

Wind speaker

QUOTABLE QUOTE

"It exists and that's the premise we're operating on."

-Indian Affairs Minister Ron Irwin on the right to self-government.

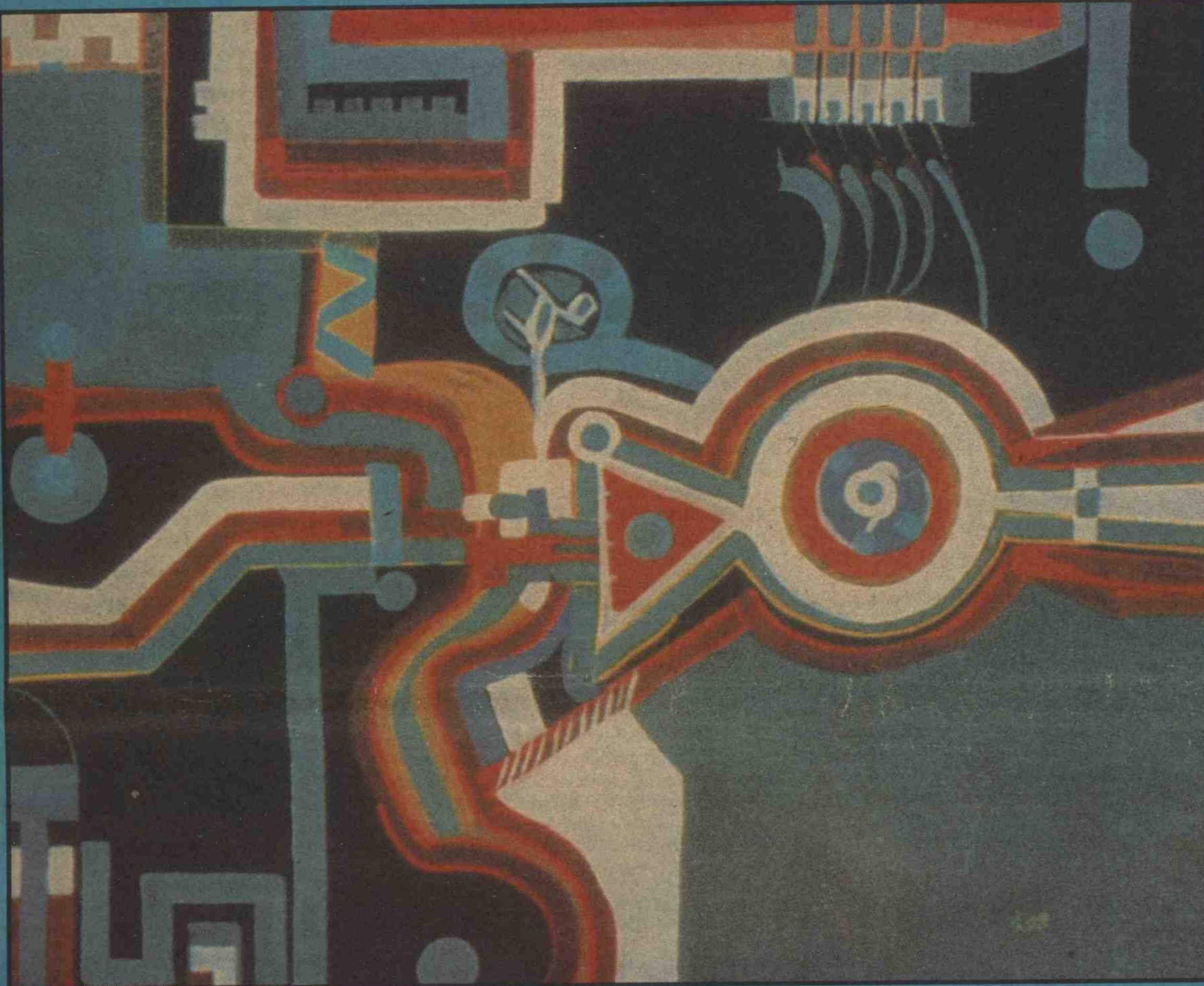
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February 14 - February 27, 1994

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Dispersion

This 1966 work of Alex Janvier's is part of the retrospective showing of his art now on at the Canadian Museum of Civilization in Hull, Que. The Art of Alex Janvier encompasses his works from 1960 to 1990. Visitors will also be able to see Morning Star, his magnificent painting on the 19-metre dome of the museum.

Smugglers open fire as cigarette taxes cut

By D.B. Smith
Windspeaker Staff Writer

OTTAWA

Cigarette smugglers operating through the Akwesasne Reserve in eastern Ontario opened fire on RCMP officers on the same day Ottawa promised to crack down on tobacco trafficking.

The smugglers fired two warning shots from semi-automatic weapons at an RCMP patrol after the officers turned their lights on a convoy of six snowmobiles creeping across the frozen St. Lawrence River.

The bandits, who were pulling sleighs, fled across the river at Lake St. Francois as the RCMP called Quebec Provincial Police for back-up.

A few minutes later, police

recovered 108 cartons of cigarettes worth about \$216,000 from a garage in nearby Valleyfield, Que.

No one was hurt in the Feb. 8 incident, which came on the same day Ottawa announced its four-point campaign against tobacco smugglers.

Prime Minister Jean Chrétien said Ottawa would double the number of RCMP anti-smuggling agents to 700 officers in an effort to choke the illegal movement of tobacco across the international border.

Ottawa will also increase support from the Canadian Coast Guard and Canadian Forces personnel along the St. Lawrence River and raise the number of Canada Customs officials at border crossings to about 350 officers.

The increase in law enforcement, which is expected to cost

about \$150 million, is designed to halt the 70 per cent of smuggled cigarettes that move back into Canada through the Akwesasne Reserve at Cornwall, Ont.

"The rule of law will be respected and applied to all citizens," Chrétien said. "This is one country with one set of laws that apply to every individual in every community."

But the heavier police presence near reserves has left many Natives feeling edgy. Grand Chief of the Assembly of First Nations, Ovide Mercredi, said clamping down on smuggling by establishing "no-go zones and having one set of laws for all communities does not recognize the jurisdictions that have to be addressed."

Ottawa should look at addressing "the whole system", and not isolate situations on re-

serves, said Native Council of Canada president Ron George.

"It's not about smuggling. These people are free traders according to their treaties."

In addition to police reinforcements, the federal government will lower domestic taxes and raise export taxes on cigarettes to curb revenues for smugglers.

The Liberals dropped the federal excise tax on cigarettes by \$5 per carton and offered to match provincial cuts of more than \$5 to a maximum of \$10. Export taxes are also up \$8 per carton in the hope of making the cigarettes destined for U.S. markets unprofitable for smuggling.

About 80 per cent of the cigarettes on Canada's black market were originally destined for sale in the U.S. only and are labelled 'not for sale in Canada'.

See Mohawks, Page 3.

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WINTER GAMES
HEATING UP

The 10th annual Arctic Winter Games are the pinnacle of achievement for many northern athletes. But coming from North of 60 generally means hailing from small communities, far from any major city or travel hub. Read about the trials of getting to the games on Page R1.

CREATING BUSINESS

Matt Vickers quickly tired of calling on consultants when he was helping the Gitskan Wet'suwet'en of northern B.C. devolve control of their affairs from the federal government. He decided to do the work himself, and since then he has helped create a dozen business using the experience he gained. See Page 9.

AD DEADLINES

The Advertising deadline for the February 28th issue is Thursday, February 17, 1994

Band business tax-exempt

THE PAS, Man.

A court decision preventing Revenue Canada from charging a Manitoba band-owned business corporate tax could have far-reaching effects on other Native businesses.

In a precedent-setting decision, Tax Court of Canada Judge D.G.H. Bowman ruled the Opasquaiak Band has the same tax status as a municipality and the band-owned Otineka Development Corporation Ltd. is therefore exempt from paying any corporate tax.

Otineka was appealing an order to pay \$500,000 in corporate income tax on operating profits made in 1986 from managing the Otineka Shopping Centre, located on reserve land.

The decision also means many of Canada's other 600-plus

bands could apply for corporate tax-free status, Otineka lawyer Joel Weinstein said.

"It's a decision with national implications."

Natives who earn income from work done on a reserve are normally not taxed, Weinstein said. But as a corporation, profits that Otineka made from managing the mall on the reserve were taxable.

By arguing that the band government was in fact a municipal government, Otineka, as a band-owned business, would be exempt because municipal-owned corporations in Canada are exempt from paying corporate taxes to either federal or provincial governments.

As providers of essential social and community services, the Opasquaiak "have earned, deservedly, the reputation in Canada of

being a model of self-government," Bowman wrote in his Jan. 28 decision.

The band provides services to band members in a large number of areas, including education, health care and other social services, he wrote. As such, the Opasquaiak operate like any other Canadian municipality and should be given municipal tax status under the Income Tax Act.

The band, located in The Pas, 470 kilometres northwest of Winnipeg, also regulates water supplies and sewers, garbage disposal and weed and animal control. It controls public games, amusements and bee-keeping and restricts the use of slingshots and bows and arrows, Weinstein said.

The municipal label is also productive because the band is working to free itself from Indian Affairs funding, said Opasquaiak

Band general manager Jim Smith. Being defined as a municipality helps reinforce that.

All monies made from band-owned businesses go towards maintaining or improving essential services like roads, sewer or emergency services, and not to individuals' pockets, he said. Infrastructure upgrade costs for road and sewer could reach \$8 million and the band is not looking to Ottawa for any of it.

Bowman's decision could have ramifications for other bands in Canada, although there are few others at the same corporate level as the Opasquaiak, Weinstein said.

It might also mean that Native businesses could be exempt from paying taxes both on and off reserve, although the situation for every band in Canada would be different, he said.

B.C. Natives get say in logging

By D.B. Smith
Windspeaker Staff Writer

TOFINO, B.C.

An agreement between B.C. and Clayoquot Sound Natives will give the First Nations greater control over logging in an old-growth forest on Vancouver Island.

Tla-qui-o-aht Chief Francis Frank said representatives of the Nuu-Chah-Nulth Tribal Council reached an agreement with provincial officials in late January on the final wording of the technical drafting of a co-operative forestry management deal.

The council had dismissed the province's original version of the Interim Measures Agreement because the wording in one section, which called for the creation of a joint management board to control logging, was too vague.

"We had a problem with the government

lawyers watering down the functions of the central regions board to one where we were left with the impression that they were still looking at this as an advisory body," Frank said.

"Now we've got the understanding that we also thought we had - that it is a decision-making body."

Section 10 of the interim agreement proposed establishing a joint management board between Native and provincial officials to deal with management land use and planning in the southeast corner of the Clayoquot River Valley.

"What we wanted was 'the parties shall jointly manage Clayoquot Sound'," Frank said. "Part of the management responsibilities will be to deal with land and resource use. Really, what we want to do is say it in plain English."

Although the text still reads the same, the chiefs are more sure of the province's willingness to interpret the function of the co-manage-

ment board within the legal text, he said.

The problem with defining the co-management board's powers was not with B.C. Aboriginal Affairs Minister John Cashore, Frank added.

"It was with the bureaucrats, the legal beagles that started to toy with the agreement."

But the deal, which was first presented to the tribal council Dec. 10, was designed to give Natives greater decision-making power, Cashore said.

"And that's exactly what the province will deliver."

The co-management board will include members of the Ahousht, Hesquiaht, Tla-qui-o-aht, Ucluelet and Toquaht First Nations and provincial officials.

The province will also provide funding for job training and set up a First Nations-provincial working group to explore other economic opportunities in the region.

The agreement is set to be signed Feb. 22.

Saskatchewan corners casino market

REGINA

Casinos may be a future money-maker for the government of Saskatchewan but Natives are being told to look elsewhere for a means of income.

The minister responsible for the Saskatchewan Liquor and Gaming Authority said the province will open its own casinos in Regina and Saskatoon, but any Native gaming houses opening on reserves will be shut down.

"We have determined that we

must proceed with the limited and controlled expansion of casinos in the province," Eldon Lautermilch said.

"More Saskatchewan gaming dollars are flowing across our borders every day to other jurisdictions and casino expansion in Saskatchewan can stem the flow."

The province plans to open the two casinos, each with 500 slot machines and traditional table games, by 1995.

And while Aboriginals have a strong argument in favor of us-

ing casinos to promote their own social and economic development, they do not have the legal authority to regulate and control casinos, he said.

Provincial governments are the only authority that can manage and control electronic gaming under the Criminal Code. Organizations like the First Nations Gaming Alliance, a group of four Saskatchewan bands looking to set up their own casinos, will not be allowed to run gaming houses.

Several other Native groups,

including the Federation of Saskatchewan Indian Nations, have been negotiating with the province to open Aboriginal-run casinos on reserves.

Federation chief Roland Crowe is currently working on a deal with the province and an American casino company that will allow Natives to share in the profits from the Regina and Saskatoon casinos.

The federation will share its portion of the profits with its 72 member bands, Crowe said.

NATION IN BRIEF

Davis Inlet chief considers national office
Davis Inlet Chief Katie Rich says she is considering running for the national chief's position in next year's Assembly of First Nations' election. Rich, who came to world-wide attention last year as the leader of the remote and impoverished Innu community in northern Labrador, said she has been thinking about running in the election for a while. The exposure she has garnered as the chief of Davis Inlet, where children were videotaped in January 1993 high on gasoline fumes and screaming about a suicide pact, would help her in her quest for the grand chief's position. Current AFN Grand Chief Ovide Mercredi has come under heavy criticism by chiefs across Canada for his handling of the Charlottetown Accord and his views on self-government. Rich also said that as leader of the AFN, she could do much more for her community, which currently has no running water or sewage treatment facilities, and where the rate of alcoholism was once 90 per cent. Rich is coming up for re-election herself in March, but she has not decided yet if she will run.

Peltier supporters to march on Washington

A Winnipeg rally to appeal for the release of political prisoner and American Indian Movement leader Leonard Peltier drew out about 100 people on the 18th anniversary of his extradition from Canada. AIM national director Clyde Bellecourt said a cross-continent march planned to begin this month will also take a message to President Bill Clinton. The marchers are asking for a pardon or a new trial. A number of legal attempts to free the 48-year-old Lakota-Chippewas from his incarceration in Leavenworth Prison have failed. At a recent parole hearing, examiners for the parole commission recommended Peltier not be considered for parole for another 10 years. Peltier is serving two concurrent life sentences for the murder of two FBI agents, who were shot dead during a fire-fight on the Pine Ridge Reserve in South Dakota in 1976. Two other AIM members were also tried for the killings, but were found not guilty in a separate trial. President Clinton has said he is aware of Peltier's situation, but has yet to take any direct action to free him.

Tobacco traffickers on trial in Maine

Five people are on trial in Bangor, Maine, accused of

smuggling nearly \$1 million worth of tobacco into Canada from the United States. U.S. officials say the tobacco was brought from New York State to Maine, where it was loaded onto boats and ferried across the Passamaquoddy River into New Brunswick. Francis Boots and Ellwyn Cook of the Akwesasne Reserve are the two Natives from Canada on trial. Dewey Lazore, an American Indian from the U.S. section of Akwesasne near St. Regis, N.Y. was also charged.

West Coast doctors monitoring lethal virus

Physicians in B.C. are keeping an eye on a virus that appears to cause a lethal form of leukemia only in Aboriginals. The bug, called H-T-L-V 1, human T-lymphotropic virus, has led to T-cell Leukemia in two Natives so far, one of whom has since died. Six other Natives who were exposed to the virus have a neurological disorder similar to multiple sclerosis. Health Canada officials are stumped as to why the virus appears to only affect Natives. Although the chances of infection are low, medical officials are still warning people to practise safe sex and not share needles.

News

Native leaders frown on self-government plans

By D.B. Smith
Windspeaker Staff Writer

TORONTO

Native leaders were quick to attack Ottawa's plans to launch self-government negotiations outside the realm of the Constitution.

The head of the Assembly of First Nations was outraged that federal and provincial officials plan to treat Natives' inherent right to self-government as an already-existing right in the Constitution.

"We have no legal certainty that any agreement we reach with the federal government and the provincial governments will be legally enforceable," said Grand Chief Ovide Mercredi.

"The way it's set up right now, there's no guarantee in the absence of the explicit recognition of the right that agreements that we make with the government of Canada will supersede



"The prime minister has said it, I've said it. It's in our speech from the Throne. Other than having angels come down and singing hallelujah whenever we say it, that's the best we can do."

- Indian Affairs Minister Ron Irwin

federal or provincial law."

Native Council of Canada president Ron George also said Ottawa's proposal offers Natives nothing in the way of financing or certainty in negotiations.

Their comments came one day after provincial Aboriginal affairs ministers met with federal Indian Affairs Minister Ron Irwin Jan. 31 and Feb. 1 in Toronto. They agreed that Native self-government

should be treated as an already-existing inherent right in Section 35 of the Constitution.

Quebec Aboriginal Affairs Minister Christos Sirros also suggested a process to create a set of principles to allow Native groups across Canada to start self-government negotiations with federal and provincial officials.

Ottawa will not open the Constitution to legislate Native self-

government, Irwin said. The Meech Lake and the Charlottetown Accords were too destructive to warrant any further constitutional reforms.

Native self-government is already an existing right in Section 35, he said.

"The prime minister has said it, I've said it. It's in our speech from the Throne. Other than having angels come down and sing-

ing hallelujah whenever we say it, that's the best we can do. It exists and that's the premise we're operating on."

Ottawa will also bring land claim settlements and resource management deals into self-government negotiations, Irwin said.

"I think the divvying up of resources, whether it's income tax or GST or royalties, has to be part-and-parcel of the discussions. . . . There has to be a resource base, the same way the provinces in Canada have. I don't think you can have self-government in a vacuum."

But establishing Native self-government through a simple transfer of powers will do little more than entrench the way Ottawa already deals with Natives, Mercredi said.

And the governments' presumption that self-government already exists in Section 35 is no guarantee that federal or provincial officials actually believe in the right, he added.

Oka witnesses keeping mum

MONTREAL

A Quebec coroner's inquest into the shooting death of a provincial police officer during the 1990 Oka crisis is getting bogged down by Mohawk witnesses refusing to answer questions.

Dennis Nicholas, who was known during the stand-off by the warrior code-name Psycho, asked for a 10-day break to go back to his longhouse and consult with the Mohawk chiefs, clan mothers and people of Kahnawake.

The Feb. 2 request came after Nicholas delivered a 15-minute speech to the court in Mohawk without the aid of a translator. He also spoke for a further 20 minutes in English on the history of his treaty rights as a Native.

Nicholas was one of 33 Mohawk witnesses scheduled to testify at the year-old inquest into the July 11, 1990 shooting death of Cpl. Marcel Lemay. The police officer died during a police raid on a Mohawk road block near Oka, Que., a small community just west of Montreal.

Coroner Guy Gilbert granted Nicholas' request despite objections from provincial police lawyers, who have accused the Natives of undermining the

inquest with their own "wall of silence."

Quebec police threatened to boycott the inquiry altogether in late January, claiming that Gilbert was giving Native witnesses preferential treatment. They were upset with the Mohawks' continued refusal under oath to name the other Natives who were behind the barricade the day Lemay was killed.

In two hours of bitter legal arguing Jan. 25, police lawyer Mario Bilodeau accused Gilbert of allowing two types of justice - one for Indians and another for everyone else.

Bilodeau was particularly upset with Akwesasne Mohawk Warrior Society leader Frances Boots' refusal to name which of his warriors were behind the barricades the night before Lemay died.

But Gilbert refused to order the Mohawks to name names, saying he did not want the Natives to testify through coercion.

Lawyers for the provincial police also requested a halt to the proceedings last November, claiming the inquest had strayed from its mandate.

Daniel Rochefort, the lawyer representing several senior police officers, said Gilbert had already drawn his conclusions before he'd heard all the evidence.

Saskatchewan Natives fight feds over off-loading welfare payments

By D.B. Smith
Windspeaker Staff Writer

REGINA

Three Native groups in Saskatchewan have united with the provincial government to challenge Ottawa's right to pass the responsibility for welfare benefits for some Natives down to the province.

The Federation of Saskatchewan Indian Nations, the Prince Albert Tribal Council and the Confederacy of Tribal Nations

are mounting a provincially funded \$100,000 defense to prevent Ottawa from off-loading jurisdiction for social assistance payments to status Indians living off-reserve.

Ottawa handed over jurisdiction for the payments last July, putting an estimated 10,000 more people on the province's social assistance roles.

Handing the responsibility for welfare payments to the provinces is unconstitutional, said Prince Albert Tribal Council Grand Chief Alphonse Bird. Such fiduciary obligations must be met by the

federal government.

"It's the federal agenda to attempt to off-load First Nations treaty people to the provinces. We feel if anyone should be off-loaded to, it's to the First Nations."

Ottawa should not have transferred those powers to the province without first consulting the First Nations, he added.

Although the Saskatchewan government agreed at the time to pick up the \$40-million-a-year responsibility, Finance Minister Janice MacKinnon said it does not mean that paying those benefits is within the province's jurisdiction.

Mohawks critical of tax cuts

Continued from Page 1.

Kahnawake Mohawk Chief Joe Norton criticized the tax cuts, saying they would increase the number of people buying cheaper cigarettes from reserve dealers. The price of a carton of cigarettes fell to less than \$23 overnight in Quebec.

But Chief Jerry Peltier of the Kanesatake Reserve near Montreal said the drastic tax cuts will help diffuse the tensions that were building on his reserve over possible RCMP raids.

Some of the tobacco-runners from his community will probably be put out of business, Peltier said.

But those in the cigarette trade are probably already looking at other business ventures.

Forty per cent of the cigarettes consumed in Canada's \$12.4 billion-a-year tobacco market are contraband. Smuggling costs Ottawa and the provinces \$2 billion in lost tax revenue every year.

In Ontario, 35 per cent of all cigarettes purchased are smuggled back from the U.S. and sold for up to \$30 less than the legal cost of \$48 per carton.

The loss in tax revenue is expected to cost Ottawa \$350 million by 1995.

The cost to cigarette manufacturers is also going up. Ottawa will raise the surtax on manufacturers' profits to 30 per cent, up nine per cent from its current level.

The additional \$200 million that Ottawa hopes to collect from manufacturers will be used to fund "the largest anti-smoking campaign in Canadian history," Chrétien said.

Ottawa plans to make it harder for minors to obtain cigarettes by raising the purchasing age limit from 16 to 18, eliminating the smaller "kiddie packs" and restricting the number of cigarette vending machines.

Alberta treaty Indians miffed at lack of government consultation

By D.B. Smith
Windspeaker Staff Writer

EDMONTON

Treaty Indians in Alberta are angry that Ottawa did not consult them over its plans to begin self-government consultations in the next six months.

The federal government made no references to treaty Indian rights when it announced its plans for extensive self-government talks last month, said Confederacy of Treaty Six First Nations Chief Al Lameman.

"It seems that the provincial and federal governments are dealing and we aren't being involved in the plans. That has always been a concern of the treaty nations. It will continue to be a concern as long as the grass grows and the rivers flow."

The Liberal government's campaign promises of a mutually acceptable framework for bilateral discussions on treaty issues were not included in the Jan. 19 announcement, leaving many of the chiefs fearing they would be overlooked, said Lameman, former chief of the Beaver Lake First Nation near Lac La Biche.

"Specific pre-election undertakings were given to treaty Indians as to how treaty issues would be resolved. . . . The recent policy statement by the minister of Indian affairs was a great disappointment."

Indian Affairs Minister Ron Irwin shocked many in the Aboriginal community three weeks ago with his surprise announcement that Ottawa would begin a process to recognize Natives' inherent right to self-government outside the Canadian Constitution.

The Confederacy, which represents more than 50 bands and 140,000 Natives in central and northern Alberta, won't go to the bargaining table unless Ottawa acknowledges their treaty as a document signed between autonomous nations,

Lameman said.

Extinguishing the treaty rights established in 1876 to achieve self-government now is unacceptable, he said. Treaty Indians in Alberta have unique interests and concerns, dating back to their original relationship with the Crown.

Irwin said he is aware that words such as "extinguishment" and "exchange" tend to cause fear and discourage Natives from coming to the negotiating table. But giving up title to treaty rights will not be a condition required to legislate self-government.

More than 200 First Nations in B.C. are now negotiating with the province's treaty commission without risking the loss of their treaty rights, he said.

"And that's my policy across the country."

Ottawa is only at the beginning of a long process, said Ken Kirby, Alberta's regional Indian Affairs director. Meetings between federal, provincial and Aboriginal officials over the next six months are designed to determine the actual negotiation process and are not negotiations in themselves.

"No one can carry on a discussion about self-government without bringing the treaty issue into it," he said.

Ottawa would deal with the Treaty Six Nations, Kirby said. But Lameman insisted he did not want to be "lumped" in with the other First Nations during negotiations.

The Treaty Six chiefs also want assurances from Ottawa that Indian Affairs will not start off-loading its responsibilities for Natives to the provinces and that current funding levels will not fall any further.

The Treaty Six chiefs have invited the minister to explain his plans for treaty Indians at their confederacy conference on the Samson Reserve near Hobbema, Alta. from Feb. 23-25.

There has been no word from Indian Affairs as to whether the minister will attend.

Our Opinion

Lowering taxes on cigarettes the easy way out

Last week, Ottawa lowered taxes on tobacco in a move to curb cigarette smuggling across Indian reserves. By altering the excise and export tax scheme, the federal government hopes to stop the flow of contraband by making cigarette trafficking unprofitable.

Ottawa also placed additional police patrols at key locations along the international border to catch the traders in the act. While that may strike some as a positive, well-conceived plan to solve the difficult task of tracking and capturing the contraband smokes and those who move them, it misses the whole point entirely.

The problem is not the movement of contraband across the international border. It's the movement of contraband through the one key location, the Akwesasne Reserve. If Ottawa really wants to stop the bulk of the flow of illegal cigarettes, they should station the police at the point where the law is broken 70 per cent of the time - on the reserve.

Manipulating tax laws to make it less profitable to smuggle smokes merely bows to the Mohawk insistence that this is a sovereignty issue. It is not.

Raiding traffickers on the Akwesasne reserve near Cornwall, or on the Kahnawake and Kanosatake Reserves near Montreal, would not generate an Oka-type stand-off. That crisis, which erupted in 1990 over the threat of the seizure of Indian land, was about Native sovereignty. But the trafficking of cigarettes, or cocaine, or alcohol or firearms, all of which have moved through Akwesasne at one time or another, is not about Native sovereignty. It's about making easy money.

If the RCMP rushed onto the reserve to raid the homes and storehouses of cigarettes traffickers, it's unlikely that the women, children and Elders in the communities would get out and block the approaching police lines as they did at Oka. Very few people at Akwesasne benefit from the trafficking industry because the profits that traffickers make stay in their own pockets.

In fact, the majority of people at Akwesasne live in fear of speaking out against the trade. Threats of assault and property damage are a daily event for some. Others can't even live on the reserve for fear of their lives. The only people who would take up arms against a police incursion would be the ones that stand to lose, the ones that hoard the profits and keep reserve members in line through fear - the smugglers.

Chrétien should have ordered the RCMP onto the reserve to halt the smuggling if he believes those territories are the chief sites of contraband movement. Instead, he doubled the number of anti-smuggling agents along the international border on the St. Lawrence River at enormous expense. He bought the line of the trafficking Mohawk "sovereignists" who use Akwesasne's geographic anomaly to their own advantage. Ordering that "no-go zone" does little more than put the smugglers on alert and the police in a position where they cannot do their jobs.

Ovide Mercredi is partially right in saying Ottawa's "one-law-for-everyone" solution is short-sighted. In this case, it does not address the problem that actually generated smuggling in the first place - poverty on the reserves. But there is a strong case to be made for putting non-Aboriginal anti-smuggling forces on the reserves to enforce Canadian law.

As one Mohawk Elder said, a sovereign nation respects the laws of other nations. If the Mohawk people are the sovereignists they claim to be, they should understand that the time has come to respect the rights of the many, both on and off the reserve, and stop the trafficking at the source.

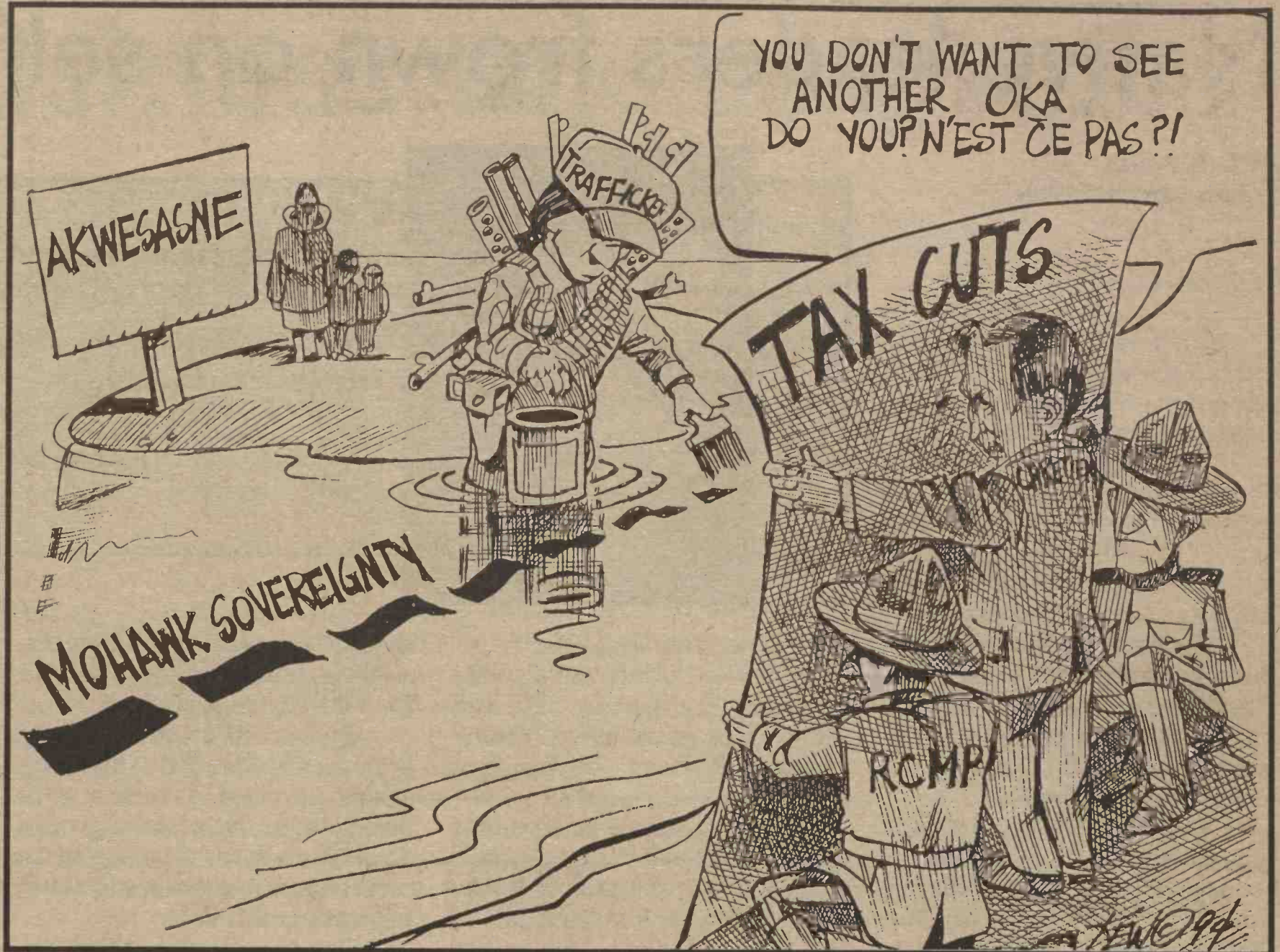


Illustration by Don Kew

Knowing relations is knowing oneself

How do we know who we are? For years we have lived under a White Euro-Canadian system that erased our history; disconnected us from our families, communities, and nation; and defined us according to their laws and ideology. Personally, I spent years struggling to understand the way that the "live birth of an Indian" (stamped on my birth certificate) confused my sense of self.

I grew up nurtured by both the Metis and Saulteaux cultures; my communities - situated in Saskatchewan's beautiful Crooked Lake area - were both the Marival Metis community and the Sakimay Indian Reserve.

Before settling at Marival, my mother's family came from the Red River area. Great-grandfather Jimmy (Jacques) Desjarlais - known to me as Mooshum Jimmy - was born to Bernard Desjarlais and Marie Morin in 1879 at Red River in the St. Eustache Parish. When he came West, Jimmy married Theresa Pelletier, daughter of Philomene Pittwawedanepitt (Cree) and Dosi the Pelletier (Red River Metis). Mooshum Jimmy was a hunter and trapper and my Down-Koochum Marie Theresa a midwife with a phenomenal understanding of plants and medicinal herbs.

Their daughter, my maternal grandmother, Marie Philomene



JANICE ACOOSE

Desjarlais, married Fidele Beaudin, a young French orphan raised by the priests at the Lebrét Boarding School. Although Fidele was born to culturally French parents, he assimilated to the ways of the Metis and thus when married, Fidele and Marie settled at Marival. My mother, Harriet (Beaudin) Acoose, who still proudly speaks Michief, grew up with 10 other siblings.

My deceased father, Fred Acoose, grew out of a very prominent and distinguished Saulteaux family known for their superhuman running abilities. Prior to the Treaties, my Great-Great Grandfather Quewich (or Rolling Thunder) travelled freely with Waywaysee capo's Band around the Great Lakes and through the Dakotas. According to oral history, both Quewich and his son Ekos (Flying Bird) were "empowered by the Creator with special powers to run."

Edos's son, my Mooshum

Paul Acoose, was a world-champion runner who defeated Tom Longboat in the 1910 Redskin Running Championship of the World. Paul married Madeline O'Soup, a red-haired Irish orphan who was adopted by Chief O'Soup of the O'Soup Reserve (now known as Cowesis).

When my parents married at Crooked Lake in 1947, they brought with them the strengths, beliefs, values and traditions of both their cultures. As is our right as human beings, my five brothers and five sisters inherited both those cultures.

I know who I am because I know my relations. Having had my life enriched by both Metis and Saulteaux relatives, I will not allow my connection to them to be broken by a White Euro-Canadian system. Understanding how my personal strength comes from being rooted to the earth through my ancestors, I have to honor all my relations.

Wind speaker

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Fax: (403) 455-7639

Publisher: Bert Crowfoot

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Linda Caldwell
• EDITOR
Dina O'Meara
• REGIONAL EDITOR
David Smith
• NEWS REPORTER
Ethel Winnipeg
• PRODUCTION COORDINATOR
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Joanne Thibault • B.C., S. ALTA, U.S.A., QUE.
Gary Nugent - ONT, NWT & MARITIMES

MEMBERSHIPS
Native American Journalists Association (NAJA)
National Aboriginal Communications Society (NACS)
Canadian Magazine Publishers Association

Your Opinion

Katie Rich gains support

An open letter to Katie Rich

Dear Katie Rich,

We have been following with interest the situation of the people in Utshimassit (Davis Inlet), and we are particularly pleased that you have decided not to leave your position as Chief of Utshimassit.

We are familiar with the situation in your community, which we discuss whenever we get together to work on the campaign to end military flight training in Nitassinan.

Several supporters of the International Campaign for the Innu and the Earth attended the annual general meeting of the Canadian Alliance in Solidarity with Natives Peoples on Nov. 27 in London, Ontario, where the situation at Utshimassit was also raised.

Please accept this letter as a demonstration of our support for you in your continuing struggle to relocate your community on your terms. Our position is that the Canadian and Newfoundland-Labrador governments must respect the territorial integrity of the Innu Nation.

We are encouraging individuals and other like-minded organizations to send hand-written letters to the Canadian and Newfoundland-Labrador government departments and to both Native and non-Native newspapers.

Again, we express to you our support, and we wish you well in your efforts at rebuilding your community.

In peace and solidarity.

Saul Chernos
International Campaign for the Innu and the Earth.

Time to speak up

Dear Editor,

It is about time to have our say in how we want to run our lives. We do not want to be dictated to. We do not like to depend on welfare and how we are taught. It is injustice to keep Indigenous people all over the world under suppression. If it is supposedly in your own best interest, it is really in the best interest of the corrupt politicians.

It is true that Aboriginals in Canada are the only people who have so many laws written about them. So many that the government put them into the Indian Act. It is so unreal how neatly they think they had it made. It is a most illegal Act and the biggest laugh that will go down in history.

We do have law that is implemented in our feasts. The traditions of our forefathers are our customs; that is the truth and it is coming back stronger than ever.

I am saddened by our brothers and sisters in spirit in Mexico. I do hope no violence takes place here. I love many white friends and acquaintances.

I pray that an agreement is made soon to keep peace within our land.

God, our Great Spirit and Creator of our Mother Earth, hear our cries and restore us to our rightful place with freedom to run our race with your help and guidance.

Liler Robinson
Terrace, B.C.

Family Connections reunites parents, siblings

Dear Editor,

The Metis Family and Community Justice Service Incorporated of the Metis Society of Saskatchewan has developed a family connections program. The goal of this program is to reconnect Metis children, children who were adopted or became permanent wards of the Minister of Social Services, back with their family, extended family or with their home communities.

We have also come to realize there are many adults who also want to be reconnected with their families. These adults were at one time permanent wards of the Minister of Social Services and as adults, they want to be recon-

nected with their parents and/or siblings. Others are parents and/or siblings who are looking for their children and/or siblings who were at one time permanent wards of the Minister. We have extended our services to those who are looking for their parents, or adult children or siblings.

After the Second World War, the government extended provincial child welfare services to Native communities. The government however, did not get actively involved with Indian child welfare until the 1950s.

During the 50s, 60s and 70s, many children of Aboriginal descent were taken away from their families and communities. One reason for government action was

the need for medical care that the children were unable to receive in their home communities. These children were relocated to other centres where they could receive the help they needed.

The government meant well by getting these children medical care but the children were rarely returned to their families and communities. These children usually lost touch with their families and became a permanent fixture of the child welfare system.

The most common reason children were removed from their families and communities was that the Aboriginal way of life and Aboriginal child-rearing practices did not mesh with the governments' beliefs about the

way people should live and raise children. By taking Aboriginal children from their families and communities, the government was taking these children away from their traditional cultures and beliefs. The government believed this was an effective way to assimilate Aboriginal people into mainstream society.

The children removed from their families and communities by government workers were adopted out, usually into non-Native homes, or they were placed in non-Native foster homes within or outside Saskatchewan. Many of these children were sent to Alberta, Manitoba and even into the United States and their families never heard from them again.

One of our goals with this program is to help children who were adopted out or placed in foster homes to reconnect with their families and/or with their home communities. We also want to help parents or other family members find their lost children.

If you or someone you know has been involved in the child welfare system or has lost a child to the child welfare system and wants to be reconnected, please contact us at the Family Services Division of the Metis Family and Community Justice Services Incorporated in Saskatoon, Sask. at (306)242-6886. Ask for Arden or Heather.

Arden Moore

Following are the stories of two people, one who found her mother and one who is searching for her sister and nephew.

Lucy's story

Two months ago, Lucy Matechuck approached us hoping we could help her locate her mother. Lucy had not seen her mother in more than 36 years, not since she was 11 days old.

On Aug. 1, 1957, Lucy's family was spending a day at the lake when Lucy's father Ken broke his neck while swimming. He was rushed to the hospital and after many months of rehabilitation, Lucy's father was healed and experienced no major physical affects from the experience. On the day of the accident, shortly after Lucy's father was admitted to the hospital, Lena, Lucy's mother, left and never returned. Lucy and her brothers, Ken and Ron, never heard from their mother again.

Lucy, Ken and Ron became permanent wards of the Minister of Social Services. They grew up in a variety of foster homes and lived in an orphanage for 10 years. During this time they had contact with their father and eventually left the orphanage to live with him and his new wife. Lucy and her step-mother did not have a good relationship, so Lucy returned to live in foster care until she was 18.

Over the years, Lucy felt a variety of emotions and feelings about her mother. She experienced emotions of anger, hate, rejection and hurt. Lucy at times fantasized about her mother, wondering what

she looked like, where she was and that she loved Lucy.

Shortly before Lucy's paternal grandmother died, she shared with Lucy her beliefs about why Lucy's mother left. She told Lucy that Lena and Ken's marriage was a difficult one. She also told Lucy that Lena experienced a great deal of racism from Ken's family, as she was Metis and Ken's family was not. They did not accept her.

She finally told Lucy that Lena was not the woman that her father had described to her. She told Lucy that Lena was a loyal wife who truly loved her children. After Lucy's grandmother shared this information with Lucy, she began looking for her mother but with no luck. Recently, Lucy's step-mother told her that Lena had called her father two years ago looking for Ken, Ron and Lucy but that he had refused to tell Lena where they were. This information again initiated a search by Lucy for her mother Lena.

When Lucy came to us, she was desperate for help in her search for Lena. Lucy shared with us what little information she knew about her mother. After many phone calls and letters, we located Lena in Alberta. Lena was overwhelmed with happiness and relief when she realized we were telling her that her children were looking for her. Lucy was also overwhelmed with emotion when we told her that we had located her mother. Her years of searching are now over.

Lena, Lucy, Ken, Ron and each of their families will meet again in the near future. We wish them all the best.

Theresa's story

Theresa Janvier is looking for her sister Josephine Moise (nee Montegrando) and for Josephine's son Mike Moise.

Josephine, her daughter Florence and Josephine's unborn baby, Mike Moise were taken from the Buffalo Narrows/La Loche area in Saskatchewan in October of 1951. Josephine's family was told they were being taken to a health facility. As Theresa speaks only Dene, she is not sure if it was a Tuberculosis hospital or a mental hospital. The above mentioned son would have been born in late 1951 or early 1952.

Josephine had three other children, George-Mary-Cyrille Moise and Lawrence and Bernice Moise. George died before Josephine was taken from her community. Lawrence and Bernice stayed in La Loche when Josephine, her unborn baby and Florence were removed. Lawrence and Bernice were raised by their father Pierre Marie Moise, who is now dead. We are unsure as to Lawrence's birth date although we know that he is older than Bernice. Bernice was born on Oct. 20, 1950.

We know that Josephine's daughter Florence died in Prince Albert, Sask. on October 29, 1956. Florence died at the Prince Albert Sanatorium and was buried through services provided by the Catholic Church.

We also know that Josephine came

from a large family. Josephine's mother is still living, she is now in her 90s. Friends and family members call Josephine's mother Crow. Josephine's siblings closest in age to her are her brother Jean Marie, her sisters Marie, Jean and Theresa. Josephine, her siblings and her parents lived at Bulls House as she was growing up. Bulls House is the mouth of the river near La Loche.

We were informed that Lawrence Moise, Josephine's eldest son, worked with a man named Norm (Trapper) Delorem in northern Saskatchewan within the last eight to 10 years. During the time they worked together Norm (Trapper) advised Lawrence that Josephine was living in Saskatoon. If Norm (Trapper) Delorem has any information about Josephine's whereabouts - even if it is old information - please call the number below.

Josephine would be in her late 60s today. Theresa wants to know if her sister Josephine and Josephine's son Mike Moise are still living or if they have died. If Josephine or her son are still living and wish to contact Theresa and her family, Theresa would be delighted. If they have died, Theresa and her family need to know and be allowed to grieve.

If anyone has any information about Josephine Moise (nee Montegrando) or of Mike contact Metis Family Connections in Saskatoon at (306)242-6886. Ask for Arden or Heather.

Letters welcome

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

All letters are subject to editing.

Please send letters to:

Linda Caldwell, Editor, Windspeaker, 15001 112 Ave., Edmonton, AB T5M 2V6.

Indian Country

Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENTS IN THIS CALENDAR FOR THE FEBRUARY 28TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, FEBRUARY 2ND AT 1-800-661-5469, FAX (403) 455-7639 OR WRITE TO: 15001-112 AVENUE, EDMONTON, AB., T5M 2V6

- NATIVE ELDERS SOUP & BANNOCK**
Every Wednesday at noon
11821 - 78 Street, Edmonton, Alberta
- ALL NATIVE HOCKEY TOURNAMENT**
February 18 - 20, 1994, Prince Albert, Saskatchewan
- VISIONS OF OUR FUTURE: PARTNERSHIPS IN NATIVE EDUCATION**
February 18 & 19, 1994, Port Elgin, Ontario
- KEHEWIN CO-ED VOLLEYBALL TOURNAMENT**
February 18 - 20, 1994, Kehewin, Alberta
- TONY WHITECLOUD HOOP DANCING CHAMPIONSHIPS**
February 19 & 20, 1994, Phoenix, Arizona
- SASKATCHEWAN INDIAN GAMES**
February 24 - 27, 1994, Meadow Lake, Saskatchewan
- ROUND DANCE**
February 25, 1994, Beaver Lake, Alberta
- BANNOCK JAM-BOREE & DANCE**
February 25, 1994, Edmonton, Alberta
- MORNINGSTAR CELEBRATIONS**
March 4 & 5, 1994, Phoenix, Arizona
- 1994 ARCTIC WINTER GAMES**
March 6 - 12, 1994, Slave Lake, Alberta
- GLOBAL VISIONS FESTIVAL**
March 7 - 13, 1994, Edmonton, Alberta
- SFIN HOCKEY & CURLING TOURNAMENT**
March 18 - 20, 1994, Regina, Saskatchewan
- CULTURE, HEALTH & HEALING SEMINAR**
March 18 & 19, 1994, Edmonton, Alberta
- 24TH ANNUAL CALIFORNIA STATE UNIVERSITY POWWOW**
March 19 & 20, 1994, Long Beach, California
- NATIONAL FIRST NATIONS MENTAL HEALTH TRAINING CONFERENCE**
March 21 - 24, 1994, Edmonton, Alberta
- 5TH ANNUAL WOMEN & WELLNESS**
March 21 - 25, 1994, Portland, Oregon
- NATIVE OLD TIMERS HOCKEY TOURNAMENT**
March 25 - 27, 1994, Enoch, Alberta
- HEALING OURSELVES & OUR COMMUNITIES**
March 27 - April 1, 1994, Vancouver, British Columbia
- TORONTO INTERNATIONAL POWWOW**
April 1 & 2, 1994, Toronto, Ontario
- WESTERN CANADIAN ABORIGINAL CURLING CHAMPIONSHIPS**
April 1 - 4, 1994, Saskatoon, Saskatchewan
- ANDREW WARD HOCKEY TOURNAMENT**
April 1 - 3, 1994, Hobbema, Alberta
- BATTLEFORD HOCKEY TOURNAMENT**
April 1 - 3, 1994, North Battleford, Saskatchewan
- SIFC 16TH ANNUAL POWWOW**
April 2 & 3, 1994, Regina, Saskatchewan
- ELDERS POWWOW**
April 4, 1994, Siksika Nation, Alberta
- PRINCE GEORGE HOCKEY TOURNAMENT**
April 8 - 10, 1994, Prince George, British Columbia
- 8TH ANNUAL ARIZONA STATE UNIVERSITY SPRING POWWOW**
April 15 - 17, 1994, Tempe, Arizona
- HOBBERMA SENIOR 'A' HOCKEY TOURNAMENT**
April 15 - 17, 1994, Hobbema, Alberta
- GATHERING OF NATIONS POWWOW**
April 22 & 23, 1994, Albuquerque, New Mexico

Oki. I have something that was special to me that I will give to you as a token of my appreciation. It was given to me by an Elder I met last year. This past year proved to be a tough one and I needed to find someone who would give me some insight and hope. She greeted me with a kiss and a cup of tea. And right away, she told me she wasn't a healer or had any special powers, only the knowledge that had been passed down to her by her mother and so on. Any way, she started to tell me about Father Sun, Grandmother Moon, Mother Earth and Grandfather Wind and what roles they play. Then she told me of the Thunderbird and the role he plays. She explained that the Thunderbird provides Mother Earth with rain to feed her children. Sometimes he provides storms, as in thunder and lightning, like a warning or anger built up, ready to explode. Her point was that people are made up mostly of water and their voice is their thunder. She said that they have to learn to use it for their own growth. So if you have something like a storm inside, release it. Don't let it build up or pretend it's not there. I was always told if you have something that you treasure, share it with people.

A gallery of artists

I would like to have your attention please! I would like to introduce you to these talented people from around Indian country. They all have one thing in common - their creativity and artistry. Because they have this talent, their artwork is being shown at the Museum of Anthropology at the University of British Columbia in Victoria. I was just thinking at this moment (which is rare for me) of a fashion show, where the announcer has an introductory speech and then they start



PEOPLE & PLACES

by Ethel Winnipeg

with all the fashions and what-nots. Right now, that's just the way I feel. So...

This remarkable woman is from Ontario, she graduated with honors at the Ontario College of Art and is currently an artist-in-residence at the Harbourfront Centre Craft Studio in Toronto. Before I move on, I should tell you her name...It's Mary Anne Barkhouse (Kwakwaka'wakw).

Coming down the aisle now is Dempsey Bob from Telegraph Creek, B.C. He's a member of the Wolf Clan and studied carving at the Kitanmax School of NWC Indian Art in Hazelton, B.C. A totem pole carver by trade (I'm glad to say he hasn't brought one up on stage with him), his diverse artistry has made button blankets for the people of Telegraph Creek and Atlin, B.C.

Following him is Faye Heavyshield from the Blood Reserve in Alberta. She studied at the university and the Alberta College of Art in Calgary. She won second place at the Alberta Indian Arts and Crafts Society 1985 Asum Mena and won first place the following year. She has exhibited her works all over Canada and the United States and currently lives in Calgary.

Coming on stage now is Jaune Quick-To-See Smith from the Flathead Tribe of Montana. She is a painter who exhibits internationally. Her works can be seen on documentaries in English, German and Finnish. She has many other projects that she is work-

ing on at the moment, such as assisting with the designing of the cultural museum on her home reservation and working with the Duwanish Tribe for the King County Arts Commission in Seattle, Washington. She currently lives in Corrales, New Mexico.

Arthur Renwick (Haisla) has an eye for photography. He is currently an intern at the Powerplant Gallery at Toronto. You better watch out for them photographers, they have fingers snapping at any time.

Another of our photographers is Greg Staats, a Six Nations Mohawk from Ontario. He went through the photography program at Sheridan College. His photography is based on the philosophies and values of Aboriginal people.

Following these two fantastic photographers is Kay Walkingstick, who was born in Syracuse, New York. Her studies brought her to Beaver College in Glenside, Pennsylvania and Pratt University in Brooklyn, New York. She is an assistant professor in the Fine Arts department of Cornell University.

And last but not least in our fine show of artists is Robert Houle. His career gave him experience as a curator at the National Museum of Man in Toronto and as a guest curator at several exhibitions. He is currently pursuing his own artistic career.

I hope you go and see their work. It is a fine presentation of many talented artists from all over Indian country.

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March 18 - 19 - 20, 1994

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RECLAIMING HISTORY

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Untitled, c. 1885. Pencil, watercolour on paper. Glenbow collection.

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Lonely hearts have options



DREW
HAYDEN TAYLOR

Being Native in this wacked-out country called Canada can be difficult at the best of times, and at the worst of times... well, let's just say these days Oka stands for more than just a particular brand of cheese (which it does, by the way).

On top of the regular everyday burdens of Aboriginal life in Canada, being a single Native person in today's society only adds to the difficulty. Traditionally, in bygone days, there were tried-and-true practices for getting single, eligible people together to marry and make little moccasin wearers. But unfortunately, like so many other traditions, these have gone the way of competency in government.

So what does a young (or not-so-young) Native person do when his heart turns to the idea of love and where to find it? I know of far too many single Natives wondering where all the good 'skins are hiding and how to find them. Well, there are several options available for the lonely Indian. He/she could follow any number of conferences or sports tournaments that have become the select meeting ground for upwardly and laterally mobile Native people. Basically they're the Aboriginal equivalent of a singles bar. Or there's the old stand by for the more tradition-minded, the Powwow trail, where the concept and practise of "snagging" has become a fine art.

In fact, unless you know the ground rules or proper terminology, the action can get kind of confusing. A non-Native friend and I were working on a project with some other Native people and she loudly requested - quite innocently - across the room asking if she could "snag" me for a few moments. All eyes turned to the two of us and I remembered the perplexed look on her face, and the one of anticipation on mine. That was, of course, until she learned the Aboriginal connotations of that word, and well...

Several theories have been put forward concerning why meeting people is so hard these days. One school of thought blames it on the romantic literature that has been forced upon us instead of our traditional stories. Take ROMEO AND JULIET, two-star crossed lovers whose parents are at war and in desperation the lovers end up committing suicide together. A great tale told by a great writer, I'll admit.

What wonderful piece of literature are we presented with? Remember the song RUNNING BEAR (Loves Little White Dove), about two star-crossed lovers whose tribes are at war and they end up committing suicide in the middle of a river? And it was

written by somebody known as The Big Bopper. Now what's wrong with this picture?

And to the best of my knowledge, I have yet to come across any self-respecting Aboriginal person who knows anything vaguely resembling the famous Indian Love Call. I personally have tried the Jeannette McDonald version in a few Indian bars. You know, "When I'm calling you... ooouuu... ooou...". It doesn't work. Trust me.

The few dates I have had lately can be loosely categorized into what I call the three "tics". They are sometimes erotic, possibly exotic, and unfortunately, usually neurotic. That's why I wasn't surprised when my doctor told me I didn't have a heart anymore, just scar tissue.

But Native people are adaptable; the climate changes, so they change with the climate. And typically, it's started off with Native women taking the bull by the horns, so to speak. A while ago, several single Native women were lamenting the very fact of being single, and that there seemed to be so many of them floating around out there with no direction. And since there is always power in numbers, they decided to band together to form a Native women's singles organization.

What to call themselves was first on the agenda. Several names were bandied about but the one that seemed to catch the imagination was a slightly modified version from the movie STEEL MAGNOLIAS. Since Native women don't have a steely color and have instead that wonderful brown shading, they decided to christen themselves... the Copper Magnolias.

But as it was quickly pointed out, what good is a single Native women's organization without a single Native men's organization? That's how I got drawn into this. I was approached to found and name the equivalent of their organization for social events, etc.

My brain toiled with the problem. There was obviously no shortage of membership, so that was taken care of. But what to call our beloved association? I had to come up with a name we would all be proud to call ourselves. A name that would describe fully the experience of the single Native male. Then it came to me... our name and 489 symbol would be... The Standing Pine Club.

As I write this, chapters of both organizations are being formed all across the country. Except in the Arctic, where there are no Standing Pines, only Standing Lichen. Somehow it just doesn't have the same impact.

Success calls for creative financing

By Susan Lazaruk
Windspeaker Correspondent

VANCOUVER

When Matt Vickers was helping the Gitksan Wet'suwet'en of northern B.C. devolve control of their affairs from the federal government years ago, he often called upon consultants for help on how to do it.

But he soon discovered he'd get no help there.

"Consultants are the guys who ask you what time it is, borrow your watch to tell you and then give you back your watch and charge you \$15,000," Vickers told a recent Vancouver conference on Creating Wealth With First Nations.

The joke got a quick and easy laugh from the 100 delegates who gathered to share frustrations in starting their own businesses and their successes, despite seemingly insurmountable obstacles.

Consultants are one thing, but Aboriginal entrepreneurs often also have to deal with the bewildering bureaucratic rules of Indian Affairs, the difficulty of raising cash and opposition from non-Native neighbors and even their own people.

"Consultants are the guys who ask you what time it is, borrow your watch to tell you and then give you back your watch and charge you \$15,000."

- Matt Vickers

And you can't talk about economic development without first sorting out the complex issues of land claims and self-government.

But many Indians are successful despite the odds.

Vickers is the brother of the renowned Roy Henry Vickers, whose art was chosen as a gift to U.S. President Bill Clinton and Russian President Boris Yeltsin at their summit in Vancouver last year.

The Tsimshian painter and carver also helped architects design the new aquatic center for this summer's Commonwealth Games in Victoria and is working on decorating the international lobby at the Vancouver airport.

Where Roy Henry got the artistic ability in the family, brother Matt got the business smarts.

He has helped parlay his brother's art showcase in Tofino on the west coast of Vancouver Island into a financial success story. The Eagle Aerie Gallery draws 250,000 visitors every year and for each of the past several

years has made \$1 million.

And it's just one of the projects he manages as president and chief executive officer of his consulting firm, Vickers and Associates.

When Vickers got tired of hiring and paying consultants to advise him on helping the Gitksan Wet'suwet'en replace the Indian Affairs regional office in Hazelton, B.C., and later Terrace, he realized he could easily do the job himself.

He is proud of the hand he had in helping to create a dozen businesses in the area by using the experience he gained overcoming the obstacles he faced in the devolution of power from Indian Affairs to the Gitksan Wet'suwet'en.

"My greatest satisfaction is passing on that knowledge," he said.

And while the conference, organized by the Native Investment and Trade Association, focused primarily on opportunities in the resource industries - forestry, fishing, mining and oil and

gas - Vickers says what's worked for him and his brother can be applied to those businesses.

He advises entrepreneurs to do a market survey for the business and feasibility study and then get ready to sell themselves to the banks.

That involves drafting a financial restructuring plan and "one-and-a-half years of fighting with banks to show them our net worth."

He and his brother will expand their company, Eagle Dancer Enterprises, with the help of an Asian-based financial company. Plans are to open galleries in Vancouver and Calgary this spring and later in Toronto, Los Angeles and even overseas.

Creative financing also worked for the Westbank Indian Band in Kelowna in a development project.

"Real estate development on reserves is a politically sensitive issue," said lands manager Lyle Brewer.

The Indian Affairs Act prevents Aboriginals from mortgaging reserve land, to ensure the lands aren't lost in a bad deal. But lack of collateral makes it difficult for bands to attract investors.

After planning a development project with a non-Native company that has built several retirement communities in the Kelowna area, the Westbank band arranged for financing with the company through a complicated process called a leasehold. It se-

cures the developer's investment if the project should fail.

But the process took two years and much planning.

Brewer said bands must be prepared to take control of organizational development, inter-governmental relations, land use planning, infrastructure planning, development and construction standards and bylaw development.

"If the band wants the community to have a certain quality, they must control all of these things," he told delegates.

The result will be the Sun Village retirement community on 30 acres of Westbank reserve land, with 220 homes and a recreational centre with a lounge, craft room, hot tub and pool, billiard room, library, fitness center, kitchen and mailroom.

But development on reserves is politically sensitive on another level, said Brewer.

First, band members have to agree on how to measure success, whether that's making money for future development, successfully selling the products, being environmentally successful, creating jobs for Natives or even no development at all, he said.

The two-day convention included discussions on Aboriginal resource rights and modern treaties, the specific claims process, the legal power of First Nations, structuring the deal and case studies of various bands' completed economic agreements.

Partnership the goal of Shell Canada adviser

By Barb Grinder
Windspeaker Correspondent

PINCHER CREEK, Alta.

Oil giant Shell Canada has a reputation for being a good corporate citizen. But if Greg Favelle has his way, they'll soon be good corporate partners too - as far as the Native business community is concerned.

Favelle, a member of the Gitksan Wet'suwet'en Nations in northwestern B.C., is currently working in Shell's products division as an adviser in strategic development and business operations.

Speaking at the 4th Annual Cross Cultural Conference in Pincher Creek recently, he briefly mentioned a project which may see Shell enter a full working partnership with several members of the Peigan Reserve to re-develop the Napi's Place service station on Highway #3.

Although Favelle had originally worked on the idea of a major truck stop and cardlock station at the site, traffic studies showed such a development wasn't warranted.

"But a retail site is still possible. The station doesn't meet Shell's visual integrity criteria now, but we're still looking at totally rebuilding the site."

Shell normally would build the infrastructure for such a project itself, then lease the facility back to owners, John McDougall, Darrell, Lionel and Doyle Crowshoe, said Favelle. But the current financial situation has the company tightening their belts along with everyone else.

"Shell is going to have to put about \$500 million into environmental clean-up programs in the next few years," Favelle said. "Along with the lower price of oil and the recession, they're not putting any money into expansion projects, so I'm trying to work out a plan with private investors to develop the site. We're going to have to do some number crunching and then come up with a business plan."

As Favelle and the property owners envision it, the re-development will probably cost between \$1.5 and \$2 million.

"I've made a lot of good contacts with high profile people in the past few years and I know I can get the financing," he said.

The financing will come from both Native and non-Native resources, but not from Shell itself.

"Shell's precise role will have to be negotiated, but their contribution will be as a supplier and

adviser. They'd provide training and promotional support, and set the standards for the development."

Favelle's first job is to come up with a good financial plan, then he'll seek approval from Shell, the Peigan Band administration and the partners.

"I want to have everything firmly in place before I talk to the potential investors about financing."

Attention to detail is one of the traits Favelle has shown during 14 months at Shell, along with administrative skills and leadership qualities that put him through business college and law school.

When he went back to school, he found he had barriers to overcome. Many of the younger students in the business program felt the space should be given to recent high school graduates.

When he was accepted through UBC's Native Law program, he was constantly up against criticisms that the program lowered the standards of the law curriculum.

"I'd always point out that the program might allow easier entrance, but once in law school, I had to pass the same tests and standards. I really had to compete on the same level as everyone else," he said.

Although he was accepted as an articling student at several law firms on graduating in 1992, Favelle accepted another kind of opportunity.

Working through the Canadian Council for Aboriginal Business, he was offered an internship training program at Shell Canada, working in their products division in Calgary.

He eventually chose the job with Shell after much discussion with his wife and several chiefs and Elders he knew.

"They all advised me to take the Shell position, because it would give our people another entrance to the business community," he said.

During Favelle's first months with Shell, he was sent on a tour of their land holdings in British Columbia and Alberta. After writing a report on their problems with Native communities, Shell offered Favelle a permanent position with the company, creating a new position for him as an adviser.

"Both the strategic development and business operations departments wanted me to work for them, so I'm actually dividing my time between the two," he said. "But I'm hoping Shell will allow me to spend more time working with First Nations communities. I'd like to set up a whole new department."

"Native peoples are making huge strides, but we've a long way to go. I think if we can just convince business to give us a chance, we can succeed."

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Windspeaker

February 14 - February 27, 1994

Regional Section

Volume 11 No. 24



Education
Issue

Bidding war nixes school

By Dina O'Meara
Windspeaker Staff Writer

SUMMER BEAVER, Ont.

Squabbling over who will get to build a school in a remote northern Ontario community has led to the cancellation of that project, say government officials.

The Nibinamik First Nation, or Summer Beaver Band, has prohibited the lowest bidder on the \$5.3 million project, Goodfellow Construction, to work in the community. Goodfellow's bid came in at \$5,096,000, an estimate the band believes to be unrealistic.

But the provincial government is legally bound to go with the lowest bidder, said education officer Alex Guthro.

"Otherwise, we would be open to lawsuits," said the former area supervisor. "We are not prepared to negotiate on the tender issue."

Guthro has worked with the band for almost a decade, supervising educational programs and negotiating for capital funds to build on Summer Beaver.

The band is in a unique position, not only because it is not on reserve land, and therefore does not qualify for federal funding, it also has an elected school board,

rather than having the school answer to the band council, as other Native communities do, said Guthro. That situation makes negotiating on any school issue difficult.

Chief Lawrence Yellowhead wants the job to go to the next-lowest bid, by Wing Construction, a bid that came in at 1.2 per cent higher, or \$63,000 more. The band wants the company in because they believe Wing is more experienced in northern construction and had formed a joint venture plan with the band.

"The economic impact of our five-year plan would be immediate in our community," said Yellowhead. "We need to have the benefits of this project to stay in the community."

The plan includes training residents in construction and building maintenance. Wings also has more experience in taking on projects in remote areas, said Yellowhead. Summer Beaver is approximately 600 kilometres north of Thunder Bay.

The Summer Beaver Band has been negotiating for a school since 1985. Presently, 95 school-aged children are being taught in one of three buildings, including a prefabricated, three-room trailer built in 1991. All the buildings lack running water.



Sandy Black

Right on the button

Charlie Ballantyne delivers a stone while Margret Lamirand and Stella Young sweep it along during the 1994 Brandon Winter Tribal Days curling bonspiel. The tournament was only one of several sporting events which took place during the three-day Manitoba celebration that included a powwow, rodeo, and a hockey tournament. For details on the senior men's hockey championship, see Page R5.

Arctic Games - getting there as tough as competing

By Judy Langford
Windspeaker Contributor

YELLOWKNIFE

Dave Hurley may be a travel agent's best friend right now.

The executive director of Sport North - N.W.T.'s coordinating body for amateur sports - has to get 351 athletes, their coaches and chaperons to Slave Lake for the Arctic Winter Games in March. That means buying plane tickets, many, many plane tickets.

Hurley has been juggling plane schedules for 14 years to get Team N.W.T. to the Games. The athletes this year are from 40 of the territories' 59 communities, scattered over 3.3 million square km. A handful of the towns, villages and hamlets are connected to the south by the Mackenzie Highway, but Hurley won't risk sending competitors - many under 18 - by bus in winter.

"The minimum drive on the highway between a couple of the major centres is three or four hours by bus. And in the wintertime,

when it gets 35, 40 below, you aren't going to send a kid on a bus, because if the bus breaks down on this highway, God help them. There's nothing out there for hours and hours before anybody comes along," said Hurley.

The athletes from smaller communities will travel by scheduled or charter plane to Yellowknife directly or else to one of the N.W.T.'s larger airports - Hay River and Inuvik in the west and Iqaluit and Rankin Inlet in the east - to connect with a flight to the capital. These trips are no Edmonton-Calgary hops. Some communities have one scheduled flight a week or less.

Hurley had a dry run of his scheduling in January when he had to get 1,400 athletes to the territorial trials to qualify them for the games competition. The trials were held in several larger communities.

"They had to be brought in, bused in, chartered in by small aircraft, plus we had two 737's flying continuously. It took us thirty-something hours continuously flying from the time we started

to get everyone into the centres to compete," exclaimed Hurley.

Hurley spent 27 hours at the Yellowknife airport with volunteers waiting for flights to arrive.

One young athlete and her chaperon got home to Sanikiluaq five days after the trials in Tuktoyaktuk ended. They criss-crossed the country because there is nothing resembling a direct flight from Tuk to the island in Hudson Bay.

"She had to fly from Sanikiluaq to somewhere in Northern Quebec, to Montreal. Overnight in Montreal, up to Iqaluit. Overnight in Iqaluit to Yellowknife. Yellowknife to Inuvik. Inuvik to Tuk. Then reverse the whole situation.

"There are so many things you have to take into consideration. And up here, when you take things into consideration, it costs you bucks. Big bucks," says Hurley. The final cost of the travel has not yet been calculated.

Weather is always a worry in the north, particularly in the Eastern and Central Arctic where storms can blow up quickly and

cut off air traffic for days at a time. The treeless communities have nothing to protect them from the weather. It is common to see houses covered in snowdrifts with tunnels carved to their front doors.

Hurley watches the forecasts as the travel dates approach. If there is a threat of a storm, he gets his athletes out early. Better for them to hang around in Yellowknife for a few days than miss their competition.

"I've been at this long enough that I know it's going to happen somewhere. So, you just don't panic, because if you panic, it all stops. We make alternate plans and we do everything in our power - sometimes it costs more money - to make sure the kids get there.

"We watch the weather forecasts here and if it looks like she's going to blow, we move them quick to get them out... The most important thing is to get the kids there. If she blows, we can deal with that."

Despite Hurley's scheduling and alternate plans, there have been years when bad weather kept

athletes out of the games.

The Arctic Winter Games are the biggest competition most N.W.T. athletes will ever attend. This year's team represents approximately 1.5 per cent of the N.W.T.'s population. Former participants still wear their souvenir jackets years after competing as a badge of honor. With few roads south and the high cost of air travel, the games represent one of the few chances N.W.T. athletes have to compete outside their home regions.

"This is a big thing for us. I mean, we can't jump in the car and go play in Saskatchewan," said Hurley.

Through all the planning, Hurley is assisted by dozens of volunteers who offer their time to pick athletes up from the airport, run the trials, solicit donations and open their homes as billets.

"Nobody knows the hours that are volunteered or the dollar value. I don't know how you would even calculate it... it's probably in the hundreds of thousands of dollars. You can't buy volunteerism."

Prairies

Association calls for aid in replacing traps

PRINCE ALBERT, Sask.

A European ban on furs obtained through the use of leg-hold traps has Canadian trappers looking for alternative markets.

At the annual convention of the Northern Fur Conservation Area Trappers Association held in Prince Albert, Sask. Feb. 4-7, members discussed sending a delegation to Asia to investigate the potential market.

The European market buys 75 per cent of all Canadian furs. But as of Jan 1, 1995, European companies will only buy furs taken from animals killed in quick-kill and humane traps. The major obstacle for Canada's 50,000 Aboriginal trappers in complying with the ban is the expense, say representatives. The more humane traps are costly, running up to \$40 each, as opposed to leg-hold traps which cost approximately \$10. Trappers want the

federal government to help finance the switch from leg-hold to humane traps.

Members also expressed concern about a lack of guidelines on which traps will be acceptable to the European markets next year. To date, the ban on leg-hold traps extends to 12 species of animals trapped in Canada, including beaver, muskrat and marten. However, the ban doesn't apply to trapping wolf, coyote, fox, lynx and bobcat.

Metis hunting rights in Saskatchewan were furthered during the convention as members passed a resolution to ask the provincial government to recognize the rights of Metis hunters. Trappers association president Louie Morin said hunting goes beyond being a right for Natives during these times of high unemployment, it is essential for survival among many northern communities.

Prairie Briefs

Food air-lifted to reserve

Pleas for assistance from a poverty stricken Manitoba reserve have been answered by the province's largest food bank. Winnipeg Harvest air lifted 1,125 kilograms of food to the community of Garden Hill, approximately 500 km northeast of the capital, on Jan. 31. The flight was the largest delivery of food the organization has ever undertaken. High shipping costs, raising the price of food, and an 80 per cent level of unemployment is blamed for the need to use a food bank. At least 500 residents of the 1,700-member band need food, said a food bank spokesperson. Winnipeg Harvest will study the reserve's food need for a six-month period before deciding to make the air lift a regular thing.

Sentencing circle a success

A growing trend for allowing traditional forms of sentencing in communities has reached Prince Albert, Sask. with the inclusion of the first sentencing circle in that city's provincial court. Members of the Sturgeon Band, lawyers, RCMP and a judge sat in on the historic event which dealt with a 21-year-old man answering to charges of breaking into his grandparents' store at Sturgeon Lake. The man admitted to helping steal money and cigarettes from the store last fall. After consulting with circle participants, the judge agreed to the majority's recommendation of a one-year probation sentence. The man must also serve 150

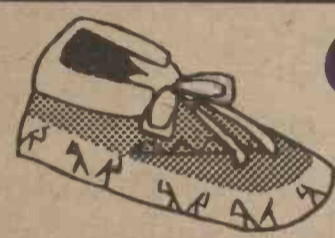
hours community service to his grandparents, undergo addictions counselling and live in a residence approved by his probation officer. Sentencing circles in which community members and judicial figures take part have sprouted across the country, in Manitoba, NWT, and, more recently, in northern Quebec.

Two reserves in Fort Qu'Appelle?

A second band has expressed interest in buying land in the Saskatchewan town of Fort Qu'Appelle, the site of heated debates between town members and the Starblanket Band over land claims. The Okanese Indian Band has filed a tentative proposal with the Indian Affairs Department to buy the former RCMP station in the town. The band plans to open a transition house or treatment centre in the building.

Manitoba reserve piped in

Running water and a sewage system are in the works for the southeastern Manitoba reserve of Little Grand Rapids First Nations. The \$10.7 million project is a joint federal and provincial effort that will provide a combination of piped and trucked services. The local school and several community buildings will be connected to the sewage system, as well as 87 homes and 62 infill lots. Another 46 houses will be serviced by truck. The 880 on-reserve members will also benefit from increased employment during the construction phase, as well as receiving training in system maintenance.



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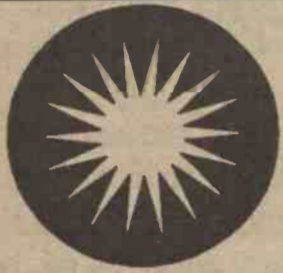
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Red Bank Elder profiled

The Feb. 28 edition of Regional Windspeaker will feature the profile of Metepenagiag's oldest male resident, Joe Augustine. The New Brunswick Native recounted stories from his past while being filmed by Beaver Creek Pictures production for a television episode on the village.

Maritime Briefs

Micmac reinstated

Twenty years after losing membership to the Pictou Landing Reserve, Nova Scotia, a Micmac woman has been reinstated, making her eligible for compensation from a recent suit against the provincial and federal governments. Dianne Denny, 38, was born in Pictou Landing but lost her membership after marrying a man from the near-by Millbrook band in 1973. In 1985, with the passing of Bill C-31 Denny, now a widow, applied for reinstatement to her band. The Micmac woman had returned to Pictou Landing several years before and continues to live there today. But she was not granted membership under the clause of the Indian Act which states a woman can be reinstated with her original band only if her marriage is annulled. The annulment could not take place because Denny's husband was dead. After fighting for a decade against that ruling, Denny was granted membership by the reserve's newly-elected chief and council. Pictou Landing received a \$35 million compensation package from the federal and provincial governments for pollution from effluents spewing out of the near-by Scott Maritimes paper mill. If the decision to reinstate Denny is retroactive, she could qualify for thousands of dollars in compensation. However, the Department of Northern and Indian Affairs, not the band, will make that ruling.

Many myths about suicide

Talking about suicide can help prevent the

tragedy from happening, contrary to the common myth that it will encourage people to kill themselves, said a suicide prevention expert at a recent conference. Darren Googoo told the audience at a conference on health issues in Muncton, New Brunswick that it is time people started being open to the problem of suicide. Approximately one per cent of Canada's Aboriginal population commits suicide each year, six times the national average. One way to prevent suicides is to identify potential victims, said Googoo. Many people have the mistaken idea that it is impossible to persuade someone not to commit suicide if he or she are thinking about it. Others wrongly believe people who attempt suicide are only looking for attention, and that suicide runs in families. Taking about suicide highlights the problem and facilitates finding a solution, he said.

Representation for Natives on agenda

Residents of Nova Scotia bands will soon be canvassed about having official representatives in the provincial legislature. Micmac leaders met with representatives of the province's three political parties the first week of February to discuss the possibility of reserving seats at the legislature for Native spokespeople. Millbrook Chief Lawrence Paul suggested setting 13 seats apart to represent each of the province's First Nations, but cautioned that any action could take years to conclude. Premier John Savage said he was open to the idea and any suggestions.

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Sports

Games a hit

By Kerry McCluskey
Windspeaker Contributor

YELLOWKNIFE

The biggest topic of conversation in the Northwest Territories has been the Arctic Winter Games ever since the regional trials were held at the end of January.

Hundreds of athletes took part in the territorial trials but only 350 were picked to compete for Team N.W.T. at this year's games, being held in Slave Lake, Alberta March 6-12.

Meika McDonald is a 19 year old Dene woman who lives in Fort Smith, N.W.T. McDonald is heading off to the games for the fourth time since 1988. This time she is competing in traditional Inuit games.

"There was a friend of my family, Ernie Bernhardt, living in Fort Smith and going to school here. He wanted to teach me how to play the Inuit games. I guess I was 11 or 12 years old at the time," explained McDonald about her initiation to the Arctic sports.

McDonald's league has five events - one foot high kick, two foot high kick, Alaskan high kick, the arm pull, and the kneel and jump. Although she is kept busy taking care of her four-month-old son, McDonald said that the team has been training hard in all of the events and she is optimistic about their chances of winning medals.

"I'm hoping that we do really well. I want the N.W.T. to do well, to win all the gold and silver medals in the arctic sports, not the Alaskans and not the Yukon but the N.W.T. It might be a terrible thing to say but I want us to win."

Patricia Harrish of Hay River, N.W.T. is heading off to the games to compete in the snowshoe biathlon. As an RCMP Harrish has had a lot of experience with rifles although never in a competition.

"I'm pretty much a novice at this. I just started snowshoeing this winter and I'm familiar with guns but not in competition. I was recruited by the coach who asked me to try out. I was going to last year but I was too busy with curling."

The snowshoe biathlon involves two events - a run of three kilometres and a run of five kilometres, both of which Harrish will participate in.

"In the three kilometre, you run for one kilometre, shoot five rounds prone, run two more kilometres, shoot five rounds standing and run the last kilometre," said Harrish.

Harrish adds that the event is quite strenuous because you have to go step by step.

"I think the ski biathlon might be less exerting because you could glide along on your skis between shooting. Snowshoeing isn't as easy."

"I like the fun of the whole event and the spirit of the competition," said the 13 year RCMP veteran.



Team N.W.T. hot competitors

By Liz Crompton
Windspeaker Contributor

YELLOWKNIFE

Two years ago at the 1992 Arctic Winter Games, the Northwest Territories came third in the standings with 93 medals.

N.W.T. athletes racked up 26 gold medals, 33 silvers, and 34 bronzes, a total exceeding that of three other teams during the games held in Whitehorse, Yukon.

Scores of participants are hoping to surpass that total at the '94 Slave Lake, Alberta Games, and many have a good shot at the winners podium.

But the chef-de-mission for the '94 Games won't make any predictions as to how the 351 territorial athletes will do at the competition; he said his emphasis is elsewhere.

"I only have three goals for the kids. One - give it your best shot. Two - be good ambassadors for the N.W.T.. Three - have fun, and if you win a medal it's a bonus," Dave Hurley said.

Hurley is the executive director of the Sport North Federation, a non-profit organization which is responsible for coordinating, preparing and selecting the team

that will represent the N.W.T. at the Arctic Winter Games.

For those observers who want to keep an eye out for competitors who may do well, the following have been pointed out by Sport North development officers.

In Arctic sport - Inuit games, Tim Anotingoar from Chesterfield Inlet has won medals at the many games he's been to and used to hold the world record in the head pull, says Sport North's Doug Rentmeister. Anotingoar is one of eight people competing in the open men category.

Both Julie Oolayou, from Lake Harbour, and Meika MacDonald of Fort Smith are strong contenders in the open women category, each having won multiple medals at past games.

In basketball, both the junior men and junior women team earned silver two years ago. Bill Othmer, who's in charge of basketball for the territorial sports organization, said it's hard to predict how this year's junior players will place since there are so many new members.

He pointed out many are in the N.W.T.'s High Performance Program for basketball, which will form the next Canada Summer Games squad. Players to watch for good showings include Jordan Harker on the men's side and

Terra Ward on the women's team.

Turning to badminton, Melanie Langille of Coral Harbour and Bernie Bennett of Yellowknife are expected to do well in the junior women's and open men's categories, respectively.

Two young cross country skiers to watch are Fort Smith's Corey McLahlan and Kirk Magrum from Hay River, both of whom have been burning up the ski trails for the past few years. They each earned medals at the last Games. McLahlan finished first and Magrum second in the junior men category during the game trials in January.

Rentmeister said the two N.W.T. junior curling squads should be melting the sheets in Alberta.

"Both are contenders... they're very dominant teams," Rentmeister said. "We're looking for big things out of these teams, at both the Arctic Winter Games and the nationals."

The junior men's team, skipped by Kevin Koe, went 6-0 at the N.W.T.-Yukon playdowns. Tara Hamer also skipped the junior women's team wins and no losses at the same competition. Both will be representing the N.W.T. at the nationals in Truro, Nova Scotia, two weeks after Slave Lake.

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Sports

Goodfish Flames doused in Brandon

By Bruce Spence
Windspeaker Contributor

BRANDON, Man.

The Goodfish Lake Flames fared better than the other Alberta based teams in this year's 20th Annual DOTC Hockey tournament in Brandon, Manitoba, but were unsuccessful in defending the championship they took last year.

The Flames had to settle for third place and \$3,000 after they were eliminated 5-2 in the semi-final by the younger and faster Norway House Bruins from northern Manitoba.

The Flames started well, overpowering Peguis Juniors, Ochapawace Thunder and another Norway House squad, the Northstars, in preliminary games. But they met their match against Ebb and Flow Flyers, the team who eventually took this year's version of Indian Hockey supremacy.

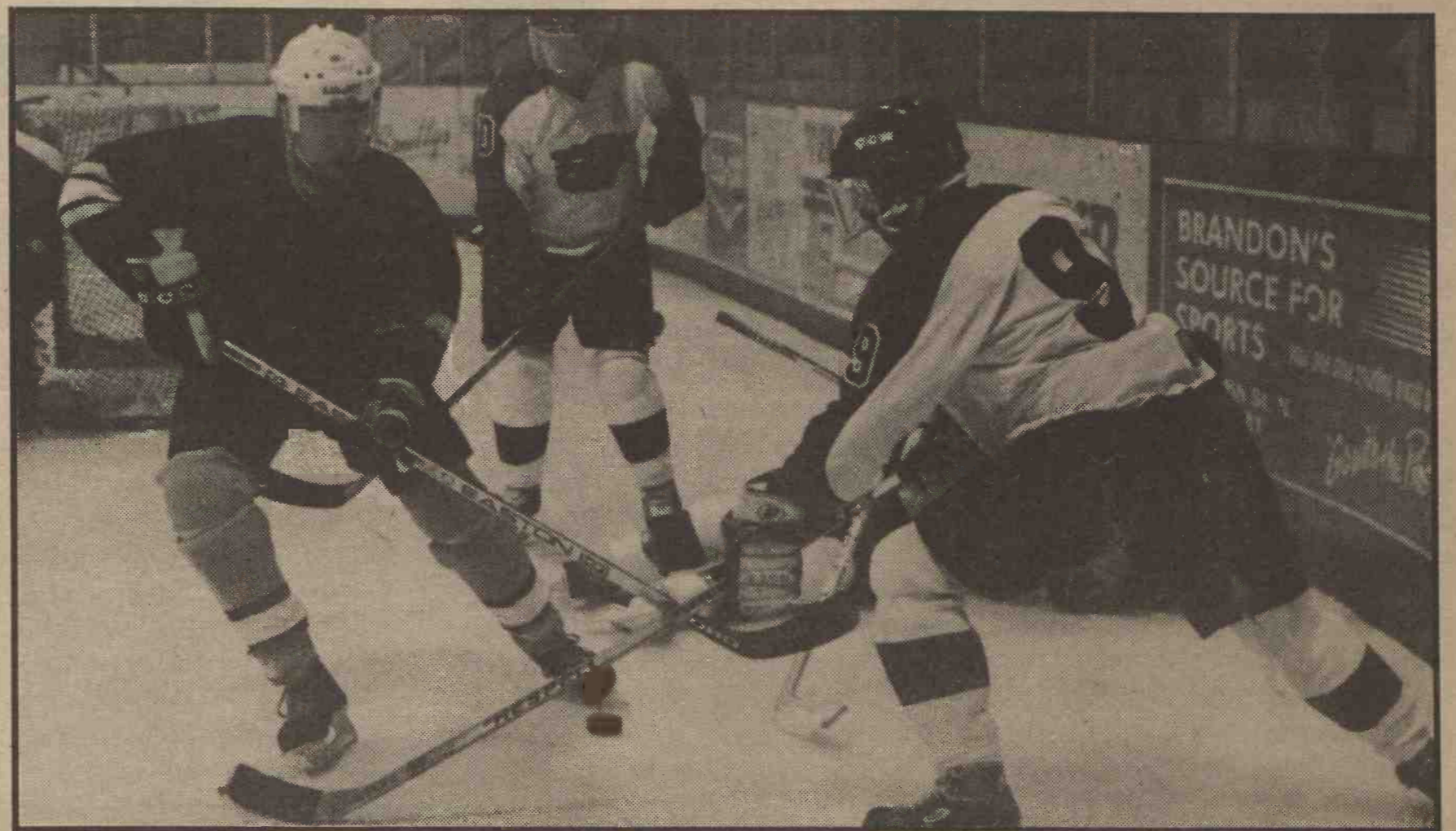
The Flyers sent the Flames to the so-called "loser bracket" on the last day of the tournament by virtue of a 6-2 score. This pitted the Flames against Ochapawace Thunder who had just eliminated Gordon's Goldenhawks in a chippy but one-sided game. The Flames beat the Goldenhawks in the 1993 final.

The Flames buried

Ochapawace 7-1 with goalie Bingo Morin having his shut-out bid ruined in the dying minutes. Next the Flames had to get past Norway House Northstars, again. This game was tied going into the last period. The Northstars pressured the Flames but could not hit the jackpot thanks again to Bingo Morin. Flames took the lead early in the third and hung on to win 4-2.

The Flames had battled their way into the semi-final in six games. They fell behind against the Bruins early but managed to eke out a 1-1 tie by the end of the first period. By the end of the second it was 2-1 in favour of Norway House. Dan Houle tied the game at 9:05 of the third after being left alone in the slot. But the Bruins restored the lead three minutes later on a goal by Bobby Paupaunekis. Paupaunekis scored twice more in the final period causing last year's DOTC champs to crash and burn.

In other games, Kainai Braves were defeated by The Pas Blues, won their second game against the Long Plain Yellow Chiefs, and were eliminated by Ochapawace Thunder Saturday afternoon. Sarcee lost to Opaskwayak Selects in their first game, beat Easterville Winterhawks Saturday morning but were sent packing by Wikwemikong Thunderbirds later that afternoon.



Sandy Black

Members of the Ebb & Flow Flyers (red and white uniforms) played a hard game against the Norway House Bruins (black and gold uniform) during the recent Brandon, Man. hockey tournament. The Flyers took first place with a 6-2 win over the Bruins.

Brandon 1994 Winter Tribal Days Winners

Senior Mens Hockey

First Place

Ebb & Flow 6

Norway House Bruins 2

Second Place

Norway House Bruins 5

Goodfish Lake Flames 2

Third Place

Goodfish Lake Flames 4

Norway House Northstars 2

Best Goalie:

Mark Paupanekis,

Norway House Bruins

Best Defenceman: Brian Halfe,

Goodfish Lake Flames

MVP: Charles Cochrane, Ebb & Flow Flyers

Most Points: Lloyd Pelletier, Ebb & Flow Flyers

Outstanding Coach: Brian Houle, Ebb & Flow Flyers

Best Sportsmanship: Glen Paupanekis, Norway House Bruins

J.R. Essie Fair Play Memorial Award: Norway House Bruins

Curling

A Side: Williard Lamirande, Grand Rapids, Man.

Larry Wuttunee, Sask.

B Side: Glen Pratt, SIFC, Regina, Sask.

Robert Peters, Long Plain, Man.

C Side: Maria Moore, The Pas, Man.

Maurice Robinson, Grand Rapids, Man.

D Side: Peter White, Whitefish Bay, Ont.

Randy Strong, Sandy Bay, Man.

Memorial Trophy Winner: Harold Turner,

Grand Rapids, Man.

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Prizes in each category

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(16 and under)

Prizes in each category

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4th - \$100 5th - \$100

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Men's Traditional	Ladies' Traditional	Boy's Grass	Girl's Jingle
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Men's Fancy	Ladies' Fancy		

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Prizes

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* Ladies' 50 and over - 3 places

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Education

Calgary draws score for music curriculum

By Angela Simmons
Windspeaker Contributor

CALGARY

A small group of visionaries in Calgary has started to collaborate on a new project - to design an Aboriginal music curriculum for schools.

The idea was first conceived two years ago between Elsie Wuttunee from the separate school board and Dr. Vivian Ayoungman from the University of Calgary. Representatives

from the Native Education Department of the Calgary Catholics School District and Treaty 7 members completed the group.

"Music is an expression of feelings and a giver of life," explained Wuttunee.

The seed of this idea sparked the interest of those people in the Aboriginal community already involved in music, to establish a steering committee comprised of Elders, dancers, drummers, and singers to work towards developing a music curriculum.

"Music is common to all peo-

ple. It is a link between people and people share their cultural and spiritual uniqueness through their music," said Wuttunee.

One of the objectives of the committee is to emphasize the inter-connectedness of different curricula already taught in schools and how it can join with the teaching of Aboriginal music.

The broad spectrum of music can be used as a tool to incorporate many of the subjects already a part of the curriculum, Wuttunee explained.

"An example might be the design and decoration of musical instruments which uses both math and science," she said. "This project could expand to include drama, dance, literature, and social studies, broadening knowledge to all students in there classroom," she added.

Native education is embraced in some Calgary separate schools and Aboriginal music programs have been established in the United State,

But the Calgary steering committee intends to design their own distinct curriculum

while referring to those resources.

The committee intends to focus on their own regional, tribal historical and cultural similarities, differences, uniqueness, trends and traditions.

The program will also focus on, and develop an appreciation of the Aboriginal culture by other groups through the study of Aboriginal music.

Committee members hope the curriculum will encourage students to study music in a familiar milieu and transfer this appreciation into other forms.

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Education

Relevant programs are key to Native education

By Karen Levin
Windspeaker Contributor

SAANICHTON, B.C.

Ten years ago Edith Baker moved from her home base of Hazelton to Victoria, B.C. to complete her Bachelor of Education.

It was the first step toward a journey which led Baker in search of and to develop a responsive, accessible and meaningful system of education for First Nations people.

During the past decade Baker has made a name for herself among the coastal bands as an educational consultant. Most notably was Baker's involvement with the four Saanichton area bands in facilitating the takeover of the educational system from Federal to Band operated. She recently opened a consulting business, First Nation Education Services, while finishing a Masters in Education Administration at the University of Victoria.

Placing the responsibility of the educational system back in the hands of First Nations communities does not eradicate the number of issues and problems which demand to be addressed, said Baker. Band operated schools have to contend with a lack of funding, lack of trained First Nations people to fill teaching or administrative jobs, and lack of a cohesive support network.

"We're at such a critical time in education right now," says Baker. "We really need to get more First Nations people trained. There are so many decisions being made right now that will affect our whole future."

Baker is strongly committed to the concept of community involvement in the development of a relevant education system. Wherever she works with a band, she spends time in the community, and talks to as many local people as possible. She follows up with on-going visits of a supportive nature.

"I think we're going to see the biggest growth within those

communities that involve everyone," she says. "If we really want growth in our communities, we have to involve everybody at the community level."

Baker is the first Native person to have been accepted into the University of Victoria's Masters of Education program. Like many First Nations students, Baker was also a high school drop out, and is a single parent.

But Baker remains serene in the face of tough times and stress. In her bright, modern office in Saanichton, Baker and her team are busy tackling what they see as one of the greatest obstacles to the flourishing of First Nations communities - the European-based education system. For Baker, the driving force behind the hard work is clear.

"We need to develop more programs that are relevant to our needs," she says. "We need to push more of our people to take and complete those programs. If we're talking about self-government, then we need trained people to take on those portfolios."



Quota set in nursing program

FT. MCMURRAY, Alta.

Keyano College in Ft. McMurray, Alta. has changed the admission policy to its nursing program, reserving four positions in that diploma program for qualified Aboriginal applicants. Two spots in the University Transfer Pre-Nursing program will also be held for Aboriginal students. The new policy is the result of efforts by the Native Education committee, said college president Doug MacRae.

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Education

Native studies lacking in funds and programming

By Josie C. Auger
Windspeaker Contributor

EDMONTON

With recent provincial cut-backs in education, it will be some time before the School of Native Studies at the University of Alberta is able to expand its four-year degree program.

Currently the program concentrates on historical, legal, political, and social issues. It does not offer the variety of Native studies courses or programs other schools in Lethbridge or Saskatchewan have.

"The School of Native Studies is definitely not set up with courses for every possible area. When the school was first set up they deemed that it would concentrate, and still does, on four general but quite specific areas; language and culture, self-government, land and resources, and community-based research," said director James Dempsey.

To begin setting up a masters program in Native studies the school needs to teach the Native studies courses on a consistent basis and to develop more courses, said Dempsey. But this requires money and resources.

"There is no way that we can stretch our human resources into that direction until we are finished with the B.A. program," he said. "Given the way the whole university budget is going with the provincial government announcements I would say (changes may happen) at the earliest in three years."

Yet there are other universities that offer a high level of Native studies programs. The University of Saskatchewan, in Saskatoon, offers an extensive variety of courses with Native content. The Native Studies Department with the College of Arts and Science offers a three-year degree program, four-year degree program and an honors program. In the fall of 1994 they will have a regular masters program in Native studies and may offer a special case Ph.D program.

The Native studies program in Edmonton opened in 1986 after an early 70's suggestion to establish the school. Two years later, the university recognized the degree in Native Studies. Today, although the school is an autonomous unit and has the power to create its own curriculum, it does not have the money nor the resources to do so. But Dempsey believes, the school's biggest advantage is independence.

"Our biggest advantage is that we are independent and therefore the curriculum input decision-making that runs the school is made by our school council," he said.

Students in process of getting their degree in Native studies can also achieve a master degree through the arts faculty at the University of Alberta.

"We have two students who graduated from the School of Native Studies and are in MA programs within the faculty of Arts. We have three students who have graduated and are now in law," said Dempsey.

Nineteen students have graduated since 1992, five of whom are in postgraduate studies, 13 are employed and one unemployed. This year there are 140 Aboriginal and non-Aboriginal students are enrolled in Native studies

Although students receive their degrees with the School of Native Studies, they would be hard pressed to find permanent full-time work there. Last year the program received money to hire one assistant professor. And preference goes to someone with a PhD or a master degree, at least.

However having a master is not a hard and fast rule, said Dempsey.

"I doubt if you're going to find a person who could teach the Dene languages with an M.A., you just know they don't exist. If we were hard and fast on that MA well then everybody who could teach the Dene language would say 'oh, they want an MA might as well not bother applying.' That's why we put in or equivalent work experience," explained Dempsey.

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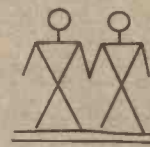
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TAKING CARE OF BUSINESS

Entrepreneur realizes dream

By Heather Halpenny
Windspeaker Contributor

Yvonne Hackworth does not know the meaning of the word quit.

"I always wanted to open a beauty shop but I had no opportunity and no money. But I knew I could make my dreams come true. I have good training and many years of experience as a hairdresser. I am a 33-year-old Native woman. I have four children and I am not rich. I wanted a business to call my own. So I figured: nothing ventured, nothing gained."

Yvonne found a shop for sale in an excellent location. Through the assistance of the Aboriginal Business Development Program, she hired a consultant to help her write her business plan. One of the reasons she was successful in getting started was she had a good business consultant, she says. He knew the paperwork involved and was familiar with the program.

She submitted the plan to Alberta Indian Investment Corp. for a business loan, to ABDP for help with start-up capital, and to her own bank for an equity loan. Then she waited for approval from all three agencies.

No one could release any money to Yvonne until there were agreements in place. She couldn't put a deposit on the shop for fear she would lose it. Under the ABDP agreement, no purchase can be made ahead of ABDP approval.

Unfortunately, Yvonne did not know how much lead time was needed for the approval process. The woman selling the shop was anxious to get out of the business and the shop was sold to someone else. When ABDP learned that the shop was sold her file was closed.

Yvonne was down, but not for long. She shopped around again and found her present location. ABDP agreed to open her file but because the new shop was in a completely different part of town, the business plan then needed to be revised. The start-up costs and market needed to be thought through again.

Losing the first shop turned into a big plus for Yvonne. By writing two business plans she got to know her beauty shop business inside-out. The new location in the Highway Inn Motor Hotel in Edmonton was much cheaper to renovate and that helped keep her start-up costs lower. With the help of the ABDP program and her equity, she opened Lords



Yvonne Hackworth in her shop.

and Ladies Salon six months ago with no debt.

While it was cheaper for Yvonne to buy an existing beauty shop, it brought its own problems. The equipment she ordered did not arrive when she wanted it. There were many more costs than she had expected. And, unknown to Yvonne when she bought the place, the shop was used as a hang-out for exotic dancers.

Bit by bit, Yvonne has changed the atmosphere and clientele. She installed a stereo system and filled the shop with plants. Lords and Ladies is a family oriented service and her young daughters take turns helping in the shop on weekends. While the exotic dancers are still her valued customers, the hotel staff now bring their families to Yvonne for their hair cuts, too. As for the future, Yvonne says she is only beginning. She sees so much she can do with her shop yet.

Yvonne sums it up by saying, "Hairstyling is like no other profession, in the way that once a person sits in my chair, they immediately open up. They relax. There is a trust and an openness that flows. They tell me things about themselves that they wouldn't confess to their priest or doctor."

(Next column we consider the ins and outs of giving customers credit. Or can you say no to your brother? If you have a business dream you want to follow, now is the time for planning. Call us at no cost with your questions or comments at Crocker Consulting Inc. The Edmonton phone number is 432-1009.)

89.9 CFWE Aboriginal Radio

PUBLIC NOTICE

Sahtu Dene and Metis Comprehensive Claim Land Selection Review

Pursuant to a Comprehensive Land Claim Agreement signed on September 6, 1993, the Sahtu Tribal Council will receive title to 41,437 square kilometres (16,000 sq. mi.) of land in the area extending east from the Yukon border to east of Great Bear Lake, and south from the Inuvait Settlement Boundary to Keller Lake and the Redstone River. Developed and undeveloped municipal lands will also be acquired in Colville Lake, Deline, Fort Good Hope, Fort Norman and Norman Wells.

If you have any legal interests in land in the region, please review the land selection maps to ensure that your interests have been considered.

In Colville Lake, Deline, Fort Good Hope and Fort Norman, maps of the selected lands are available for review at: the Band Council, Metis Local and Settlement/Hamlet Offices and the GNWT Renewable Resources Office.

In Norman Wells, the maps are available for review at: the GNWT Executive Office, the Northern Affairs Program District Office and the Metis Local Office.

In Yellowknife, the maps are displayed in: Comprehensive Claims Land Selection Office, Second Floor, Goga Cho Building, 4916, 47th Street.

Address your concerns regarding legal interests in land and requests for information on the land selection process to:

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AlPac, Natives clash over logging

Trapper insists traditional way of life not for sale

By Kim Heinrich
Windspeaker Contributor

Francis Auger kneels on his Ski-Doo and races through a snowy, boreal forest to his cabin at Rock Island Lake. His face lights up as he points to lynx and moose tracks along the way.

The 63-year-old Metis is a trapper. And his cabin marks the beginning of his 24-kilometre trap line.

Auger is from Calling Lake in northern Alberta. He's one of an estimated 25,000 Native people living in Alberta Pacific Forest Industries' forest management area. AlPac - mostly owned by Mitsubishi and other Japanese companies - has a 20-year renewable lease with the provincial government on a piece of land the size of New Brunswick.

Auger has just been told a logging road is scheduled to be built next to his cabin, 100 metres from Rock Island Lake. Part of his trap-line is also expected to be logged. AlPac's policy is to warn trappers before logging so they can remove their traps.

He built the cabin himself from hand-split poplar. It's insulated with mud and equipped with two cots and a makeshift stove. Having had one trap-line logged out already, he wonders about the rights of multinationals on Indian land.

"We were here before they were. We were born in this country, us guys. Where the hell do these guys come from?" he says. "What gives them the right to destroy everything and kick me out? Somebody has to stop them."

Mill huge, sophisticated

A bright yellow grapple hovers over a logging truck and in two bites, scoops the 27,000-kilogram load onto a sea of poplar logs



Kim Heinrich

Francis Auger stands outside his cabin at Rock Island Lake, where he often stays for weeks at a time, enjoying the solitude.

stacked by AlPac's pulp mill.

Less than 75 kilometres south of Auger's cabin in the woods, the mill is one of the world's largest and most sophisticated. It processes about 550 truckloads of poplar trees per day - the same trees that built Auger's cabin, the same trees that feed the beaver Auger traps. It turns the wood into bleached kraft pulp.

Ed Sager, AlPac spokesperson, says his company's market is international. The United States and Pacific Rim countries are a few of

AlPac's biggest customers. Sager is proud of his company's product.

"We produce a very strong and very white fibre that meets the highest brightness standard in the world," he says. "It's used for fine printing papers, magazine coated paper, wax paper and playing cards. The uses are practically endless."

Sager says his company is at the forefront of forestry/Aboriginal relations - both for respecting traditional land use and offering local employment.

Local Aboriginals say this is debatable.

Getting involved the key

More than 100 people gather at a workshop hosted by AlPac in Athabasca. About 65 of those are Natives who live within AlPac's forest management area. The workshop is a showcase for jobs within the industry. Employment opportunities range from logging and road building to truck driving.

Joe Blyan from Buffalo Lake says Natives have to get involved with companies like AlPac if they're going to have any influence over land management.

"We missed the boat during the oil and gas industry. When we woke up all we saw was a tail light. We want to be at the forefront with the wood industry. If we don't deal with these big corporations - and they're monsters - we'll be forgotten. We want to be in the corporate boardrooms negotiating. I think today's meeting will lead that way."

Not everybody at the workshop was as optimistic as Blyan. Standing at the back of the room, Alfred Beaver says he's tired of dealing with industry giants on their terms. His people, he says, never benefit economically.

"I'm not afraid to say many of these Aboriginal people are bought off. There are many of us who are unwilling to compromise for a piece of comfort," Beaver says. "I'm not saying we shouldn't participate in industry, but we must be taken as equals, not as second-class citizens."

Beaver says many Natives in AlPac's forest management area supported development because they were promised jobs. Of the 600 full-time mill jobs available, only a minority were given over to local Natives. Beaver, and several others attending the workshop, say their

people are capable of doing more than short-term manual labor. But they need training and machinery.

AlPac vice-president Bob Ruault sees things differently. "Basically, Natives want to be hands-on. That's where their experience is," Ruault says. And although he says AlPac will help implement training programs in local colleges, the funding is up to government.

"We're not in the business of training. We're in the business of making pulp," he says.

Many Natives at the workshop say bigger buffer zones should be kept around waterways and lakes for trappers and wildlife. They say one hundred metres isn't enough. They also want assurances that sacred areas will be protected.

Compensation not enough

It's late afternoon. The sun sheds an orange glow on Rock Island Lake's frozen surface and Francis Auger gets ready to leave his cabin.

"Sometimes I come out here for weeks. I like the solitude."

Auger says a logging road near his cabin is sure to disturb the peace, not to mention disrupt wildlife. He's worried about increased access and vandalism. But putting his own interests aside, he says, his biggest concern is that some wilderness is left for his children and grandchildren.

AlPac's representatives say they're working on compensation for damage to traps and loss of income for people like Auger. But Auger says his way of life isn't for sale.

If logging has to happen, he says, then there should be two conditions. Room should be made for people like him and locals should be entitled to training and employment.

NRCB

Natural Resources Conservation Board

PRELIMINARY NOTICE OF APPLICATION

APPLICATION NO. 9301

CHEM-SECURITY (ALBERTA) LTD. RECEIPT OF HAZARDOUS WASTE FROM OTHER CANADIAN JURISDICTIONS

WHEREAS the applicant for the project, Chem-Security (Alberta) Ltd., has filed an application with the Natural Resources Conservation Board to obtain an approval in accordance with section 5(1) of the Natural Resources Conservation Board Act for the receipt by the Alberta Special Waste Management System, operated by Chem-Security (Alberta) Ltd., of any hazardous wastes properly consigned to it from other Canadian jurisdictions for treatment at the Alberta Special Waste Treatment Centre at Swan Hills (the "Centre"); and

WHEREAS the Natural Resources Conservation Board considers it appropriate that preliminary notice of the application be given to potentially interested persons as some preliminary matters may be addressed without further notice even though additional information will be filed to complete the application.

THEREFORE TAKE NOTICE THAT:

1. The application is not a completed application;
2. Copies of the application including information and particulars filed in support thereof may be obtained by persons with an established interest in the matter (the Board will provide direction in the event there is a question as to whether a person has an established interest in the matter) from the applicant, Chem-Security (Alberta) Ltd., #4 Manning Close N.E., Calgary, Alberta, T2E 7N5, Attention: Mr. Graham P. Latonas.
3. Copies of the application are available for viewing at municipal libraries in Swan Hills, Barrhead, Calgary, Edmonton, Fort Assiniboine, Fort McMurray, Grande Prairie, Hinton, Lethbridge, Lloydminster, Medicine Hat, Morinville, Peace River, Red Deer, Slave Lake, Stony Plain, Westlock and Whitecourt, the Information Services Department of the ERCB, 640 Fifth Avenue S.W., Calgary, and by appointment at the Natural Resources Conservation Board office in Edmonton.
4. Individuals or groups of individuals who are or may be directly affected by the proposed project may apply to the Board for funding to assist in the preparation and presentation of a submission. Any person who may be considering making a request for advance funding is asked to advise the Board in writing on or before 25 February 1994 in order to be placed on a notification list maintained by the Natural Resources Conservation Board. The Board may proceed with consideration of advance funding applications without the publication of further notices. Therefore individuals who have not stated an interest to the Board prior to 25 February 1994 may not have an opportunity to apply for advance funding.
5. The Natural Resources Conservation Board may be considering matters preliminary to a hearing without publishing further notice. Persons wishing to address preliminary matters are asked to register with the Board on or before 25 February 1994.

Individuals who have an interest and wish to receive ongoing notices or have questions respecting the application are asked to advise the Board by calling 422-1977 (or through your local RITE operator).

Dated at Edmonton, Alberta, on 3 February 1994.

NATURAL RESOURCES CONSERVATION BOARD

William Y. Kennedy - Board Solicitor, 11th Floor, 10909 - Jasper Avenue, Edmonton, Alberta T5J 3L9
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Arts & Entertainment

Engraver sells art, not culture

By Sue Lazaruk
Windspeaker Correspondent

VANCOUVER

Corrine Hunt, a Kwakiutl jewelry maker and engraver, brought a live, breathing model to the opening of the Evolving Traditions: Women of the Northwest Coast Native art show at the University of British Columbia - her mother.

The proud Mrs. Hunt wore a gold watch band, earrings and necklace, delicately engraved with the patterns of ravens, eagles and salmon.

"I won't wear anybody else's," she said with an exaggerated air.

"She lies," her daughter said in a playful aside.

The 33-year-old artist herself wore small gold hoop earrings and a pendant about as long, slender and green as a string bean, a gift from a Maori friend in New Zealand that's made from greenstone, a type of jade.

A tattoo almost circled her wrist. The permanent etching depicting Northwest Indian and Maori symbols was another souvenir she took home from a trip to New Zealand.

"It's the only bracelet I own," said Hunt.

Her creations, wearable carved art crafted from silver or gold and sometimes both,

were on display with carved masks, button blankets, beadwork, limited edition prints and hand-woven baskets for the first annual sale at the university's Museum of Anthropology. Four artists, including Hunt, also gave demonstrations.

Hunt, a tall woman with a quiet humor, started engraving precious metals for a living about five-and-a-half years ago. But growing up in a family "filled with artists" on both parents' sides, she always sketched and drew. She learned to engrave from an uncle.

When she decided to make a business of it, she remembers she felt lost.

"I had no idea how to sell things," she said. "I actually hired a person to go to the galleries because I was too shy to do it myself."

Hunt engraves a lot of pieces for clients in the area of her home town of Alert Bay on a small island near the northern tip of Vancouver Island. She also does a brisk trade with people from England, Japan and Germany who commission her for custom-designed pieces.

It keeps her busy enough that she has a full-time employee assisting her and hires others during the busy seasons, such as Christmas.

"I can work 24 hours a day if I want, but I don't want to," she said.

A small gold band takes several hours to engrave. It's detailed work that takes a lot of concentration and squinting and has left Hunt with the kind of finger lumps you get from using a pencil for too long.

"A lot of people try engraving, but it's very difficult work." Hunt takes three months off every year to travel - to South America, Australia, New Zealand - but designing jewelry is never far from her mind.

"It's not always so frantic, you're out lying on the beach, but it's always in your head. It's a huge market and in order to stay competitive in the market, you have to keep changing.

"I often get caught staring at women's earrings," she added with a laugh.

When she started out, Hunt was one of two women engraving jewelry, an art still dominated by men.

But she had an advantage, because men were creating pieces that were too heavy or large to wear comfortably.

"As a woman, I know what women want."

Hunt works out of a studio in her garage at her home in Burnaby, (moving out her "showpiece" '62 Studebaker she bought with a friend and drives in summer).

The artist, who sometimes incorporates colored stones or gems such as garnets or abalone into her creations, creates

silver earrings for about \$50. Her most expensive piece, a neckpiece depicting a sisiutl, or two-headed serpent, costs \$4,400.

"I do a lot of wedding bands," she said, which sell for about \$300-\$400.

The artistic style of Northwest Coast Indians is distinctive for its use of patterns and animal crests that all artists use in different ways, depending on the region or tribe to which they belong.

The style is similar to the untrained eye, but Hunt can determine the artist just from looking at a piece.

"It's the pattern of shapes, so you have to learn how to put those shapes together," she said. For instance, the different groups all may use the ovoid, a squarish oval, but how it fits into the design makes the piece distinctive.

Hunt is sensitive to the issue of peddling Native symbols and images to outsiders.

"I have this conversation often with (non-Native) clients. They ask me, Am I an eagle? or Am I a raven? No, you're not anything. You can't take anything from the culture itself."

For instance, her family is the only one in her community that has the right to wear the sisiutl, but beyond the area that symbol has no significance.

"They're buying the art, they're not buying the culture."

Aspiring poets get a chance

OWINGS MILLS, Maryland

Some \$12,000 in prizes will be awarded this year to more than 250 poets in the North American Open Poetry Contest.

The deadline for the contest, which is sponsored by the National Library of Poetry, is March 31, 1994.

The contest is open to everyone and entry is free.

Any poet, whether previously published or not, can be a winner. Every poem entered also has a chance to be published in a deluxe, hardbound anthology.

To enter, send one original poem, any subject and any type, to the National Library of Poetry, 11419 Crownridge Dr., P.O. Box 704-YI, Owings Mills, MD 21117.

The poem should be no more than 20 lines, and the poet's name and address should appear on the top of the page.

Entries must be postmarked by March 31, 1994.

If you miss this deadline or have more than one poem you would like to enter, you will get another chance. A new contest opens April 1, 1994.

Share your views on...

Plan to attend an Open House in your community to learn more about allowing the Alberta Special Waste Management System to treat hazardous waste from other Canadian jurisdictions.

All open houses will be held from 2 p.m. to 9 p.m.. Representatives of the System will be available to share details of the project and to receive input from the public.

An information booklet is available and can be obtained from Chem-Security (Alberta) Ltd. at, 235-8300.

Swan Hills
4906 C Plaza Avenue
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Grande Prairie Inn
Thursday, February 10

Lloydminster
Wayside Inn
Thursday, February 17

Barrhead
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Tuesday, February 8

Hinton
Crestwood Hotel
Tuesday, February 15

Medicine Hat
Medicine Hat Lodge
Tuesday, February 22

Whitecourt
Rivers Motor Hotel
Wednesday, February 9

Nisku
Nisku Inn
Wednesday, February 16

Calgary
Convention Centre
Wednesday, February 23

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Explorations
in the
Arts

Explorations offers project grants to support innovative approaches to artistic creation and new developments in the arts. The grants are for the creation of new work in any arts discipline, drawn from any cultural tradition. They may be used for any stage of a project: research, development, creation, production and/or presentation.

Who May Apply. Emerging artists, and arts organizations, as well as established artists changing disciplines.

Procedure. At least one month before closing dates, please submit brief project description and résumé of individual responsible for the project. Organizations should include a summary of past activities. Application forms will be sent to potential candidates.

Competition Closing Dates
15 January, 15 May and 15 September.

Assessment. Regional multidisciplinary juries of professional artists. Results announced about four months after closing dates.

Inquiries. Explorations Program, the Canada Council, P.O. Box 1047, Ottawa, Ontario, K1P 5V8.
Facsimile: (613) 566-4408.



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Services,
Edmonton, Alberta.
Telephone: (403) 431-6673

It pays to advertise in Windspeaker, call
1-800-661-5469

Banker never gave up on climb up ladder

By Linda Caldwell
Windspeaker Staff Writer

CALGARY

A new addition to the Alberta banking community never aimed much past high school as a young man, thinking a career as a professional was unattainable.

But now, after years of study and hard work, Ron Scrimshaw is the regional co-ordinator for Aboriginal business for the Canadian Imperial Bank of Commerce in Alberta.

His territory includes Alberta and the Northwest Territories. Although the N.W.T. is quite different than Alberta, the bank's goals are the same for both.

"They expect quality service, too, which meets their needs. That doesn't mean the services will be exactly the same, because they may need different services, different products."

Because distances between



Ron Scrimshaw

settled areas and towns in the N.W.T. are so great, there are no banking services throughout the territories yet. This means banks have to figure out how to service their clients when they may not have access to a bank or banking machine, while appreciating the uniqueness of each situation.

"That's what makes the job so interesting," he says.

Scrimshaw, a Metis from Big River, Sask., is the son of a commercial fisherman. He used to spend time on the boat with his parents at Dore Lake. He and his mother later moved to Telkwa, B.C., near Smithers, where he went to school with Ron George, now head of the Native Council of Canada.

He spent his young adulthood in southern Alberta and B.C. He worked as a rail switchman for the former Columbia Cellulose, which inspired him to return to school.

"I'd be out in the rain and the mud and I'd look at these engineers inside looking through a big picture window, and I'd want to be one of them."

He headed for Mount Royal College in Calgary, where he got his high school diploma and spent two years studying engineering.

At that point, he had no thoughts of going on to university, thinking everyone who attended

university had to be brilliant. But after he spent some time associating with young professional people, he realized they weren't any smarter than he was and he, too, could get a degree.

He then went to Brigham Young University in Utah, where he graduated with a Bachelor of Science and Business Management degree. An MBA from West Texas State University followed and a PhD in Education from Brigham Young came sometime later.

He returned to Canada after he got his MBA, but he couldn't find a job. He finally landed an articling position with a Prince George firm, a job he didn't like, so he took a better offer that paid 50 per cent more. Next he got a job on Siksika at the Old Sun Campus, where he quickly became director.

From there, he held a variety of positions, including working on the Alaska Highway Gas Pipeline Project for Nova. While there, he started the Native Education Awards program, which is a front

runner and model for many similar projects in Alberta. He was also executive director of Indian and Northern Affairs Secretariat in Saskatchewan before joining the CIBC in October of 1993.

One of his goals at the CIBC is to create innovative business services for emerging business opportunities.

"Our objective is to find solutions," he says.

An existing goal and one he will continue to work on is increasing employment of Aboriginals in the bank. The CIBC wants to increase its percentage of Aboriginal employees in Alberta to reflect the population of the province.

In the N.W.T., it wants one-half of its Yellowknife staff to be Aboriginal and, in five years, to have Aboriginal employees account for at least one-half of all staff outside Yellowknife.

The bank is also looking at ways to increase the amount of goods and services it buys from businesses owned by Aboriginals

Assistance for Saskatchewan Artists & Arts Organizations

Individual Assistance Grant Program

New Application Deadlines:
March 1, 1994 and October 1, 1994

Applications and support materials MUST BE RECEIVED by the Saskatchewan Arts Board by MARCH 1, 1994 and OCTOBER 1, 1994.

Programs effective March 1, 1994 are:

Creative Grants: Assist Saskatchewan artists and emerging artists to create new work in any art form.

Professional Development Grants: Assist individuals from Saskatchewan to pursue excellence in the arts through study in a formal setting or in an informal setting such as apprenticeships or mentorships.

Research Grants: Assist individuals from Saskatchewan to pursue research in the arts such as general research, independent curatorial research and research on new techniques or new technologies.

"A" Grants: Assist artists or individuals in the arts who have achieved a senior level of accomplishment, and who have made a nationally or internationally recognized contribution to their discipline or to the arts in general.

"B" Grants: Assist artists or individuals in the arts who have demonstrated a professional level of achievement in their discipline or in the arts in general, and have established a career in the arts.

"C" Grants: Assist artists or individuals striving to establish themselves in the profession and have yet to establish a career in the arts.

New maximum funding levels are:

	"A" Grants	"B" Grants	"C" Grants
Creative	\$20,000	\$12,000	\$ 4,000
Professional Development	10,000	7,500	4,000
Research	5,000	3,500	1,500

"C" Grants - Formal Study

Doctoral Studies	4,000
Postgraduate Studies	3,000
Undergraduate Studies	2,000

Project Grant Program

Eligible applicants in the Literary, Multidisciplinary, Performing and Visual Arts may apply under current programs for projects that comply with existing guidelines.

Deadline dates are MARCH 15, 1994 and OCTOBER 15, 1994.

Applications MUST BE RECEIVED by the deadline date.

Artist in Residence Program

This redeveloped program is now administered by the Saskatchewan Arts Board. It provides funding of up to \$25,000 to incorporated non-profit organizations in Saskatchewan to sponsor the hiring of a professional artist currently living in Saskatchewan to work and reside in any Saskatchewan community for a period of one year.

- 50% of the artist's time is to be spent on his/her own work and 50% on work with the community.
- Preference will be given to communities other than Regina and Saskatoon.
- Proposals for short-term residencies of 6 months or less duration are also eligible.

Deadline dates are MARCH 15, 1994 and OCTOBER 15, 1994. Proposals and supporting materials MUST BE RECEIVED by the deadline date.

For information or application forms:



Saskatchewan Arts Board
3rd Floor, T.C. Douglas Building
3475 Albert Street
Regina, SK S4S 6X6
Ph: 787-4056 or 1-800-667-7526 (Saskatchewan)
Fax: 787-4199

APPLY NOW!!

Are You Native? Have You Ever Thought of Becoming a Nurse?



The National Native Access Program to Nursing (NNAPN), is a 9-week spring program that assists students of Native ancestry to gain entrance to university degree nursing programs across Canada. This year the program begins on May 2. Potential students should apply now, by contacting:

The Co-ordinator, NNAPN, College of Nursing
University of Saskatchewan, Saskatoon, SK S7N 0W0

Phone toll free: 1-800-463-3345 or (306) 966-6224

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You will demonstrate enthusiasm and commitment to the cause. You have proven your ability to lead, inspire and manage a dedicated group of talented people. You have shown your entrepreneurial skills by using creative and innovative solutions to

solve problems and overcome obstacles. You have excellent interpersonal skills and are a strong communicator. You have managed a budget and demonstrated sound business skills. You know what it means to manage "upwards, outwards and downwards" and believe in teamwork. You are a successful business leader with a well-developed network of contacts across Canada. You want to devote your talents to enabling others to do the same! Location: Toronto.

We welcome your inquiries, interest and application for this senior position and ask you to send your resume, in complete confidence, by February 28, 1994, to Heather Connelly, 2300 Yonge Street, 19th Floor, Toronto, Ontario M4P 1G2; or FAX to (416) 482-5764, quoting Project #8110.



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- In accordance with NWT Alcohol and Drug Counselling level 3, year 3
- graduate of a chemical dependency course
- minimum three years formal Drug and Alcohol counselling experience
- minimum 1 year supervisory experience
- slavey language and experience in a cross cultural setting would be an asset
- related qualifications and experience will be considered.
- sobriety and willingness to model non-drinking, non-drug use behavior

CLOSING DATE FOR APPLICATIONS IS FEBRUARY 28, 1994

Please send application and resume to:

**CHAIRPERSON, ALCOHOL DRUG COMMITTEE
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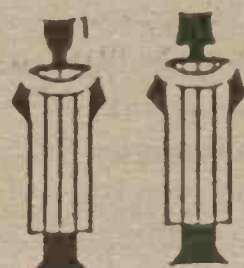
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Applications for admission to the September 1994 class are due by 31 March 1994 if you have written the Law School Admission Test (LSAT).

For information about the 1994 or subsequent classes contact Dick Rennie, Admissions Officer or Heather Raven, Professor at (604) 721-8150 or by FAX (604) 477-7413.



THE CANADIAN NATIVE ARTS FOUNDATION (CNAF)

is accepting applications from
aboriginal individuals for artistic training.

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

Please write, telephone or fax for an application.

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

New application deadline: March 31, 1994.

Note: \$20 and \$30 tickets are available
for the National Aboriginal Achievement Gala Awards Event
at the National Arts Centre on Monday, February 28, 1994.
Call CNAF for more information.

TO ADVERTISE IN WINDSPEAKER, CONTACT: 1-800-661-5469



WELLNESS CO-ORDINATOR

The James Bay Cree community WASKAGANISH is looking for a full-time person to co-ordinate the community healing program. Interested people:

- must have a minimum of two years community development experience;
- have training or education in the field of health and/or social work;
- must be able to recognize situations requiring interventions and be prepared to act;
- must be willing to live a sober lifestyle both on and off the job site;
- must be willing to work with the community support team.

This is a demanding position that will require skills, consistency and vision. Salary is negotiable. If you are interested, please submit your resume to:

Chief Billy Diamond
Waskaganish First Nation
General Delivery,
James Bay, Quebec J0M 1R0

Competition will close April 15, 1994

EDUCATIONAL SERVICES COUNSELLOR

SUMMARY:

- Under the direction of the Agency Chiefs Tribal Council Post Secondary Coordinator, provides educational counselling services to members of the A.C.T.C. Bands.
- Works closely with the Guidance Counsellors of each Member Bands and/or where A.C.T.C. Band members attend school if off-reserve.
- To ensure clients receive the maximum benefits of secondary, post secondary, upgrading, vocational and EIC sponsored programs.

QUALIFICATIONS:

- A certificate or degree in Guidance, Counselling or Social Work is essential.
- A valid Driver's License and vehicle is necessary.
- An understanding of the Native culture would be an asset.

SALARY: Negotiable, depending upon qualifications

PLEASE SUBMIT APPLICATION WITH 3 REFERENCES TO:

Attention: J.E. Okanee
Agency Chiefs Tribal Council
P.O. Box 550
Debden, Saskatchewan
S0J 0S0
Tel: (306) 724-4555
Fax: (306) 724-4545

DEADLINE FOR APPLICATIONS: February 23, 1994

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The Native Nurses Entry Program is a nine month preparation program designed to provide the necessary skills and academic preparation required for successful completion of the four (4) year nursing degree program.

The program is based on two (2) semesters of twelve (12) weeks each, as well as a two (2) week field experience. The student may choose field experiences in their own community or other Native health setting.

Upon completion of the preparation period, the student will enter Year I of the Bachelor of Science Degree in Nursing program Lakehead University.

For additional information, please contact:

Native Nurses Entry Program
Lakehead University, Thunder Bay, ON, P7B 5E1
by phone: (807) 343-8446
by fax: (807) 343-8246

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University of Alberta Edmonton

OFFICE OF NATIVE STUDENT SERVICES

Native Student Services at the University of Alberta specializes in providing culturally appropriate support services to Aboriginal students, including the administration of the Transition Year Program.



TRANSITION YEAR PROGRAM (TYP)

The Transition Year Program is a university credit access program for students of Aboriginal ancestry. The objective is to prepare Aboriginal students for admission into one of the eight faculties with complete transfer of all credits earned while in the access program.

Applications are now being accepted for the following 8 access programs:
Arts, Agriculture/Forestry, Business, Education, Engineering, Native Studies, Nursing and Science.

Minimum Admission Requirements

- 1) Aboriginal Ancestry
- 2) Minimum age of 18
- 3) Minimum of at least 50% in all required high school subjects
- 4) A minimum overall average of 60%

Math 30 and some other Science high school subject required for Business, Engineering and Science.

Application deadline: MAY 1, 1994

OTHER SUPPORT SERVICES OFFERED BY NATIVE STUDENT SERVICES INCLUDE:

- individual pre-admission counselling to prospective students.
- a 3-day orientation to campus and academic life to all new and transfer students
- on-going individual personal, academic, financial and career/employment counselling
- referrals to additional services on and/or off campus.
- advocacy for Aboriginal students including admission advocacy
- social and cultural activities in cooperation with the Aboriginal Student Council
- community liaison activities and recruitment particularly through the Student Ambassador Program.
- coordination of tutorials and/or study skills and any other remedial measures requested by the student.
- providing information about the U of A including Aboriginal specific program on campus.
- scholarships and bursaries (a funding directory is available).

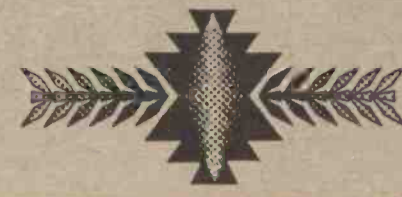
For further information, please contact:

Coordinator, Transition Year Program
Office of Native Student Services
124 Athabasca Hall, University of Alberta
Edmonton, Alberta T6G 2E8

Ph: (403) 492-5677
Fax: (403) 492-1674



WINDSPEAKER'S CAREER SECTION



EMPLOYMENT OPPORTUNITY Administrative Assistant

Yin Waghunlee Silviculture Corp. (Yinco) is seeking an individual for a highly diversified full-time position to provide administrative support to a large silviculture operation.

MUST HAVE:

- * Be computer literate (*Word processing, spreadsheet and accounting*)
- * Office Administrative preferred
- * Excellent oral & written communication
- * Good public relations
- * Be quality conscious & self-motivated
- * Aboriginal cultural awareness and/or language an asset.

Wages and benefits will be dependent upon experience, performance and responsibilities

Term: 6 - 8 months

Application deadline: March 8, 1994

Submit resumes including wage expectations to:

YINCO, BOX 1030, BURNS LAKE, B.C. V0J 1E0
ATTENTION: BEN RENCORET,
OPERATION MANAGER

EMPLOYMENT OPPORTUNITY Silviculture Supervisor

Yin Waghunlee Silviculture Corp. (Yinco) is seeking an individual for a highly diversified full-time position to supervise and co-ordinate the activities of workers engaged in silvicultural operations

MUST HAVE:

- * Completed a college or other specialized program for silviculture or forestry
- * Formal training in power/brush saw operation and maintenance
- * Several years experience as a silviculture worker
- * Experience as supervisor or crew boss preferred
- * First Aid Certificate
- * Personal & communication Skills
- * Be quality conscious & self-motivated
- * Aboriginal cultural awareness and/or language an asset.

Wages and benefits will be dependent upon experience, performance and responsibilities

Term: 6 - 8 months

Application deadline: March 8, 1994

Submit resumes including wage expectations to:

YINCO, BOX 1030, BURNS LAKE, B.C. V0J 1E0
ATTN: BEN RENCORET, OPERATION MANAGER

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•UPCOMING CONFERENCES AND WORKSHOPS•

To register for these conferences, please call (405) 325-2248 or fax to (405) 325-7164

For more information on these and other conferences, please call (405) 325-4127 or fax to (405) 325-7757

March 10 - 11, 1994	7th Annual Early Childhood Intervention Conference Century Center (405) 235-2780, Oklahoma, OK Cost: \$10 for both days / Free to parents of children with disabilities	A132-0046-401
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Featured speakers will include nationally known specialists who work with families who have infants, toddlers and preschoolers with developmental disabilities.

May 4 - 6, 1994	15th Annual Oklahoma Indian Education Exposition Forum Building University of Oklahoma Campus, Norman, OK Cost: \$65	A132-0001-401
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Indian Educators and non-Indian educators alike come together to learn how to serve the Indian student. Enthusiastic educators and coordinators make the exposition an important element in impacting student achievement.

May 16 - 18, 1994	12th Annual "Protecting Our Children" National American Indian Conference on Child Abuse and Neglect Sheraton-Spokane Hotel 1-800-848-9600, Spokane, WA Cost: \$125 by April 15 / \$160 after April 15	A132-0007-401
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The focus of this conference will be to look at the relationship between substance abuse and child abuse among Native tribal/band families; to document and report the findings; and to identify strategies of prevention-intervention-treatment.

June 1 - 3, 1994	6th Annual National Native American Conference on Inhalant Abuse "Empowering Our People" Hyatt Regency Phoenix at Civic Plaza (602) 252-1234, Phoenix, AZ Cost: \$150	A132-0015-401
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The purpose of this conference is to inform, educate and sensitize participants about the inhalant abuse problems affecting Native American families and tribal communities throughout the U.S. and Canada.

July 11 - 15, 1994	14th Annual National Native American / First Nations Cultural Curriculum Development Workshop Radison Green Bay (414) 494-7300, Green Bay, WI Cost: \$450	A132-0015-501
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This workshop will provide instruction, lesson-development, assistance and cultural information to teachers, aides, counselors, administrators, tribal education personnel and others interested in learning to write curriculum.

July 31 - August 3, 1994	National Conference on Gifted and Talented Education for Native People Pan Pacific Hotel (619) 239-4500, San Diego, CA Cost: \$150	A132-0062-501
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This is a conference dedicated to examining the challenge of providing culturally appropriate education for gifted and talented Native people.

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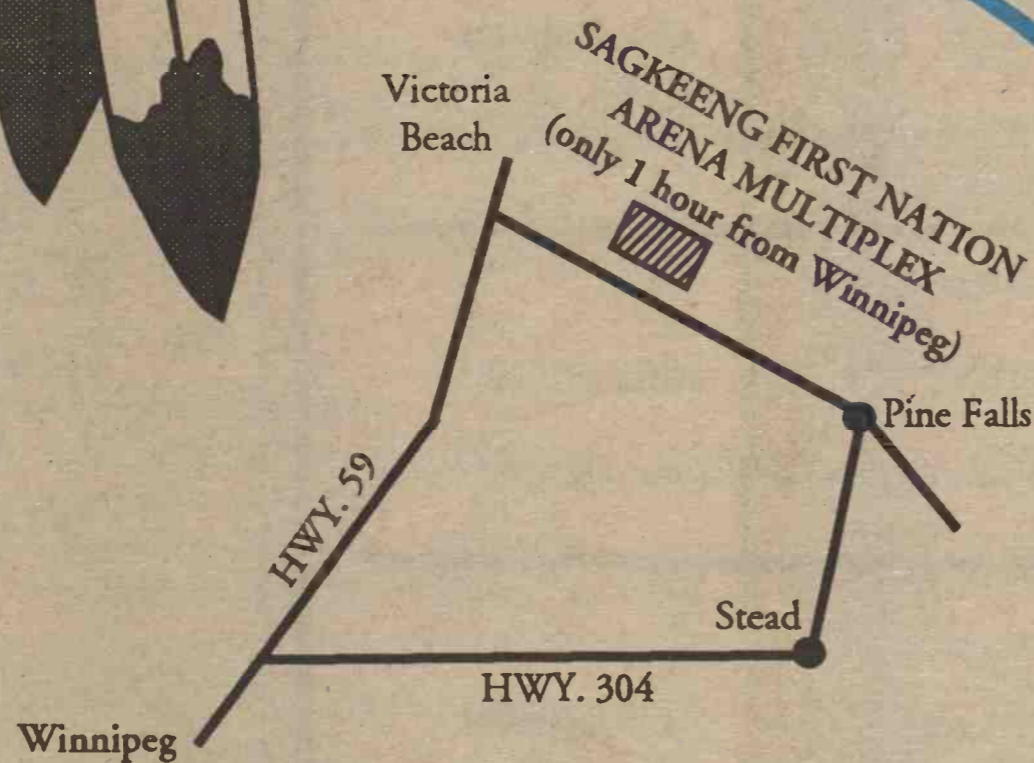
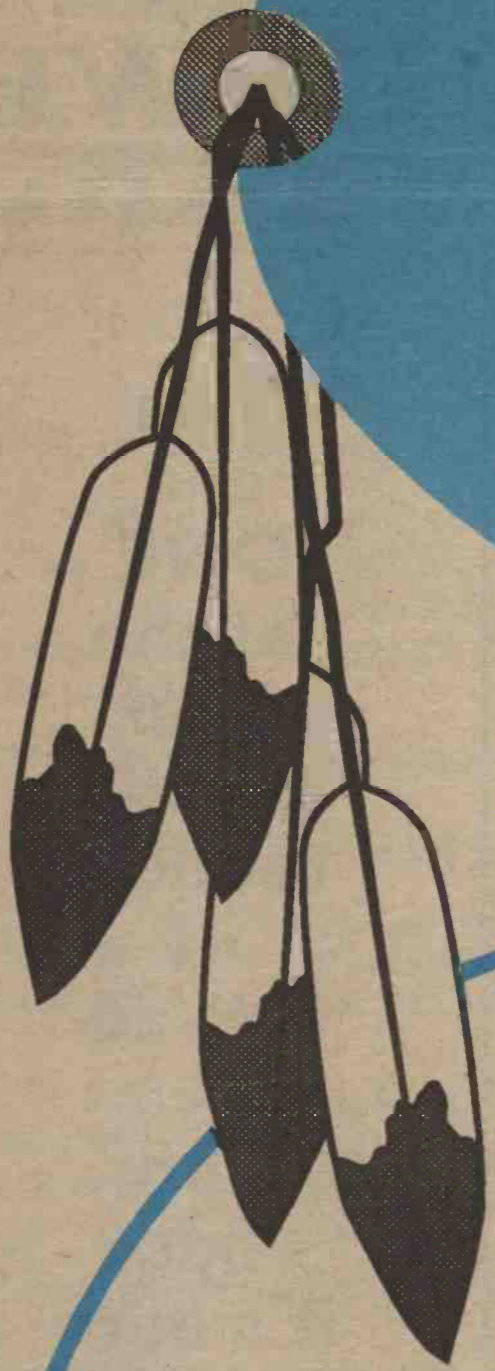
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For Advance Tickets
 or Information for The Gathering
 (which will be held on July 30th - August 7th, 1994)

Contact:

Elaine Courchene: (204) 367-8740

Cynthia Bunn: (204) 367-8740

Carol Fontaine: (204) 3672287

FOR ADVANCE TICKETS

Selkirk - Adeline Waytiuk:
(204) 785-8079

Hollow Water - Oliver Sinclair:
(204) 363-7215

Black River - Pat McPherson:
(204) 367-2119

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