color is just one of the differences, but it is not the determining factor in your ability to say you are a distinct person. The ability to call for land rights, Aboriginal rights and treaty rights stems from your history. So long as you can trace your ancestry to the original people, you are a member of that nation, whether they accept you or not.

When we talk about healing, we're talking about things like that. The ideal thing for Walter Twinn (Chief of the Sawridge band, which is challenging Bill C-31 in the Supreme Court.) is to do some research, some understanding of his past, some knowledge of his history and his people's nation. Because if he really understands it, he will not stand in the way of people coming into this community who are entitled to be members by virtue of their ancestry. Be-

cause he would have no greater claim than they have to belong to that nation. He would have an equal claim as they to belong to that nation and simply because he is now applying the Indian Act, that does not make it right. It makes it very wrong when we are at the same time arguing for the restoration of our human rights while we are denying the rights of our people away from their nation for purely economic reasons or for political reasons.

Has the defeat of the Charlottetown Accord affected your leadership, i.e. the break-away Chiefs?

What I'm seeing right now is people after reflection, after the initial division of the Charlottetown Accord, converging, coming together. This assembly is about coming together. The chiefs here are not interested in breaking away from the assembly and there won't be any movement. There's not going to be any grand swell of movement, or a separation and division of body. It's not going to happen. Our people want unity.

Also they know enough about the AFN now to know that we are working for them. We are working for the interests of the First Nations and we are addressing all the rights, including treaty rights. Our people are more informed about the AFN than they were in the last few years. They are able to make their own judgments.

A political leader, nowadays, can't get away with making a decision for his people. His people will always question the decision he made. Even a simple decision like moving away from the AFN will raise some questions in the community. Some individual will wonder why the chief is doing this. That's the kind of public awareness that is now in our community. Our people want unity. For whatever reason some chiefs in Treaty 6 want to break from the AFN, I don't understand,

it's not been explained to me.

The arguments are false arguments. For example, the argument that Chief Layman made on the radio show was that the AFN represents other groups. What does he mean by the other groups? We represent First Nations; First Nations with treaties and First Nations who are in the process of making treaties and people who want treaties as well. The AFN has always been an organization that reflected the interests of the treaty people as well as the Aboriginal people who are in the process of negotiating treaty rights in British Columbia, the Yukon, the Northwest Territories and Quebec.

No one can successfully argue with me or to any of the chiefs in Canada that they are less Indian than Treaty 6 because they don't have a treaty. Our charter is respectful of the unregistered people. They decide if they belong or don't belong; they can come in as they please. Some of the chiefs in Treaty 6 say they don't belong. I'm not worried about that because, except for one time, they will come to the assembly and they will be welcome.

But the other argument that's been made against belonging to the AFN is that we don't address the treaty issue. That's a false argument, too, because everything we did through the Charlottetown Accord was to force the government of Canada to meet directly with the people with treaties, so the treaties could be implemented. We didn't go there to negotiate the definition of treaty rights. We've never done that and will never do that. It's important for us to get the federal government to agree to implementing the treaties and that was what the accord was all about. The federal government agreed to implement the treaties. There were chiefs who didn't want the provinces involved. The very thing that the chiefs are arguing about in Treaty 6 they got with the Charlottetown Accord.

Innu Nation protest over power billing heating up

By D.B. Smith
Windspeaker Staff Writer

SHEHATSHIU, Lab.

A nine-month-old protest over electrical power billing in Newfoundland is threatening to surge to new extremes if Natives and the province can't come to an agreement.

Members of the Innu Nation removed the power meters from about 80 homes in Sheshatshiu last November to protest the flooding from the Churchill Falls dam in the Meshikamau region of eastern Labrador.

The provincial government is threatening to cut off electrical power to about 80 unmetered

Innu homes in Sheshatshiu, Labrador, if the power meters are not replaced.

"We took out the meters in protest of the flooding and the lack of restitution from the Newfoundland government and Newfoundland Hydro," said Daniel Ashini, Innu Nation Director of Innu Rights and Environment. "Why should we pay for the electricity that came from our very lands?"

The unmetered houses are still being supplied with electricity through "jumper bars," devices that relay the current without monitoring the flow, Ashini said. And the Innu will not replace the meters as long as the province is unwilling to consider their demands for compensation.

"We took out the meters in protest of the flooding and the lack of restitution from the Newfoundland government and Newfoundland Hydro. Why should we pay for the electricity that came from our very lands?"

- Daniel Ashini, Innu Nation Director of Innu Rights and Environment

The Innu have demanded an apology and compensation for the loss of about 6,000 square kilometres of land, as well as financial restitution for Elders who lost both their property and livelihood, Ashini said.

"Our people are not prepared to drop our protest on a promise from Clyde Wells that the talks will pick up again," said Ashini. "People don't see that as a commitment to resolve anything."

But provincial Premier Clyde Wells has said he will not discuss any issue with the Innu as long as they continue their meter protest.

"We can't continue to deal officially with a group that are leading this kind of civil disobedience and disobeying the law and taking physical possession of hydro meters in this way. We will not deal with them unless and until that ends."

Newfoundland Hydro has already filed statements of claim against some Innu in Sheshatshiu in an effort to collect payment, he said.

Future land claim negotiation are possible, but will not be discussed in connection with any current or future power projects, Wells said. The Premier also rejected an Innu proposal for a massive province-wide energy conservation program to replace a future hydroelectric development near Goose Bay.

The Innu are now considering sit-ins at Newfoundland Hydro offices and even cutting off electrical power to Quebec if the government won't go back to the negotiation table, Ashini said.

Our Opinion

Trading protest for politics an effective move

Assembly of First Nations Grand Chief Ovide Mercredi gave a stern warning to both the national chiefs and the national media last month as the assembly's annual meeting wrapped up in Calgary.

Natives in Canada are mad, he said, mad enough to resort to acts of "retaliation" should they be pushed too far. The vague and veiled threat brought back images of Oka.

Mercredi's forecast is a tad melodramatic. Oka proved that armed rebellions simply don't work. Military-style protests, complete with road blocks, guns and zealous warriors, are obsolete, as we ourselves are in danger of becoming. The law makers in Ottawa, armed with the national budget and Indian Act, still have the final say over First Nations activities. As long as that control is legislated policy, bullets and barricades won't get us anywhere.

The Native protesters of the future would be better to follow the lead of the Kla-qui-o-aht People on the West Coast of Vancouver Island. They invited the internationally recognized environmental lawyer (nephew of the late John F. Kennedy, who was murdered during his first term as U.S. President, and son of Robert Kennedy, a senator who was also murdered while in office) Bobby Kennedy up for the weekend. It was a press sensation.

The media event started as Kennedy, with family in tow, came ashore at Clayoquot Sound in a traditional canoe carried by four Natives. Kennedy toured the sound with members of the Kla-qui-o-aht Band and later addressed 600 people gathered for the 12th annual Nu-Chal-Nulth Indian Games. He criticized the Canadian government for not considering Native interest. He criticized the American government for being in bed with the Canadian government. People listened. Reporters even compared his speaking abilities to those of his famous father and uncle.

When it was over, Kennedy went back home to New York. Although the loggers were still waiting to cut trees, the word was out. The Kla-qui-o-aht were not a group of uncouth radicals on a pitiful roadblock somewhere. They were hosting international lobbyists.

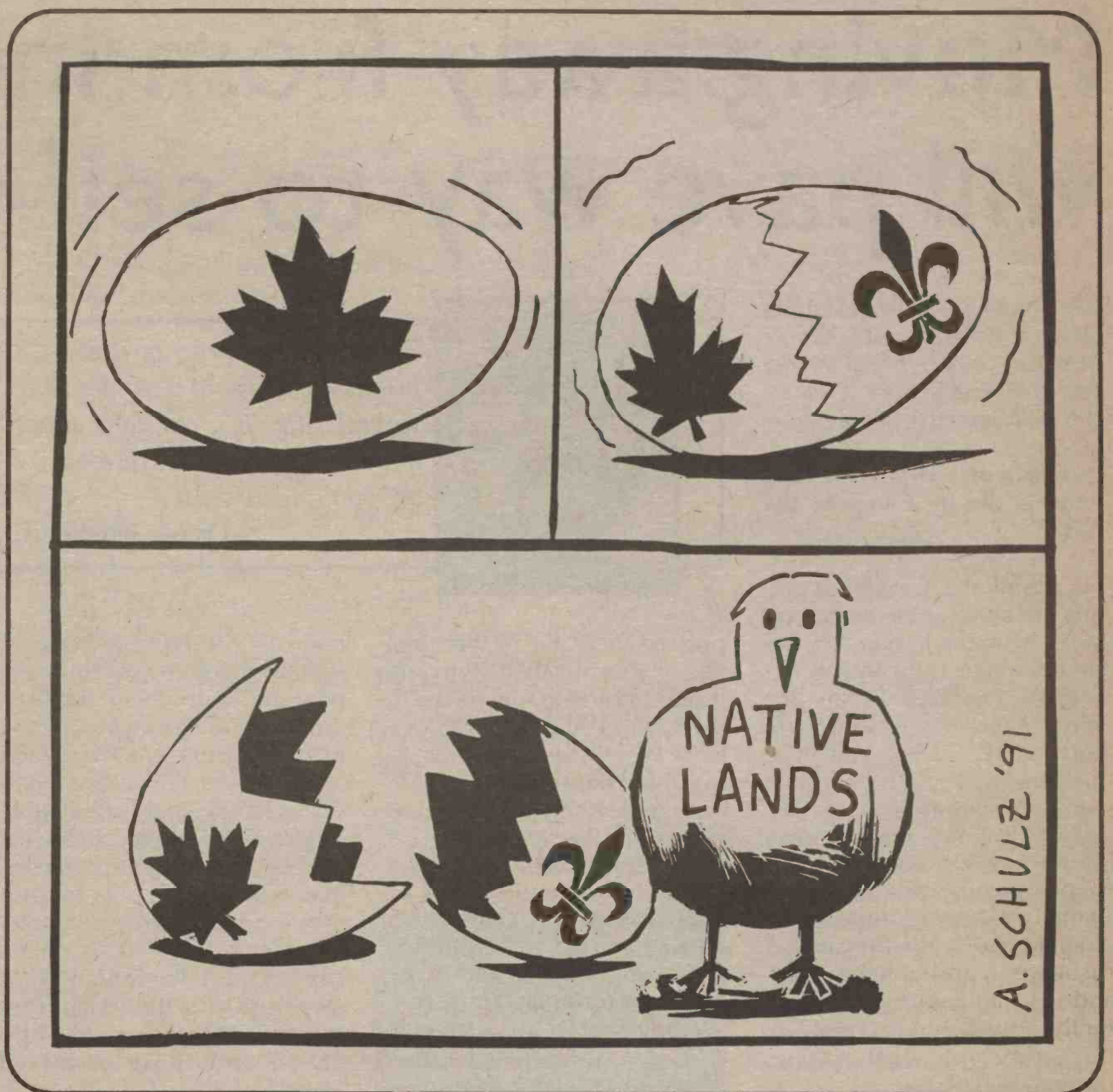
Forfeiting the blockade mentality to the non-Native environmentalists was a smart political move. No one cares as much when we get arrested, anyway. What the Kla-qui-o-aht have discovered is that the only way to fight politics is with politics.

But the weekend's coup was only one small battle in a much larger war. The Kla-qui-o-aht still want to work out a land claim settlement with the B.C. and federal governments, a claim that includes much of the yet-to-be-logged regions of Meares Island and parts of Pacific Rim National Park. The band has also decided to boycott the 1994 Commonwealth Games in Victoria, with the permission of the other bands in the Salish Nation, as their official protest unless the government agrees to start negotiations.

Unfortunately, they stand little chance of working out a land deal with either government because B.C. decided some time ago to allow logging in all but a quarter of the region's old growth forest. With all of those hemlock and cedar dollar signs just waiting to be felled, the province won't likely talk to any of the Salish people about land claims until the sound has been reduced to patchy stubble.

Boycotting the games is not a bad idea, but it probably won't get the Kla-qui-o-aht what they want. After all, what does the B.C. government care if a few Natives don't show up? They might have better luck if they got the games moved to Clayoquot Sound so all participants and spectators could see what clear-cut logging does.

One thing's certain: there'd be plenty of room for track and field competitions.



Inherent rights should be exercised

I'm a little confused about the meaning of "inherent rights." This term continues to arise in discussions and negotiations on rights concerning the Indian people of Canada. The dictionary definition suggests that inherent means existence as a natural or inseparable quality, something that is not adjustable. However, the true definition is generally misconstrued and misunderstood.

This confusion in use of terminology arouses some suspicion in whether our governing body truly negotiates in terms of "inherent" rights.

According to the term "inherent," we are not to subject to governing by any body other than ourselves, yet we wait for a constitution that gives us the right that already exists. I suppose that's the part that is confusing. It's no wonder the constitution is so long in the making!

Perhaps definition, as it is understood, is the key here. We declare that we have inherent rights as a nation simply because we are the people Indigenous to



MARLENA DOLAN

this country, yet we hesitate to exercise those rights. Does that declaration belong in the minds of the government or ruling class that have made the rules, or in the minds of the people who live by the rules?

When our national chief suggested that we move away from the Indian Act, I think he had a valid point. Perhaps hundreds of years of paternalism and indoctrination of rules has desensitized us to the value of freedom.

The act said if an Indian woman married a white or non-status man, she lost her rights as an Indian under the confines of the Indian Act. She believed and accepted that. Isn't that a viola-

tion of her inherent right?

That same governing body presented legislation (Bill C-31) to rectify that particular discrimination and some of us accept it, some of us question it and the rest of us simply deny it.

Determination is defined as a firm intention. Do First Nations possess that determination? Do we have the ability to govern ourselves?

I don't imagine we'll see a constitution that gives Indian people inherent rights. A declaration like that gives away part of the government's control.

Perhaps it's time we quit debating and just exercised those inherent rights.

Windspeaker

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Your Opinion

Peltier pleads: Please don't forget me

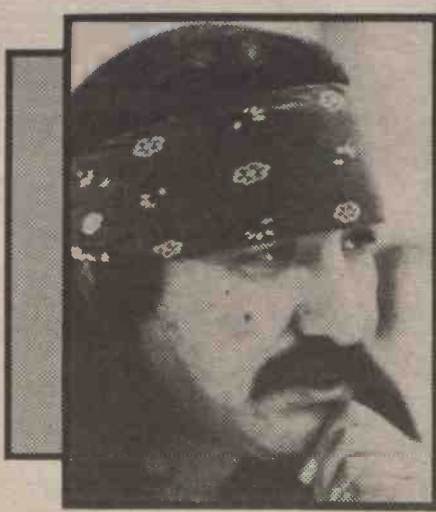
Dear Editor,

June 26, 1975 started out as a beautiful day. I could feel a warm breeze as I lay in my tent listening to the women laughing and gossiping outside as they prepared breakfast. I heard one of them say "Oops, I just dropped this pancake on the ground," and another answered, "Don't worry about it. Just dust it off. They'll never know the difference." She meant us men. I laughed quietly with them and later found out that Dino had overheard them, too.

But suddenly this beautiful morning was cut short by the sounds of gunfire. It seemed far off, and at first I dismissed it as someone practising in the woods. Then I started hearing the screams. I had never before felt this frightened, knowing that there were so many women, children and old people there at our camp. I rushed out, grabbing my shirt and rifle, and started running for the houses where I believed the Jumping Bulls were trapped. The heat of the day hit me like a fist, and as I ran, trying to wipe the sweat from my eyes, I dropped my ammo bag. Bullets zoomed from every direction. I could hear them flying around my head. I had to drop onto my belly and crawl.

When I got to the houses I warned everyone inside to get out of the area. Dino had told Nilak to gather the women and kids together and hide in the woods. I could not believe that this was happening. I could not believe that our wonderful, peaceful morning could be shattered by such violence. I did not know then why we had come under such a vicious attack. I knew only that my job was to help protect these innocent women and terrified children. I knew that I could not give in to my own fear, and I worried that someone's panic could spell their deaths. I told the young ones that it was time to be brave, to be warriors.

Somehow, almost everyone was able to make it out of the area and to temporary sanctuary that night. We lost our Brother Joe Stuntz to a sniper. Two agents also died. We prayed for their safe journey to the next world. The Creator watched over our escape that day, and although bullets raced



Over the years I have hid away my suffering. I have smiled when I felt like crying. I have laughed when I felt like dying. I have had to stare at photographs of my children to see them grow up. I miss having dinner with friends. I miss taking walks in the woods. I miss gardening. I miss babies. I miss my freedom.

- Leonard Peltier

past us, other than destroying a hip flask, none hit their targets. We were, and are, thankful to the many people that helped us. We conferred with our Elders about what we should do, and it was decided that we would stay in the area until Sundance at Crow Dog's.

The FBI and GOONS were participating in the largest manhunt in United States history. They tore up homes without search warrants and harassed anyone they believed to be an AIM (American Indian Movement) supporter. After seeking guidance from my Elders again, I went to Canada. We had come to believe that everyone present that day would be prosecuted, and although we were innocent, it was decided that for our own safety we should move in different directions.

I was extradited from Canada because of affidavits signed by Myrtle Poor Bear, who stated that she was my girlfriend and an eyewitness to the deaths of the agents. I had never met this woman, but learned later that she was mentally and emotionally unbalanced and had spent much of her life in and out of institutions. Her family told us that she suffered delusions. You could convince her that she had been in a certain place and done certain things, even if it had never happened. We discovered later that the FBI had dusted for fingerprints all over our camp and had not found a single print placing her in the area, yet they used her anyway. In fact they tortured this poor woman, terrorizing her into signing documents she had not even read. This was the first real indication that I had that I was not going to receive a fair trial.

My co-defendants had been found not guilty in a trial at Cedar Rapids, Iowa. My trial was mysteriously moved to Fargo, North Dakota, a place

famous for anti-Indian sentiment. My trial judge was Paul Benson, a man so racist that the Eighth Circuit Court of Appeals has reversed him on anti-Indian remarks he made during one of his trials. Every motion, every defense allowed by my co-defendants was denied by this judge. I did not even have a jury of my peers. In fact, sitting on this all-white jury was a woman who openly remarked that she is a racist. I was convicted of killing both FBI agents at point blank range with an AR-15. I was then given two consecutive life sentences.

My first stop was at Leavenworth, then Terre Haute. Finally I was sent to Marion Federal Penitentiary, "The new Alcatraz." Marion was a horror. I spent much of my time in complete isolation. The government expects its citizens to believe that only the nation's most violent and incorrigible prisoners are housed there. The truth is that political prisoners find their way there, too. What better way to keep us quiet?

We soon filed an appeal based on 12 automatically reversible errors. The senior judge was William Webster. It wasn't until after oral arguments that we discovered that he had been nominated for, and accepted, the position of new head of the FBI. He finally removed himself from the appeals procedure, but not before prejudicing the other judges against me. The critical piece of evidence, the murder weapon, convinced the court to deny the appeal, despite all of the government misconduct.

A second appeal was filed a few years later when we discovered, through a Freedom of Information Act suit, that the critical piece of evidence appeared to have been fabricated. We learned that the FBI had evidence of at least four AR-15s on the scene that day,

and that the rifle and shell casing they claimed as their "most important" proof of the crime, had been given a firing pin test and it had concluded that they could not be linked. During two trials and one appeal, the government had maintained that a firing pin test could not be performed because the weapon had been severely damaged. This was a lie. When questioned on the stand about this, agent Evan Hodge claimed he had "misspoken" to avoid a perjury charge.

We were excited. We could now prove my innocence. The government had already conceded that Myrtle Poor Bear was not an eyewitness, and now the ballistics evidence was proven false. Yet, despite findings by the court that my trial judge had erred in his rulings, evidence had been fabricated, exculpatory evidence withheld, and that government witnesses "may not have been telling the truth," despite prosecutor Lynn Crooks announcing that they "do not know who killed those agents" nor what part I may have played in their deaths. Eleven months after litigation the court denied my appeal.

They wrote that it did not meet the very rigid legal standard for granting a new trial. Today I am in prison on a technicality; the difference between possibility and probability. One of those judges, Gerald Heaney, has since come forward asking the president to consider a commutation of my sentence.

On Nov. 9 of last year we had yet another appeal. It was based on the fact that the government has changed the theory of my conviction from murder in the first degree to aiding and abetting. I did not have a trial for aiding and abetting. This is a violation of my right to due process. We are also arguing that the govern-

ment is guilty of misconduct in both the investigating and trying of this case. Once again, Lynn Crooks admitted in a court of law that they simply never proved that I had killed the agents. He went as far as stating that there was no direct evidence to link me to this crime. Yet, he argued that I should remain in prison because I had been granted a trial based on alternating theories and so I could be found guilty as either the trigger man or an aider and abettor. This is an outright lie. I was not tried for anything but murder.

I thank you for taking this time to remember the events of June 26, 1975 and for attempting to spread the word about the injustices I have suffered and suffer still. In honesty, I wish I hadn't been at that camp, but I do not regret that I was one of those who stood up and helped to protect my people. I have sacrificed over 17 years for my people. I have given up over one-third of my life so far. I am tired.

Over the years I have hid away my suffering. I have smiled when I felt like crying. I have laughed when I felt like dying. I have had to stare at photographs of my children to see them grow up. I have had to rely on restricted telephone calls to be linked to my mother and grandchildren. I miss having dinner with friends. I miss taking walks in the woods. I miss gardening. I miss babies. I miss my freedom.

Please do not forget that Indigenous people worldwide are being oppressed. Please do not forget the tragedy of political prisoners. Please do not forget me tomorrow.

*In the Spirit of Crazy Horse,
Leonard Peltier*

(To support Leonard Peltier and protest the recent refusal of an appeals court to overturn his conviction, send letters and petitions to: The Honorable William Clinton, President of the U.S.A., The White House, 1600 Pennsylvania Ave. NW, Washington, D.C. 20500. Send duplicate copies to The Honourable Pierre Blais, Minister of Justice, 448 Confederation Bldg. 1, House of Commons, Ottawa, Ont. K1A 0A6 and to Prime Minister Kim Campbell. Letters to MPs are postage free.)

NCC distinct

Dear Editor,

I am writing to correct any misunderstanding that might be generated by your article DIAND funds Bill C-31 supporters in the July 19 edition of Windspeaker. In the article you refer to Mr. Richard Long as a spokesman for the Native Council of Canada. In fact Mr. Long represents the Native Council of Canada (Alberta) which is a distinct organization from, and an affiliate of, the national body - the Native Council of Canada.

It is important your readers not confuse the two organizations because the national body is also an intervenor in the Twinn case, but has a more national perspective on the issues raised in the case. The primary objective of the national body is to insure that the Twinn case does not result in the Indian Act being used to delimit or extinguish Aboriginal and treaty rights.

*Martin F. Dunn
Media Relations, NCC*

Jingle dress abuse offensive

Dear Editor,

I am writing this letter in the hopes that all powwow committees throughout the nation will see it. It is in regards to the jingle dress and the treatment it has endured in recent powwows. I do not intend to offend anyone or groups.

The jingle dress is very sacred to the Ojibwa of Northwestern Ontario. It is a healing dress of great significance. It is fine and tolerable for men to put it on and bolster the fun of powwow. But to see a sacred symbol of the Ojibwa people being ridi-

culated to extremes pains us very much.

This letter was prompted by one powwow where our local Elders in attendance witnessed the jingle dress being abused. Men in a jingle dress contest got carried away and started to deviate from the actual dance. Soon, they were rolling around on the grounds of the arbour, ruining the jingle dresses. People say jingles that have fallen from the dresses could be seen on the dancing area. That is not acceptable and should not be tolerated among the many who follow the powwow trail.

Men dancing respectfully in jingle dresses are funny, not those who get too rambunctious. Take the ladies who compete in grass dancing, they don't go around acting silly. The ladies show great respect for the grass dance and the regalia. There is no disrespect here, now THAT is what you call FUN.

I cannot tell others how to run their powwows. I can only plead that the jingle dress be treated with a bit more respect.

*Allan Crow
Powwow Co-ordinator
Whitefish Bay First Nation*

Indian Country

Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENTS IN THIS CALENDAR FOR THE AUGUST 30TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, AUGUST 19TH AT 1-800-661-5469, FAX (403) 455-7639 OR WRITE TO: 15001-112 AVENUE, EDMONTON, AB., T5M 2V6

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August 20 - 22, 1993, Saskatoon, Saskatchewan

GATHERING OF INDIGENOUS PEOPLES FAIR

August 25 - 29, 1993, Yorkton, Saskatchewan

ONTARIO FIRST NATIONS GAMING CONFERENCE AND EXPO

August 26 - 28, 1993, Toronto, Ontario

1993 ALL NATIVE CO-ED FASTBALL TOURNAMENT

August 28 - 29, 1993, Edmonton, Alberta

TSUU T'INA MONSTER BINGO

August 28, 1993, Calgary, Alberta

25th ANNIVERSARY OF THE AMERICAN INDIAN MOVEMENT CELEBRATION/REUNION

September 1-6, 1993, Fort Snelling Park, Minnesota USA

1ST ANNUAL PLAINS INDIANS VETS COUNCIL

September 3 - 5, 1993, Frazer, Montana

126TH ANNUAL SIX NATIONS FALL FAIR AND POWWOW

September 9 - 12, 1993, Ohsweken, Ontario

5TH ANNUAL INDIAN ART EXPO

September 10 - 12, 1993, Bismarck, North Dakota

NAIDF INDIAN SUMMER GOLF CHALLENGE

September 11, 1993, Enoch, Alberta

3RD INTER-AMERICAN CONGRESS ON THE ENVIRONMENT & ECONOMIC DEVELOPMENT

September 15 - 19, 1993, Vancouver, British Columbia

NATIVE MENTAL HEALTH PROGRAMMING IN CANADA

October 1 - 2, 1993, Winnipeg, Manitoba

WOMEN & WELLNESS CONFERENCE

October 3 - 5, 1993, Saskatoon, Saskatchewan

ABORIGINAL WOMEN IN THE WORKFORCE CONFERENCE

October 18 - 20, 1993, Edmonton, Alberta

Powwow Country

LONG LAKE POWWOW

August 20 - 22, 1993, Long Lake Alberta

KAMLOOPA POWWOW

August 20 - 22, 1993, Kamloops, British Columbia

CROW FAIR

August 19 - 22, 1993, Crow Agency, Montana

SIKSIKA FAIR

August 26-29, 1993, Siksika Nation, Alberta

WHITEBEAR CELEBRATIONS

August 27 - 29, 1993, Broadview, Saskatchewan

YEAR OF INDIGENOUS PEOPLES CELEBRATION

September 3 - 5, 1993, Fort McMurray, Alberta

NAKOTA LABOUR DAY CLASSIC POWWOW

September 3 - 5, 1993, Morley, Alberta

BATCHEWANA POWWOW & TREATY DAYS

September 10 - 12, 1993, Sault Ste. Marie, Ontario

24TH ANNUAL INTERNATIONAL POWWOW

September 9 - 12, 1993, Bismarck, N. Dakota USA

SCHEMITZUN '93

September 16 - 19, 1993, Hartford, Connecticut USA

TREATY FOUR CELEBRATIONS

September 16 - 19, 1993, Fort Qu'Appelle, Saskatchewan

Oki. I went to the United States just the other weekend for the Rocky Boy powwow in Montana. The powwow had so many visitors from everywhere - there were more than 600 dancers and about 28 drums. They had many giveaways, to tell the truth, it should have been the Giveaway Powwow (that is how many giveaways they had). I don't mind honoring people who need to be honored. After standing in one spot for two days and two nights, you start to get bored, you know what I mean. I was speaking with my aunt who gave me a thought. She told me in the old days when someone is having a give away they give what they could to visitors with no hesitation. Whatever it may be. Money and materialistic stuff are of no value to the spirit. My thought was I have been tending to lean towards materialism these last few months. Forgetting all about what I was taught. This last powwow was good to me, as in the way I see myself from the inside. Also, time has no meaning when it comes to giving. If you do give, it will come back to you. Maybe not in the same way, but it will always come back to you.

I also noticed people live two different lives across the border. I call them Borderline Indians: they walk hand in hand with the old ways and the modern world. There were dancers, spectators and some of the people getting honored were lawyers, doctors, educators and professionals. I know, I know, the Native people up here are like that. My eyes and ears seemed to open up when we crossed the border.

Poem setting the mood

This poem was made by Rod Durocher of Canoe Narrows. It is dedicated to his son. It's called *Imagine*.

There are times in life when we hurt,
That the pain we feel at times is



PEOPLE & PLACES

by Ethel Winnipeg

so severe
We begin to withdraw within.
But imagine for a minute life without pain.

When we start to deal with the past
How hard it seems sometimes to change
That some things we would like to keep
Yet again we want life with total serenity.

There are some things that are easy to change,
And there are things we can't see.

The greatest fear we have is for people to see our weaknesses,
So in spite of ourselves we are getting a little healthier.

Now we have transformed for the better.

Isn't life without restrictions more rewarding.

Than all our fears, our limitations we have controlled.

Now, imagine for a second what life was like before we took risk.

I would like to dedicate this to George, who lives with a lifetime of pain and sorrow.

Take a dose of laughter

Since I started in a philosophical, serious way, I will tell you this joke my friend told me. A white man, a Metis and an Indian were stranded on a secluded island. One day they were looking out at the ocean and they saw something in the distance. It floated right to them. It was a bottle. Right away they looked inside, and a genie appeared. Of course, as any genie

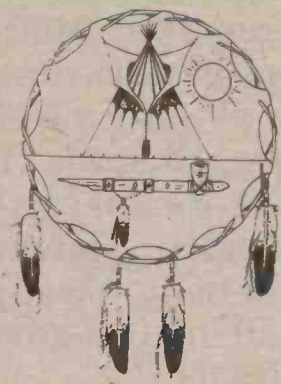
would, he granted them three wishes. One wish for each of them. So the white man said "I wish I was back in Toronto watching a baseball game." The genie granted it. The Metis wished he was back in Batoche celebrating with his people. The genie granted it. He turned to the Indian to grant him his wish. The Indian said, "Gee, I wish those guys would come back, I'm already getting lonely..."

Making history

Menominee Tribe, Wisconsin - A lady from the Menominee Tribe has made history. She was sworn in as the Assistant Secretary for Indian Affairs of the Department of the Interior (Whew! You would have to have pretty lungs to say this all at once). As I was saying earlier, those cousins of ours from across the border are making a mark. Ada Deer's devotion to her people gave her this position. Ada's duties include making decisions concerning all native issues. She will also be a liaison between the department and other federal agencies working with Indians.

Making your mark

Alberta - My brother gave me some info on a contest the Alberta Native Hockey Association is putting up. It is for the 1993/94 Native Provincials that will be held in Calgary next year. They are looking for a logo, name and a mascot for their association. The contest is open for anyone and the prize is \$250. So, if you are creative, send your contest entry to Phyllis Makokis, Box 100, Saddle Lake, Alberta, T0A 3B0.



The Child's TeePee

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42% of all children apprehended by Alberta Family & Social Services are of Native descent. Help decrease this alarming statistic by becoming a Safe-Home Provider or an In-Home Support Worker and assist in the preservation of the Aboriginal family. A new and culturally unique short-term preventative service provides a three-week training session for potential Native care-givers.



Aboriginal Safe-Home Provider's Training Session 11 Graduates

We will be hosting an "Information and Awareness Night" on Thursday, September 16, 1993 (7:00 p.m.) at the Calgary Indian Friendship Centre, 140 - 2 Avenue S.W., Calgary, Alberta, T2P 0B9

The next "Safe-Home Providers Training Session" will begin September 27 until October 8, 1993.

For further information regarding training sessions, please contact John E. Heavy Shields, Recruitment & Training Coordinator or Roxanne Ross, Administrative Assistant @ (403) 264-1155.

Powwows evolving from traditional to high-tech

When I was growing up, my mother used to tell me about how much things had changed on the reserve since she was a kid. There were stories about hauling countless pails of water from the pump, chopping wood, fighting swarms of Indian-loving mosquitoes (without the benefit of OFF), wading through armpit-high snow to get to the outhouse while battling hungry wolves. You know, the usual.

When you're young, you don't listen, let alone conceive of life changing so much. But their stories have come back to haunt me. Because at the tender age of 31, I can't believe how much things have changed since I was a kid.

Specifically, powwows. When I was growing up on the Curve Lake reserve, just north of Peterborough, Ont., the social event of the year was the annual powwow, which was held at (where else?) the baseball diamond. While some of my cousins and other relations would be dancing out their buckskinned little hearts, I'd be competing with the other kids to collect returnable pop bottles thrown away by tourists. Hey, it was a living.

Today, everybody drinks from cans, non-returnable cans.

Sad, when the end of an era can be symbolized by an empty Coke can tossed into a garbage container.

Twenty years ago we thought it quite exotic when dancers from the Akwesasne reserve, the Mohawk community near Cornwall, Ont., would come to dance at the powwow. We'd all stand around oohing and ahing, pointing and whispering, "Wow, look, real live Mohawks."

Now, exotic has taken on new dimensions. I was recently at the Grand River Powwow near Brantford, Ont., where Native people from all over Canada and the U.S. showed up. There were even Native people from Central America dancing and selling things. A little more exotic than your average Mohawk to these now-jaded eyes.

In my youth, the majority of dancers wore ordinary buckskin with the odd colorful trapping - mostly beadwork and fur. If they were feeling particularly adventurous, they might wear white buckskin.

Today, the colors and designs are dazzling. Each of the fancy dancers - shawl dancers, grass dancers, jingle-dress dancers - and traditional dancers



DREW HAYDEN TAYLOR

ers have a particular lifestyle. And you're lucky if you can find even a few wearing much buckskin, if any. Fashion trends have moved on.

Commercialism has reared its head, too. At some of the larger powwows, it is not uncommon to see prize money for the dancers and drummers in the tens of thousands of dollars.

It happens on a smaller scale, too. A few weeks ago I saw a group of tourists come up to two boys who were wearing dancing outfits. They marvelled at these kids for a moment, then asked if they could take their picture. Immediately, both boys, in stereo, stuck up two fingers and said in practiced tones: "Two bucks!" That's a long way from collecting pop bottles.

The food and crafts have also changed over the years. Long ago, all the money I made cashing in pop bottles was re-

cycled directly into the powwow with the purchase of gawdawful amounts of traditional Native junk food: hamburgers, fried bread, corn soup and pop.

The menu of traditional Native foods offered at powwows has grown since then. It now includes pizza, candy floss, tacos, bologna on a scone and lemonade. At the powwow I recently attended, I saw two signs, side by side, one advertising buffalo burgers (made from real buffalo), the other peddling something called Indian burgers (I only hope it was made by real Indians, not from real Indians).

Other things sold at this powwow ranged from your basic tacky tourist stuff to expensive leatherworks, sculptures and paintings. There were several dozen booths, some with inventive names like Imagin-Nations and Creative Native, hawking standard Aboriginal

paraphernalia like dream catchers, medicine wheels, glass beads, braids of sweetgrass, silver and turquoise.

Then there were the more...interesting items for sale. Playing cards designed in the style of one's favorite Canadian tribe (I've got a full house - three Haida chiefs and two Cree medicine men. Beat that!) Another booth offered Tarot card readings, evidently a traditional Native activity I've not encountered before. At one powwow I saw a booth selling a large selection of New Age books. One publication in particular caught my eye: How to be a Shaman in Ten Easy Steps.

So, as I stood there in line waiting to use the portable Royal Bank money machine conveniently located beside the port-a-pots, I couldn't help but marvel at all the changes over the years. Powwows have gone high-tech and modern.

Then, off in the distance, I saw a man drain a bottle of pop and throw it away. It was one of the larger, still-returnable bottles. Feeling a twinge of nostalgia, I left the line, picked it up and put it in my bag.

Some traditions never die.

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Mens Fancy (18+) 1st - \$1200 2nd - \$800 3rd - \$600	Mens Traditional (18+) 1st - \$1200 2nd - \$800 3rd - \$600	Mens Grass (18+) 1st - \$1200 2nd - \$800 3rd - \$600	Teen Boys Fancy/Grass (mixed) 1st - \$500 2nd - \$300 3rd - \$100	Junior Boys Fancy/Grass (7-12) 1st - \$200 2nd - \$100 3rd - \$75
Senior Womens Buckskin (50+) 1st - \$600 2nd - \$400 3rd - \$200	Ladies Fancy (18+) 1st - \$1200 2nd - \$800 3rd - \$600	Teen Girls Traditional (13-17) 1st - \$500 2nd - \$300 3rd - \$100	Teen Girls Fancy/Jingle (13-17) 1st - \$500 2nd - \$300 3rd - \$100	
Ladies Traditional (18+) 1st - \$1200 2nd - \$800 3rd - \$600	Ladies Jingle (18+) 1st - \$1200 2nd - \$800 3rd - \$600	Junior Girls Traditional (7-12) 1st - 200 2nd - \$100 3rd - \$75	Junior Girls Fancy/Jingle (7-12) 1st - \$200 2nd - \$100 3rd - \$75	

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Arts and Entertainment

Three-day festival jam-packed with entertainment

By Gina Teel
Windspeaker Contributor

EDMONTON

Although finances have pared the 2nd Annual Dreamspeakers Festival to a short three days, lovers of the arts need not despair - there's a good week's worth of entertainment lined up.

The three-day festival, which celebrates Aboriginal culture, art and film from around the globe, will flaunt a bevy of international Aboriginal musicians, songwriters, poets, storytellers and traditional cultural performers. A traditional food fair will also be featured at Churchill Square Aug. 26-28.

In between feasting on Indian tacos and buffalo stew, art lovers can wander through the carnival-like atmosphere and admire the wares of Aboriginal artisans from across Canada who will offer their works at the square and at the Westin Hotel. Non-stop entertainment will be featured at the square daily from 11:30 a.m. to 1:30 p.m., and again from 4:30 p.m. to 7:30 p.m.

Festival-goers can revel in the multi-talented magic of performers, featuring Seaulteaux singer/songwriter Dale Auger; the Chief Jimmy Bruneau School Young Drummers; Dene writer Molly Chisaakay and storyteller Richard Harvey Yellowbird to name but a few.

A watered-down version of the popular film symposium is also featured this year. Festival President Greg Coyes said the symposium's demotion to novice status was at the request of last year's participants.

"They thought it was too advanced and not aimed at the beginner," he said. "We are respecting the delegates' wishes."

The symposium, to be held at the Westin Hotel, includes seven workshops:

- Film: A Means of Social change;
- So You Want To Produce;
- Writing Your Dreams;
- Directing Your Dreams;
- Funding Your Dreams;
- International Co-Productions;
- Casting Your Dreams.

Workshop facilitators include well-known authors and playwrights Drew Hayden Taylor, David Seals and Christine Welsh, as well as Audrey Thompson of Great North Productions and Michael Doxtater of Studio One, National Film Board of Canada.

Of the more than 100 Aboriginal films submitted to Dreamspeakers selection committee, only 10 have been chosen for screening so far, including films from across



Loro Carmen

Canada, New Zealand, Australia and the United States. Film curator/programmer Sharon Shirt said though the number of films submitted this year is double that of last year, she is disappointed with the scant number of international submissions. This year's films don't require rigorous top-to-bottom Aboriginal involvement, although 100-per-cent Aboriginal films are given priority, she said.

"We want to select and then exhibit films made by Aboriginal producers, but we have gone with Aboriginal films with non-Aboriginal producers."

Along with the premiere screenings of Medicine River by well known Edmonton producer Arvi Liimatainen, and Once A Pawn A Time, directed by Greg Coyes, the lineup includes Act of War, which chronicles the history of Hawaiian people; Blackfoot Skies: the Tipi Stars, an animated film of two Blackfoot legends; Haircuts Hurt centres on racism; Hopi: songs of the Fourth World, about preserving the Hopi lifestyle; Oceans Apart, an Australian documentary about three Native women; Our Home and Native Land, about Native rights; Salutation, a tribute to Elders; and Te Whaea - Mother of Change, about New Zealand Natives learning their language and culture.

The films are scheduled to be screened in the Colin Low Theater at Canada Place, Edmonton Art Gallery and Edmonton Public Library. Their producers will be available post-screening for questions.

Coyes said festival organizers hope the impressive lineup will help top last year's attendance of 42,000.

"We are building on the strength of last year's festival," he said. And Executive Director Loro Carmen is confident the high quality lineup will help the fledgling festival make its mark.

"We're pleased and proud to be presenting strong films on the art and culture of Aboriginals from around the world," she said.

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Regional Section

Volume 11 No. 11

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

Anthrax striking bison in NWT

By Dina O'Meara
Windspeaker Staff Writer

YELLOWKNIFE, N.W.T

Little can be done to contain a deadly outbreak of anthrax among bison in a northern sanctuary, say experts.

"All you can really do to control anthrax in wildlife populations is to burn and bury the carcasses to prevent spores from spreading," said veterinarian Brett Elkin.

Approximately 90 bison in the Mackenzie Bison Sanctuary have died from the highly contagious disease. Sanctuary officials have mobilized an emergency response team to locate and destroy carcasses to minimize the spread of anthrax among the 2,000 bison in the park.

While this is the first such outbreak reported in the sanctuary, at least 1,100 bison in nearby Wood Buffalo Park and the Slave River Lowlands have died from anthrax since 1962. The first signs of an outbreak were discovered Aug. 1 when park staff reported a number of dead bison showing signs of having succumbed to anthrax.

The signs were typical - blood coming from the nose, and the carcasses were in a sawhorse stance, said Elkin. In other words, very bloated, with all legs stiff and extended, signs of a quick death.

"We suspected it was anthrax and proceeded as if it was. We didn't want to wait for lab tests, which can take up to two weeks, to be sure," he said.

The first step was to fly over the 10,000 square kilometre range with a helicopter equipped with infra-red heat detectors. The equipment is normally used to detect hot spots by fire fighters, and has proved invaluable in spotting car-

casses hidden by deep woods, said Elkin.

"There is enough bacterial activity in carcasses to show up as heat for several days after death occurs," he explained.

Six crews of four to five staff members are on the ground, disposing of the carcasses, for a total of 33 men. As an extra precaution, the protective outfits worn by the crews are also burnt before leaving the site.

While anthrax can affect humans, no cases have been reported, said Elkin. Humans can become infected if they come into contact with diseased animals, eat meat from infected animals, or handle hides from diseased animals. Therefore the public has been warned to stay away from the area of the outbreak and to report any sick or dead bison to the Department of Renewable Resources immediately.

But the disease is easily treated with antibiotics if caught early, Elkin said.

Anthrax is spread by spores which can survive dormant for decades in soil. Bison usually contract the disease by eating grass, drinking water or inhaling air contaminated with the spores.

Experience has proven that adult male bison are the most likely to be attacked by the bacteria, partially due to their behavioural patterns. Those appear to be seasonally related to hot weather, insect harassment, and the rut.

Outbreaks usually occur in mid to late summer when the weather is hot and dry. An unseasonable cold spell with temperatures dropping to zero degrees Celsius may keep it in check, but Elkin is uncertain how the outbreak will progress.

"It's quite unpredictable. We'll just have to play it day to day."



Chuck Stoodly

Native leaders (left to right) Bruce Frank, Howard Tom, and George Frank talk with Robert Kennedy Jr. during a walk through the disputed old-growth forest in Clayoquot Sound.

Clayoquot Sound battle escalates

Tla-o-qui-aht seek to embarrass B.C. government by boycotting 1994 Commonwealth Games

By D.B. Smith
Windspeaker Staff Writer

CLAYOQUOT SOUND, B.C.

A West Coast band is threatening to boycott next year's Commonwealth Games unless British Columbia negotiates their land claim treaty.

The Tla-o-qui-aht Band of Meares Island may not participate in the opening and closing ceremonies of the 1994 Commonwealth Games in Victoria unless the province deals with First Nations' issues in Clayoquot Sound, the band's chief said.

"We play a fundamental role with the First Nations in the opening and closing ceremonies and cultural activities," said Chief Francis Frank. "We are tired of just being tokens in the whole thing. We are not prepared to participate."

The Tla-o-qui-aht hope their reluctance to participate in any of the international games' cultural activities will draw negative press for the B.C. government, Frank said. But he has yet to consult the games' Native hosts, the Coast Salish Nation.

"We don't want to embarrass them," Frank said. "We want to embarrass (the B.C.) government."

Adding fuel to the battle for Native rights is the government's controversial actions in Clayoquot Sound. Bands along the west central coast of Vancouver Island, including the Tla-o-qui-aht, the Ahousaht and Hesquiaht First Nations, are outraged with the provincial government for allowing forestry firm MacMillan Bloedel to log around the area, located 200 kilometres northwest of Victoria.

The temperate rain forests in the region represent some of the last stands of virgin timber in North America.

Approximately 20 per cent of the sound has been clear-cut since loggers arrived on Meares Island in 1984. Last April, the B.C. government gave permission for an additional two-thirds of the remaining forests - 260,000 square kilometres - to be logged by MacMillan Bloedel, a company in which the government owns shares.

The Tla-o-qui-aht have laid claim to an area of land that includes Meares Island and part of Pacific Rim National park, Frank said. But the government has yet to acknowledge their claim or work out a deal.

"That's why we're fighting this (logging)," he said. "We feel that because of this, we have to negotiate with the province. But by deciding what they did, they have taken that away from us."

Frank is not opposed to logging per se, but to the lack of

consultation with Native groups and with clear-cut logging methods. He would like to see logging in a selective, sustainable manner that will provide employment for his people.

Natives' struggles in the sound have already garnered international attention. Two weeks ago, First Nations officials met with Robert Kennedy, Jr., a lawyer for the U.S.-based Natural Resources Defense Council, to ally their efforts and stop logging in the region.

The Tla-o-qui-aht, Ahousaht and Hesquiaht First Nations allied with Kennedy's environmental protection group because 50 per cent of all timber from B.C. is exported to the United States, said Frank. The bands were also impressed with the council's efforts in helping the James Bay Cree defeat the Great Whale dam project in Quebec.

"We called Bobby in because we know he's done work with the Cree Nation over in Quebec," he said. "Through his lobby, they were able to convince New York (City) to cancel their contract with Quebec. Until this government is willing to sit down and talk with us, we will work with Bobby and his group and their lobby."

One of the first joint efforts by the two groups will be a direct mail campaign, targeting both Prime Minister Kim Campbell and B.C. Premier Mike Harcourt.

Mohawks

AKWESASNE, Ont.

A group of disenchanted Mohawk families are leaving this reserve to start a new community on land bought in New York state.

In September approximately 15 families plan to move to a parcel of land along the Mohawk River Valley, 73 kilometres northwest of Albany, New York. The land is traditional Mohawk territory and the group view the move as the fulfilment of a prophecy they would return to their homeland, said Tom Porter, group leader.

Another factor impelling them to find a new home is a search for a more traditional life, away from gambling and alcohol, he said.

Cigarette smuggling and gambling are forms of easy money which have divided Akwasasne and corrupted Mohawk values, Porter said.

The families will move to a 120 hectare estate which formerly housed a facility for the elderly and homeless. The \$233,000 purchase was financed by unnamed benefactors, said Porter. The land deal will be finalized in September.

British Columbia

B.C. Briefs

Province to celebrate Metis heritage

Nov. 16 has been declared as Metis Day in by the provincial government. The official move "heralds the dawn of a new day of co-operation" between the province and B.C. Metis nations, said Thomas Lalonde, Council Chief of the Louis Riel Metis Council.

Band receives threats

Members of the Penticton Band received death threats after setting up an "information blockade" on a road leading to the Apex-Alpine ski resort. Band administrator Greg Gabriel said two anonymous callers phoned the band office, one claiming he was going to go to the reserve and shoot people, the other threatening to blow the reserve up. Hate literature branding reserve Natives as social parasites has also been delivered around the reserve. The threats come during a time of escalating tension between the band and supporters of an expansion to the Apex-Alpine resort. The Aug. 6 demonstration consisted of band members distributing pamphlets outlining their concerns about the proposed expansion to motorists. The Penticton band is opposed to greater development of the resort because of negative impact on the local watershed and wildlife.

By Bernelda Wheeler
Windspeaker Contributor

PENTICTON, B.C.

En'owkin in the Okanagan language translates as "a challenge and incentive given through discussing and thinking together to provide the best possible answer to any question."

In other words, En'owkin means consensus. And that is the name taken by an innovative educational centre in south central British Columbia.

En'owkin Centre is a First Nation owned and controlled cultural and educational institute in Penticton, serving approximately 120 students a year. The goal of the centre is to record, preserve, and enhance Native culture through education. Part of the philosophy is that better understanding between cultures can be achieved through education.

The En'owkin Centre was originally established in 1981 by elders of the Okanagan Tribal Council, and Indian Education Resources Society to meet the educational needs of their people. These needs are addressed in a statement of philosophy which refers to Native spirituality, ancestral values and principles.

There are four (4) educational programs delivered at En'owkin. The Adult Basic Education (ABE) is geared toward leading adults who did not graduate from high school to college/university entrance level or a vocational career. From the entrance program, students can continue to the College Achievement Program, or to other areas of education as their abilities and desires allow. The College Achievement Program offers the options of a University/College Entrance Program, and the University/College Preparatory Option Program.

In the Okanagan Language and Linguistics Program students have an opportunity to learn and/or improve efficiency in Okanagan, while participating in the development of a written form of the language. The En'owkin Centre also serves as a field centre for the Native Indian Teacher Education Program of the University of British Columbia.

Closely inter-related and working together are the En'owkin International School of Writing (EISW), and Theytus Books Limited, the only First Nations owned and run publishing house in Canada.

EISW is the only writing school for North American Aboriginal students and is in its



Jeannette Armstrong

fourth year of studies. Jeannette Armstrong, the school's founder and director, is a highly accomplished Okanagan author with 5 books to her credit, including the acclaimed novel "Slash". The school's steering committee boasts some of the most influential writers in Canada, including Margaret Atwood, Maria Campbell, Michael Ondaatje, Thomas King, and Rudy Weibe.

EISW students receive credits from the University of Victoria, although the curriculum and courses has been designed by En'owkin staff. Many of the student's works are featured in the annual publication *Gatherings*, the only journal of Native writing in North America.

This past year En'owkin, in conjunction with The Canadian Native Arts Foundation and The Canadian Museum of Civilization in Hull, Que. sponsored and organized the Beyond Survival: International Gathering of Indigenous Writers, Visual and Performing Artists conference. Next year En'owkin will also host the Returning the Gift conference of North American Native Writers and the second International Conference for Editors of Journals in Aboriginal Studies.

In an on-going effort to stay on the crest of the Aboriginal education movement, some of the En'owkin Centre plans already under way include a new expanded facility designed by Metis architect Douglas Cardinal, an environmental curriculum presented from an Aboriginal perspective, and re-establishment of En'owkin's audio/video component "Nu'kulumm Productions". For more information on the centre, call (604) 493-7181.

Settling land claims makes business sense

VICTORIA, B.C.

Settlement of aboriginal land claims will lead to increased economic development in British Columbia, said a northern businessman.

David Connelly, president of the Inuvialuit Development Corporation, said the corporation is a prime example of how resolution of land claims and opportunities in the B.C. marketplace can benefit everyone.

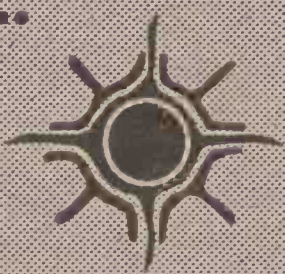
The IDC is an Aboriginal company based in NWT, with \$70 million in assets, including \$20 million in B.C.

"Aboriginal people win by having their long-standing claims addressed, by receiving compensation where appropriate, and by getting the respect they deserve, he said. "Native Canadians and British Columbians win by working together to generate investment opportunities and create jobs."

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Windspeaker is what's happening in Native communities

Discovery Consortium Inc./Eagle Wings Educational Projects Inc.
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Prairies

Sentencing circle undermined

By Linda Caldwell
Windspeaker Staff Writer

SASKATOON, Sask.

The Crown's appeal of a sentence determined by a sentencing circle could undermine the right of Native people to self-determination, opponents say.

Ivan Morin, 34, was sentenced to 18 months for robbery with violence, to be followed by 18 months probation and community service. A Metis from Green Lake, Sask., his sentencing circle was the first for an urban area in Saskatchewan.

"We're talking self-government all the time as Metis people and we have the feeling they're not ready to recognize the fact we can settle our own problems," said Nora Ritchie, President of Metis Local 11 and Senator/Elder for the Metis Women of Saskatchewan.

Ritchie sat in the circle along with 21 others, including an MP, officials from corrections, police and parole officers, Elders and members of the Metis community.

Faye Ahdemar, Director of Gabriel Dumont Institute Community Training Residence, a Saskatoon half-way house for women, was one of the people who set up the circle. She doesn't see it as being much different than a sentencing hearing.

"You can transpose the conventional over top of the tradi-

"We're talking self-government all the time as Metis people and we have the feeling they're not ready to recognize the fact we can settle our own problems."

- Nora Ritchie, President of Metis Local 11 and Senator/Elder for the Metis Women of Saskatchewan.

tional and it fits," she said. Both circle and hearing involve a judge, victim, defendant and his advocate, supporters on both sides and community representatives.

"It's just another process or format of the sentencing hearing."

Ahdemar is not surprised by the Crown's appeal, since prosecutors always maintained they would appeal, whatever the outcome. But the appeal's outcome could have far-reaching effects.

"The ramifications on self-determination, self-government, our own justice system - when it is incorporated - there are all of those that have to be touched on," she said.

Crown prosecutor Murray Brown said despite the length of the sentence, which is too short in light of Morin's 10-year criminal record, the Crown's concerns are two-fold.

Shortly before Court of Queen's Bench Justice J.D. Milliken made his ruling in the Morin case, Queen's Bench Justice I. Grotski ruled in the Cheekinew case that sentencing circles are not available for serious crimes. Justice Milliken's de-

cision was exactly the opposite, Brown said.

"For anything where there isn't a mandatory sentence, a sentencing circle is available," Brown said. Both judgments are binding on the provincial court and they are in conflict.

The second concern is the need for a standardized set of rules on how sentencing circles are to be run. Provincial court judges run circles in the north and procedures vary from case to case and judge to judge. How to define what constitutes a community and how to decide who is to sit in the circle are major concerns.

In Morin's case, it wasn't just the Metis community that was affected, added Brown. He and another man, who was sentenced to three years, robbed two white teenage attendants of \$131 at a gas bar. DeeAnna Bryson, now a university student, was choked by Morin during the robbery.

"This is particularly important when you're looking at running them in the larger urban centres. We need some guidance from a superior court as to just how to set this up," Brown said.

No date for the appeal has been set.

Prairie Briefs

Game group labelled racist

The manager of a northern Alberta band accused a provincial gaming group of hate mongering after they circulated a letter protesting a proposed ban on non-Native moose hunting in the region. Lawrence Courtoreille, manager of Fort MacKay First Nation, said the letter from the Alberta Fish and Game Association blasting "Native demands" creates racism and bigotry. The July 23 letter claims the request by the Grand Council of Treaty 8 seriously threatens non-Native's privileges to hunt and fish. The provincial government was also singled out for agreeing to study the issue. Courtoreille said the statement amounts to a hate letter. The Treaty 8 council suggested a hunting moratorium based on a study and consultations with 150 elders, hunters and trappers last winter. An environmental adviser with the council said the moose population has been in steady decline, in large part due to sport hunters moving northward, and to decreasing natural habitats. Association vice president Andy von Busse later expressed concern the ban may spread to other species.

RCMP strike hit-and-run victim

The body of a Sandy Bay reserve woman, victim of a hit and run driver, was struck a second time by an RCMP vehicle, report Manitoba officers. Phyllis Beaulieu, 57, was run over at least twice, once by an RCMP officer answering a call into the hit-and-run incident. An anonymous caller phoned the Dakota Ojibway tribal police to report the accident, but apparently gave the wrong location. Because Beaulieu was found at a different location than reported, RCMP believe she may have been struck more than twice.

Metis veterans claim discrimination

Aboriginal soldiers who fought in the Second World War were denied information about federal benefits, say a group of veterans in Saskatchewan. Vital Morin, a 70-year-old from Ile-a-la-Crosse, fought in Europe and was interned in a German prisoner of war camp. Today he receives \$29 a month in benefits. Morin says he and other Aboriginal soldiers weren't given information on benefit packages such as the Veterans' Land Act, which enabled veterans to buy rural and urban property or establish commercial fishing. Veteran Affairs denies there was any discrimination, citing a higher percentage of Native veterans took advantage of the programs than non-Native veterans.

THE NEED FOR ABORIGINAL EDUCATIONAL AND EMPLOYMENT TRAINING PROGRAMMING

DISCOVERY CONSORTIUM INC. AND EAGLE WINGS EDUCATION PROJECTS

Canada will need an increasingly educated and skilled workforce in the 1990's and into the next century. Approximately two thirds of all jobs will require more than 17 years of education and training by the year 2000. The conference board of Canada (1989) reported 70% of all high school graduates, in Canada, are not employable.

Approximately 80% of the aboriginal population who enter our traditional educational systems will not complete Grade 12. Less than 5% of aboriginal people complete high school matriculation, required for post-secondary entrance. Edmonton's urban population is approximately 45,000 and growing to 75,000 by the year 2000 - yet the overwhelming majority of adult aboriginals in this city do not have the necessary requirements to enter into a competitive work force or enter College or University programs.

Clearly, the challenge to this situation involves a comprehensive strategy to improve the educational system currently in place for urban aboriginal peoples. Programming must address the sociocultural and academic needs of the adult aboriginal learner.

Discovery Consortium Inc. was established in 1991 and is designed to respond to the new era of the 'knowledge society'. The institute was developed to establish innovative and quality learning opportunities for adults, within a holistic model of personal growth and development. DCI is also designed to meet the educational needs of disempowered persons and minority groups who require educational upgrading. DCI works with a satellite organization, Eagle Wings Educational Projects, the majority shareholders of whom are aboriginal, to bring aboriginal education to Bands, to private business and to large public institutions. Eagle Wings Educational Projects consists of an association of experts in the fields of education, law, and aboriginal issues.

Eagle Wings Educational Projects was started as an association of aboriginal and non-aboriginal educators and professionals, who had a vested interest in the status of aboriginal education programming in Alberta. The organization has drawn on:

- the expertise of numerous curriculum theorists, including Paulo Friere, Henry Giroux, and aboriginal theorists such as Eber Hampton, Black Elk.
- the academic expertise of aboriginal researchers in Arizona and in Alberta.
- aboriginal economic business development expertise in Arizona and Alberta.

- the political and legal expertise of aboriginal consultants working on self-government policies in Canada.

On a continuum of learning - adult learners learn faster when continuity exists between levels in a program of studies. For example, in aboriginal programming, students who graduate from Literacy and move on to Pre-UCEP, and then to UCEP, accelerate at a faster pace. Continuity in curricular approaches to programming, as well as strong support services, assist adult learners to achieve 5-6 years of education in the space of 2-2.5 years.

ALBERTA VOCATIONAL COLLEGE - EDMONTON

Discovery Consortium Inc. and Eagle Wings Educational Projects Inc. have worked with a variety of post-secondary institutions in Alberta and in the USA. Currently, Alberta Vocational College - Edmonton in co-operation with Eagle Wings, delivered the Pre-UCEP program. Graduation ceremonies for the program were held on July 16, 1993. The Douglas Cardinal scholarship award was established and we thank Canada Life for their generous contributions to this award. We also thank the Alberta Treasury Branch for their generous contributions to establish students' scholarship awards. Special thanks goes to Canada Employment and Immigration for providing the funding for the program, and the Edmonton Urban Local Aboriginal Management Board for approving the program for funding.

The Pre-UCEP program is an academic upgrading program to prepare students for the University College Entrance Program (UCEP). In the course of six months, adult students receive upgrading and can achieve high school credit in Math, English and Science. Computer Processing and Cree, as well as instruction in Native Studies and Career Planning, provide for a strong academic, cultural and social support system for the adult student. Students receive computer assisted instruction and tutors when needed.

One of the graduating students, Connie Rain, found that the program gave her a wonderful feeling of completing a short term goal, which will lead her on to a longer term goal: that of attending University and becoming a teacher. She states, "at the beginning of the program it was really difficult to adjust with family and school both running at the same time. My biggest fear was the fear of failure. One of the greatest qualities of the program was the support given by the staff and the students. It was always stressed to us that things would get better, and they did. The program offered me an education, support and hope for a better future. It gave me the opportunity to really look within myself to set up career goals. I would like to encourage more people who are interested in getting their education to inquire into the program."

Sports

Lumber Kings axe Mustangs' defence

By Grant Bennett
Windspeaker Contributor

VANCOUVER

Make way for the new kids on the block. The Prince George Lumber Kings now carry the Canadian Native Mens' Fastball Championship title.

The PG Kings took the championship away from the Vancouver Mustangs in two games, the first a 3-1 win, the second 4-1.

"The team is thrilled to win the championships," said Harley Desjarlais, team general manager. "Their new coach Grant Williams instilled a strong sense of team work. Their hard work and goal setting really came into fruition as a result."

The national championship games were played July 30-31, to Aug. 1-2 at Vancouver's Queen Park Stadium. More than a dozen teams from across the country participated in the exciting event.

The Lumber Kings fought their way up in the ranks, pulling off a 2-1 win over the B.C. Arrows in a nine-inning game, then wiping out the Saskatchewan Ochap Thunders in a 6-1 game to advance to the finals.

Pitchers Gordon Gervais and John Rice were named winning pitchers for their forceful arms and part in the tremendous win.

But while pitching is usually the name of the game in Canadian Native Men's Fastball championships, there's always exceptions to the rule. This year, that exception was bats. Big bats.

With four home runs and 11 RBIs, Evan Potskin propelled his team to the top, wheeling a bat that seemed to rip the heart out of each

pitcher he faced.

It's a small wonder Potskin received Best Centre Fielder, the batting title, most home runs, and the 1993 MVP.

The 18-year-old slugger pounded T. Bone of the B.C. Arrow for a three-run shot in the third inning and a two-run blast in the sixth. The Prince George Lumber Kings won 6-0, sending the Arrows packing.

Then Potskin faced Ochap Thunder's ace, Joe Bassaraba. In the second inning, Potskin's two run blast made the game 3-0, sending Bassaraba to the showers and placing Prince George in the finals against the 1992 champs, the George Flett Const. Vancouver Mustangs.

But even if you have big sticks, you still need a solid defence.

The PG Kings had pitching and defence. With John Rice mowing them down and Joe Potskin raking them in, there seemed no way that the Kings would accept anything less than the title.

The next step is the North American Fastball Championship games, to be held in Invermere Aug. 19-22.

Canadian Native Fastball Champions

Women's division
First: Eli's Jewels
Second: MacRae Magicians
Third: Spirits Quest
Fourth: Quilchaw A's

Men's Division
First: Prince George Lumber Kings
Second: George Flett Vancouver Mustangs
Third: Ochap Thunder
Fourth: B.C. Arrows
Fifth: Canoe Lake Commodores
Sixth: Stoney Creek Tigers

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Sports

Local cowboy tops Black Water rodeo

By Jim Goodstriker
Windspeaker Contributor

STANDOFF, Alta.

Big, husky Robert Bruised Head, a local home town hero, was crowned the all-around champion here July 14 at the 2nd Annual Levi Black Water Open Timed Event Championships.

The big win landed the champ a two-horse trailer home, two trophy buckles and \$1,136 stuffed into his Wrangler Jeans.

The gifted 24-year-old timed-event specialist already hit the big time after winning a IRCA calf roping and steer wrestling title, and made it to the Indian National Finals Rodeo in Albuquerque, N.M. four times.

The one-day Black Water event drew more than 150 contestants and featured calf roping, steer wrestling, and team roping, plus ladies barrel racing.

Bruised Head won the steer wrestling event, placed fourth in the average in calf roping and also placed in the money in team roping.

Darren Shaw of Cardston won the average in the calf roping, winning \$491.

Two-time world Indian bare-

back champion Bill T. Head of the Bruised Head clan let it all hang-out at both rodeos, winning a total of \$5,262 in his favorite events, the saddle bronc and bare-back.

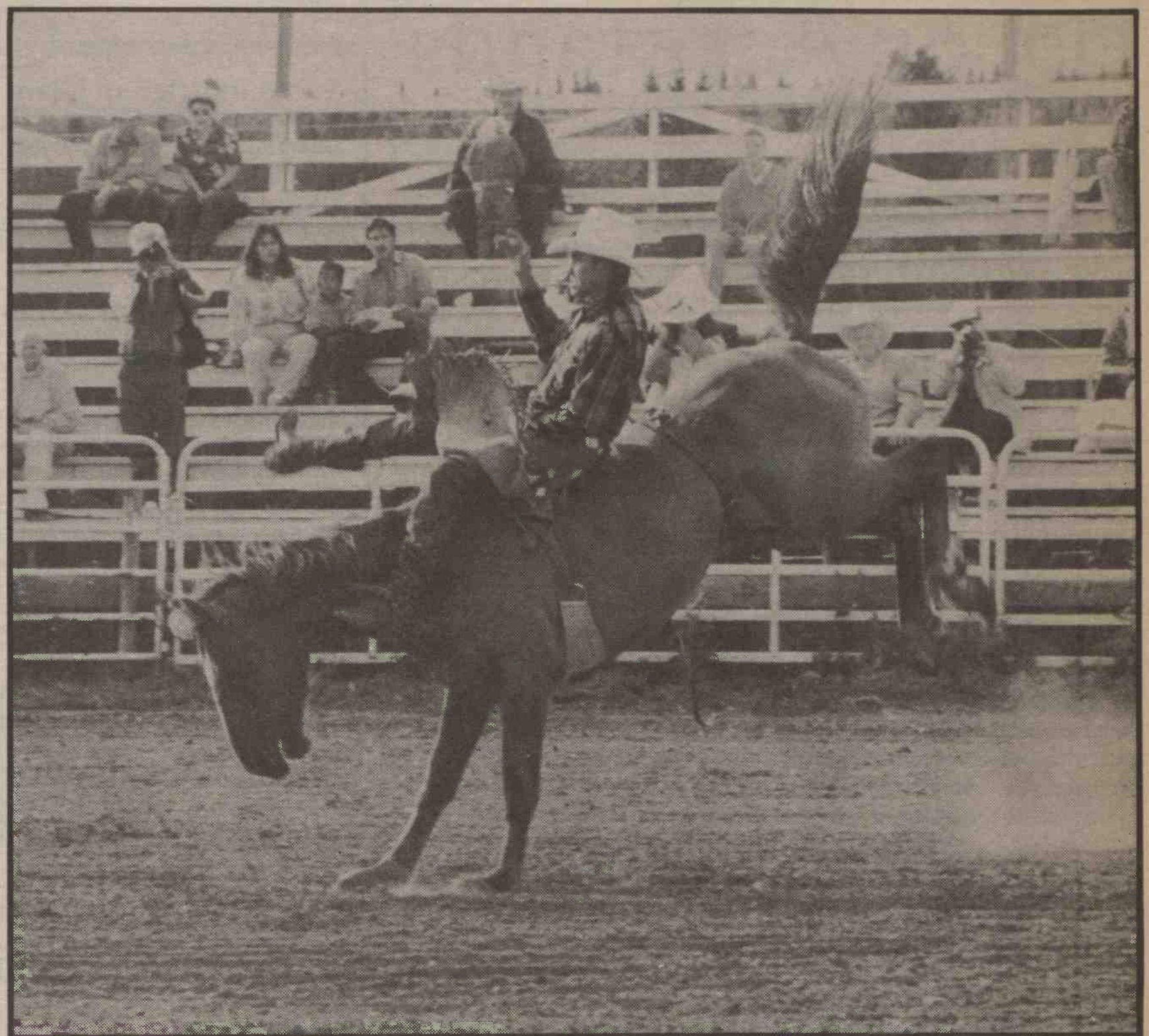
The most satisfying had to be winning the saddle bronc event in Standoff, he said.

"In all my years of riding, I've never won this event, here in Standoff," Head said. "I'm just thrilled, beside winning cash and a buckle, I won this saddle donated by the family of late Kenny Wells. It's sure a good feeling," he said, after the presentations.

Head also placed third in the average in the bareback event, winning an additional \$809. He won the event at Sarcee with 138 points on two head and \$2,471. Head also placed third in average in the saddle bronc event, adding another \$819 to his bank roll.

Sarcee's Richard Bish is also on a high roll as he won the bronc riding at Sarcee for \$1,173 for a two head total of 147 points.

In the bull riding event at Standoff, Loren Bell of Peigan won \$1,444 for a 150 point total on two head. At Sarcee, Hobbema cowboy Roddy Baptiste make a clean sweep, winning the long and short goes with dual 73 points to pockets \$1,412..



Jim Goodstriker

Bill T. Head lets it all hang out during a bare back event in southern Alberta.

Two-time world Indian bare-back champion Kenton Rondle of Fort Vermillion made it look easy to win the bareback event at Standoff, taking both the long and short go with 75 and 77 points

to win \$1,348.

Although three-time all-around IRCA champion, Byron Bruised Head was sore from assorted minor injuries, he showed what a true veteran is

all about as he cowboied up and won the all-around trophy saddle, plus gold and silver belt buckle and \$2,200 in change as he placed in all three riding events.

Guardipee and T. Head shine at southern events

STANDOFF, Alta.

Two of the top cowboys in Indian country proved why they are still the best by coming home with most of the prizes from two of the largest Indian rodeos in Canada.

Timed events specialist Spike

Guardipee of Browning, Mont., and bronc rider Bill T. Head of Standoff, stole the spotlight in grand style. The ever-smiling, Guardipee won a total of \$6,634.00 at both rodeos. He won the calf roping at both rodeos, the steer wrestling and all-around at Sarcee, also tak-

ing \$1,938.00 in the team roping at Sarcee with Montana hands Ted Hoyt and Vernon Small.

The Standoff and Tsuu T'ina Nation rodeos drew more than 1000 contestants each, all vying for more than \$120,000 in prize money at both rodeos.

Annual Alberta Human Rights Award



In recognition of the International Year of the World's Indigenous Peoples, the Alberta Human Rights Commission is proud to dedicate its Annual Human Rights Award to a member of the Aboriginal community in Alberta.

What is the Award?

Each year, on December 10th, the Alberta Human Rights Commission celebrates the anniversary of the 1948 signing of the United Nations Universal Declaration of Human Rights. In honour of that document, the Annual Alberta Human Rights Award is presented to an outstanding Albertan who is dedicated to enhancing human rights in the province.

Who is Eligible?

Any member of the Aboriginal community who demonstrates outstanding effort, achievement and/or leadership in promoting the principles of human rights.

How do you Nominate someone?

Just call any of the Alberta Human Rights offices (telephone numbers below) and ask for a Nomination Form. The Nomination Form lists all the information that is required. You could also write to the Alberta Human Rights Award Committee (address below) with the following information:

- name, address, phone number, occupation of the nominee
- name, address, phone number of the nominator
- a description of the work and achievements of the nominee
- documents that support the nomination

Deadline for Nominations

Nominations must be in the Alberta Human Rights office by September 30, 1993. A Committee established to administer the Award will review all submissions and notify the 1993 Award recipient by mid-November. The Award will be presented to the winner at the December 10, 1993 Human Rights Day ceremony.

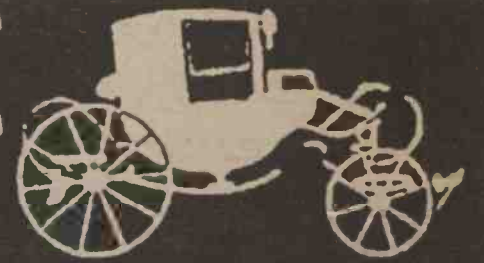
For more information

Alberta Human Rights Commission
Toll Free: 1-800-432-1838

#805, 10808 - 99 Avenue
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Tel: 427-3116
1333 - 8 Street S.W.
Calgary, Alberta T2R 1M6
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Fax: (403) 362-8926



Arts and Entertainment

Metis poets' first offering a vivid journey through two cultures

*The Gathering
Stones For The Medicine Wheel*
By Gregory Scofield
Polestar Press, distributed by
Raincoast books
96 pages
Suggested retail price \$12.95 - paper-
back

Gregory Scofield would make a good journalist. The Metis poet creates a vivid sense of atmosphere and emotion with a few well chosen words that put the reader smack in the middle of his world.

The poems in Scofield's first book are short and sharp, pictures of a journey through two cultures, from his homes in northern Canada to skid row in Vancouver. They grab the reader by the heart, squeezing it in a grip of rage, sorrow, and even humor. Like good black and white photographs, Scofield's poems are stark and expressive, piercing visions of a life run full circle, from being

brutalized by alcohol, to a physical and spiritual recovery.

Scofield was born in British Columbia and raised in northern Manitoba, Saskatchewan, and the Yukon. The 59 poems included in *The Gathering* trace Scofield's experiences as a child in small, northern communities, to sewing moccasins for trade, scrounging for booze money, then becoming sober and more centered.

One haunting poem calls for a long-lost friend who sheltered him as a boy.

His voice a harp to sooth my childhood fears
so long ago
this memory of you & me hiding
out back
peering down from the safety of
our maple tree
waiting out the drunken rages -
pretending we didn't
hear the ashtrays crashing - sing-
ing to silence
the screams

of glass cutting a mother's delicate flesh...

Who will know these ancient scars, except you & me? Even the streets, the human replacements could not silence you playing, how you once lulled me to sleep.

Scofield uses the medicine wheel to represent the different aspects of his journey of self-discovery - west for arrival, north for searching, east for dreams, and south for healing.

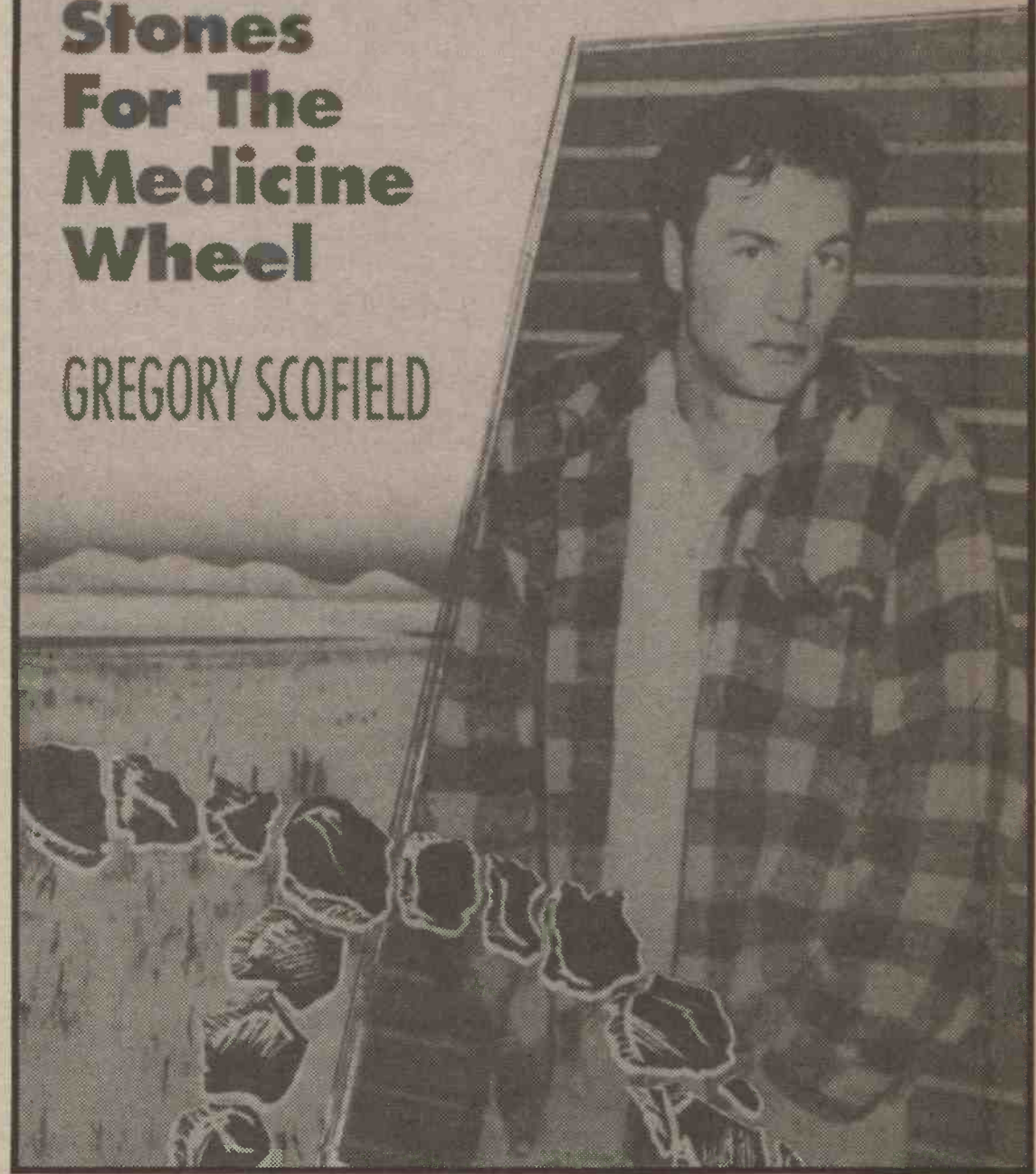
"South symbolizes innocence and trust - spring and renewal," Scofield said.

While many of Scofield's poems are grim little pieces of a desperate world, the collection ends on a high note of spiritual renewal and acceptance. *The Gathering - Stones for the Medicine Wheel* is a sometimes difficult but worthwhile read.

The Gathering

**Stones
For The
Medicine
Wheel**

GREGORY SCOFIELD



CRITICAL ISSUES IN NATIVE EDUCATION
Native Strategies and Native Solutions in Meeting National Challenges

November 4, 5 & 6, 1993

Location:
**The Ontario Institute for
Studies in Education (OISE)**
252 Bloor Street West,
Toronto, Ontario

This conference will be of particular interest to anyone involved in the provision of education to Native students

This national conference is co-sponsored by the Mississaugas of the New Credit First Nation and the Haldimand Board of Education

SPEAKERS & FACILITATORS INCLUDE:

- Chief Phil Fontaine, Grand Chief of the Assembly of Manitoba Chiefs
- Donald Hill, Vice-Principal, Hagersville S.S., Haldimand Board of Education
 - Dean Jacobs, Heritage Centre-Author, Walpole Island
 - Ken Jacobs, Band Administrator, Curve Lake First Nation
- Frank Kelly, Director of Education, Haldimand Board of Education
- Max King, Vice-Principal, Cayuga S.S. Haldimand Board of Education
- Harry LaForme, Chief Commissioner, Indian Claims Commission
- A. Mark LeForme, Director, Self-Government, Indian Commission of Ontario
- Maurice LaForme, Chief of the Mississaugas of the New Credit First Nation
- Dr. Rose-Alma (Dolly) McDonald-Jacobs, CEO/Principal Consultant, Educational Administration, Katenies Research and Management Services
- Gord Peters, Ontario Regional Vice Chief, Assembly of First Nations

FOR REGISTRATION AND/OR FURTHER INFORMATION

OCLEA 252 Bloor Street West, Suite 12-115, Toronto, Ontario M5S 1V5
Telephone: (416) 944-2652 Fax: (416) 944-3822

CONFERENCE FEE:	\$190.00 + \$13.30 (7% GST)	TOTAL: \$203.30
SPECIAL RATE-GROUP OF 5:	\$750.00 + \$52.50 (7% GST)	TOTAL: \$802.50
each additional person after 5:	\$150.00 + \$10.50 (7% GST)	TOTAL: \$160.50

EARLY INDICATION OF REGISTRATION IS ADVISED TO GUARANTEE YOUR PLACE AT THIS VERY IMPORTANT CONFERENCE!

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Throughout the conference there will be Native arts and crafts displays. If you are interested in being an exhibitor, please contact OCLEA for further details.

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ALBERTA'S ABORIGINAL VOICE

British Columbia

Ignored plea for help one story in justice inquiry

Part one in a two-part series

By Max Paris
Windspeaker Contributor

ANAHIM LAKE, B.C.

Jimmy Stillas experienced a death not unfamiliar to those who use a snowmobile on a regular basis.

Let me explain:

Stillas was a trapper in the Cariboo-Chilcotin area of British Columbia. He was also chief of the Ulkatcho band of the Carrier Indians.

He and a couple of friends had left their village at Anahim Lake, 3000 Kilometers west of William's Lake, one day in December of 1990. They were heading up to his trapping cabin near Tweedsmuir Provincial Park.

Stillas was going to check his trapline and maybe do some moose hunting, the others were just along for company.

The trio spent the night in Stillas's cabin and the next morning Stillas headed out on his snowmobile. He said he would be back by nightfall.

David Friesen, a young archaeologist and one of Stillas's companions, left Stillas's cabin that same morning to visit another cabin four hours hike away. He left behind Wilfred Cassam, a Carrier Elder who had been crippled by a stroke.

When Stillas did not return that night, Cassam became worried. So worried, that despite his handicapped condition, he hiked to the cabin Friesen had gone. A hike that takes a healthy person four hours stretched in to 24 for Casam.

Friessen, who had experienced difficulties getting to the cabin himself, sent a friend off on horseback to raise the alarm in Anahim Lake.

Normally, the RCMP would organize a search-party but the local detachment decided Stillas's disappearance was outside their territorial jurisdiction and they alerted the detachment in Bella Coola, 600 kilometers away.

Horrified, Anahim Lake residents quickly organized a search party themselves.

A plane hired by the concerned friends found Stillas's trail on a frozen riverbed. At the end of his trail they spotted the hole where he had plunged to his death.

Inquiry

This was the first story to come out of testimony given at British Columbia's Cariboo-Chilcotin Justice Inquiry. The inquiry is looking into the poor state of relations between Natives of the Cariboo-Chilcotin region in central B.C. and all levels of the justice system there.

The story of Jimmy Stillas's death is neither representative of testimony given at the inquiry nor is it the catalyst that prompted the call for an inquiry.

It is typical in one respect, though. It is "saying that the police, the sheriffs, the court reporters, the legal aid society have treated Chicotin-Cariboo natives in an inferior way to other people."

That, says Bryan Williams, the lawyer representing 15 bands at the inquiry, is what it is all about.

"When a Native goes missing the police rather yawn and don't get very excited about it, when he is found dead they are rather apologetic but they didn't really believe the Native people," says Williams.

"The examples that are being brought forth in the inquiry are designed to demonstrate that Native people are being treated in a very, very unjust manner," adds Williams.

One must remember, though, that Bryan Williams is representing the bands in this inquiry and there are other parties represented in the inquiry as well. Among them are the RCMP and the Legal Services Society against whom most of the allegations are being made.

There are also individual officers of the RCMP, private security firms, the commissioner and his counsel and, to top it all off, the government of B.C. is there, too.

As Marion Buller, the Commission Counsel, put it: "What went from a humble little road show has become a big show."

And they all have interests at stake.

But before getting into that, perhaps a little background information is in order.

History

The Cariboo-Chilcotin region is located in central

B.C.. It is a plateau wedged between the Coast Mountain range to the west and the Rocky Mountains to the East. The Fraser River splits the plateau in two, carving a narrow valley down its middle.

William's Lake, the principal town in the region, is located right in the center of the plateau on the banks of the Fraser.

There are three Aboriginal nations who lived there prior to the arrival of the white man in the mid-nineteenth century and who still live there today; the Carrier Nation in the north, the Chilcotin Nation in the southwest and the Snuswap in the southeast.

These three nations, divided into 15 bands, are the main plaintiffs in the inquiry.

According to Joan Gentles, a Chilcotin Native testimony, her people's complaints go all the way back to the 1870's and what is referred to in historical circles as the Chilcotin War.

It began when road-building crews disrupted native hunting grounds. When confronted by Natives, the crews threatened to reintroduce small pox, which had devastated bands in the area.

Understandably upset, they began attacking the crews. The end result was 21 white men dead; countless Natives as well. To teach them a lesson, five Chilcotin leaders were hung. The Chilcotin people have yet to forgive the white justice system for this episode in their history.

Although it provides a comprehensive backdrop for relations between Natives and the justice system today, the Chilcotin War does not have as much of an effect on the inquiry as certain events in the modern era.

In fact, the single most important event in the recent history of Cariboo-Chilcotin seems to be the effect of residential schools that children were forced to attend in the 1960's.

"What we are finding time and time again is a real problem created by the residential school system," says Buller.

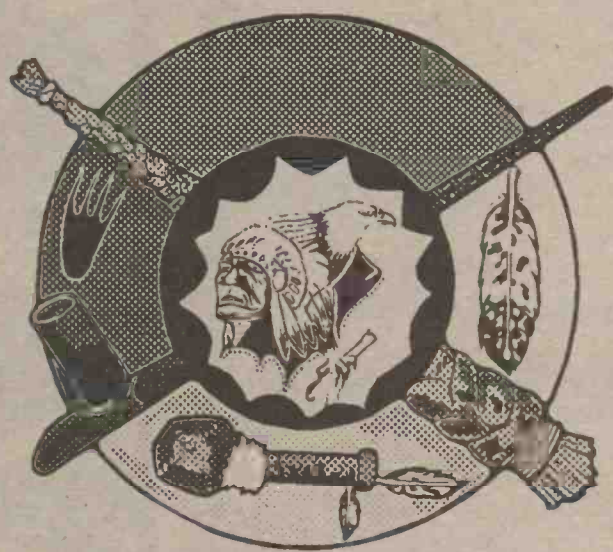
In the 1960's, children were forcibly removed from their parents and sent to these schools in a vain attempt to rid them of their culture and assimilate them into white culture.

Instead, "they learnt to hate themselves and hate each other," insists Buller.

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- Alberta Multiculturalism Commission •Department of Municipal Affairs
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NOVEMBER 3, 1993

- 1 pm to 7 pm Registration
- 6 pm to 7 pm Refreshments •Grande Ballroom •Convention Inn South
- 7 pm - 7:30 pm **OPENING CEREMONIES & OPENING REMARKS** (Invited Dignitaries)
M.C. Richard Arcand Honourable Ralph Klein - Premier of Alberta
- 8 pm - 10 pm Entertainment: Fashion Show (In celebration of the International Year of Indigenous Peoples)
- 10 pm - 1 am Round Dance - Honouring Our Nations

NOVEMBER 4, 1993

- 7 am Pipe/Sweetgrass Ceremony
- 8 am - 12 noon Registration
- 8:30 am - 10 am **GENERAL ASSEMBLY** Keynote Speakers:
Halvar Jonson, Minister of Education, Jan Reimer, Mayor of Edmonton
- 10:15 am - 12 pm Breakaway Sessions
- 12 noon Luncheon
- PANEL DISCUSSION: "Affect of Change"**
(Panel Made up of Provincial, Federal, Native Organization invited to discuss and answer questions)
- 1:30 pm - 2:45 pm Breakaway Sessions
- 3 pm - 4:30 pm Breakaway Sessions
- 5:30 pm Refreshments
- 6 pm - 7 pm Banquet
- 7 pm - 8 pm Keynote: To be announced

NOVEMBER 5, 1993

- 7 am Pipe/Sweetgrass Ceremony
- 9 am - 10:30 am Breakaway Sessions
- 10:30 am - 12 pm Breakaway Sessions
- 12 pm Luncheon: Keynote Presentation
- 1:30 pm - 3 pm Breakaway Sessions
- 3 pm - 4:30 pm Breakaway Sessions
- 5 pm - 6 pm Wine and Cheese Reception
- 6 pm - 7 pm Closing Ceremonies: Keynote Presentation
- Closing Remarks: Conference Chairman, Invited Speakers etc...

EDUCATION AS A PARTNERSHIP "DEVELOPING EFFECTIVE PARTNERSHIPS"

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Before September 1, 1993 - \$300 After October 1, 1993 - \$325
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Amount Enclosed: \$ _____

NAME: _____
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* All registration must be in before the close of the Conference Registration Office to qualify for discounts as shown. On-site registration will be available on space availability basis only.
Final Conference packages may be picked up when registering in the:
Crystal Gallery, South Convention Inn, Wednesday, November 3, 1993 - 1pm to 7pm

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For further information, call:
Richard Arcand - Conference Coordinator: (403) 939-5887
Anita Makokis - Conference Consultant: (403) 645-4455

Arts and Entertainment

Banff Indian Days revived

A 90-year-old festival entitled Banff Indian Days has been transformed into the Buffalo Nations Festival.

The event celebrating Aboriginal culture is hosted by the Buffalo Nations Cultural Society Aug. 28 at the end of their first year operating the Luxton Museum in Banff. Since 1952, the museum has provided awareness and further educa-

tion on Plains Indian culture. The society acquired the museum in 1992, revamping exhibits and upgrading the building.

Reviving the festival is a way to share the thoughts and experiences of First Nations in Canada, say organizers. Part of the activities will include tributes to Chief Walking Buffalo and Chief Crowchild, who played key roles in fighting for

the rights of their people. Children's activities range from face-painting to making friendship bracelets.

Volunteers and Elders will be on hand to explain to visitors the symbolism in Native crafts, and help make the Plains history come alive.

The festival also celebrates the International Year of the World's Indigenous Peoples.

Country artists up for awards

CALGARY

Alberta Aboriginals have captured four nominations in four categories at this year's Alberta Country Music Awards.

Edmontonian Laura Vinson has been nominated as Female Artist of the Year along with Lorilee Brooks and Cindy Church. Vinson, along with band members Fred LaRose, Paul and David Martineau also garnered a nomination in the SOCAN Alberta songwriter category for their single One of the Lucky Ones.

Ecka Janus, also of Edmonton, is up for Most Promising New Artist and for Single of the Year with First Comes the Fire.

This year's awards, the sixth annual, will salute emerging Native artists and dancers in country music with guest appearances by Tom Jackson, star of CBC-TV's North of 60 series and The Young Eagles, powwow country rock artists from the Wesley Stoney First Nation at Morley, Alta.

The group is composed of seven musicians and vocalists and six dancers and drummers. The band's original songs and dance movements are based on stories told by their Elders, such as their grandfather's description of when he first saw an aircraft in flight. Many of the songs are about the life cycle and the relationship of human beings to the Creator.

The Canadian Native Arts Foundation will also sponsor an Alberta Native achievement award in country music at the awards presentations on Sunday, Aug. 29 at the Marlborough Inn in Calgary.

For the first time, this year's nominations and balloting is being done by members of both the Country Music Association of Calgary and the Edmonton



Laura Vinson

Country Entertainment & Rodeo Association. It will be the largest voting ever undertaken by the awards.

"This is truly the first provincial involvement for the awards," said executive producer Edmund Oliverio. "We have reached out to our northern counterparts in Edmonton to include them in the voting for the awards."

"Sports and politics have developed keen rivalries throughout Alberta, but it's our country music that brings us together."

New awards this year include youth talent awards in vocal and instrumental categories, country gospel performer, bluegrass music performer and country music performer of the year.

The awards will cap off CountryFEST '93, organized by the Country Music Association of Calgary. A week of celebrations begin with a Pickin' 'n' Strummin' Family Picnic Celebration at Heritage Park in Calgary on Aug. 22. At the Stephen Avenue Mall downtown, daily stage performances from 11:30 a.m. to 1:30 p.m. will feature The Young Eagles, country gospel and bluegrass artists and aspiring young country artists.



PEACE HILLS TRUST

takes pride in encouraging Native Artists to develop, preserve and express their culture through our

11th ANNUAL NATIVE ART CONTEST

All entries are restricted to "two-dimensional" art. (i.e. work done on a flat surface suitable for framing)

The contest is separated into four categories:

- 1) ADULT CATEGORY
 - 2) CHILDREN'S CATEGORIES
 - 3) Age 9 & under*
 - 4) Age 10 to 13*
 - 5) Age 14 to 17
- (*limit of one entry per child).

"NATIVE ART CONTEST AWARDS"

	ADULT CATEGORY	CHILDREN'S CATEGORIES
1st	\$2,000.00	\$100.00
2nd	\$1,000.00	\$75.00
3rd	\$500.00	\$50.00

ENTRY DEADLINE: OCTOBER 1st, 1993

Rules and regulations are on the back of Entry Form.

For more information call (403) 421-1606 or 1-800-661-6549

11 th ANNUAL NATIVE ART CONTEST		ENTRY FORM	Number _____
		ENTRY DEADLINE: Hand Delivered, 4:00 pm October 1, 1993 Mailed, Postmarked October 1, 1993	REGISTRAR'S USE ONLY
(Please Print)		FULL NAME: _____ AGE: _____	IN <input type="checkbox"/> Mail <input type="checkbox"/> Del. DATE: _____
PRESENT ADDRESS: _____		CITY: _____ PROV./TERR.: _____ POSTAL CODE: _____	OUT <input type="checkbox"/> Mail <input type="checkbox"/> Del. DATE: _____
PHONE NUMBER (S): _____ (HOME) _____ (WORK)		BAND/HOME COMMUNITY: _____	
TITLE: _____		MEDIUM (S): _____	
DESCRIPTION: _____			
<input type="checkbox"/> Yes, your entry is for sale. Please contact interested purchaser. Selling price \$ _____		MAIL TO: Peace Hills Trust "Native Art Contest" 10th Floor, 10011 - 109 Street, Edmonton, Alberta T5J 3S8 ATTN: Dennis Burns FOR MORE INFORMATION (403) 421-1606 1-800-661-6549 Fax: (403) 426-6568	
I hereby certify that the information contained in the Entry Form is true and accurate. I hereby further certify that I have read and understand the Entry Procedures and Rules Regulations of Peace Hills Trust "Native Arts Contest", which are incorporated herein by reference, and I agree to be bound by the same.		date _____ signature _____	

PEACE HILLS TRUST "NATIVE ARTS CONTEST" RULES AND REGULATIONS

1. Peace Hills Trust "Native Art Contest" ("NAC") is open to Native Indian Residents of Canada, except management, staff and employees of Peace Hills Trust who are not eligible.
2. Entries shall not consist of a complete and signed Entry Form and an UNFRAMED two dimensional work of art in any graphic medium; will only be accepted from August 31, 1993 to 4:00 p.m. on Friday, October 1, 1993, will be judged by a panel of adjudicators arranged through Peace Hills Trust whose decision will be final and binding on the entrants.
3. By signing the Entry Form, the entrant represents that the entry is wholly original, that the work was composed by the entrant, and that the entrant is the owner of the copyright in the entry; warrants that the entry shall not infringe any copyrights or other intellectual property rights of third parties. Each entrant shall, by signing the Entry Form, indemnify and save harmless Peace Hills Trust and its management and staff and employees from and against any claims inconsistent with the foregoing representation and warranty; waives his Exhibition Right in the entry for the term of the NAC, and in the event that the entry is chosen as a winning entry, agrees to waive and assign the entrant's Exhibition Right in the winning entry, together with all rights of copyright and reproduction, in favour of Peace Hills Trust; agrees to be bound by the NAC Entry Procedures and Rules and Regulations. All entries complying with the Rules and Regulations will be registered in the NAC by the Official Registrar Mr. Dennis Burns. Late entries, incomplete entries, or entries which do not comply with the NAC Entry Procedures and Rules and Regulations will be disqualified.
4. All winning entries will become the property of Peace Hills Trust and part of its "Native Arts Collection." Unless prior arrangements are made, non-winning entries will be returned as follows: entries hand delivered will be picked up by the entrant; all other entries will be mailed in the original packaging in which they were received. Children entries will not be returned. Peace Hills Trust assumes no responsibility for entries which are misdirected, lost, damaged or destroyed when being returned to the entrant.

ENTRY PROCEDURES

1. Adult entrants may submit as many entries as they wish, but they must submit a separate Entry form (or photocopy thereof) with each entry. Ensure that all spaces on the Entry Form are filled in correctly, and that the form is date and signed other wise Peace Hills Trust reserves the right to disqualify the entry.
2. All entries must UNFRAMED paintings or drawings and may be done in oil, watercolor, pastel, ink or any two dimensional graphic medium. All entries will be judged on the basis of appeal of the subject, originality and the choice and treatment of the subject, and the creative and technical merit of the artist. Entries which were entered in previous NAC competitions are not eligible.
3. Peace Hills Trust will not acknowledge receipt of any entry. If the entrant requires notification, the entry should be a self-addressed stamped postcard which will be mailed to the entrant when the entry is received.
4. The completed Entry form and entry must be received on or before October 1, 1993 by Peace Hills Trust, Corporate Office, 10th Floor, Kensington Place, 10011 - 109th Street, Edmonton, Alberta T5J 3S8. Entries submitted by mail should be postmarked no later than October 1, 1993 and encased in protective material to prevent damage to the entry. Late or incomplete entries will be disqualified. Peace Hills Trust assumes no responsibility as to entries which are misdirected, lost, damaged, destroyed, or delayed in transit. Peace Hills Trust assumes no responsibility for placing insurance coverage on the entries submitted to them or returned by them to the entrant.
5. Should you wish to sell your work while on display at the NAC, please authorize us to release your telephone number to any interested purchasers. Should you not complete that portion of the Entry Form, your telephone number will not be released.
6. Peace Hills Trust reserves the right to display any or all entries at its sole discretion.

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Economic Development

AFN supports First Nations bank

TSUU T'INA RESERVE, Alta.

Members of the Assembly of First Nations unanimously approved a resolution supporting the establishment of a national Native capital territory and a First Nations bank.

Founding a national capital for Natives would unify First Nations people across the country, the resolutions' author said.

"Canada established the national capital region in Ottawa," said Red Pheasant Band assistant Chief Bill Wuttunee. "It unified the Canadian people. We are scattered across the country and we need a central place to bring us together."

About 225 chiefs and 400 Native officials from across Canada passed the resolution July 29 during the assembly's week-long annual meeting at the Tsuu T'ina Reserve just south of Calgary.

The Native capital would have Native institutions such as museums, art galleries, administrative centres, a Native police training centre and the Assembly of First Nations headquarters, said Wuttunee.

Creating the capital region would require funds from Ottawa

and First Nations communities, some of which have enough money, Wuttunee said. The Minawaki lodge near Winnipeg might be a suitable site for a capital because of its central location.

The capital should not, however, be located on an existing reserve because it would use up too much of the First Nations' shrinking land base, he added.

Formation of the national Native bank would consolidate First Nations' funds, which could then be loaned back to Native bands and communities, said Wuttunee. Millions of dollars are still kept in trust by the Department of Indian Affairs, which has more than \$1 billion in trust from three wealthy bands in Alberta.

"We need financial muscle," he said. "The Native people have large amounts of money from oil and gas. Instead of seeing it scattered to the various chartered banks, we believe it would be desirable to control the purse strings."

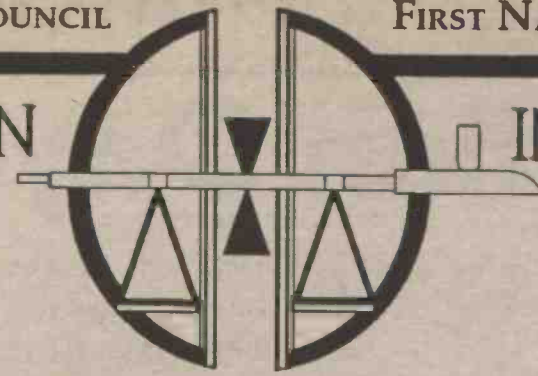
AFN Grand Chief Ovide Mercredi has also approved the two resolutions, Wuttunee said. A committee will examine the feasibility of both projects and will eventually report back to the chief for approval.

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- Vernon Masayeva (Hopi Tribe) — Concepts of Stewardship in an Age of Limits
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Teacher training community-based

YELLOWKNIFE

Four new community-based teacher education programs are being planned for the Beaufort-Delta, the North Baffin, the Kitikmeot and the Dogrib regions.

"Aboriginal educators continue to make the languages and cultures of the Northwest Territories an integral part of our school system," said Richard Nerysoo,

Minister of Education, Culture and Employment.

"Because of the vital contribution Aboriginal educators and Aboriginal language specialists make, increasing access to community teacher education programs for northern students is one of my priorities."

Two campus-based teacher education programs - the Western and Eastern Arctic Teacher Education Program - are out of reach for many northerners be-

cause of community and family commitments. Education boards and communities say they want greater influence in shaping teacher's programs.

The four new programs are expected to train more than 100 new Aboriginal teachers within the next three years. Grads will be able to continue their studies and work towards Bachelor of Education degrees at McGill University or the University of Saskatchewan.

Uncertainty at '93 AFN conference

OPINION

By Marlena Dolan
Windspeaker Contributor

CALGARY

There was an air of uncertainty at the annual Assembly of First Nations gathering, co-hosted by the Tsuu T'ina Nation in Calgary July 26-29th. The theme, Healing our People, Healing our Nation, reflected the state of many bands across Canada. But only a few miles away, a group of break-away chiefs from Treaty 6 were meeting at Nakoda Lodge, dissatisfied with the AFN's representation.

Also in question at the assembly was Kim Campbell's stance on Native government.

"Her idea of inclusiveness is everybody becoming Canadian - in other words, the Indian people assimilate," said Grand Chief Ovide Mercredi. "I would like a Canadian government to be hon-

est to the Indian people for the first time in history."

Treaties must be acknowledged with respect to self-government and the inherent rights of the Indian people must be protected by the laws of Canada, he said. Mercredi also took exception to the recent statement by Indian Affairs Minister Pauline Browes that Natives' inherent rights died with the Charlottetown Accord.

"Browes' comment is conclusive to the attitude of the Campbell government to ignore the issue of inherent rights for the Native people," he said. "All government ministers speak for the government and I have dealt with this issue publicly before, asking for clarification, but none has come."

Mercredi's strategy also includes the assertion of rights by Indian people.

"Every time we assert our position, we are challenged by the full force of the law. That kind of hostility towards our people will result in some retaliation eventually."

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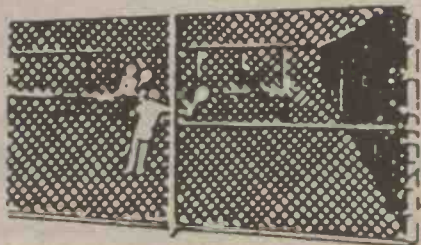
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College, Science Institute consolidating

YELLOWKNIFE

Two schools in the far North will soon be joining forces.

Arctic College and the Science Institute of the NWT are integrating, the Minister responsible for Arctic College and the Science Institute said.

The move is expected to consolidate the administration, operations and boards of the two organizations, said Richard Nerysoo.

"This integration will give us

the opportunity to introduce academic and applied science and technology courses into the Arctic College curriculum."

Combining the two organizations will eliminate the need for two administrations, Nerysoo said. The money saved will be used to support science programs.

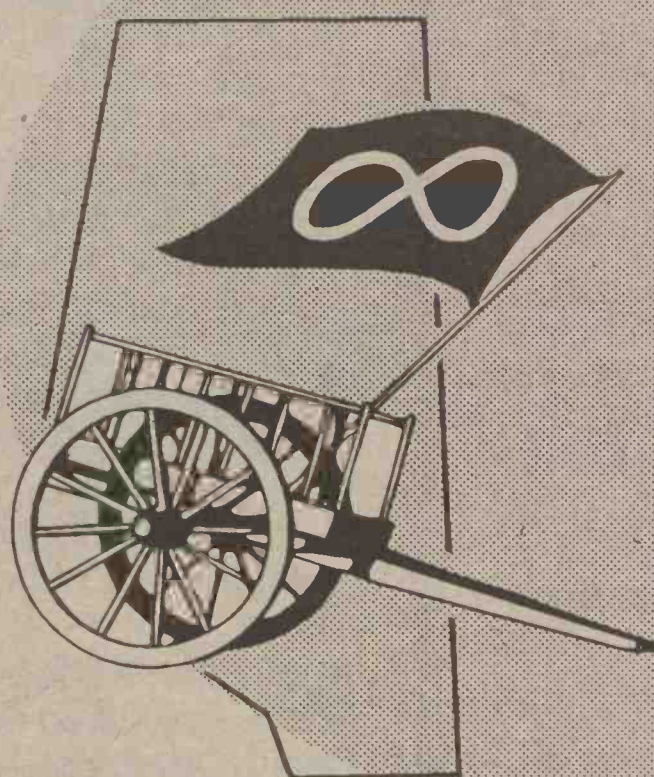
"The idea of combining the College and the Science Institute has been around for some time. Now that we are streamlining government to make it more effective and efficient, this is a good

time to act," he said.

Integrating the schools should also increase emphasis on the importance of academic science, create new courses, improve research facilities at both institutes and increase the use of Indigenous knowledge in the scientific field, Nerysoo said.

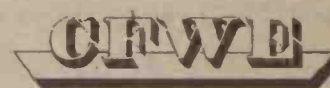
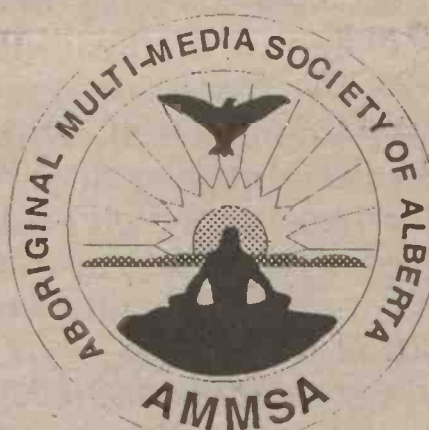
The move could also attract more high-profile scientists to the far North, increase research in the Arctic and provide more training and employment opportunities in science and technology, he said.

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- Fire Works Display 9 p.m.

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Elders share perspectives on traditions, spirituality

By Noel Archie Starr
Windspeaker Contributor

FILE HILLS RESERVES, Sask.

The late Bill Creely and his son Herbie Creely from the Okanese Band of the File Hills Reserves are relatives of the Starblanket people. They shared their perspectives on the significance of Indian traditions and spirituality. They told me of the circle, the four directions and social education as it reflects on socialization of Indian people from child to Elder, individually, in a group or into a larger network of society.

In seeking information about traditions from the Elders, I followed the customs, that is I had to present tobacco to the Elders as an offering and sign of respect.

I would like to share some concepts about the meaning of the circle as shared by the Elders. This will enable one to gain a basic understanding of the world view, philosophies, and values of some of the Okanese and Starblanket Indian people of the File Hills Indian Reserves.

The circle has a religious significance. The circle is often a traditional symbol of oneness and relatedness of life and matter. The circle also symbolizes the unity of life; the seasons move in a great circle. The circle is Mother Earth.

Among the Indian people, Elders or teachers of the culture usually construct a circle or medicine wheel from small stones, which they place before them upon the ground. Each stone within the circle represents one of the many things of the universe. One stone represents you and another stone represents me. Other stones hold within ourselves, fathers, mothers, brothers, sisters, friends, animal and bird life. There are also stones which represent religions, governments, philosophies and nations. All things are contained within the circle and all things are equal within it. The circle is the total universe.

All things within the circle know of their harmony with every other thing and know how to "give away" one to the other, except man. Of all the Great Spirit's creations, man is the only one that does not begin life with the knowledge of this great harmony.

All the Creator's creations have spirit and life, including rivers, rocks, earth, sky, plant and animal life. It is only we, of all the beings within the circle, who are determiners. Our determining spirit can be made only through our harmony with humanity (all brothers and sisters) and with all the other spirits of the uni-

verse. We must learn to seek and to perceive. We must do this in order to find our place within the circle of life. We also must learn to "give away."

The vision quest is the way we must begin our journey, or search. We follow our vision to discover ourselves, to learn how we perceive ourselves and to find our relationship with the world around us. Elders share with us the Four Directions and their powers within the circle.

To the north of the circle is found wisdom. The color of the wisdom of the north is white. Its medicine animal is the buffalo. It is also the home of the cold north wind.

The south is represented by the sign of the mouse and its medicine color is green. The south is the place of innocence, trust and for perceiving closely our nature of heart. It is also the direction one travels after death to join the Creator. That is why after burial of our loved ones, the feet are pointed in a southerly direction.

The west is represented by the sign of the bear. The west is the place where one looks within oneself, which talks of the introspective nature of man. Its medicine color is black. The west is also believed to be the home of the Great Thunderbird. It is a blessing in early spring to hear the first thunder; it means the Thunder Birds are back. It is a signal for the sundance makers to set a date for the sundance.

The east is represented by the sign of the eagle. It is the place of illumination, where one can see things like an eagle from a high vantage point, one can see things clearly far and wide. Its medicine color is yellow, symbolic of the warmth from the father sun, when he gets up in the morning (sunrise).

At birth one is given a beginning place on one of the Four Directions within the circle. This starting place gives one the first way of perceiving things, which will be one's easiest way and most natural way throughout one's life.

A person who perceives or looks at life from only one of these directions - south, north, east or west - will remain a partial person in development. For example: a person who has only the gift of the north will be wise. But he or she will be a cold person without feeling.

Someone who has the gift of the east will have the clear, far-sighted vision of an eagle, but will not be close to things. This person will feel separated, high above life and will not understand or believe that he or she can be touched by anything.

(Continued in Aug. 30 issue.)

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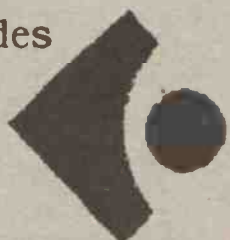
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EDMONTON

The Senators of the National Metis Senate Constitution Commission (NMSCC) have agreed to incorporate the Cree word Otipemisiwak to describe Metis Self-Government.

Otipemisiwak means "A Nation of Metis people who always had and will continue to have control of their own destiny, a free people who have always governed themselves."

The Cree word Otipemisiwak was debated during the three-day think tank session by the Senators and it was approved to officially describe the Nationhood of the Metis citizens within the Metis Homeland and because the word Otipemisiwak is quickly referred to when the Metis people discuss Metis Self-Government and the Constitution.

The Otipemisiwak survey is a new round of consultation targeted at the grass-root Metis citizens to obtain consensus of understanding towards the realization for Metis Otipemisiwak government in the Metis Homeland.

The term, Metis Homeland, is used by the elected representatives of the Metis National Council and their constituents based on the historical fact that the Metis were the main inhabitants, other than the Aboriginal First Nations peoples, on the land known as Rupert's Land.

The Metis Homeland includes the areas and provinces of Northwest Ontario, Manitoba, Saskatchewan, Alberta, Northeast British Columbia and the Northwest Territories.

"The rationale as to why we are incorporating the Cree word, Otipemisiwak in our

survey comes from its historical origin and its significance to categorize the Metis people as 'their own boss(es)'," says Thelma Chalifoux, chairperson of the National Metis Senate Constitution Commission.

The most common terms used by some historians to describe the Metis people of Canada were the "Road Allowance People," the "Squatters" and the "Forgotten People." However, the Metis people always referred to the word Otipemisiwak to identify themselves, but it was never used by historians, other than Metis researchers and politicians.

"We may have been forgotten by some of the Prime Ministers of Canada and by some of the Premiers of the provinces but we were always visible and at the forefront with our struggle to recognized as Nation Builders within the Canadian Confederation.

"The federal and provincial governments may have made attempts to forget and not to recognize or affirm our contributions towards the shaping of the Canadian Confederation. Our Metis leaders were persistent and they persevered with the movement of Otipemisiwak. The governments of yesterday and today could not ignore the Otipemisiwak," stated Chalifoux.

One direct result due to the movement of Otipemisiwak was a "List of Rights" established by the Provincial Government of Riel and Associates which clearly entrenched land entitlement and the protection of Metis culture and language, including the right to education.

This List of Rights was legislated under the Manitoba Act of 1870 and was constituted under the British North American Act of 1867.

The right to land entitlement for the Metis was recognized under the Dominion Lands Act.

To bring into realization a Metis Otipemisiwak Government, the Senators of the National Metis Senate Constitution Commission have approved a questionnaire to be circulated to the Metis people asking for direction as to how the Otipemisiwak Government should be structured and as to what the Metis Constitution should reflect in its laws to govern the Metis Nation Parliament.

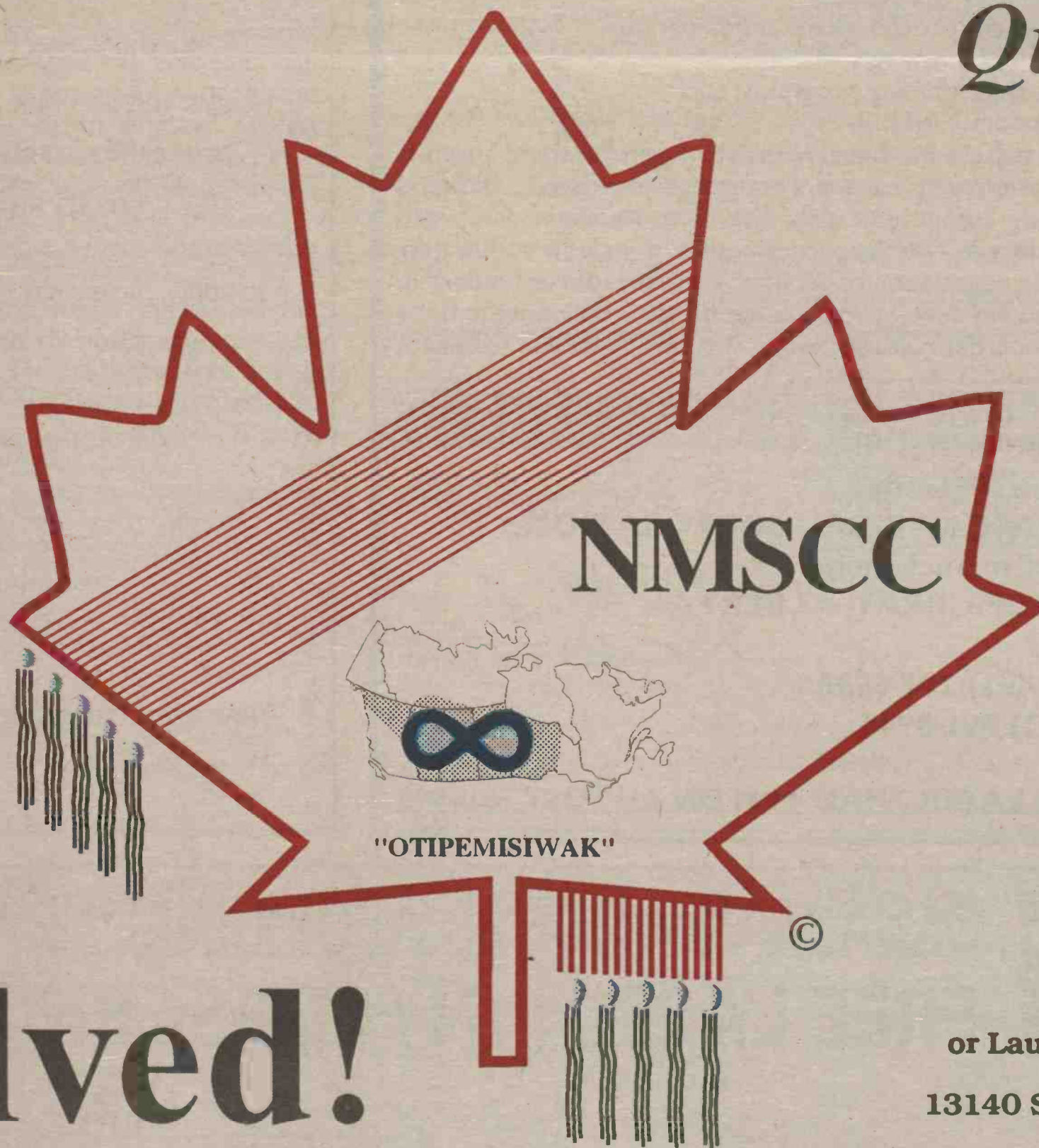
The campaign for the survey will commence immediately. The date for the distribution of the questionnaire, which has been approved by the Senators, was July 4, 1993 and by July 14, 1994, all Metis affiliates, including the provincial/territorial Metis Representatives Bodies of the Metis National Council should have received the questionnaire.

"The collection of all the questionnaires is Sept. 15, 1993, at which time the NMSCC Co-ordinator, Laurent C. Roy, will compile the results of the questionnaire. Upon analysis of the responses to the questionnaire, we, the Senators, with the assistance of our technician, will draft an Otipemisiwak Government working paper to be presented to the elected national representatives of the Metis National Council.

"The Otipemisiwak Government position document containing recommendations as to the establishment of our Metis Nation Parliament and the development of the Metis Constitution will be presented to the National leaders of the Metis Homeland during the commemoration day of Louis Riel, on Nov. 16, 1993 at Winnipeg," said Ms. Chalifoux.

The National Metis Senate Constitution Commission Questionnaire

Get Involved!



The "OTIPEMISIWAK" survey is a new round of consultation with the Metis citizens of the Metis Nation of Canada to get consensus towards the development of

a metis
"OTIPEMISIWAK"
Government.

The Senators of the National Metis Senate Constitution Commission (NMSCC) are encouraging the Metis citizens to fill out the questionnaire. This questionnaire has been distributed to the local regional/provincial Metis offices of the Metis Homeland.

If you need a copy of the questionnaire, please contact your local/regional/provincial office for further information.

For more information please contact:

Senator Thelma Chalifoux
or Laurent C. Roy, NMSCC Co-ordinator,
c/o Metis Nation of Alberta
13140 St. Albert Trail, Edmonton, Alberta
(403) 455-2200

This Questionnaire will provide Metis people with an opportunity to determine the model for Metis "OTIPEMISIWAK" Government.

Take Pride and participate.

BE A NATION BUILDER