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Wind speaker

QUOTABLE QUOTE
"I am not a Native politician. I am a politician who is Native. . . ."
- Mike Cardinal,
Alberta Social
Services Minister

See Page 3
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Gambling on the odds

Many Canadian bands are looking at on-reserve gambling ventures as a way to become self-sufficient. Leaders also see it as a way to increase the well-being of their people by pouring the profits back into the community. Delegates from all over North America attended a Native gaming conference in Vancouver recently to explore all the aspects of gambling operations. See Pages 8-9.

Leah Pagett

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Stay of sex charges appealed

By Cooper Langford
Windspeaker Staff Writer

VANCOUVER

Legal officials are appealing the stay of rape and indecent assault charges against a Roman Catholic bishop, which launched waves of criticism against British Columbia's court system.

And an independent investigator has been appointed to review the Crown's questionable handling of the case against Bishop Hubert O'Connor, Attorney General Colin Gableman said.

"I have been deeply troubled by the issues the case has raised," Gableman said in a media release announcing the appeal and special review.

"The prosecution service in British Columbia enjoys my full support. However, this review is nec-

essary to ensure public confidence in the important service they provide."

O'Connor, former head of the now-defunct St. Joseph's residential school at Williams Lake, is the highest ranking Catholic official in Canada to be charged with sex offences. He has been accused of sexually assaulting four Native women at the school during the 1960s.

A provincial supreme court judge stayed proceedings in December after defence lawyers argued they were not given full access to the prosecution's case against O'Connor.

In appeal documents filed just before Christmas, Crown lawyers argue Justice Allan Thackery made mistakes when he stopped the trial. They say the judge did not consider alternative solutions to defence complaints about how the case against O'Connor was pro-

ceeding.

Meanwhile, Robert Gourlay, the president of the B.C. branch of the Canadian Bar Association, has been appointed to review the Crown's handling of the case and make the findings public. The Crown lawyer's actions have been a focus for complaints.

Gourlay will review the "management" of the O'Connor prosecution as well as the policies the Crown's office uses to assign lawyers to cases, Gableman said.

At least one judge has said Crown counsel Greg Jones may have been in a conflict of interest at the trial because of his Roman Catholic beliefs.

Provincial court judge Anthony Sarich, who is heading a Native justice inquiry, said there is no evidence Jones's religion influenced the case. But Sarich said he is willing to investigate complaints about Jones, who was also pub-

licly criticized for handling a high number of cases that never get to trial.

Rick Miller, president of the Crown Counsel Association of British Columbia, defended Jones against the attacks. He raised the possibility that staffing levels at Williams Lake might be too low to handle cases effectively.

The stay of the O'Connor case sparked calls for the bishop's excommunication and demands for judicial inquiries into the Crown's handling of the case.

But tempers are subsiding around Williams Lake, where news of the stay struck closest to home, said band manager Chris Wycotte.

"Everybody was pretty shocked by the fact it got thrown out. There were a lot of angry people," he said, adding most people are now waiting to see where official government actions will lead.

WINTER CONTEST 1 - PAGE 12

Collecting taxes on reserves may finance self-government

OTTAWA

Native communities should have the right to collect taxes without affecting existing funding arrangements with Ottawa and the provinces, a federal report obtained by an Ottawa newspaper says.

"The power tax represents a key instrument of self-government," says a Finance Department working paper obtained by the Ottawa Citizen.

The working paper, part of a two-year-old Native tax policy review due to be released soon, does not estimate how much money

could be raised through on-reserve taxes. But it says the total could add millions to the \$5 billion per year Ottawa spends on Native programs.

At present, first nations governments are only allowed to levy property taxes on reserves. The federal study looks at ways Ottawa could extend tax powers to cover sales, tobacco and income taxes, as well as levies on bingo, rented lands and resource extraction.

Similar programs have been tried in the United States. One band in Wyoming collects \$22 million per year in royalties and

taxes from oil companies working on its land.

The federal report does not state exactly which powers should be given over to communities and says first nations should decide when and how to collect taxes.

In the past different bands have toyed with levying taxes. Indian taxes became controversial in some regions after band governments began collecting money from non-Natives for on-reserve hunting and fishing licences.

Mohawks near Montreal have threatened to collect tolls on roads that cross their land leading to

Mercier Bridge, which was blockaded during the 1990 Oka crisis.

Transferring tax powers to band councils could also meet resistance at the community level from critics who fear Ottawa is trying to sneak taxation onto reserves.

But federal officials have said they do not intend to use a tax policy review to start collecting money from first nations. At the 1991 conference where the policy review was announced, deputy finance minister Fred Gorbert said Ottawa was committed to exempting on-reserve Natives from all non-Native taxes.

Casino will go ahead

ROSEAU RIVER, Man.

The chief of the cash-strapped Roseau River band in southern Manitoba won't say when a proposed casino on his reserve will open but promises it will go ahead despite stiff provincial opposition.

"We are fighting a battle like Custer going into Wounded Knee. But are going to win this one," Lawrence Henry said.

"We could become self-sufficient. Not just from the gaming but from investments as well."

Revealing plans at this time would be tipping the band's hand, Henry said. But full business plans and casino standards are being finalized and residents are ready to "test the case shortly."

The province has promised to block additions to the 30-slot-machine operation in the back of the community hall. Although band officials have warned of armed stand-offs in the face of a potential police raid, provincial officials have ruled out actions that could lead to violence.

"The whole notion of spilling blood over bingo and slot machines is abhorrent," Stu Whitley, a senior official with the attorney general, told Winnipeg-based reporters.

"That's not going to happen. There are other options at our disposal. We have a plan, but I wouldn't tip my hand. It won't involve putting people at risk."

A government-run casino and lotteries earned \$72 million for the Manitoba government last year. It recently announced plans to build two \$15 million bingo palaces in Winnipeg and placed electronic slot machines in rural hotels.

A handful of first nation communities, including Roseau River, have been licensed to hold bingos and sell break-open ticket games. But officials say the government is not prepared to let communities scale up to casino operations.

That's a double standard for the reserve, where unemployment runs around 75 per cent and band finances are near bankrupt, Henry said.

And the potential profits of gaming are evident to the community, which, from its viewpoint 60 kilometres south of Winnipeg, can see the benefits of on-reserve gaming across the U.S. border.

There are 13 casinos in Minnesota which grossed \$170 million last year. Another casino is expected to open in neighboring North Dakota and profits from gaming are expected to rise this year.

Bands in Canada should be allowed to take advantage of the same opportunities if they want to, Henry said. The right to run on-reserve gaming houses is under a band's jurisdiction, not a province's, he said.

Tinkering with system to accommodate needs of first nations

WINNIPEG

Two provinces are taking steps this year to build changes into their court systems that will better accommodate first nation needs and concerns.

Consultations are underway in Manitoba between the province and Metis and Native communities to develop a model for a three-year pilot project.

Under the proposed system, councils of Elders and Metis senators would advise judges on cases involving Native people. Native judges and para-legal workers would also be able to accept guilty pleas and impose sentences for lesser crimes for non-jury trial and certain youth offences.

Provincial Justice Minister Jim McCrae said the proposed project is not a step towards the separate justice system recommended by the Manitoba Native justice inquiry. Such a move would be a step toward apartheid-like separation, he said.

The pilot project has received only lukewarm approval from the Assembly of Manitoba chiefs. But it has garnered support from at least one organization.

Mary Staniscia, a spokeswoman for the Winnipeg-based Aboriginal Women's Collective, says the new system could be financed through the offset costs from less incarceration.

Meanwhile, Quebec Justice Minister Gilles Remillard has announced the creation of a special committee to adapt the courts to Native needs.

The three-member group will spend the next year studying models which could be used to administer Canadian laws in the Native communities. It will also set a timetable for the implementation of its recommendations.

To coincide with the committee's work, Remillard announced training sessions for judges and court workers to familiarize them with Native traditions and cultures.

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HOLLYWOOD SHUT-OUT

Aboriginal film-makers have never been allowed to make full-length feature films in Hollywood, no matter what their credentials or other film successes prove. Not only have they been shut out of making films, but Hollywood continues to reinforce stereotypes of brave calvary men heroically fighting war-painted Indian warriors.

See Page 13.

ELDER A LINK

Sherida Crane found a link to her Blackfoot ancestors when she met Beatrice Poor Eagle in Siksika near Calgary. The 80-year-old woman, who was raised by Crane's great-grandmother, told her stories of a way of life now vanished.

See Page 10.

AD DEADLINES

The advertising deadline for the February 1st issue is Thursday, January 27th at 2:00 p.m.

NATION IN BRIEF

B.C. fishermen protest

More than 1,700 angry fishermen rallied in Richmond, B.C., to protest Ottawa's Native fishing strategy that will result in more commercial fishing agreements for first nation communities. Jack Nichol, president of the United Fisherman and Allied Workers Union, told the gathering the federal government's \$140-million development plan isn't realistic and will not solve Native claims to the province's resource. Meanwhile, Indian Affairs Minister Tom Siddon, who used to hold the fisheries portfolio, said communities should only receive increased catch quotas as the health of stocks improves. Hundreds of thousand of prized sockeye salmon did not reach Fraser River breeding grounds this year, the first year B.C. Natives have been allowed to fish commercially in the resource-rich waterway. A study blamed the declining population on over-fishing, but did not single out Native users of the resource.

Mohawk job reinstatement appealed

Federal officials are appealing the reinstatement

of Mohawk Warrior Kahn-Tineta Horn, who lost her \$55,000-a-year job after refusing to go to work so she could join the blockade at Oka. Jim Dalzell, head of Indian Affairs human resources, said the department is appealing the Public Service Staff Relations reinstatement order because it thinks the board overstepped its jurisdiction. Horn, who was on leave when the 1990 standoff erupted, was fired for abandoning her job. The review board ruled she had been wrongfully dismissed. Horn was unemployed for 26 months before getting her job back.

Klein takes on Lubicon adviser

A settlement of the 50-year-old Lubicon land claim in northern Alberta might move faster without the help of their adviser Fred Lennarson, said Alberta Premier Ralph Klein. "I felt the same way during the Olympics," Klein said, referring to Lubicon boycott of the Olympic program when Calgary hosted the winter games in 1988. "Perhaps matters could have been resolved had Mr. Ominayak been the only spokesman. Lennarson has been the butt of other attacks by Alberta cabinet ministers. Dick Fowler,

who held the justice portfolio after serving as solicitor general and Native affairs minister, blamed Lennarson for holding up a Lubicon settlement by pressuring the band to make extra demands. Lennarson responded to this latest attack by saying the government is "looking for a white guy stirring things up."

Metis Nation leader calls pop lyrics insulting

Lyrics in a song by the popular Manitoba group Barenaked Ladies have angered Gary Bohnet, president of the Metis Nation of the Northwest Territories, because they are insulting to trappers. "If I had a million dollars, I would buy you a fur coat, but not a real fur coat that's cruel" are the incriminating lyrics in the song titled If I Had a Million Dollars. Bohnet said the song is "a slap in the face" to people who trap and make their living off the land. The Metis Nation wants the lyrics changed and a statement supporting trapping made before the sold-out concert or the organization will call for a boycott and stage a protest demonstration outside the concert hall.

Cardinal first status Indian in cabinet

By Cooper Langford
Windspeaker Staff Writer

EDMONTON

Social services in Alberta are going to change, says newly minted minister Mike Cardinal, the first status Indian in the Alberta cabinet.

The appointment, however, does not signal a singular focus on Native welfare issues. But the Athabasca-Lac La Biche MLA says his background and experience will help make policies and programs more appropriate to the Native community.

"I am not a Native politician. I am a politician who is Native, a treaty Indian," Cardinal said. "On the other hand, I have the additional experience of being Native."

The rookie minister - one of several back-bench promotions

"I want to make sure that the young people - the employable, the trainable - are able to get back in the workforce."

- Mike Cardinal



following Ralph Klein's successful bid to lead the Alberta Tories - promised to reform Alberta's \$950 million welfare system.

The department's new focus will be on work-for-welfare programs to put unemployed Albertans back in the labor force through public works programs, Cardinal said.

Although the policy has been

criticized as a "make work" program, Cardinal said employing people to clean parks or work on community building projects will help break the "welfare cycle."

"In the long term, we have a lot of people to put back to work," he said, adding that public works projects will create jobs in high "under-employment" regions like

remote northern communities.

"I want to make sure that the young people - the employable, the trainable - are able to get back in the workforce."

Cardinal has already sparked ministerial controversy by saying his department is prepared to pay for bus tickets to send unemployed people from outside Alberta back home. In

an interview with Native media, Cardinal stuck by the offer, calling it a humanitarian offer to help people going through hard times get back to their community and family support networks.

Cardinal also said he expects to be carefully watched during the first months in one of the province's largest ministries.

"We do have non-Native people keeping their eyes open to see how Natives function in the cabinet," he said. "I found I had to work twice as hard to get nominated and elected. You have to work very hard to get equal with the other guy."

Cardinal, who was born in Slave Lake about 150 km north of Edmonton, was first elected to the Alberta legislature in 1989. He is married with two children and has a 35-year record of community service in northern Alberta.

Ex-policeman to help develop aboriginal self-policing policy

By Barb Grinder
Windspeaker Contributor

CALGARY

Former Calgary policeman John Young is the new Regional Representative for Aboriginal Policing for Alberta and the Northwest Territories.

The position was created as part of the federal government's new policy to develop self-policing programs for first nations across the country. The program really began last year, Young says, as part of the changes to the criminal justice system proposed by aboriginal constitutional negotiators.

"Developing your own policing services is part of the move toward self-government. It's an important step in giving people control over their own lives," he says.

"The government is very committed to making this program successful. They'll be investing about \$116 million in the program over the next five years, for policy-making and administrative work, training,

equipment, recruitment, uniforms and capital expenditures. They want to see as many reserves as possible become fully mandated to do their own policing. It's why they wanted someone with a background in police work and real contact with Native communities."

Young has been in law enforcement since 1978, working his way from beat officer with the Calgary Police Department to traffic fatality investigations and to the Identifications branch and training division, where he wrote the scripts for training films. He spent a year in a special Calgary Olympics unit, and for the last six years, he's been the aboriginal liaison officer for the department.

A University of Alberta graduate with a degree in chemistry, he's working towards another degree in Education and Computer Science at the University of Calgary.

As aboriginal liaison officer, Young won the respect and co-operation of Calgary Native groups and Indian leaders throughout the province. Last year he was adopted in a traditional ceremony as the son of Joe and Josephine Crowshoe, Peigan elders and recipients of the Order of Canada.

"It was one of the highlights of my experience," Young says. "There was a big ceremony in which I was given an Indian name and they transferred ownership of a tipi to me."

Young, who was given the name Aapi Piita (White Eagle), received the honors for the work he's been doing in fostering better relationships between Natives and whites. But his warmth, enthusiasm and commitment to the Native community were also factors. The trust which he's established with the Native community was an important reason behind his appointment to the new position.

The new Aboriginal Policing Program was announced last April. Young first met with federal government officials at a national workshop on first nations policing and was approached some time later about the position of regional representative.

"I had a very interesting experience when they asked me to take the job," he says. "The day after the government made me the offer, I was at

a meeting with some members of the Native community. When the meeting was over I gave a ride home to a Blackfoot elder, Maggie Black Kettle, who teaches at the Plains Indian

(Cultural Survival) School. I hadn't told anyone anything about the new job because I wasn't even sure I wanted to take it. But as we were in the car, Maggie said, 'John, I had a dream about you last night. I dreamt you were going to quit the Calgary Police Force.'"

"So then I told her about the job with the government I'd just been offered and she said, 'John, you go for it.'"

Young officially took up his new post Jan. 11, and will be going to Ottawa for two weeks of training. On his return, he'll be stationed in Calgary but will spend much of his time travelling to reserves throughout the province and up north.

He will work with Native communities that want to initiate self-policing or upgrade their operations to prepare to take over all their police operations. He'll also work with groups with full police capabilities, to ensure a higher level of service and financing.

"I imagine I'll be spending much of my time on the road, but I feel strongly that you should get to know people and build bridges before any problems come up. Then if problems do come up, you can approach them in a positive way."

"Developing your own policing services is part of the move toward self-government. It's an important step in giving people control over their own lives."

- John Young

Saskatchewan inquiry called unconstitutional

Lawyer claims examination of Nerland case basically a retrial

REGINA

The inquiry into the death of Leo LaChance violates constitutional rights of the white supremacist who shot the Cree trapper and should be stopped, an Edmonton lawyer says.

"It is clear to us that (the provincial inquiry) is essentially attempting to re-try the case," said Brian Beresh.

Beresh is attempting to have the inquiry stopped by Saskatchewan's appeal court.

"The inquiry is an attempt by the province to do what only the feds can do and that is look into a criminal matter."

In court documents filed on behalf of Carney Nerland, Beresh says the inquiry is essentially a second trial for the self-proclaimed racist leader.

Nerland is currently serving a four-year manslaughter sentence.

Beresh also claims the inquiry violates the federal government's sole jurisdiction over criminal law.

In addition, it represents an unjustified investigation of RCMP internal affairs and threatens Nerland's constitutional rights to life and security.

Inquiry lawyer Morris Bodnar said he doesn't expect the latest set of legal manoeuvres to block the investigation.

He was surprised by Nerland's belief he is the focus

of the investigation, Bodnar added.

"We're not investigating Mr. Nerland. We are looking at the police, their actions and the activities of prosecutors," he said.

"If he somehow believes he is the centre of attraction, then that's probably because he killed someone and not because we want him to be," Bodnar added.

The inquiry has been on hold since the summer when it got bogged down in a series of court cases over whether the RCMP should identify an informant on Saskatchewan racist groups.

Widely reported rumors and statements by the Prince Albert Tribal Council allege Nerland is the informant at the centre of the controversy. RCMP refuse to comment on the charges.

The appeal court is expected to rule on Nerland's application before the inquiry resumes hearings in March.

Nerland will most likely be called to testify if the inquiry is allowed to proceed.

Nerland, the self-proclaimed head of the Church of Jesus Christ Aryan Nations Saskatchewan chapter, shot LaChance through the door of his Prince Albert gun shop.

The case never went to trial because Nerland pleaded guilty to manslaughter.

His four-year sentence was deemed too lenient by Native communities in the Prince Albert region, who launched a series of protests. The Saskatchewan government announced the inquiry one year after the 1991 shooting.

Nerland's parole application in 1992 was denied.

Gaming decision should be left to communities

Ottawa spends a lot of money every year funding band councils, schools, housing and economic development projects on reserves in Canada. But for an annual investment estimated at \$5 billion, first nation communities still struggle against poverty and poor social conditions.

Self-government has been a leading national debate over the last 12 months. Under a lot of pressure from communities and political leaders, the federal government has decided first nations might be better off looking after their own affairs.

In this climate of increasing acceptance of Native responsibility, it is hard to imagine why a political battle is emerging over the issue of on-reserve gaming.

Bands need new revenue sources for community development and business foundations if they are to grow. But in a climate of spending cuts in the name of deficit reduction and the transfer of programs from Ottawa to the provinces, one thing is certain: The feds cannot be relied on to subsidize on-reserve development that fulfills the potential of so many communities.

Gambling might not be the cleanest way to get money and business moving in Native communities. There are potential social problems.

LaChance inquiry should continue

Self-proclaimed white supremacist Carney Nerland wants to have an inquiry into the judicial system's handling of the shooting of Leo LaChance stopped. He says, through his lawyers, the investigation into the death of the Whitefish Cree trapper violates his rights and goes against Ottawa's exclusive power to try criminal matters.

We are not legal experts and cannot say if the current inquiry falls perfectly in line with Canadian law. However, it would be a shame to see its efforts vanish over technicalities.

Nerland, on the other hand, should not presume he is the star attraction. The three-member panel is not conducting an appeal hearing of Nerland's conviction. It is examining how the police and the courts

But it is Native communities themselves that have done the most to combat the poverty-induced alcoholism that plagues many communities. There is no reason to believe social concerns that may arise from gambling cannot be handled by local professionals. Who knows, the increased employment from casinos could go a long way towards reducing current social problems.

Some people will question the ethics of investing in gambling, which has historically been seen as a social vice. Some communities may choose not to go into the casino business for this very reason. But these decisions are based on the values of a group of people. Government can't and shouldn't legislate community standards.

Finally, governments set a double standard when they actively oppose on-reserve gaming. Millions of dollars have poured into federal and provincial coffers through the sale of lottery tickets. Manitoba runs a palatial gambling house in downtown Winnipeg. Bingo halls and smaller casinos are popular in many provinces.

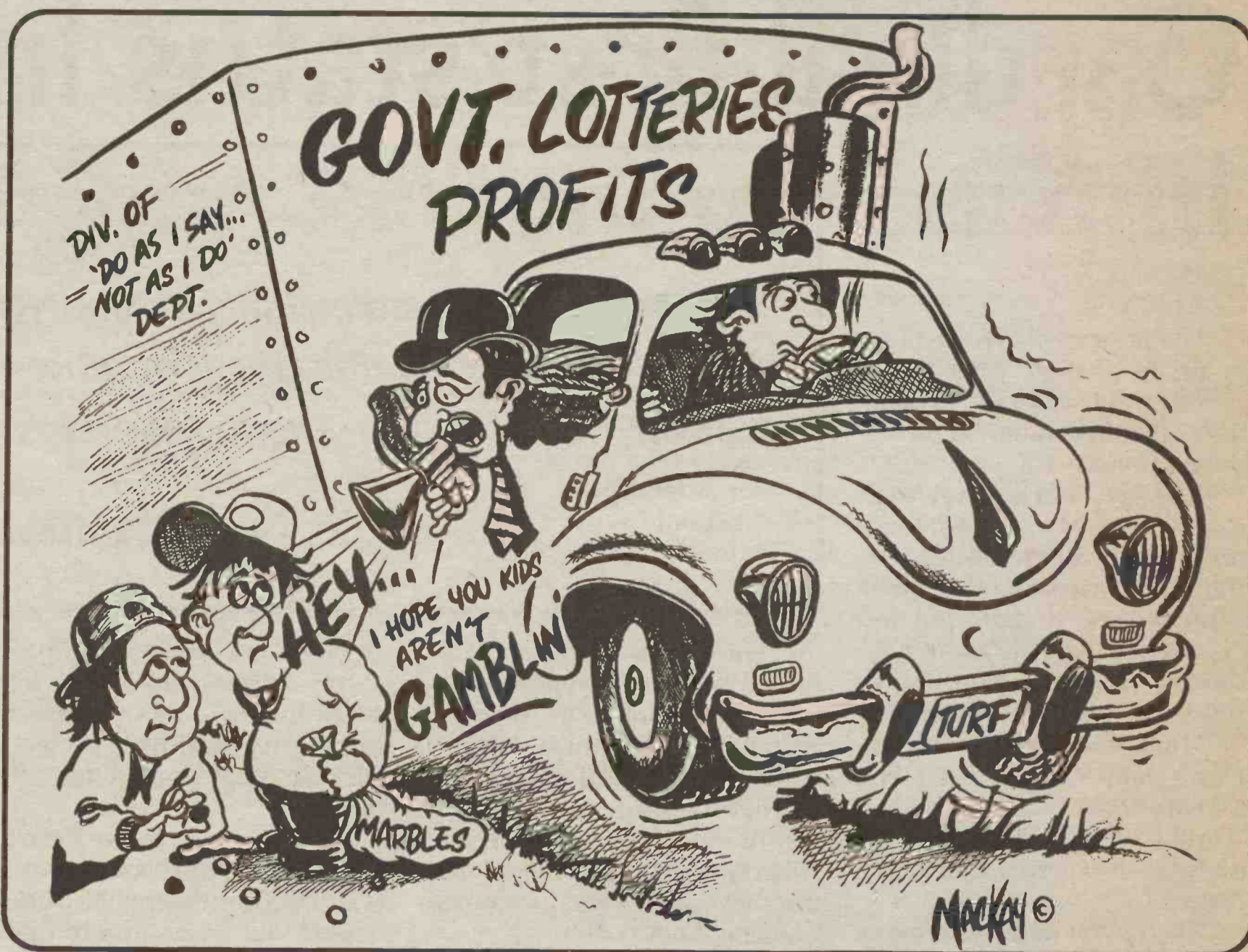
Instead of blocking casino development, governments should be sitting down with first nations to look at how to develop the casino business. It is possible that joint ventures could be profitable for everybody.

handled the shooting death of a Native man and whether justice was served by those institutions.

Nerland's name has only been dragged into the proceedings as a central one because the RCMP will not say whether they used him as a secret informant.

Once this issue is cleared, Nerland will once again be relegated to his proper position as one part of a complicated, broad process. He should only start to harp about his personal rights if the inquiry starts recommending he be re-tried.

And Nerland should not expect gentle treatment in the court of public opinion. He should be prepared for heat; he is, after all, a publically proclaimed racist organizer. What did he expect when he entered that particular kitchen?



Discrimination may return under new minister's plans

Picture this: You arrive at the only house within your price range that could adequately house five kids. Moments before, on the telephone, the landlord said the house was still available. The landlord takes one look at you and says the place has been taken.

If Community Development Minister Dianne Mirosh successfully implements her plans, the scenario just mentioned will return. As one of those five kids that was turned away, I do not want a return to those dark days.

Mirosh, one of the new rookie ministers appointed to Alberta Premier Ralph Klein's cabinet, has suggested the Alberta Human Rights Commission be abolished and the Individual's Rights Protection Act be repealed. She is the minister responsible for both the commission and the act.

It is apparent that Mirosh has little understanding of human rights legislation, which was established to protect individuals against discrimination on the basis of race, religion, sex, etc. It was established to ensure everyone's individual rights.



Pikiskwe by Connie Buffalo

Prior to this legislation, people could be subjected to discrimination for a variety of reasons. It was, basically, acceptable bigotry.

Mirosh contends the Charter of Rights and Freedoms will provide enough protection for individuals, once again showing her ignorance of human rights legislation.

It takes an enormous amount of money for lawyers and court applications in order to bring an action based on the charter.

Secondly, the charter only applies to government and their legislative bodies. Private interests like landlords, private sector employers, restaurant owners, hotel proprietors, etc. would all be excluded.

Without the Human Rights Commission and the Individual Rights Protection Act, there can

only be a return to the time when being a Native meant being a second-class citizen.

I was cautiously optimistic about Premier Klein's new government, but I found the recent ramblings by Mirosh very disturbing.

Mirosh later said she was sorry she revealed her ignorance of the province's human rights legislation and the Charter of Rights and Freedoms. She also said she was sorry she spoke before consulting the premier and before Peter Elzinga completed his review of Alberta's 300 boards and commissions.

But does that mean she has changed her opinions? Not likely.

My suggestion to Premier Klein is to ask for her resignation and appoint someone with more appreciation of human rights.

Wind speaker

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Your Opinion

Opposition to Peltier's imprisonment mounting

Dear Editor,

It is 102 years since the infamous massacre of Lakotah people at Wounded Knee, South Dakota. Leonard Peltier, who is still the foremost symbol of resistance on behalf of his people, still languishes in his cell at Leavenworth Prison in Kansas.

On Jan. 15, 1992, Amnesty International released a stirring report that urges strong international action to rectify the miscarriage of justice that has occurred.

On Oct. 2, 1991, when the Peltier case was again reviewed, the lower courts ruled against reopening it. Again, in December 1991, other judges gave a negative decision that supported the earlier decision.

In July 1992, a decision was made by the U.S. Eighth Circuit Court of Appeals to accept an "amicus brief" signed by 47 concerned Canadian Members of Parliament, mostly those affiliated with the New Democrats.

On Oct. 4, 1992, a further appeal was made to the U.S. Eighth Circuit Court of Appeals, St. Paul, Minnesota. As of this date there has been no news of a decision having been made.

In early June 1992, at the national convention of the Canadian Labour Congress, a resolution of support and action on behalf of Leonard Peltier was passed.

At the last convention of the federal New Democrats, a resolution of support was passed.

Last July of this year there was a riot at the Leavenworth Prison. Leonard Peltier was implicated and charged as one of the instigators, and it was planned to send him to a much tougher federal prison at Florence, Colorado. Fortunately, international protests poured in and the action was stopped. He was also cleared of all wrongdoing.

Rigoberta Menchu, Guatemalan Indian activist and recipient of the 1992 Nobel Peace Prize, has been urging justice for Peltier.

Frank Dreaver and Anne Fitterer, of the Leonard Peltier Defence Committee (Canada), are urging supporters to again write to Prime Minister Mulroney and, now that the American election is over, to President-elect Bill Clinton. Letters should also be sent to Senator Daniel Inouye (who has a habit of responding to his mail), Chairman of the Senate Select Committee on Indian Affairs, and Senator Joe Biden, Senate Judiciary Committee.

It is now clear that during the Reagan and Bush terms of office, the case of Peltier did not demand much attention. Both were too busy using the military to impose "just settlements" at various hot spots around the world. There are signs that the U.S. justice system has been seriously corrupted. For example, the recent pardoning of C. Weinberger and others who have deviously circumvented U.S. law. Those of us who have followed the Peltier case have seen how prejudiced judges have protected the bad deeds of

their peers and errant FBI investigators. Morality has to start in the White House. Some believe that Bill Clinton will promote a "kinder and gentler" society. Time will tell. . . .

There is a new 29-page book out about the Wounded Knee massacre. It carries the shock effect of a 2,900 page book! Wounded Knee and the Ghost Dance Tragedy was written by Jack Utter and published in 1991 by National Woodlands Publishing Co., Lake Ann, Michigan. You are urged to acquire this well documented, inexpensive book - only \$3.95 in the U.S.

The approximately 300 Lakotah people were on their way to surrender and were displaying white flags. Only four Indians miraculously survived the attack. Eighteen Congressional Medals of Honor were awarded to troopers for "heroic" action at Wounded Knee.

On Sept. 25, 1990, Lakotah people proposed the following to the U.S. Congress: 1) Compensation to their people for damages sustained at Wounded Knee; 2) a national monument to be built in memory of the slain Lakotah ancestors; and 3) an apology from the U.S. government. That October, Congress passed a resolution that expressed deep regret for what had happened. Points 1 and 2 were disregarded.

For Indian rights,
Roy L. Piepenburg
Edmonton, Alta.

Lubicon offer reflects racism

Dear Editor,

Alberta Premier Ralph Klein is dead wrong when he suggests that the unsettled land claim of the Lubicon Lake Cree is the fault of Chief Ominayak's white adviser, Fred Lennarson. And he is deliberately trying to muddy the waters when he suggests through his puppet, Native Affairs Minister Dick Fowler, that "the difference is not so much in dollars and cents as it is a straight philosophical difference of opinion."

When oil was discovered on a white farmer's land in Ontario two years ago, he began receiving a 12-and-a-half per cent royalty for the right to access by oil companies. He is now a multi-millionaire. Figure 12-and-a-half per cent of more than \$7 billion in oil already stolen from Lubicon land and you get about \$875 million dollars that is owed

to the Lubicon.

Prime Minister Mulroney has offered the Lubicon a \$73 million settlement. That is only about one per cent of \$7 billion. Why do white people get 12-and-a-half per cent and Indians one per cent? Is it really a "straight philosophical difference of opinion," or is it racism?

To top it all off, the Lubicons aren't even asking to be treated like everyone else. All they want is \$200 million so they can build the infrastructure necessary for their self-sufficiency, which was destroyed by oil and gas development. This represents a considerable bargain for the governments and corporations involved, yet Mulroney and King Klein call it being greedy. Perhaps it is they who are the greedy ones.

Gordon Robert Dumont
Edmonton, AB

Flag to unify

Dear Editor,

As a Native deeply concerned regarding the many obstacles that currently hinder our advancement, I have organized a group of equally concerned Natives who are interested in lobbying Native leaders in Ottawa to act on a proposal.

We have proposed a bright, instantly recognizable design for a new flag which will declare in the meeting places of the Nation that we are a distinct people, with a rich heritage, cherished values and hopes and ideals that will not die.

In 1993, the Year of Indigenous People, this new flag will endorse our goal to live side-by-side with the rest of Canada (in peace) and

also represent our Native people as one powerful, dignified and unified force.

It is my hope this new appropriate symbol of co-habitation will revitalize our people's energy, re-awaken dormant values and instincts and, ultimately, mobilize our people toward unity.

I request all interested people who may have any suggestions, opinions, or who may support the proposal, or have any questions, please contact me at the following address: 508-421 Assiniboine Ave., Winnipeg, MB R3C 0Y4, phone (204)956-2251.

Sincerely,
Eugene Singleton

Slain activist King represented hope

Tansi, ahnee and hello. When I was a boy the world was a place of voices. Long before my history became cemented with images and faces there was sound. In the early 1960s my world was a purely sonic place and the voices I recall so fondly at 37 resonate as clearly now as they did back then.

There were, of course, the Beatles. Curt Gowdy and Pee Wee Reese calling baseball, Foster Hewitt live from the gondola in Maple Leaf Gardens, Elvis, Aretha, Mr. Ed and Patsy Cline still reverberate throughout these long years too.

But of all the disparate voices of that fabulous decade, one rings clearer, louder and more insistently than any other. It's the voice of a man whose framed photograph rests above my bed, a voice that even then in the topsy-turvy world of boys, calmed, assured and comforted me.

Every Jan. 18 I celebrate Dr. Martin Luther King Jr. Day. For me, as an adult, Martin epitomizes peace, brotherhood, sacrifice and dedication. His absence from this world is merely physical for he is part of the

rain and always with us.

I remember seeing scenes of the race riots which were devastating America on nightly newscasts. In my small world such violence was horrifying. I can recall sneaking secretive glances all around me as I walked to and from school, always wondering when the outbreak would occur in our town.

But this was the Canada of the mid-60s. We existed in relative calm then. Our racial problems simply smoldered beneath the pacific surface of a country which, even then, billed itself as a world leader in human rights. I'd learn different, of course, in time, but then it seemed we were free of such discord.

Then I recall seeing the man behind the voice. He stood at a podium in front of a throng of thousands talking passionately about his God, his people and his dream. They listened. They listened and they prayed, sang and celebrated and nowhere was there evidence of the carnage strewn across the streets of America.

They listened. And as he spoke in that clear, modulating voice, the cultural, politi-



Richard
Wagamese

cal and spiritual aspirations of those people began to ride on every pitch and swell. They listened.

He spoke of a consciousness that swells in each and every one of us. A consciousness that slumbers sometimes, goes unheeded lots, but never ever dies. A consciousness constantly shopping for that spark which will ignite it to life again.

That consciousness is built on truth, he said. The truth of our identities as human beings, the validity of our existence and the common human frailties which bind us together as much as they threaten to tear us apart. That truth is a spiritual truth and the spark which ignites it to flame is the faith that is built through adversity.

Such is the key to brotherhood. Only a spiritual approach

could solve the magnitude of spiritual problems facing the world of the 60s. Racism is, and always has been, a spiritual disease. A blatant revocation of the fact that we are all created by a singular, loving, nurturing Creator who goes by many names. In this, we are all brothers.

I didn't hear that then, of course. I was only a boy and the weight of the words was beyond my understanding. Still, the image of those throngs of people standing in peaceful, orderly silence was in stark contrast to the images of rioting, looting and beatings.

Above it all was the voice. In retrospect I realize that it was the first time I'd ever heard hope personified. The first time I witnessed the power of the Creator moving through one of our own.

It was, and is, a profound and lasting image.

It would take me years before I could revisit those speeches and understand. Years before I would work through my own deeply ingrained racist attitudes and learn the key to brotherhood, peace and survival. Years before my own consciousness, the truth of my own identity, would be rekindled through the teachings of our elders.

They killed Martin. Killed him because the truth is often unbearable to those with power. Because when you offer the key to individual freedom you offer the key to freedom for an entire people. The free uncontrolled will of a people is a dangerous political adversary. And they killed him.

But his voice remains. It remains in the hunt for self-government, sexual equality, security and peace. It is, after all, the truth. When you know and understand the truth of your own reality, your own spiritual essence, such things as politics become irrelevant because you will always survive.

And in this, we are all brothers. Until next time, Meegwetch.

Indian Country

Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENT IN THIS CALENDAR FOR THE FEBRUARY 1ST ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, JANUARY 20 THAT 1-800-661-5469, FAX 455-7639 OR WRITE TO: 15001 - 112 AVENUE, EDM., AB., T5M 2V6.

BINGO

Every Tuesday; doors open 6:30 p.m., calling at 7:15 p.m.; Slave Lake Native Friendship Centre, AB.
BEING METIS MAKES YOU SPECIAL every second Wed., 7 p.m.; 7903 - 73 Ave.; Edmonton, AB.

NATIVE ELDERS SOUP & BANNOCK noon Wed.; 11821 - 78 St.; Edmonton, AB.

WEEKLY A.A. MEETINGS every Thursday, St. Paul's Treatment Centre, Cardston, AB

NATIVE AWARENESS CLASSES Monday Evenings from 7 to 9 pm Canadian Native Friendship Centre, Edmonton, AB

METIS CULTURAL DANCE CLASSES St. Peter's Anglican Church, Edmonton, AB

TRADITIONAL WOMEN'S HEALING CIRCLE Wednesdays from 7 to 9 pm Canadian Native Friendship Centre, Edmonton, AB

KEEWATIN YOUTH PROGRAM PRESENTS NATIVE ART INSTRUCTION FOR YOUTH every Thursdays, #202, 10840-124 Street, Edmonton, AB.

FAMILIES OF NATIVE CHILDREN open every day, Edmonton, Alberta

A.A. MEETINGS every day at 12:00 noon Canadian Native Friendship Centre, Edmonton, AB

INUIT ART: TRADITION AND REGENERATION December 17, 1992 to May 2, 1993, Museum of Civilization, Hull, Quebec

KASHTIN CROSS COUNTRY TOUR Jan. 27, 1993 - Kapuskasing, ON
 Jan. 28, 1993 - Hearst, ON
 Jan. 29, 1993 - Sudbury, ON
 Jan. 30, 1993 - Toronto, ON

CREATING WEALTH WITH FIRST NATIONS: January 21 & 22, 1993

Pan Pacific Hotel, Vancouver, British Columbia
NAPI FRIENDSHIP SOCIETY 3RD ANNUAL CROSS-CULTURAL CONFERENCE & 16TH ANNUAL POWWOW

January 22-24, 1993, Pincher Creek Arena, Pincher Creek, AB

SUNRISE GOSPEL GROUP January 28, 1993

Enoch Recreation Centre, Winterburn, AB
D.O.T.C. WINTER TRIBAL FESTIVAL January 28 - 31, 1993

Brandon, MB
GABRIEL DUMONT METIS EDUCATIONAL CONFERENCE January 28 - 30, 1993

Saskatoon, SK
PRINCE RUPERT ALL-NATIVE BASKETBALL TOURNAMENT

February 8 - 13, 1993, Prince Rupert, B.C.

MEMORIAL FEAST & ROUND DANCE February 12 & 13, 1992, Frog Lake, Alberta

WINTERFEST 93 February 11 - 14, 1993, Peepeekesis First Nation, SK

UNDERSTANDING COMMUNITIES; DIALOGUE ON ABORIGINAL POST-SECONDARY EDUCATION February 18 - 20, 1993, University of Winnipeg, Winnipeg, MB

TONY WHITE CLOUD ANNUAL MEMORIAL HOOP DANCE CHAMPIONSHIP February 20 & 21, 1993, Phoenix, Arizona

FIRST ANNUAL POLAR BEAR CARNIVAL February 20 - 21, 1993, Ben Calf Robe School, Edmonton, AB

WELLNESS AND WOMEN IV CONFERENCE; STRENGTHENING THE CIRCLE February 23-26, 1993, Phoenix, Arizona USA

DARRYL SPYGLASS 1ST ANNUAL CO-ED MEMORIAL VOLLEYBALL TOURNAMENT February 27 & 28, 1993, Red Pheasant, SK

Oki, Matawpi (Mà-dà-be) or everybody. This bright new year of 1993, it shows great depth in aboriginal roots. To start off the year. . . The Seminole people in Florida have hosted a powwow in this honor. The powwow is a few miles from Disneyworld. Hmmm. . . maybe Mickey Mouse will do some dancing too. You never know.

And the winners are . . .

Thanks to all our readers who took the time to write stories of their Christmas memories, and thank you to those who took the time to vote for their own favorites. The first prize of \$200, a one-year subscription and a Windspeaker sweatshirt goes to **Reta Coult of Black Diamond, Alberta**, for her story of the Christmas of 1965, when she responded to letters in the newspaper from men complaining about women getting lazy. As a single mother with five children, she had to work more than one job just to get food on the table. A few weeks after her letter appeared she started getting numerous letters wishing her and her children well and most had money, too. She was able to buy her children presents and make sure they had a memorable Christmas.

Second prize of \$100 and a one-year subscription goes to **Rita Lentz**. (Please call editor Linda Caldwell at 1-800-661-5469 - we've lost your address!) Rita's story was about a reunion with her father, whom she hadn't seen in 37 years.

Kim Ghostkeeper of Winterburn, Alberta takes third prize of \$50 and a one-year subscription for her story of overcoming unpleasant memories of childhood Christmases plagued by alcohol and physical abuse to find great joy in the holiday season today.

Let's not forget the judges! **Thom Duck of Edmonton** wins the draw prize of a Windspeaker jacket and a one-year subscription.

We have been putting up another contest for our readers. The winners for Contest #5 is **Ray Muskowec of Meadow Lake, SK**, who won a Windspeaker sweatshirt. The 2nd prize winner is **Pat Gaudry of Gleichen, AB**, who won a Windspeaker t-shirt. 3rd prize winner is **Mort Van Duzee of Saskatoon, SK**, he won a Windspeaker Hat. Please people wear these prizes in good health.



PEOPLE & PLACES

by Ethel Winnipeg

Again, thanks to everyone who took part. Our readers are what makes Windspeaker special.

Grandma of Southern Alberta Calgary - There was a tribute to Maggie Black Kettle on Boxing Day on the Siksika Nation. Due to Old Man Winter's firm grip on weather, there weren't many who would brave the weather.

I had the chance to know Maggie when I went to PICSS (Plains Indians Cultural Survival School). She is very simple but isn't that what being a Native is all about? When I graduated in June of 1991 from PICSS, she had given four students an eagle feather. I was one of them. When she gave me this feather, she said I was like one of her granddaughters. I felt honored.

Maggie comes from the Siksika Nation in southern Alberta. She doesn't need anyone to introduce her because everyone knows her. Maggie is very well known throughout the powwow country stretching from Alberta down to Arizona. She is active in her traditional Blackfoot roots. She is a member of the Mo-To-Ke or Buffalo Women's Society. Diane Meili wrote a story about her in her book, *Those Who Know*. She made appearances in several Native films. She also takes time to teach the traditional Blackfoot culture at PICSS or to give advice to anyone who wants it. Whew! This old lady of 70-something winters is like the Energizer battery bunny, she keeps going and going. . .

Inuit's death closes a generation Baffin Island - Canada's best known Inuit artist, Pudlo Pudlat, died recently, closing a generation. He was 76. He was one of two elders from the same community who died recently.

Pudlo was brought up traditionally on the island. He hunted for survival. As his friend, Jimmy Manning said: "He was a very tough northern man. He hunted for survival — fish caribou, seal."

He started drawing in his early 40s. He was discovered by a Canadian artist, James Houston, who urged him to express his culture through his art. He developed his own unique expression not only of the north but of images in his own life. His art made him the first Inuit artist to have a one-man show in the National Gallery of Canada in 1990. He earned his fame by his 4,500 drawing collections. My condolences to his family and the people who have loved him.

Games fund needs a boost

Desmarais, Alberta - The Northland Games are put on to bring students together from the 25 Northland Schools. The population is about 2,655 students and a selected group are invited to compete and socialize in the many different events. The games will be held at the Mistassiniy School in Desmarais, Alberta on May 28 and 29. Many of the students come from a long ways to participate; two of the schools are flown in from remote communities.

I know the Christmas season has drained your pockets and the charities have squeezed every last bit of luxury you have. This is for a great cause and you never know how much this means for the sports enthusiasts in the northern Alberta. Donations can be sent to: Northland Games, c/o M. Szabo, Pelican Mountain School, General Delivery, Sandy Lake Via Desmarais, Alberta T0G 0T0.

Round Dance an easy success

Edmonton - This past weekend the Eagle Claw Society put on a Round Dance at the Sacred Heart Church. This is the first Round Dance I have been to this year. Many people braved the cold weather and the ferocious wind that had a grip on Edmonton to attend.

I couldn't stay too long because I had other prior engagements. Round Dances have been going on for awhile. Mostly among the Cree or Chipewyan people. I attended my first in 1989 at Saddle Lake. I was hooked. I never knew holding hands with strangers and going in circles would be so much fun.

Send a message to your VALENTINE!

February 1 is Windspeaker's Valentine's Issue

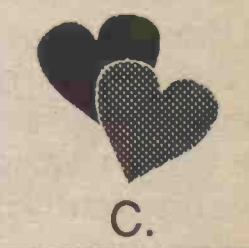
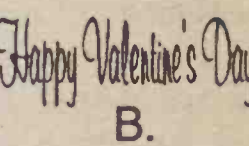
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Business Profile

Self-employment way to create challenges

FORT McMURRAY, Alta.

If there is a secret to building a successful business, it boils down to careful planning, good management and support from the family, says Archie Gladue.

"I would say do a good study on what you are going to get into. Make sure that the families are aware they will need to give their support because it takes a lot of hours and a lot of stress," says the man at the helm of Lasso Contracting.

For the last 15 years, Gladue has been applying his simple philosophy of hard work and good management to his group of Fort McMurray-based companies. The result has been the creation of a thriving business, offering jobs to the region's communities, and the satisfaction of a job well done.

"For me it has been self-rewarding," Gladue says. "I only hope after another 10 years the prize will be some retirement funds. I hope that I've helped a few generations and a few young people who've deserved it."

Lasso represents a small group of companies handling a variety of maintenance and construction contracts in northern Alberta. For more than 10 years it has been bidding on a variety of contracts, ranging from home construction to brush clearing for the oil and gas industries.

But its beginnings were small and simple, born out of an experienced construction supervisor's desire to take on new challenges.

"I'd been a supervisor for 15 years," says Gladue, a treaty Indian with family ties to the Janvier reserve and years of construction experience across Canada.

"I felt I could do my own business because I was doing it for somebody else. At the same time I could see myself working for another 25 years and collecting a paycheque. But the novelty had worn off. I wanted something more than a supervisor's job. I thought I'd create a few more headaches for myself."

With a \$10,000 investment, Gladue bought some second-hand equipment and started

bidding on construction contracts in Janvier. That led to other contracts in the Fort McMurray region. Co-operative employers, who were ready to pay bills for work in progress, helped get the new company off the ground.

The business did well and soon expanded into oil industry services to match growing competition and the need to handle a larger volume of work.

It was during this period Lasso began contracting brush clearing services to Syncrude Canada, northern Alberta oilsands giant. The relationship has evolved over the years and has expanded into other areas. While Lasso bids on contracts and provides services to other companies, Gladue singles out Syncrude as one of his best customers.

"Syncrude will spend a lot of time with you," says Gladue, adding that the company's policies for working with local communities help businesses like his develop.

"They are quite experienced that way. . . . They look at you carefully and see the kind of work you do, the kind of knowledge you have."

Syncrude managers, on the other hand, are more likely to turn praises toward dedicated managers like Archie Gladue, who prove Native entrepreneurs are competitive business people.

"I've known Archie for many years. He's a very committed person," says Dennis Love, Syncrude's general manager of mining. "Syncrude certainly recognizes Lasso as a high-performing company. They are another outstanding Native contractor."

Gladue says he hopes other young people growing up in the communities will make entrepreneurial career choices. It's a good way to make a living, he says, as well as one that offers more than just financial rewards.

"One of my favorite accomplishments is having non-Native people recognize that we can do the job," he says. "I'd like to convince more Native people to get into business. It's been a challenge for me. It's been an experience. And it has been worthwhile."



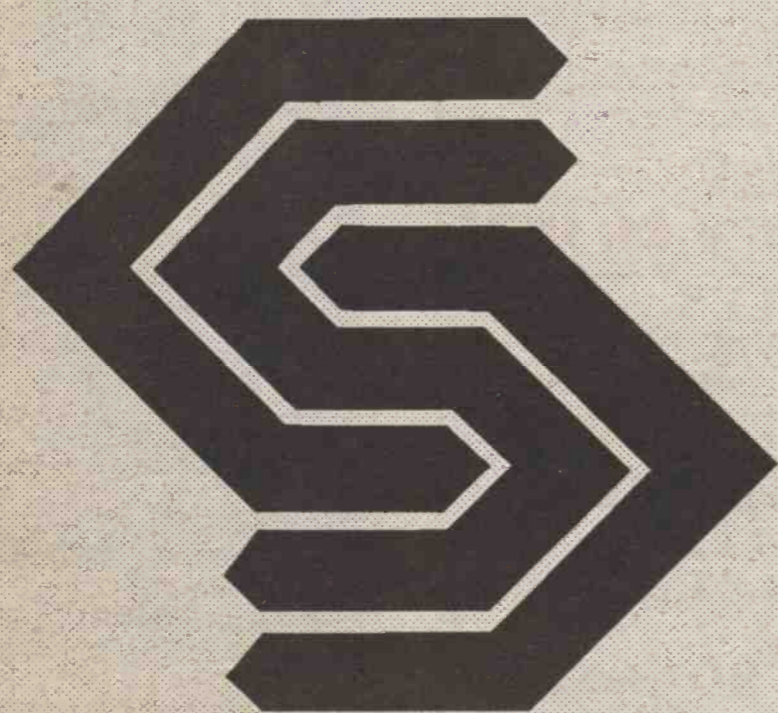
"One of my favorite accomplishments is having non-Native people recognize that we can do the job. I'd like to convince more Native people to get into business. It's been a challenge for me. It's been an experience. And it has been worthwhile."

- Archie Gladue



Bert Crowfoot

Archie Gladue decided if he could work for someone else, he could just as easily work for himself. The other bonus was the challenges he faced in making his business a success.



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Gambling on reserves:

By Susan Lazaruk
Windspeaker Contributor

VANCOUVER

The economic reality for the Lake Manitoba Band is bleak and all too familiar: 95 per cent unemployment, heavy reliance on welfare, substandard living conditions and no resources.

Prospects for the 1,000 band members are as dismal as the flat and rock-studded fields that yield few opportunities for farming or livestock. The only harvest in the area, about 200 kilometres north of Winnipeg, is despair.

"There's nothing to do," band member Florence McLean sadly laments. "We have no drop-in centre, no nothing. It's just dead."

Her 30-year-old daughter committed suicide last year, a tragedy she attributes to the hopelessness on the reserve.

"People that age and younger have nothing to do."

Her band and others hoping to turn their luck around are prepared to take a gamble on casinos.

They look enviously at U.S. reservations that have hit the jackpot with Las Vegas-style gaming operations that provide employment and money for economic development - with the federal and state governments' blessing - and they want a roll of the dice.

To McLean, who attended a recent conference in Vancouver on on-reserve gambling to scout for ideas, Native casinos are no crapshoot.

"It's our chance to be self-sufficient," she says. "Life is going to be better for us."

Gambling the road to riches

The optimism is echoed across Canada. On-reserve gambling is being heralded by some as the "return of the buffalo."

And judging from the operators of Indian-run casinos in the U.S. and other advocates of Indian casinos who made presentations at the two-day conference, the road to riches through Native gambling is paved with gold and free of potholes.

But critics warn of the possibility of fraud, increased petty crimes or the arrival of organized crime, replacing the dependency on welfare with the dependency on gambling and trading Native traditions for a life in the service industry.

Natives seem willing to swap the devil they know for the devil they don't.

"There's nothing like being degraded by being on welfare," says McLean.

Provinces say No'to casinos

However in Canada, unlike the U.S., where the Supreme Court in 1987 upheld Indians' right to control their own casinos to allow them to pursue self-sufficiency, the issue of whether the operation of blackjack tables and roulette wheels is an inherent aboriginal right is up in the air.

Natives say yes; the provinces, within whose jurisdiction gaming falls, say no. And the courts have yet to decide.

And unlike the wrangling over the nebulous aboriginal right to self-government debated during constitutional negotiations last year, the issue of sovereignty is more immediate and more tangible: There's millions of dollars at stake.

Or as Myron Sparklingeyes of the Goodfish Reserve near Lac La Biche, Alta., who would like to see gambling on his land, says: "You wouldn't want to assert it (sovereignty) if there wasn't something to assert it for."

Gaming means big bucks

The industry is lucrative. For instance, 20 electronic slot machines legally installed through a gaming agreement with the province by the Opaskwayak Cree Nation on its reserve near The Pas, Man., last year made them at least \$50,000. Ten per cent of revenues from the machines are paid to the province.

But at least one Manitoba band resents the 10-per-cent cut, which it says amounts to a tax, and provincial restrictions, such as the limit of 40 slots on reserves. The issue threatens to come to a head on the Roseau River Reserve in Manitoba, near the U.S. border.

The band already runs legal bingos and sells break-open Nevada-style tickets through Native gaming agreements the province negotiated with it and about 15 other bands.

The agreements are the first of their kind in Canada and allow Manitoba to regulate gambling on the reserves, as it does elsewhere, including the running of a European-style casino with 250 electronic slot machines and blackjack tables at the opulent Hotel Fort Garry



Bingo is probably the all-time favorite game of chance.

in Winnipeg. The province last year made more than \$70 million from gambling, including lotteries.

Government told to butt out

But the Roseau River Reserve wants to assert its right as a nation to run and operate a casino. And it claims the province has no jurisdiction on its land.

"We as a First Nation are as capable of running credible, good operations and of also being able to legislate our own laws," band member Carl Roberts said.

The 1,300 band members are tired of watching bus loads of Manitobans from neighboring towns drive by on their way to Minnesota, where 13 Indian-run casinos grossed about \$170 million in 1991, providing almost full employment in some areas

and money for economic development.

The Roseau River band already operates 30 electronic slot machines, which the province considers illegal because they were brought in outside of the gaming agreement, and is planning this month to bring in a hundred more, as well as blackjack tables.

"They (the government) are not increasing casinos in Manitoba at this time," says Chuck Koppang, manager of the Native gaming division of the Manitoba Lotteries Foundation.

The province is threatening to seize any illegal equipment and charge the buyers or suppliers. Band members are warning they will defend themselves, publicly but not violently.

"Are they going to shoot our children?" asks Roberts. "Are they going to come in with arms?"

Are they going to make political prisoners out of our people?"

Manitoba's attorney general has said the province is not planning a violent confrontation but will take action.

Roberts, who says Native gaming is not so much about sovereignty as it is about his band's survival, wonders what is behind the province's insistence on maintaining exclusive control over gambling.

"Is it economics or politics?" Manitoba says neither.

Government says involvement essential

The province's Native gaming agreements do not attempt to solve issues of jurisdictional dispute - that's for the federal government to decide, says Koppang. The agreements are intended to allow bands to make money from gaming in the

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Wheel of fortune or risky business?

meantime, he says.

And government involvement in gambling is essential, he adds.

"As gaming is a cash business, there are many opportunities for participants to 'skim' revenues... (therefore) the foundation sees a continuing role for its staff in organizational matters, staff training, audit and enforcement," Koppang told the conference.

Many bands are watching the situation in Manitoba with interest.

In B.C., where the government runs casinos and allows charities, including Native groups, to operate bingos and smaller-scale gaming operations, Chief Robert Thomas says his Nanaimo band

on Vancouver Island plans to open a \$50-million casino, with or without the government's OK.

But the legality of on-reserve gambling is just one question bands are looking at.

Chief Thomas: "People have asked me 'Why gambling, Robert? Gambling is dirty money.' Well, I don't know of anyone in B.C. who says 'Here's \$60 million to become self-sufficient in a very short period of time.'

"We have no resources left, no lumber, no fish, land claims are still held up. We can't develop without a land base," he said in an impassioned and often angry speech.

His band has seen nothing on provincial promises for so-

cial services, education or self-government, he added.

And he said he found it ironic that charities that run gambling events are concerned that Native casinos would have an unfair advantage if they didn't adhere to the province's rules.

"There's concern that there won't be a level playing field. Well, you haven't even let us into the park," he said.

And he dismisses complaints that Indians won't have to pay income taxes on money made on reserves.

"White man's big corporations get tax deferrals, too," he said.

Thomas also waved off any talk of drugs, prostitution or crime.

"You allow guys to sell drugs in the can, you'll have guys selling drugs in the can."

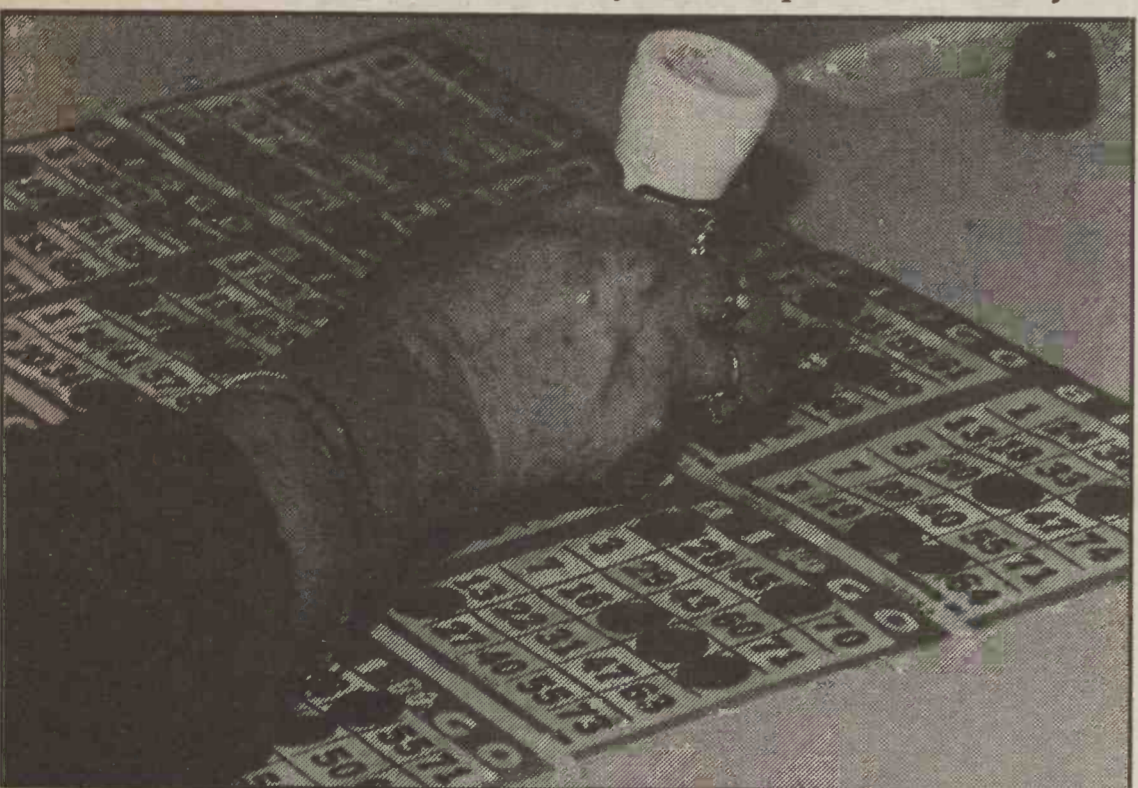
B.C. chief defiant

A tough-talking Thomas warned the province it has only a limited role in the casino.

"If they think they're going to come in and dictate to us what games we can play, what hours we can open, there's going to be a bitter thing coming.

"Give us credit to run our own businesses. Just because we're Indians, does it mean we are incapable of operating things?"

But Thomas welcomes a provincial role for security checks, spot checks and accounting audits. "That adds to the credibility of our operation," he says.



Practiced bingo players play a number of cards at the same time in hopes of hitting the jackpot.

"We are going to have to put in regulations and guidelines that are airtight because we will be so heavily scrutinized."

But not all bands are prepared to engage in a stare-down with provinces.

Profits to aid community

Like others, Wes Modeste of the Cowichan Band on Vancouver Island talked instead of working with provincial officials to set up gaming operations on his largely unemployed reserve.

Modeste said his 2,600-member band, known for producing heavy wool Cowichan sweaters, was not worried about investing in an industry that produced no tangible product.

"It produces money - that's the whole idea," said the band's soft-spoken self-government coordinator.

"The money derived from these kinds of projects can be directed to community buildings, services, health, recreation, care of elders."

His band has no viable economic options, he says.

"Pre-contact, we were in absolute control of the resources in the vicinity. We can no longer look at that to make a living and gaming seems to be a practical industry to tap into to be reasonably sure that money could be made."

And "unlike the big Mafia families in Las Vegas who make lots of money and buy big Lincolns and big mansions, the money will go into the community."

But Francis Kavanaugh of the Whitefish Bay First Nations in northwestern Ontario says he is aware of the potential of abuse with gambling.

"I see that as a problem with some bingo players, people who hawk their TVs and VCRs to play bingo... Sooner or later they find themselves in the dumps."

Gaming may be only answer

But on-reserve gambling may be the only answer, he adds. "The bottom line is that that is the only source of unencumbered income that we can get."

Benefits outweigh disadvantages, Steven Sherf, a consulting accountant who develops Native high-stakes casinos in the U.S., told the conference.

U.S. casinos have preferential hiring policies for Natives and 24 per cent of the workers are Native Americans, who make on average \$20,000 U.S. a



Roulette wheels are a common sight in casinos and gambling establishments.

year. "An awful lot of Native lives are being changed," he says.

The infusion of cash directly stimulates the economy, including that of neighboring communities, he adds.

Steady jobs and improved outlook should decrease alcoholism among Natives, he says. But, if alcoholism already exists, it may be difficult to control, he concedes. However, he says gambling revenues could be directed to treatment programs.

And he says in the states with casinos, social assistance to Indians decreased by three per cent, while it went up by five per cent elsewhere.

Sherf says about 28 per cent of the population is addicted to some form of gambling, but played down the problem.

"Gambling addiction is something that is trendy to be worried about," he told delegates. "Apparently the problem is real."

"There seems to be a slight increase in crime in states where gambling takes place," but they are largely "nuisance" crimes,

such as car vandalism and fights that can be combatted by additional policing, he says.

And the fear of the negative impact on cultural heritage is countered by building community centres and heritage museums with gambling revenues, he says.

If gambling does represent a return of the buffalo, Colin Campbell, a criminology instructor at Simon Fraser University, told the conference: "Natives must get in on organized gambling before it is hunted or fished out of existence, like what non-Natives did to the buffalo."

And Robert Hathaway, chief executive officer of the Economic Development Commission for the Sault Ste. Marie (Michigan) Tribe of Chippewa Indians, which runs a successful casino, relayed stories of big money to be made in gaming.

So big, he says, that casinos need to stay open around the clock.

"It's like dancing with a gorilla," he says. "You don't stop when you get tired; you stop when the gorilla gets tired."

Photos by Leah Pagett

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Blackfoot Elder links woman to ancestors

By Sherida Crane
Native Cornerstone

SIKSIKA NATION, Alta.

She was to become the greatest connection I ever had to my Blackfoot ancestors, to my grandmother, my great-grandmother.

On a cold foggy morning I went to interview Beatrice Poor Eagle, whose Blackfoot name translated means "at home stay women." She is an 80-year-old Elder from the Siksika Nation near Calgary.

Poor Eagle greeted my mother, Audrey Crane, with a warm smile and a kiss. My mother acted as my interpreter, since Poor Eagle felt more comfortable speaking Blackfoot.

Only a touch of white framed her dark hair, which hung in braids to her neck, then looped up and tied around the back. Bobby pins keeping her hair in place reflected her neat appearance. She wore a simple floral dress with a sweater, and on her feet she wore plain buckskin moccasins.

Her eyes were the most prominent feature, and even though she said she couldn't see very well, her eyes held kindness, humility and wisdom unlike anyone I had ever met.

After visiting for a while, my mother told her why we were there. Poor Eagle was very straightforward with my mother and me, and told us there were some things that were so sacred she would not speak about them.

"Things will never be the same. A lot of the old ceremonies won't come back because they died with the old people."

- Beatrice Poor Eagle



When I gave her some tobacco, she held my hands and said, "Thank you, my girl, thank you." Her eyes filled with such happiness and gratefulness that my face went red. I had never met anyone so sincere.

Poor Eagle's mother, who died when she was just a newborn baby, didn't have an English name; her name translated meant "calling from behind in the woods." Poor Eagle was raised by Chief Crowfoot's daughter, Little Woman, and by my great-grandmother, Mary Big Snake.

Poor Eagle grew up in a tent and would move from Bassano to the Cluny coal mines as the seasons changed. She remembers a time when there were only five people on the whole reserve that drank alcohol.

"Those were happy times; we had a lot of fun. The Blackfoot owned a lot of horses and cattle then; even the young people would be helping. I used to ride in an old-fashioned woodensaddle."

On ration day, Thursdays, the Blackfoot would get seven

pounds of meat each.

"Times were good then. They would give everyone sweaters, stockings and toques. Then once a month we would get flour, baking powder, lard, syrup, jam, sugar, tobacco and matches."

In 1919, at the age of six, her life drastically changed. She was sent to a boarding school, where she was known as number 19.

"It was terribly hard, I really cried. I was so lonely for my grandparents. Some of the nuns were very mean, some were very kind, but if you were caught speaking your language, you couldn't go home. Anything sacred to us, the nuns called Satan's work," she said.

When I asked her what she felt about modern times she said: "Things are terrible today. You must raise your children right, with hard work."

As she spoke her hands moved gracefully through the air, her fingers as nimble as a young woman's.

Her late husband Joe would teach the boys how to work with cattle and horses and she would

teach the girls how to bead, tan hides and dry meat.

Her advice for other women was both humble and wise.

"I haveno advice because each person must live their own life."

Her tone changed to deep worry when I brought up self-government.

"The band council never even talked to the old people about self-government. The elders on this reserve are very unsure of the youth in the future. What is going to happen to them?"

While I listened to Poor Eagle, I saw that her simple answers held more wisdom than many of our Native leaders. I felt an incredible sadness as she said: "Things will never be the same. A lot of the old ceremonies won't come back because they died with the old people." But her next comment gave me some hope.

"Some of the traditions are being revived, such as powwows. Some of the old ways are coming back here," she said with a gleam of pride in her eyes.

Poor Eagle told us a funny story about her adventure at the Banff museum.

"I saw two men standing in the distance. I waved to them, but they took no notice. I then called, 'Where are you from?' When the two men didn't answer me, I noticed they were statues."

"I can't hear or see very well," she explained. I'm afraid to go out because I might walk into a cow!"

My mother showed Poor Eagle a picture of my grandparents,

Earl Calf Child and Ann Mary Calf Child.

As she looked at the picture she called my grandmother "my sister." She moaned in loneliness as she looked at the picture. My grandmother Ann Mary passed away when my mother was three years old, so my mother and I had no memory of her.

Poor Eagle knew both my grandmother and my great-grandmother intimately. She was our memory; through her I could feel my grandmother. I knew she existed.

I left her house feeling accepted and cared for.

"Come back whenever you want," she said in farewell.

I felt so loved and comfortable with her that I didn't want to go back to the insensitive city. I had never felt that safe before.

On the way home my mother barely talked. I knew that she longed to go back to those old days and that she felt very lonely.

I had to return to the city, even though I felt sad for a few days. I knew that I could go on with this sometimes difficult life. I accepted the fact that I couldn't go back in time; neither could I change it.

That visit made me think of the Elders, like Beatrice Poor Eagle, who possess the kindness, wisdom and honesty our ancestors had. They have had the strength to live through the residential schools and deal with the bigotry.

Most of all, our elders have had the strength to survive and the dignity not to be resentful.

Advertising Feature

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Western Union is hoping to develop a healthy business with first nations. To this end, the Samson band's Peace Hills Trust Company has been brought on board for the service.

"We are trying to commit ourselves to the money transfer needs of the aboriginal community through our work with Peace Hills," Lustgarten says. "We are excited by our association with Peace Hills Trust."

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Reason for smoking key to quitting

A recently released report by the U.S. Environmental Protection Agency says second-hand cigarette smoke is a carcinogen and kills about 3,000 non-smokers a year because of lung cancer.

Second-hand smoke contributes to the risk of pneumonia, bronchitis and the frequency of asthma in children, the report also concludes.

It now seems there is enough evidence of the hazards of smoking to both the smoker and the people around him to make anyone want to quit. But, as millions of smokers know, quitting is no easy task.

Some smokers try three and four times before they successfully quit. This is because quitting smoking means conquering a three-fold problem: physical addiction to nicotine, behavioral conditioning associated with the "hand-to-mouth" action of smoking, and social triggers such as having a cigarette with a morning coffee or when out with friends.

Despite the challenge, every smoker can quit! One of the secrets to quitting successfully is to realize why you smoke. That way, you can figure out how to help yourself through the rough times and become a non-smoker.

In honor of National Non-smoking Week, from Jan. 18-24, give the following quiz a try. It will help you analyze why you smoke. Answer it honestly and when you read the results, you may find a few surprises. Once you've completed it, discuss it with your doctor or pharmacist. They will help you plan for a smoke-free future!

PART ONE

Next to the following statements, mark the number that best describes your own experience. 1 = Never 2 = Rarely 3 = Once in a while 4 = Most of the time 5 = Always

- A. I smoke to keep myself from slowing down.
- B. Handling a cigarette is part of the enjoyment of smoking it.
- C. Smoking is pleasant and relaxing.
- D. I light up a cigarette when I feel angry about something.
- E. When I'm out of cigarettes, it's near-torture until I can get them.
- F. I smoke automatically, without even being aware of it.
- G. I smoke when other people around me are smoking.
- H. I smoke to perk myself up.
- I. Part of enjoying smoking is preparing to light up.
- J. I get pleasure from smoking.
- K. When I feel uncomfortable or upset, I light up a cigarette.
- L. I'm very much aware of it when I'm not smoking a cigarette.
- M. I often light up a cigarette while one is still burning in the ashtray.
- N. I smoke cigarettes with friends when I'm having a good time.
- O. When I smoke, part of my enjoyment is watching the smoke as I exhale it.
- P. I want a cigarette often when I am comfortable and relaxed.
- Q. I smoke when I'm "blue" and want to take my mind off what's bothering me.
- R. I get a real craving for a cigarette when I haven't had one in a while.
- S. I've found a cigarette in my mouth and haven't remembered that it was there.
- T. I always smoke when I'm out with friends at a party, bar, etc.
- U. I smoke cigarettes to get a lift.

PART TWO

Write the number you put beside each letter in Part One beside the same letter in the scorecard. For example, if you marked a "3" beside question "C" on the test, put a "3" beside the letter "C" on the scorecard. Then, add up the numbers to get totals for each category.

A H U Stimulation Total
 "IT STIMULATES ME" With a high score here, you feel that smoking gives you energy, keeps you going. So, think about alternatives that give you energy, such as washing your face, brisk walking and jogging.

B I O Handling Total
 "I WANT SOMETHING IN MY HAND" There are a lot of things you can do with your hands without lighting up. Try doodling with a pencil, knitting, or get a "dummy" cigarette you can play with.

C J P Pleasure/Relaxation Total
 "IT FEELS GOOD" A high score means that you get a lot of physical pleasure out of smoking. Various forms of exercise can be effective alternatives. People in this category may be helped by the use of nicotine chewing pieces or a nicotine skin patch if medically indicated.

D K Q Crutch/Tension Total
 "IT'S A CRUTCH" Finding cigarettes to be comforting in moments of stress can make stopping tough, but there are many better ways to deal with stress. Learn to use relaxation breathing or another technique for deep relaxation instead. Nicotine chewing pieces or a nicotine skin patch may help.

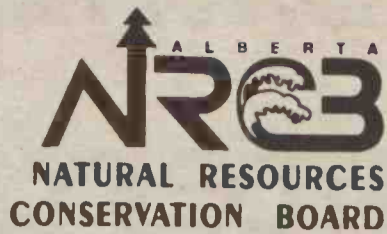
E L R Craving Addiction Total
 "I'M HOOKED" In addition to having psychological dependency to smoking, you may also be physically addicted to nicotine. It's a hard addiction to break, but it can be done. People in this category are the ones most likely to benefit from nicotine chewing pieces or a nicotine skin patch.

F M S Habit Total
 "IT'S PART OF MY ROUTINE" If cigarettes are merely part of your routine, one key to success is being aware of every cigarette you smoke. Keeping a diary or writing down every cigarette on the inside of your cigarette pack is a good way to do it.

G N T Social Smoker Total
 "I'M A SOCIAL SMOKER" You smoke in social situations, when people around you are smoking and when you are offered cigarettes. It is important for you to remind others that you are a non-smoker. You may want to change your social habits to avoid the "triggers" which may lead to smoking again.

Circle your highest totals. The highest total tells you the likely reasons you smoke.

(This information was provided by Merrell Dow Pharmaceuticals (Canada).)



PRELIMINARY NOTICE OF APPLICATION

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

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

WHEREAS the Natural Resources Conservation Board considers it appropriate that preliminary notice of the application be given to potentially interested persons even though the application is not a completed application until the material filed has been reviewed and deficiencies supplemented.

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, Vacation Alberta Corporation, 10940 - 166A Street, Edmonton, Alberta.
3. Copies of the application are available for viewing at municipal libraries in Pincher Creek, Lethbridge, Crownsnest Pass, Calgary, and Edmonton and by appointment at the Natural Resources Conservation Board offices in Calgary and Edmonton.

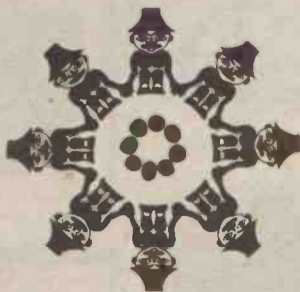
Individuals who have an interest and wish to receive ongoing notices respecting the application are asked to advise the Board by calling 297-8303 (collect calls will be accepted).

DATED at Calgary, Alberta on 11 December 1992.
 William Y. Kennedy - Board Solicitor, Natural Resources Conservation Board, 10th Floor, 640 - Fifth Avenue SW, Calgary, Alberta T2P 3G4, Telephone: (403) 297-8303

Windspeaker is available at any Mac's stores in Alberta.

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ABORIGINAL RADIO UP TO THE MINUTE COMMUNITY EVENTS



Protecting Children, Supporting Families

To all those in Aboriginal communities who participated in the Community Panel process, thank you for your valuable input.

The Community Panel reviewing family and child services legislation in British Columbia has delivered two wide-ranging reports to Minister of Social Services Joan Smallwood. Together, they make 264 recommendations to improve government and community support for children and families under stress.

Aboriginal panel members conducted a parallel consultative process, and demanded a return to their communities of the responsibility to protect and nurture their children. Their report, entitled *Liberating Our Children • Liberating our Nations* - makes 102 recommendations to change the relationship between the provincial government and Aboriginal families.

"Although people of Aboriginal origin make up less than five percent of B.C.'s population, one third of all children in state care are Aboriginal, and that's a tragedy," Smallwood said. "No nation can survive without its children, and this is an unacceptable situation that we must redress together."

The reports of the panel - *Liberating Our Children • Liberating Our Nations* and *Making Changes: A Place to Start* - were made public on December 3 and are now available.

If you attended a public or private meeting with the Panel, or requested that your name be added to the Panel mailing list, you will receive the report in the mail.

If you would like further information, please call toll-free:

1-800-663-1251

or write to:

Legislation Review
 Family and Children's Services
 Ministry of Social Services
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Artist's totems entertain, teach

By Lisa Ashley
Windspeaker Contributor

TSARTSLIP RESERVE, B.C.

Vancouver Island carver and painter Charles Elliott began his career as an artist when he was a child, carving miniature canoes for his friends and family.

Now he is as well known in his Tsartslip Reserve community as he is on the mainland. His work includes several notable totem poles, including one at the University of Victoria's Elliott Building depicting the history of the area, and various works at the Tsartslip Tribal School. He paints drums, sketches and recently, along with two other artists, designed the baton for the 1994 Commonwealth Games, to be held in Victoria.

The carved wood will be cast in silver and travel to all of the Commonwealth countries. At one point, several years ago, he was even commissioned by a history teacher to carve a 15th century historical English scene.

As we met at the door of his home-turned-studio, I was struck by his unusual looks and patient, serene manner. We descended into his basement studio and he explained: "This is where I work - drawing, painting . . ." He pointed to the nearby washing machine, his eyes mischievous - "laundry, you name it."

The studio was not in a basement at all, but at ground level, with occasional expansive glimpses of the Pacific Ocean shining through the trees. An immense cedar log lay the length of the house, waiting patiently for the artist's next commission.

"Red cedars had many uses in the lives of my ancestors. From



One of Elliott's totem poles stands outside the Tsartslip tribal school.

it were made tipis, canoes, masks, houses, medicines, clothing, rope, twine. It was the 'Sacred Tree,' provider and giver of life. Now we can't get good trees around here. I have to get them from central or northern Vancouver Island. It's heartbreaking, not having the cedar to work with. Now we have to be lucky, know which strings to pull to get a decent-size log."

Inside, the working area contains various artist's tools, with carved wooden handles set with abalone shells. Several partially completed carvings of animals



Photos by Lisa Ashley

Charles Elliott works out of his studio, which commands a panoramic view of the Pacific Ocean through the trees.

sit quietly on shelves. Beyond the studio is another room with more of the artist's work.

Two small totems, about six feet high, catch my eye.

"Those small totems were used as house posts. They held up the beams. Takes about a month to do one. The figures on the totems are separate but connected, reflecting the Native teaching that 'all things are one.' The raven, beaver, eagle and frog are meant to entertain, hold your attention and teach - children as well as adults. Often other tribes of different areas share similar

meanings or lessons.

"It's very sad that so much has been stolen from us, so much has been lost. As an artist, you have time to think, you're not working for the system. When you are, you don't have time to think about what you're doing."

Our visit ended and as I drove away, I remembered something Charles Elliott had said: "I carved all my life and I'll carve 'til I can't see no more."

I thought about the red cedar log and looked forward to the lessons and knowledge that it would soon teach.



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CONTEST I

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

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WINNERS OF CONTEST 5 ARE LISTED IN THE "PEOPLE AND PLACES" COLUMN.

ENTER THE CONTEST BY ANSWERING ALL THE QUESTIONS ON THE ENTRY FORM. JUST BROWSE THROUGH THE PAPER, FILL IN THE ANSWERS, AND MAIL YOUR ENTRY TO WINDSPEAKER BEFORE THE CONTEST CLOSING DATE TO BE ELIGIBLE TO WIN SOME GREAT PRIZES.

RULES

Contest is open to all readers of Windspeaker (except staff and their families of AMMSA and Windspeaker). You may enter as often as you wish, but all entries must be original OR a hand drawn entry - no photocopies or facsimiles please.

Winners will be selected from completed and correct entries received at Windspeaker's offices by the contest closing date February 9, 1993.

Prizes must be accepted as awarded.

The decision of the contest committee will be final.

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CONTEST 1A- CLOSING DATE FEBRUARY 9, 1993

WINNERS WILL BE ANNOUNCED IN THE FEBRUARY 15 ISSUE OF WINDSPEAKER

1. Where have Natives been shut out?
2. What is Windspeaker's toll-free phone number?
3. Who is the Publisher of Windspeaker?
4. List one of Lion Business Machines Alberta locations.
5. What does artist Charles Elliott produce?

NAME:

ADDRESS:

CITY:

PROVINCE: AGE:

POSTAL/ZIP:

PHONE:

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

Arts & Entertainment

Natives shut out of Hollywood

By Derek Malcolm
INSIGHT/Guardian News Service

LONDON, England

Phil Lucas, a Choctaw Indian from Arizona, has been making films about Native Americans for 20 years.

But, he says: "Frankly, there's more interest in us in Europe than in America. Back home, they just want to shut us out. No Native American has ever been allowed to make a full length feature - not by Hollywood nor by anyone else. They're celebrating Columbus this year. But they won't be celebrating what he and the rest of the whites have done to us. It's too embarrassing. So they'll tell the usual lies."

Lucas is one of a group of Native Americans who have trekked around Europe this year with a startling program of documentaries and videos underlining what they can do. They often get full houses and standing ovations. At a festival in Munich, Germany, every visiting film-maker went to their shows.

Lucas is one of the lucky ones. He has produced and directed more than 10 film and video programs for American public television and other sources, and is currently acting director and executive producer at the Institute of American Indian Arts.

His most notable films are The Honour Of All, a docu-drama about the successful rehabilitation from alcoholism of the Shuswap Indians of Alkali Lake, British Columbia, over the past 14 years, and a five-part series called Images Of Indians, which is a de-

"The only way we can make our films is to go out and shoot them by the seat of our pants."

Film-maker Fidel Moreno

tailed study of the Indian stereotypes in Hollywood films.

Praise doesn't lead to Hollywood

Neither film, though highly praised, has led to any of his ideas for features being taken up.

"If they were, they would almost certainly be directed by whites," he says. "But I'm not the only one to feel neglected. There's half a dozen other experienced film-makers, like George Burdeau and Victor Masayeva, who have also never had a chance. In essence, nothing seems to have changed. For instance, the American Academy recognises certain film festivals where, if you win your category, you can submit the film to them for Oscar consideration. But they don't recognise the Native American festivals."

Fidel Moreno, one of the youngest of the group, whose impressive Wiping The Tears Of Seven Generations was named best video at last year's American Indian Film Festival, adds: "The only way we can make our films is to go out and shoot them by the seat of our pants."

Wiping The Tears, which tells the story of 300 Lakota Sioux who rode 400 kilometres in temperatures as low as -57 C last year to celebrate the tribe's survival after the Wounded Knee massacre 100 years earlier, was refused money from every quarter. National Geographic sent a crew to film the two-week ride, but left when the leader of the horsemen refused to

wear a hidden microphone to secretly record what his fellow riders were saying.

"What we did in the end was guerilla video, unaided by anyone."

Horrors of boarding schools

One feature these film-makers most want to make is the horrific story of the boarding schools to which Native children, from the age of four upwards, were forcibly sent for "assimilation" all over America and Canada from the 1880s onwards.

Frequently run by priests and nuns, the schools became centres of physical and emotional abuse where the arriving children would be stripped of their traditional clothes, have their hair cut off and be put into uniforms. They were then forbidden to speak their own languages and taught English. At 18, they were sent home.

"Almost all the alcohol, drug and sexual abuse you find in Native American communities today started at these schools," says Lucas, who adds there are statistics to confirm that almost 80 per cent of the boys and girls were sexually abused at one time or another. The schools were kept going in America until 1958 and in Canada until 1964.

Burdeau says he has already made a film called Healing The Hurts, in which a 57-year-old woman tells how she was sterilised at her school by nuns tying her to a table, jamming an instru-

ment into her and leaving her there for three days until the bleeding stopped. This was because she made three escape attempts.

Moreno adds that he once met an Indian woman who had her children taken away "to be vaccinated" and didn't see them again for 15 years.

Removal of children devastating

The result of this deprivation on the parents was widespread alcoholism and neurosis. And frequently the children returned to decimated and emotionally fractured families.

Apart from forcing the children to learn English, the schools taught girls to be seamstresses and boys to be welders - occupations which were of little use when they went back to their reservations.

"The schools were stage two of what should be known as the American holocaust," says Moreno. "Stage one was the way the U.S. Army massacred so many Indians. It wasn't always with bullets. Often their officers figured out which plants and animals particular tribes depended upon for their food and medicine. They then systematically destroyed them."

"Hollywood has portrayed this glamorous myth of the Indian wars, with brave cavalry men versus war-painted Indian warriors. But actually the extermination was done more along the lines of the Nazis, which has never been shown in any Hollywood film."

Films strive for understanding

Under these circumstances, you would expect Native American films to be either bitter or angry. But most of them are the

reverse of that, striving for reconciliation and understanding. Burdeau's Surviving Columbus is dedicated to the Zuni tribe and details their encounters with the Spanish conquistadors - an unprecedented disaster which almost wiped out an entire culture.

"Our approach to film-making is just very different from anybody else's," says Lucas. "It isn't Dances With Wolves, it isn't Thunderheart and it certainly isn't like the Christopher Columbus films. We're not allowed to make features like that, though if we did I guess they would be totally different. We end up just telling our stories the best way we can, through the words of the people we're talking about - through the tribes themselves. And we give whatever we make back to them. It's a process of healing more than anything else."

Moreno adds: "We're dealing with a very sad, very negative, very violent history, about which many people have no real knowledge even now because it's never been taught in American schools. But we're trying to turn it into something positive."

"The descendants of the Indians killed at Wounded Knee ended their ride with a ceremony of forgiveness. The bigness of a person is not in how much he accumulates but how much he gives away. If you do something to an Indian, the real virtue is for him to forgive you."

"We don't want anybody to pity the poor Indian and hate the bad white man. We want to say: Look how we've survived, despite our suffering. That's what our films are trying to do."

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Appointment Announcement

TORONTO DOMINION



Mr. Marshall M. Murdock

TD Bank announces the appointment of Marshall Murdock to Assistant General Manager, National Aboriginal Banking Services. Mr. Murdock will be responsible for business development and delivery of banking services to Aboriginal communities across Canada. He will be based in the Bank's Manitoba and Saskatchewan regional office located in Winnipeg. Mr. Murdock welcomes the opportunity to discuss your community's business development needs at (204) 988-2282.

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CAREER SECTION

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Macaroni nutritional genocide?

By Anna Marie Sewell
Ancestral Voices

EDMONTON

University is a place where we ask a lot of serious questions. Like, who are we? Where do we come from? Where are we going? Why do we do what we do?

And, have you always wondered, why do Native people love macaroni?

Macaroni and Cheez Whiz, macaroni soup, macaroni and tomatoes, macaroni and baloney. How did a sawed-off noodle ever come to be so central in the lives of a people?

I used to think that maybe it was a tool of Evil Colonists. My friend Debra says that if you eat only Kraft dinner for a year, your hair and nails will fall out. My friend Shirley, who worked in a correctional institution, says inmates are fed a lot of macaroni. The high-starch, low-vitamin combination makes them less alert and easier to control. Maybe we've been victimized in our own kitchens.

Macaroni could be slow nutritional genocide, as it weakens the bodies, softens the teeth and dulls the minds of our best warriors. Somewhere, there may be a room full of Kraft, corporate managers, rubbing their fat, rich little hands together and laughing like Satan as they plot to finish what Columbus and his crew set in motion 500 years ago. Death by macaroni. Who would ever suspect?

However, there is another theory. Maybe Columbus was just doing his bit to complete the circle. Maybe Columbus, being Italian, brought macaroni here and Europeans took the land, and we took a national dish. It seems a bit like the deal for Manhattan, eh?

You see, noodles - the ancestors of macaroni - were brought to Italy by Marco Polo from the fabulous palaces of Asia. They came around the world westward to get here. And, if you believe in the Bering Strait land bridge, our ancestors came eastward from Asia to get here. Through long centuries, human and food were separated, but the land of our birth is the same.

It that's true, then macaroni is an ancient inheritance, despite its nutritional failings and possible links to the corporate underworld. It could be our duty as Native people to complete the circular journey that human and food began so long ago, and to eat our way to the renewal of the circle. It's worth contemplating, isn't it? At my place, over macaroni. Bring your own Cheez Whiz.

(Anna Marie Sewell graduated from the University of Alberta last year with a Bachelor's degree in drama. *Ancestral Voices* is a newsletter produced by Native students at the U of A.)

Financial Assistance for Post-Secondary Education

Bursaries for education in professions related to Social Services fields are available for application by Metis and Non-Status Indian students.

Financial support for persons with dependents will not exceed \$9000 and \$7000 for persons without dependents.

Applications are accepted from January 1 to April 30 each year.

For complete information and application forms, contact:

Linda Desaulniers, Staff Development
Alberta Family and Social Services
10th Floor, 10035-108 Street
Edmonton, Alberta, T5J 3E1
Telephone: (403) 427-5949

Consult your local telephone directory under Government of Alberta for the number of your RITE operator. Ask for 427 5949 toll free.

Alberta
FAMILY AND SOCIAL SERVICES

Alberta

OMBUDSMAN INVESTIGATOR

Starting Salary: \$32,916 - \$35,952

Competition No: 0092C6462-001-WDSP

CALGARY - The Ombudsman conducts investigations of complaints by citizens who believe they have received unfair treatment as a result of actions and decisions of departments and agencies of the Alberta government. Investigators gather sufficient evidence, through interviews and research, to draw conclusions about the merits of complaints and make recommendations to the Ombudsman. They provide mediation between citizens and public officials with a view to arriving at equitable resolutions of disputes and misunderstandings. Applicants for this front line entry level position should be confident in their ability to: communicate clearly - both orally and in writing; analyze complex information in order to assess relevant evidence; summarize conclusions in a thorough, succinct and coherent manner; tactfully interview people from a variety of backgrounds; work independently with a minimum of supervision, while consulting with colleagues as part of a team; and display sound judgement, responsibility, impartiality with an appreciation of the principles of fair play and natural justice.

QUALIFICATIONS: A related recognized University degree supplemented with experience in investigation, collection, analysis of information and conflict resolution. Knowledge of the structure of the Alberta Public Service an asset. Equivalencies will be considered. A valid driver's license and vehicle availability are essential. Ombudsman Investigators come from a variety of backgrounds and possess a broad range of skills and experience. Preference in this competition will be given to candidates with a police-type background with specific experience in administration, internal affairs/professional standards, and community relations. Note: If the successful candidate is not a current employee of the Alberta Government, hiring will be on a contract basis (starting salary \$39,492 - \$43,140 - no benefits).

Closing Date: January 22, 1993

Office of the Alberta Ombudsman

Please submit application quoting competition number to:

The Office of the Ombudsman
1630, 10020 - 101 A Avenue
Edmonton, Alberta
T5J 3G2

Attention: Director, Finance and Administration

Facsimile No: (403) 427-2759

TRAINEE REQUIRED

Required one person to train as an **ABORIGINAL FILM PROGRAMMER** for the Aboriginal Filmmakers Association of Alberta's **DREAMSPEAKERS FESTIVAL**.

The successful candidate for this position must be familiar with the Arts Community and have a basic understanding of films and Aboriginal issues. Must have excellent verbal skills and a creative writing background in planning, coordinating and organizing. Familiarity with computers is essential. Interested applicant should send their resume to:

DREAMSPEAKERS

9914 - 76 Avenue
Edmonton, Alberta T6E 1K7
Attn: Loro Carmen

NO PHONE CALLS PLEASE

WINDSPEAKER IS... *Native Business*

 EDMONTON PUBLIC SCHOOLS

TEACHERS

Applications are invited from experienced, highly successful teachers and new graduates with training and expertise required to teach Cree as a second language. Successful applicants will demonstrate written and oral language proficiency in English and Cree and an understanding of Native culture and customs.

Applicants must be eligible for Alberta Teacher Certification.

Please submit a complete resume outlining qualifications and experience related to this position, quoting competition #1TCW by 4:30 p.m. February 10, 1993 to:

Personnel Services
Edmonton Public Schools
Centre for Education
One Kingsway
Edmonton, Alberta
T5H 4G9

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or write to

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T9H 2H7

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National
Film Board
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NATIONAL FILM BOARD OF CANADA

STUDIO ONE

in collaboration with
NATIONAL ALLIANCE OF ABORIGINAL FILMMAKERS
seeks a dynamic

PROGRAM PRODUCER

As the person responsible for the management and development of Studio One (the National Film Board's Edmonton-based national aboriginal film and video studio) you will be an active participant in elaborating and defining program objectives and developing human and financial resources. Your key role in stimulating and encouraging video/film projects, and in developing and planning their production and distribution, will facilitate the work of experienced and developing native directors.

Your profile will include experience in video or film production, familiarity with models of training and development, as well as a demonstrated knowledge of and experience with the native community in Canada. Management and administrative experience, effective interpersonal and communication skills, judgment, initiative and flexibility are essential qualities to succeed in this position. Knowledge of English is a must and familiarity with an aboriginal language an asset.

This is a temporary position for a period of two years, with possibility of extension.

If your profile matches our requirements, we invite you to forward your resume by February 5, 1993 to Studio One at the National Film Board of Canada, Ste. 120 - 2nd Floor, Canada Place, 9700 Jasper Avenue, Edmonton, Alberta, T5J 4C3 or FAX to (403) 495-6412.

Our Employment Equity Program strongly encourages members of the aboriginal community to apply.

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FORT LIARD BAND COUNCIL
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- Administrating Band programs
- Maintaining/preparing financial records
- Preparing reports for the Band Council of the day to day operations
- Dealing with political/social issues

QUALIFICATIONS:

- (at least) Grade 12 or equivalent
- Working knowledge of "Macintosh" computer programs
- Strong accounting abilities
- Diplomacy/public relations skills
- Practicing sobriety

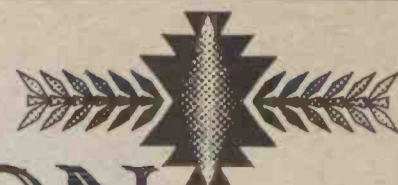
CLOSING DATE: January 22, 1993

PLEASE SEND RESUMES TO:

Fort Liard Band Council,
General Delivery
Fort Liard, N. W. T. X0G 0A0
or fax at (403) 770-3555
to the attention of Chief Steve Kotchea



WINDSPEAKER'S



CAREER SECTION



Women of the Metis Alliance
Project Coordinator

Six Month Term Position

Salary \$2,500 - \$3,500 per month

Women of the Metis Nation is in the process of accepting applications from Aboriginal women for the position of Project Coordinator. The successful candidate will have extensive knowledge of and past liaison experience with the Metis community in Alberta. Other qualifications include:

- Experience in successful project planning and implementation (incl. Conference/Workshop delivery techniques)
- Research experience in areas regarding self-governance issues which are specific to Metis women.
- Preliminary and follow-up research reporting experience
- Ability to liaise with other Committee, Board and volunteer members
- Proven financial management knowledge and experience
- Experience in promotional campaign planning within Aboriginal communities in Alberta
- Ability to develop clear Workshop/Conference objectives and an effective process of evaluation thereof
- Current Diploma or Degree in a related field of study is a definite asset
- Preference in selection process given to Metis women

Interested applicants are asked to submit an up-to-date resume complete with handwritten covering letter no later than February 8, 1993 to:

Women of the Metis Nation Alliance
P.O. Box 818
Stony Plain, Alberta T0E 2G0
Attention: Selection Committee

Women of the Metis Nation is an affirmative action employer of Aboriginal women.

Senior Executive Opportunity
Executive Director
Saskatchewan Human Rights
Commission

In this high profile position, you will have a significant opportunity to promote equality and to direct the administration of human rights law in Saskatchewan.

The Organization The mandate of the Saskatchewan Human Rights Commission is to protect the equality rights of Saskatchewan residents, eliminate discrimination, and approve and monitor affirmative action plans in the province.

The Position The position is located in Saskatoon and begins as soon as a suitable candidate is found. The Executive Director is the Chief Executive Officer, responsible for management of the Commission offices in Saskatoon and Regina and for carrying out policies and objectives established by the Commission.

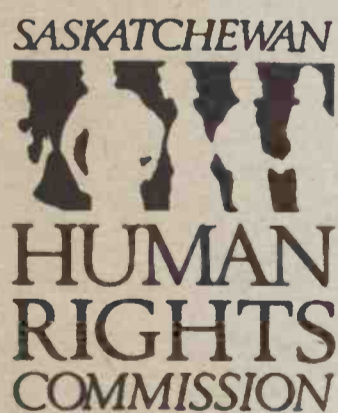
The Individual You have senior managerial experience, excellent communication skills and superior interpersonal skills. The ability to work co-operatively as a partner with a variety of organizations, individuals and community groups is essential. You will have demonstrated the flexibility and creativity to manage in an environment of changing needs and pressures. It is also essential that you possess strong leadership and team-building skills. You have a general knowledge of *The Saskatchewan Human Rights Code*, the role of the Commission and provincial and national human rights issues.

The Commission is an affirmative action employer (SPA1/80) and encourages women, visible minorities, persons with disabilities and Aboriginal persons to apply.

Salary commensurate with qualifications and experience.

Closing date for this competition is January 31, 1993.

Please reply in confidence to:



Donalda Ford, Acting Executive Director
Saskatchewan Human Rights Commission
8th Floor, Sturdy Stone Building
122-3rd Avenue North
Saskatoon, Saskatchewan
S7K 2H6
Phone: (306) 787-2530
Toll free: 1-800-667-8577 (Sask. only)
Telewriter: (306) 787-8550
Fax: (306) 787-0454

Meadow Lake Tribal Council

REQUIRES A

WILDLIFE INSTRUCTOR FOR THE
INTEGRATED RESOURCE MANAGEMENT PROGRAM

The Meadow Lake Tribal Council is seeking a WILDLIFE INSTRUCTOR for the Integrated Resource Management Program, which is located on the Flying Dust reserve.

The MLTC Integrated Resource Management Program is a post-secondary institution established to offer Integrated Resource Technology courses. The school year operates a three year program on an academic school year basis.

POSITION: The instructor is responsible for delivery of the Wildlife portion of the program.

EDUCATION AND SKILLS PREFERRED:

1. An accepted diploma in Resource Technology, specializing in Wildlife Biology.
2. Experience in personnel and program management.
3. Competency based education training
4. Ability to speak Cree or Dene an asset.

Salary is commensurate with qualifications and years of experience.

Interested applicants are invited to submit their resumes stating qualifications and experience to:

Charles Fiddler, Director of Education
Meadow Lake Tribal Council
P.O. Box 1360
MEADOW LAKE, Saskatchewan S0M 1V0

For more information contact Charles Fiddler at 236-5654 or Gordon Iron at 236-4448.

Deadline for application is: February 5, 1993

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



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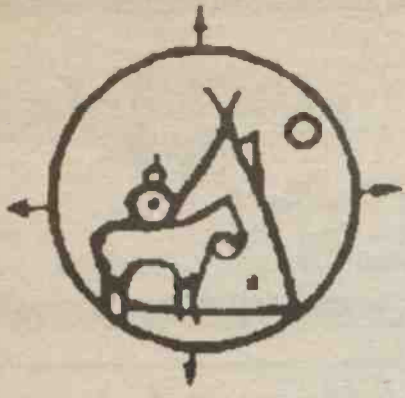
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NATIONAL NATIVE ASSOCIATION OF TREATMENT DIRECTORS IS EXPANDING

THE HISTORY:

The National Native Association of Treatment Directors was formed in 1982 by a group of 13 native treatment centre Directors who met formally for the first time in Morley, Alberta. Their intent was to unite the Directors of Native alcohol and drug treatment centres throughout Canada in the continuing search for clearer perceptions and strategies to confront the problem of substance abuse among the aboriginal people of Canada.

The concept of a national association developed as the treatment directors realized that the difficulties each were struggling to resolve were experienced in common. The sense of isolation, lack of knowledge, inadequately trained counsellors, staff burn-out, management difficulties and so forth were experienced by most of the native treatment directors at some point in their job. No matter how frustrating their work circumstances were however, these treatment directors shared a common commitment to improve services to Native persons suffering from alcohol and drug problems.

THE CHANGE:

The association has increased its membership since, and now represents 33 treatment directors across Canada. Membership is available on an associate basis for individuals who do not operate residential treatment centres, but have a continuing interest in the native addictions field. Recent developments, however, will see the Association voting membership expand dramatically. The Healing Our Worldwide Conference, in July 1992, was the site of one Association membership meeting. At this meeting, the membership voted to amend its constitution to allow community-based workers working in the areas of prevention, after-care, follow-up, referral and assessment to join the organization. This change will take effect, July 1993 prior to which, additional constitutional amendments need to be ratified by the membership in order to facilitate the restructuring of the organization.

GOVERNANCE:

The National Native Association of Treatment Directors is governed by a Board of Directors made up of members and elected by the membership at the General Membership Assembly. Membership in the association rests with the individual. Therefore, when an individual joins the association, they represent themselves, not their treatment centre. And in the case of the new members, they will represent themselves, not the projects at which they work. The National Native Association of Treatment Directors is an professional association of the members and is mandated to provide members professional and personal support. Because membership rests with individuals, the National Native Association of Treatment Directors is politically autonomous.

ACCOMPLISHMENTS:

Over the past ten years, the association has undertaken a number of special research projects, conducted numerous educational and training workshops for substance abuse professionals, coordinated conferences, conducted two membership meetings each year and consulted with numerous other agencies and organizations around substance abuse issues and policies.

Each of the research projects the association has undertaken has resulted in materials which directly benefit the members of the association. For example, as the addictions field in general moved to address family needs in treatment, the association developed the In The Spirit of the Family program. Most of the research for the handbook came from interviews with elders and treatment centre directors and staff. There was very little written about native families. Even our history as part of the healing process, was poorly documented in areas which impacted significantly on native people, such as the residential school experience, internment on reserves, epidemics of T.B. and various political struggles. In order to design an effective treatment and training model for Native people, it was imperative that the direction come from the native community.

Other research projects the association has undertaken, or in the process of developing are a Pre-Treatment Program for Aboriginal Offenders (male); a Pre-Treatment Program for Aboriginal Offenders (female); Recreational Therapy and Physical Development and A Right to Be Special: A native alcohol and drug counsellors handbook for dealing with sexual abuse disclosures. Each of these projects follow a similar format in development. First the association checks to determine what has been written about the subject, and how relevant the materials which exists are to native experience. Interviews with community people, elders, treatment directors and staff of treatment centres are conducted to collect information on the native history of the subject; today's experiencing of the subject and what has or hasn't worked in the past to remedy the situation. A draft manual is developed field tested, and revised based on input from participants and facilitators of the field test. Once all this background development is complete, the manual goes to print. It needs to be kept in mind, that the driving force for the development of such specialized materials comes from the expressed needs of the members of the association. This is in support of one of the main objects of the association which is to "encourage and promote the development of suitable training standards and programs for professionals and other involved in the treatment of native Indians suffering from alcohol and drug addiction or abuse."

The other two objects of the association are to promote and enhance a high level of preventative services with respect to alcohol and drug abuse and to encourage and promote the development of alcohol and drug abuse treatment programs for native Indians. These objects direct the activities of the association.

INFORMATION SOUGHT:

As the National Native Association of Treatment Directors prepares to accept membership applications from community based workers, we invite requests for information about the association. If individuals have ideas they wish to have incorporated into the definition of the terms prevention, aftercare; referral; follow-up and assessment, please complete the form below, mail it to NNATD, and you will be contacted by the staff for your comments.

- I wish to receive more information about NNATD
- I wish to receive an Application for Membership of Community Based Workers, when available
- I wish to be called for my ideas about the association changes.
- Please put my name on your mailing list for updates on NNATD's activities

Name: _____

Address: _____

Position: _____

Mail to:

National Native Association of Treatment Directors, #410, 8989 MacLeod Trail S.W., Calgary, Alberta T2H 0M2