

Windspeaker

QUOTABLE QUOTE

"As long as decisions are made for others, we are all doing time."

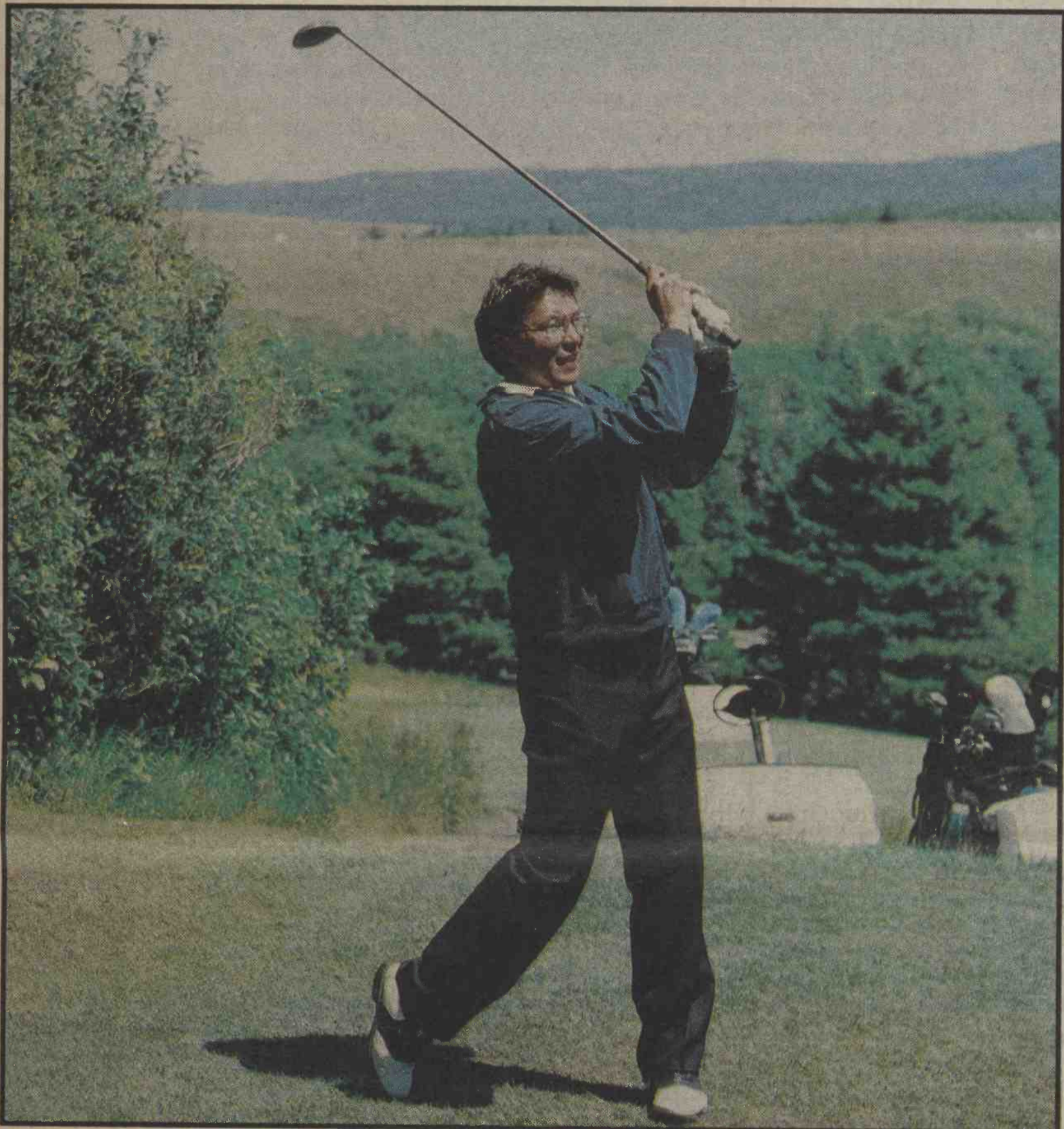
— Andrew L. McCarter
See Page 11

July 4 - July 17, 1994

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Bert Crowfoot

Golfing in paradise

Participants came from all over North America to play in the North American Indian Golf Championship Tournament at Waterton Park. Organizer Lloyd Gauthier got into the swing of things (above) on the course near the U.S. border at the base of the Rockies. See story, Page R6.

Agreement may threaten treaties

By Debora Lockyer
Windspeaker Staff Writer

FORT GARRY PLACE, Man.

The Assembly of Manitoba Chiefs has hit its first stumbling block on the path to self-government.

Section five, which sets out the guiding principles in the dismantling of Indian Affairs in the Draft Framework Agreement, needs reworking, the chiefs concluded after a meeting June 15. The process is stalled until August when revisions will be presented to a general assembly.

Concerns were raised by many of the chiefs that the wording in the document was not strong enough to protect the treaties, said Bruce Spence, spokesman for the AMC.

Grand Chief Phil Fontaine wants consensus and it wasn't there, so he suggested the document be sent back to the joint working group, said Spence. The group is comprised of representatives of the tribal council, Manitoba chiefs and Indian and Northern Affairs Canada.

It's clear all Manitoba chiefs support the dismantling of Indian Affairs, but that doesn't mean they are prepared to accept anything in its place, said Peguis Chief Louis Stevenson.

Stevenson wants the original relationship between First Nations and Canada restored. An emphasis should be made on the association between First Nations and Canada as it was before the Indian Act, he said. It is important individual treaties (one to five pertain to Manitoba) be mentioned in the document.

The fear is this new arrangement will be nothing more than a child of the Indian Act, which in the people's eyes is unacceptable. What must be assured is that any transfer or shift of jurisdiction is going to the reserves, not another bureaucracy.

Care has to be taken to ensure what they end up with isn't just the authority or jurisdiction to administer the Indian Act.

"We don't want to administer our own misery," Stevenson said. It is also necessary to ensure the level of resources and support from the system won't diminish under the agreement.

What has to be stressed is that Indian Affairs is not now being dismantled. What the AMC has agreed to is to investigate the opportunities or changes that will result in the event Indian Affairs is dismantled, Stevenson said.

In the end the community will have the final say. If it's not attractive or what the people want, they won't accept it.

B.C. tobacco policy racist — retailers

Quota system leaves retailers without stock

By Debora Lockyer
Windspeaker Staff Writer

KAMLOOPS, B.C.

The newly formed Intertribal Retailers Association in British Columbia is calling for the repeal of a provincial tobacco policy its members believe is racist.

The Tobacco Marking Program, designed as a control device to stop the sale of tax-exempt tobacco products to non-exempt users, was deemed racially segregationist by the association. The group has developed a position paper that it says backs up the claim the pro-

gram is racist, said spokesman Arthur Manuel.

The program would see a green tear strip on cigarette packages intended for sale to non-Indian consumers and a clear strip on cigarettes sold to tax-exempt consumers, said Manuel. If a green tear strip pack is sold tax-exempt, a First Nations retailer could have his permit to sell tobacco products suspended or cancelled.

What the Ministry of Finance is doing is introducing the practice of segregation into our Indian reserve stores, writes Manuel in a First Nations business bulletin he publishes.

"This policy will not affect off-reserve retailers therefore the ugly sight of racially segregated counters will only appear in our communities," the bulletin continues.

Manuel insists the program will limit the retailers' freedom of choice on racial grounds and cause substantial inventory con-

"This policy will not affect off-reserve retailers therefore the ugly sight of racially segregated counters will only appear in our communities."

— Intertribal Retailers Association bulletin

fusion. He said store owners would have to carry two inventories, one for Indian people and one for non-Indians. This is unwelcome interference in the economies of Indian communities.

The Tobacco Marking Program was to go into effect May 1, but provincial Finance Minister Elizabeth Cull agreed to a three-month moratorium on the program after hearing Native concerns. She agreed to work with First Nations retailers to design a better system.

Manuel is responsible for developing the retailers' position paper and hopes to have a meeting with Cull where he can express Native concerns.

In the meantime, the retailers want a three-month extension on the moratorium so they can further develop their case against the program, said Manuel.

Other issues of concern to the retailers include the quota system the province uses to control the sale of tax-exempt tobacco products.

"It's inadequate at best," said Manuel. The province doesn't take into account special events like sports competitions and powwows when deciding on the quota. Often shelves are left standing empty for as many as two weeks, said Manuel. This has serious economic impact in the community.

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SAVAGE GRACES

Gerald McMaster's latest exhibition, *Savage Graces*, accomplishes what it sets out to do: challenging stereotypes about First Nations peoples. The controversial artist's work forces people, including Aborigines, to recognize and confront preconceptions they hold about Indians and Indian culture. See page 13

HANDS OPENING DOORS

Deaf children are often isolated from their community, culture and even language. But after learning sign language, Native children are reconnecting with their people and culture, stepping out from the walls of silence. See Page R3.

AD DEADLINES

The Advertising deadline for the July 18th issue is Thursday, July 7, 1994.

Pop-drinking policeman acquitted

By Debora Lockyer
Windspeaker Staff Writer

CALGARY

The Calgary police officer charged with neglect of duty for drinking a soft drink at the scene of a burglary has been acquitted.

The charges were dismissed against Const. Norman Manyfingers by an internal police hearing last week.

It was a waste of time, said Manyfingers, who appeared before the disciplinary hearing on five different occasions for an average of three hours each time. He said he had a number of investigations he could have been working on instead of answering to

frivolous charges.

The charges stemmed from a complaint from the owner of a video store that had been burgled.

Manyfingers and his partner, fellow accused Const. Ron Hyde, were called to investigate the break-and-enter. The store owner complained the officers failed to question him at length and didn't take the matter seriously.

He also said Manyfingers behaved unprofessionally when he drank pop while on duty.

"We did everything necessary in investigating that crime," said Manyfingers, explaining why the charges were dismissed. Manyfingers testified it wasn't unusual for police officers to have coffee, tea or a soft

drink while on duty. He told the disciplinary hearing it was particularly busy the night of the complaint and the officers couldn't take a break until 5 a.m. He was thirsty.

Although Manyfingers believes the complaint was racially motivated, he doesn't expect he'll file a human rights complaint. There is no concrete proof on which he could file a complaint, and he didn't lose financially, he said. In fact, he racked up two hours of overtime.

The expense of the proceeding is particularly maddening, he adds. His overtime, plus that of the police superintendent's who acted as judge, the inspector's time, his partner's time and the cost of a lawyer all contributed to a big waste.

Education funds upped

OTTAWA

Indian Affairs has allocated an additional \$20 million per year to the Indian and Inuit Post-Secondary Student Support Program.

Total funding for the program amounts to \$247 million in 1994-95. The additional funds are intended to create opportunities for more students to attend post-secondary schooling.

The program provides financial assistance to registered Indians, both on and off reserves, and Inuit in the pursuit of post-secondary education. It currently assists 22,000 students.

However, Aboriginal students are still under-represented in post-secondary schools, despite being one of the fastest growing segments of the Canadian population. The program's goal is to increase the number of Indian and Inuit students attending and graduating from post-secondary schools.

"There is a clear relationship between educational achievement and success in finding and keeping a job," said Indian Affairs Minister Ron Irwin.

"It is this government's urgent goal to increase Indian and Inuit employment and employability," he said.

Quebecers' view of Natives negative

Almost half of 1,000 Quebecers responding to a survey had a negative opinion of the province's Natives. One-quarter of the respondents said they view Natives in a very negative light and an additional 23 per cent had a rather negative opinion of them.

The survey counted 21 per cent of the respondents as having a very positive or rather positive view of the Quebec Native population. More than one in four were neutral.

The poll, conducted June 10-15 by Leger and Leger, was published in *Le Journal de Mon-*

treal. It came only days after the Mohawks from Kanasa take began work on a disputed piece of land near the Oka golf course.

In a separate poll, conducted by COMPAS and printed in the *Financial Post*, Quebecers believe that Aborigines have the right to decide whether or not to stay in Quebec if the province secedes.

The poll finds that 54 per cent support the idea of an Aboriginal referendum. The remainder of the respondents believe First Nations should accept the overall results of a sovereignty vote.

Metis council refines budget proposal

By Debora Lockyer
Windspeaker Staff Writer

OTTAWA

The Metis National Council declares its 1994 budget proposal a solution to the often frustrating financial arrangement it has with the federal government.

The proposal promises increased accountability to the Canadian taxpayer and a simplified fiscal relationship with

the Canadian government.

In an executive summary of the proposal, the MNC outlines a streamlined arrangement which would see funding rationalized in the office of the Interlocutor, rather than have funds remitted from numerous different government departments.

The existing relationship with the government is awkward and cumbersome, reads the proposal.

The current arrangements are uncoordinated and lead to

duplication and decreased cost effectiveness. This new proposal attempts to decrease the reporting and administration requirements while maintaining accountability.

This rationalization would allow more effective planning by the MNC, reads the summary, as well as allow for the setting of priorities and greater accountability.

The key elements of the proposal are a one-stop budgeting and accounting process; a three-year planning process;

community-based initiatives, accountable to the Metis and the government; and a jointly appointed auditor to monitor MNC expenditures.

The summary is quick to point out that no new money is being requested, only the consolidation of money already earmarked for the MNC.

The council wants to implement this agreement this year and has asked the government to provide a response to its proposal as soon as possible.

NATION IN BRIEF

Fuel sales restored to Mohawks

Quebec government sanctions have been lifted against 11 Mohawk Gas Station owners and the flow of fuel to the businesses has been restored. Judge Danielle Grenier ordered that while the issue of taxation is an important one, the gas station owners must be allowed to resume business. The province cut off fuel supplies in May, claiming the Mohawk business owners owed \$3.8 million in taxes for fuel sold to non-Natives. The Mohawks believe they should not have to act as agents of the government and collect taxes. Grenier said the matter is for the courts to decide, but until the issue is resolved the owners must collect the taxes and remit them to the province.

Reformer doesn't regret comments

Herb Grubel, a Reform MP who likened Natives to children living on a South Seas Island, said he's glad he made his controversial comments. Grubel denied he is a racist and reiterated his complaint his comments were taken out of context by the media. Grubel said he's had tremendous support since he made the remarks about the "lazy houses" of Natives. The Re-

former said he's pleased that the issue has been spotlighted.

New chief for Akwesasne

Russell Roundpoint has been elected the new Grand Chief of the Akwesasne First Nation, defeating three other candidates June 25. Roundpoint replaces Mike Mitchell, who did not seek re-election, instead choosing to run against Ovide Mercredi for the position of National Chief of the Assembly of First Nations. Roundpoint beat out Louis Lazore, Claudia Jock and Brian David to lead the Mohawk Council of Akwesasne. The new chief believes drug abuse is killing too many Akwesasne Natives and should be a major priority for the council.

Alberta First Nations to improve infrastructure

Indian Affairs Minister Ron Irwin and Senator Joyce Fairbairn announced \$2.1 million will be allocated to First Nations in Alberta to help improve the physical infrastructure on reserves. A similar amount is intended to be allocated in the 1995-96 fiscal year. A total of 27 projects have been approved for funding under this two-year program, including projects such as reconstruction

of existing roads, sanitary facilities expansion, water and sewer projects and environmental enhancements. This program provides a maximum of half the funding required for each project, with the individual communities contributing a minimum of one-third the cost and identifying additional funding from other sources.

Sahtu land act proclaimed

Bill C-16, which refers to the land claim of the Sahtu, received royal assent June 23 and was proclaimed after passing through the Senate. The legislation provides the Sahtu Dene and Metis with ownership of 41,437 sq. km. of land in the Mackenzie Valley region of the N.W.T. It also includes subsurface rights to 1,813 sq. km. of land plus \$75 million in compensation to be paid over 15 years. It also includes an annual share of resource royalties derived from the Mackenzie Valley, south of the Inuvialuit Settlement region, which includes a share in Norman Wells oil and gas royalties. The five communities in the region are Colville Lake, Fort Good Hope, Fort Norman, Deline (formerly Fort Franklin) and Norman Wells.

News

Aboriginal Bill of Rights being created by Native Council of Canada (Alberta)

By Debora Lockyer
Windspeaker Staff Writer

EDMONTON

Praise from high places is what the Native Council of Canada (Alberta) received on its initiative to create an Aboriginal Bill of Rights.

The NCC(A) received support from Cecilia Johnstone, president of the Canadian Bar Association, in a letter lauding the endeavor which began in April, said NCC(A) president



"We're people like any other and we will have disputes. We need an avenue to settle those disputes."

— Doris Ronnenberg,
President, Native Council of
Canada (Alberta)

Doris Ronnenberg.

Johnstone has asked the National Native Justice Section of the bar association to contact lawyers in Alberta who would

be interested in assisting in the development of the bill and to consider incorporating a discussion of an Aboriginal Bill of Rights into the program at its

annual meeting, Ronnenberg said.

Her organization wants to develop a first draft of an Aboriginal Bill of Rights that could be put on the table of any constitutional talks the country has in the future. The constitutional issue is sure to be revisited in the coming years, predicted Ronnenberg.

The NCC(A) is in the process of a search, whereby the human rights literature of each province, Canada and the world is collected, she said. This phase should be completed by fall at

which time a draft human rights bill will be penned.

The draft will be taken to the national office of the Congress of Aboriginal Peoples to be added to and refined. Then it will be ready for the national public stage, said Ronnenberg.

With self-government negotiations in full swing, the NCC(A) thinks something must be in place to protect individual Aboriginal rights.

"We're people like any other and we will have disputes. We need an avenue to settle those disputes," she said.

Aboriginal Housing Corporation set to build off-reserve housing

By Debora Lockyer
Windspeaker Staff Writer

OTTAWA

The newly created Aboriginal Housing Corporation in Ontario is ready to begin building the first 460 of 2,000 non-profit houses slated for off-reserve Natives.

The houses will be built in a number of urban communities including North Bay, Owen Sound, Sarnia and St. Catharines.

Ontario's Ministry of Housing announced the \$200 million housing program June 6, which is estimated to generate as many as 3,000 construction and maintenance jobs in the Native community.

Sylvia Maracle, chairman of the steering committee for the Aboriginal Housing Corporation, said the program is the first of its kind in Canada. The corporation is completely managed and maintained by Native Canadians.

"It's important that our houses are built by our people," said Maracle. This is more than just providing much needed housing for off-reserve Natives, she insists. It has an added feature of

creating Native employment and developing skills and knowledge, she said.

The location of the new houses and the type of homes to be built is decided by the community, Maracle said. If the community is in need of single parent family homes, that is what will be provided. If the community needs to house single men, then a different housing unit will be built.

Although it is a federal responsibility to provide Native housing, the people couldn't wait for resources from that sector to become available, said Maracle.

"The people need housing today."

The need is estimated at about 10,000 units, so 2,000 is but a drop in the bucket. But come next year there will be at least 2,000 people better able to help themselves and in turn better able to help others, she said.

About three-quarters of Aboriginal people in Ontario live off-reserve and 80 per cent of those live in large cities, said Ontario Minister of Housing Evelyn Gigantes.

"Historically, they have been the most neglected in terms of housing programs."

She urged her provincial counterparts and the federal minister to take another look at Native housing issues.



Leah Pagett

Leonard Johnston and his sister Audrey Brockie took part in a candle light walk in Edmonton during AIDS Awareness Week in October of 1993.

AIDS activist dies

By Fay Blancy
Windspeaker Contributor

VANCOUVER

Cree AIDS victim and activist Leonard Johnston died of AIDS on May 18.

Johnston was instrumental in setting up support groups and grieving circles for people with AIDS and their families in Vancouver, making personal visits to the hospital for those who were alone in the city.

Watching his close friend Bob Mike succumb to AIDS was the beginning of his activism, when he discovered there were no culturally relevant programs or services for Aboriginals with AIDS.

The circles created by Johnston helped families deal with such issues and questions as:

- How to meet the financial demands of travel and accommodations for family members visiting the AIDS-infected person;
- Dealing with the imminent death of a loved one;
- Coming to terms with the prospect that the AIDS-infected person may be homosexual;
- Facing the discrimination and homophobia against gays and lesbians.

His treatment plan made

traditional spirituality a central feature. While hospital staff refused Aboriginal people the right to perform a smudging ceremony, he insisted that if the church could have a presence, then there was no reason why First Nations people could not practise their own spirituality.

Johnston was a co-founder of the AIDS medicine wheel which is commonly used in AIDS workshops today.

He eventually established his own office and put on educational workshops. He travelled around B.C. and the rest of Canada to spread his message about the deadly nature of AIDS, challenging communities to look at such practices as promiscuity and child sexual abuse.

On Dec. 3, 1993, funding cuts and reorganizations resulted in Johnston losing his job. That same day, he discovered he had full-blown AIDS.

Johnston spent his last days with his sister, Audrey Brockie, in Alberta, learning more about spirituality in his attempt to deal with his illness. He is buried in the Swan Valley Cemetery in Kinuso, Alberta.

A memorial service will be held July 15 at the Vancouver Aboriginal Friendship Centre, 1607 East Hastings St., from 4:30-7:30 p.m. in the multi-purpose room.

Western N.W.T. to create constitution

OTTAWA

The federal government will provide up to \$1 million to the Constitutional Development Steering Committee for the creation of a constitution and government structure for the new western territory.

The committee will define and guide the process to ensure an efficient and effective structure of government is in place when the Northwest Territories divide in 1999.

A further \$500,000 in funding and support in kind will be provided for the process by the GNWT.

"Given the current fiscal cli-

mate, this represents a significant investment in the future of the territory and its people and will help the CDSC meet its goal of a consensus on a central, effective and affordable territorial government," said Indian Affairs and Northern Development Minister Ron Irwin.

He said he anticipates a cohesive fit between the CDSC process, inherent right discussions, structure of self-government and other treaty and claims discussions taking place throughout the western N.W.T.

Funding change minor

Chief Stanley Arcand of Alexander First Nation can't understand what all the fuss is about. No sooner had Indian Affairs announced a multi-year funding agreement worth \$23 million reached with the band, than the chief's phone started ringing off the hook with inquisitive journalists.

There is no difference between this funding agreement and the contribution funding negotiated with the government on a yearly basis, said Arcand. This agreement just gives the council a five-year framework in which to plan.

The process will see CDSC host community workshops and conferences and the information garnered will be worked into a document for ratification by the residents of the western N.W.T. Federal representatives will act as observers.

The CDSC, formed in 1992, is comprised of Aboriginal leaders, members of the Legislative Assembly's Western Caucus, tax-based municipalities and women's organizations. It is chaired by Inuvik MLA Fred Koe.

"The department didn't throw a whole bunch of money our way and let us loose," said Arcand. The people aren't getting one lump sum. It will be broken down over five years.

The agreement guarantees the band has a certain number of dollars over a certain number of years, and with that comes the ability to establish priorities and goals. It was difficult operating from year to year because it gave no opportunity to plan.

The next step is to sit down with council and community and decide on the priorities, said Arcand.

CORRECTION:

Where in the article Gitksan Wet'suwet'en sign accord (June 20-July 4, 1994 issue) it was written "The bands," the copy should have read "House chiefs and their members," the correct Delgam Uukw land claim action representatives. Windspeaker apologizes for any inconvenience this may have caused.

Our Opinion

Unity working on tobacco protest

You've got to hand it to the 50 or so First Nations retailers in British Columbia who, within six short weeks, came together to combat the province's odious Tobacco Marking Program. The retailers met in Kamloops June 18 and 19 to mull over a discussion paper on the issue and left with an emphatic mandate to pursue the eradication of the program.

Complex problems require complex solutions and the government's intention to mark taxable cigarettes with a green tear strip while leaving those cigarettes sold tax-exempt with a clear tear strip flies in the face of this thinking. This new system was considered an easy solution to the perceived problem of exemption abuse, but the association was quick off the mark to point out the province was only adding to the confusion by creating an impractical and clearly racist retailing situation.

Imagine the lineups at First Nations stores, one for whites only and the other for Indians to purchase "Indian Only" products.

"The Tobacco Marking Program was challenged because it is a racially segregationist policy that is totally unacceptable in an enlightened Canada. It was argued that the negative consequences of this policy on racial relations would far outweigh any tax savings the program may have captured," reads the discussion paper.

Furthermore, the policy would require First Nations retailers to carry two inventories, one for their status Indian customers and one for their non-Indian customers, further complicating an already complicated system of delivering tax-exempt tobacco, it continues.

The retailers insist the problem is not that Indian people are abusing their right of exemption, but the systems by which the government delivers tax-exempt tobacco isn't completely in synch with the marketplace it serves.

The problem goes beyond this new policy, they say. It begins with another government program in which quotas are established on tax-exempt tobacco sales. These quotas do not take into account the nomadic nature of Native people. These kinds of policies severely impact the economies of First Nations. Hundreds of thousands of dollars are lost each year because retailers run out of stock due to the quota system.

It's difficult to convince a government that perceives it's losing millions of tax dollars to an extensive underground black market that it just isn't so. But even if one does concede that a black market on tobacco exists, is it fair to paint all Natives as abusers? Is it fair to penalize all First Nations retailers for what is primarily an enforcement problem?

Native people have already taken their fair share of the responsibility for the few who would abuse the system. Apart from the quota system which prohibits any consumer from purchasing or possessing more than five cartons of cigarettes at any one time, or 15 cartons in one month, tax-exempt status Indians are subjected to providing proof of status when a purchase is made and every transaction is recorded. The retailers have called the practice intrusive and insulting.

The retailers are calling for an extension to the moratorium on the marking policy granted April 29 by Finance Minister Elizabeth Cull. A position paper is being drafted by the retailers on the policy and the presentation of the position paper is expected within the coming months.

What is clear now, however, is that laws and legislation that have considerable impact on the Native population must only be considered after input from the people it will most affect. The B.C. government would do well to remember this before they approve another policy that chips away at the rights enjoyed by First Nations people.

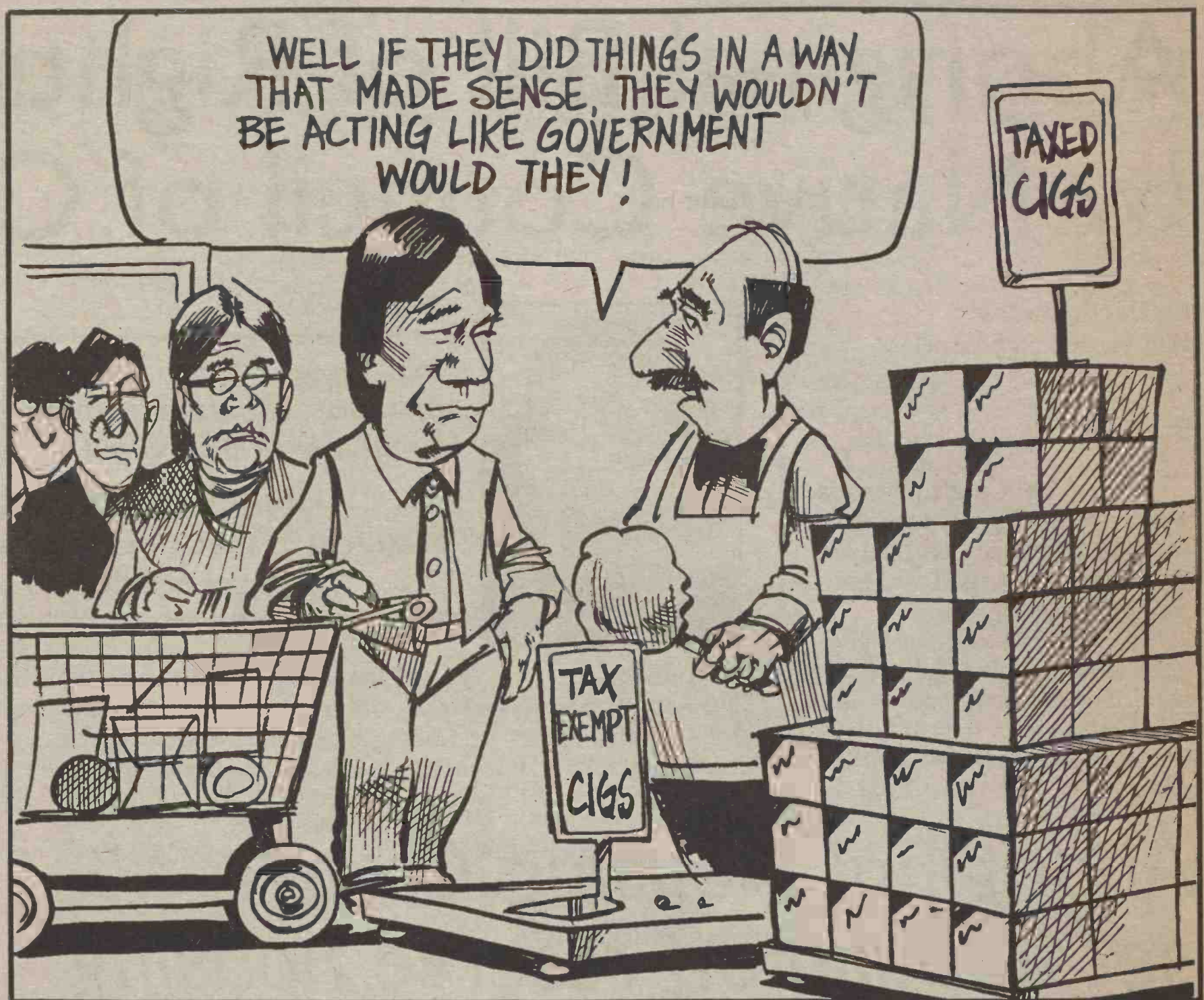


Illustration by Don Kew

Halfe gives culture a voice

Recently, I had the pleasure of experiencing Louise Halfe's *Bear Bones & Feathers*. No doubt, this book of poetry will provocatively compel "all the relations" but specifically, I know that it will encourage wonderful memories for our Cree "relations."

Halfe, unlike other First Nations poets, writes in both Cree and English. This particular book of poetry is spiced with words like *paskwaw-mostos*, *Nohkom*, *ayisiniew*, *kiskiman*, *asam*, *Nimosom*, *Wisahkecahk*, *micakisis*, *nicimos*, and therefore exudes an unmistakably Cree flavor.

As a teacher of literature within the university system, having books like Halfe's to work with is extremely important. Books like *Bear Bones & Feathers* encourage students (both Native and non-Native) to move beyond the idea of pan-Indianism. Indeed, Halfe — by writing out of her Cree culture centre — encourages readers to understand that we are not just one big indistinguishable brown blob. By calling attention to her



JANICE ACOOSE

Cree culture, Halfe not only educates; she entertains the reader with exciting poems about mythological beings such as *Wisahkecahk* and *Pahkahkos*.

Moreover, her book, like numerous other books authored by First Nations peoples, raises the consciousness of many by calling attention to the peculiar situation of our peoples in Canada. First Nations writers like Halfe are necessarily deconstructing stereotypical images of First Nations people that have for too long misrepresented, distorted, and fragmented our ways and dehumanized and objectified our beings.

With all of the horrific things that have been written about us in the past by individuals out-

side our cultures who knew little or nothing about our ways, First Nations writers like Louise Halfe have a lot of hard work ahead.

But, keeping in mind that there are now a whole army of First Nations Word Warriors like *Jeannette Armstrong*; *Stan*, *Doug*, *Ruth*, and *Beth Cuthand*; *Lee Maracle*; *Lenore Keeshig Tobias*; *Daniel David Moses*; *Jordan Wheeler*; *Floyd Favel*; *Drew Taylor*; *Emma LaRocque*; *Beatrice Culleton*; *Thomas King*; *Basil Johnson*; *Tomson Highway*; *Ruby Slipperjack*; *Marie Baker*; *Ron Geyschick*; *Wayne Keon*; *Joe Welsh*; *Sue Duranger*; and *Sky Blue Morin* — to name just a few — I'd say that Canadians are finally going to know who we really are.

Windspeaker

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Your Opinion

Support urged for Hopi leaders

To all supporters of the Hopi Traditional Elders:

It is now the time for all of us to come forward with our support.

We are entering the last days. The Hopi spiritual leaders have spoken their urgent warnings and message to the United Nations and around the world, yet there has been no response. The sacred lands of the Hopi are being desecrated by water and power lines. The bulldozers are on the land. Soon the Hopi will be unable to conduct their ceremonies. Listen to their words. The leaders say it is our turn to act.

"The government of the United States only recognizes the illegally elected tribal council. These are not our leaders, this is not our way. We must be left alone and allowed to follow our original instructions without the interference of western ways. We must protect these sacred lands, these sacred ways. If these instructions are not followed, the purification will begin. Already the signs of the days of purification are beginning: For the sake of the Mother Earth and her children, for the sake of all your children and your children's children, action is needed now.

"Hopi's ancient knowledge

and prophecies are warning, through many signs, that we have entered a dangerous period in our lives. Mankind must return to peaceful ways, and halt the destruction of the Mother Earth, or we are going to destroy ourselves. All the stages of Hopi prophecy have come to pass, except for the last, the purification. The intensity of this purification will depend on how humanity collaborates with Creation.

"We must correct and change our ways, go back to the spiritual ways, and take care of Mother Earth. If we do not, we are going to face terrible destruction by Nature, wars will come like powerful winds, bringing purification or destruction. The more we turn away from the instructions of the Great Spirit, the more signs we see in the form of earthquakes, floods, drought, fires, tornadoes, along with wars and corruption.

"If we do not correct or change these things, we are all going to suffer, there is no way we will be able to help each other after this. The world problems and the destruction on Mother Earth will be so terrible, there may be nothing left on this Earth. We do not want to see this happen.

"We hope that by bringing these warnings to the attention of

the people of this land, and around the world, that we will understand the seriousness of this moment, that we may be able to help one another, and help bring about a better way of life." — Hopi traditional leaders, including Dan Evehema, Martin Gashweseoma, Manuel Hoyungowa, assisted by spokesman Thomas Banyacya.

Join us in action to support the spiritual leaders of the Hopi Nation.

As brothers and sisters from the Four Directions, we share the concern for the healing of Mother Earth, and of all her people. Visions, prophecies, warnings, teachings of the traditional leaders from the Four Directions point to the same message, spoken in beautiful variations.

They all speak of the knowledge of these times; of the urgent need for each of us, as individuals, to search our hearts, to recognize and act upon our serious responsibility to protect Mother Earth. We need to heal, to awaken to the danger of these times. We need to take action and sacrifice to protect our grandchildren and all living beings.

The Elders have had final signs from Mother Nature and from the Great Spirit, declaring this time to be our last and final

chance to help one another, heal and work together.

It is urgent and essential that we respond in every way we can.

Please search your hearts, your talents and your resources to find what you can do.

Finds ways you can contribute to this urgent call.

Organizational actions, liaison work, media awareness and communication strategies are critically needed.

Write to your leaders, your members of Parliament, legislators, congressmen, and senators now. Write to your prime minister, your president, the Department of the Interior, Secretary Bruce Babbitt, Attorney General Janet Reno, the Department of Justice. Tell them that you demand an immediate cessation of the disruption of Hopi sacred land and ancient spiritual practices.

Write to your ambassadors and human rights representative to the United Nations. Tell them that you support the preservation of Hopi traditional sacred practices, lands, and ceremonies, and that you hold them accountable for following up on this action.

It is time to also contact your press and media contacts and tell them that this is the last opportunity to get this message out.

If the sacred lands are allowed to be disrupted, there will be no more chance to put things right. Bulldozers are on the land now, the workmen are ready to act.

In the name of the Creator, in the name of freedom of religion, in the name of our love for the Earth and for all our children, we must act now. Tomorrow is too late.

The United States government must know that the world is watching, that we care about the spiritual practices of the Hopi traditional leaders.

Please send copies of your correspondence to:

Thomas Banyacya
PO Box 112
Kykotsmovi, Arizona, 86039

Manuel Hoyungowa
PO Box 268
Kykotsmovi, Arizona, 86039

Wittenberg Center for Alternative Resources
188 Wittenberg Road
Bearsville, New York, 12409

We hope you will join us — with commitment, support and action — in this vision in response to the message from our Hopi brothers and sisters, the cry of the Mother Earth, the cries of our grandchildren, for all our relations.

Matrilineal tribalism best hope for sane future

Dear Editor,

Iowne Anderson has recently returned from beautiful Sri Lanka, formerly Ceylon, with many pictures and souvenirs. But that is not all she brought back with her. She also brought back a few bad memories and horror stories.

In a recent edition of *The Island*, a national Sinhalese/English newspaper printed in Sri Lanka's capital Colombo, I had a chance to read about the Veddah. The Veddah are the original people of Sri Lanka. They now number less than 2,000 and many of them are stricken with TB. They have been exploited now for hundreds of years, first by the Portuguese, then the English, and now by those of their own race who have adopted the European systems and have taken over where the Europeans left off.

These new dark-skinned officials have very little sympathy for their Veddah brothers and the Veddah lifestyle. Though the government has already targeted them for extinction through discriminatory laws and a series of dams and reservoirs, this genocidal process is not fast enough for some parliamentarians, who criticize the government for being soft on the Veddah, which they refer to as "anthropological curiosities."

But there are thousands of stories like this the world over. Wherever industrial civilization has reared its ugly head, nature, and those who choose to live with nature, have been big losers.

In 1877, a Sioux named Sitting Bull warned his people: "Yet hear me people, we have now to deal with another race — small and feeble when our fathers first met them but now great and overbearing.... Possession is a disease with them... they claim this mother of ours, the Earth, for their own and fence their neighbors away; they deface her with their buildings...

That nation is like a spring freshet that overruns its banks and destroys all who are in its path. We cannot dwell side by side."

We, as well, have been targeted for extinction. For more than 100 years the government has had us in their sights. And now some of our own people are going to help them pull the trigger. So many of our people are now on the government payroll they have a vested interest in making sure the government has its way.

What we now see coming down the tubes has been in the works for awhile. All the efforts for us to take over this and that have been all part of the plan — policing, education, children's aid, welfare, the justice system, etc, etc.

Last September I submitted a letter to Tekawennake describing the 1950 Canadian Civil Liberties Union brief entitled *An Act Providing Citizenship and Systematic Advancement into Citizenship for Indians*. It suggests that their recommendations "will be an expensive one in short term...." What they suggest is that the pumping of money into education will produce Indians who will be able to take over and "... hasten the elimination of the whole administrative structure of reserves and the Indian Affairs Branch...."

So that was the purpose of the push to educate our young people. With their big salaries and white collars they will now take their place at the helm. Like the dark-skinned politicians and bureaucrats in Sri Lanka who have taken the place of the Europeans.

And so it is said that the Tax Man will soon be knocking at our doors — and behind him will be the elected collaborators — and behind them will be our boys in grey — then the RCMP — and behind them the Army.

Tribalism throughout the world has been almost totally destroyed by civilization. Civiliza-

tion, with its primitive "bottom line/market place" mentality, has no future on this planet. It is programmed to self-destruct. It was an abnormal social development to begin with.

After only 5,000 years, male-devised civilization has run its course. Yet it insists that we all must share in its inevitable destiny — that of being flushed down the tubes and into nothingness. The Mothers are still our only hope for survival. A new kind of Matrilineal Tribalism watched over by a Great Peace type of organization is my choice for a safe, sane future.

During the Oka crisis it was our women who initiated the drive to get food and medicine to the people behind the barricades. Here at Six Nations the men provided the muscle and support but it was the mothers who provided the heart and the direction. This was a tiny example of matriarchy in action and it was wonderful to see. As expected, several males attempted to take over the initiative from the women but were rejected.

Two paths open to mankind:

1. Civilization: designed by males for males — characterized by violence, competition, and antagonistic relationships as males follow their ancient agenda of power-seeking, domination, and ego-boosting. Wherever it goes destruction follows because it is under male direction and males evolved as hunter/warriors — killers and destroyers. Real freedom, equality, and dignity are impossible in this system because private property rights allow for some to have more property (power/influence) than others. All have bosses except for the few at the top of the heap. The real savages are these top few because they are above any law. Every wage earner is a prostitute — they rent out their bodies (brains, hands, appearance, talents, etc.) to the highest bidder. Civilized people

get by taking and "looking out for number one".

2. Tribalism: has been around for perhaps a million years. It has built-in freedom and equality since individuals are dedicated to group welfare and everything must be shared. Since everything must be shared, no one may accumulate private wealth, therefore, no one has the power that comes with having more of anything. Since no one has the means or the power to "hire" another person, wage labor (prostitution/semi-slavery) cannot exist. In this system, since everyone gives, you get by giving — not taking from others. Since women have an equal voice they have a chance to introduce the life-giving/life-sustaining characteristics they have evolved with. Their priorities balance off the killer characteristics of the men, since everyone is concerned for the welfare of each individual in the group. In a matrilineal, matrilocal, exogamous clan system the married males must move in with their wife's family. The mothers and their children are surrounded by their own relatives and are very secure — which is only as it should be.

Wherever there are problems in the world you will find the tracks of the civilized male. This is really the source of our problems here as well. It is disheartening to see the minds of our people being won over by this truly destructive system. Even the women, for economic reasons, are rushing to take part in it. But to take part in it in any capacity is to take part in the destruction it inflicts on the world. As Native people we cannot complain of what the "system" is doing to us if we are part of that very system. If you want to throw in your lot with Canada, the U.S., or any state system, you lose your right to complain.

But some of our people want us to play in the Nation-State league. If we did that it would

change our whole purpose and direction. We are a Tribal Nation, the only nation in the world founded on the premises of peaceful co-existence. Nation-States were founded in war and are maintained by war and violence. For us to become just another Nation State would be the ultimate betrayal of the Peacemaker and all the principles under which we were founded. We should be the leaders in the struggle for global peace and justice — not just another participant in the violent and destructive ugliness of competing Nation States and trans-national corporations. We should be showing these pitiful people how to rise above such ugliness and injustice.

It seems that this whole issue has to be taken to another level. We can no longer operate under the simple "us vs. them — cowboys and Indians" scenario. For one thing you can't tell the cowboys from the Indians anymore. We now have red-skinned people wearing the cowboy hats (Band Collaborators, AFN People, NIB People, etc.) and we have white-skinned Kevin Costner type wannabes.

The main push should be toward global Tribalism. Our women must be raised back up to the level of dignity and respect they deserve — as mothers, as clan leaders, and as human beings. This is a primary requirement since Tribalism is unthinkable and unattainable without the Mothers.

In order for us to have the freedom to operate outside the "system" we must begin to provide for ourselves in whatever way we can. Not under the direction of the "system" but in spite of the "system." This is the level where the change has to happen. In this final fight for survival the women must lead the way.

Gawittha'
Hagersville, Ont.

Indian Country

Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENTS IN THIS CALENDAR FOR THE JULY 18TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, JULY 6TH AT 1-800-661-5469, FAX (403) 455-7639 OR WRITE TO: 15001-112 AVENUE, EDMONTON, AB., T5M 2V6

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MEMORIAL SOFT-BALL CO-ED TOURNAMENT

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Peguis, Manitoba

THE SPIRIT OF JUSTICE CONFERENCE

July 13 - 16, 1994,

North Vancouver, British Columbia

35TH ANNUAL INST. ON ADDICTIONS STUDIES

July 17 - 22, 1994,

Hamilton, Ontario

SK. FASTBALL & SLO-PITCH TOURNAMENT

July 22 - 24, 1994,

Regina, Saskatchewan

HEALING OURSELVES & OUR RELATIONSHIPS (see ad)

July 17 - 23, 1994,

Lethbridge, Alberta

CREE NATIONS GATHERING (see ad)

July 18 - 24, 1994,

The Pas, Manitoba

FIRST NATIONS TREATY SIX GATHERING (see ad)

July 19 - 21, 1994,

Thunderchild, Saskatchewan

ST. MICHAEL'S CENTENNIAL POWWOW (see ad)

July 19 - 21, 1994,

Duck Lake, Saskatchewan

TREATY 7 SUMMER GAMES

July 27 - 31, 1994,

Brocket, Alberta

1994 CAN. N. MEN'S FASTBALL CHAMPIONSHIPS (see ad)

July 29 - August 1, 1994,

Prince George, British Columbia

1994 W. CAN. LADIES FASTBALL CHAMPIONSHIPS (see ad)

July 29 - 31, 1994,

Prince George, British Columbia

ANNUAL MOOSEHIDE GATHERING (see ad)

July 29 - August 1, 1994,

Dawson, Yukon

3RD ANNUAL HEALING GATHERING

July 29 - August 1, 1994,

Clearwater, Manitoba

LONG PLAIN FIRST NATION POWWOW

August 5 - 7, 1994,

Long Plain, Manitoba

TREATY SIX SUMMER GAMES

August 11 - 13, 1994,

Hobbema, Alberta

2ND ANNUAL KAMLOOPA INDIAN DAYS (see ad)

August 12 - 21, 1994,

Kamloops, British Columbia

N.I.A.A. FASTBALL CHAMPIONSHIPS

August 11 - 20, 1994,

Gardenville, Nevada

BEARDY'S & OKEMASIS ANNUAL POWWOW (see ad)

August 19 - 21, 1994,

Duck Lake, Saskatchewan

Oki. Many of you have seen me out and about and I really noticed that a lot of you know who I am but you never come up to say hi. I went to the land of the Blackfoot — Siksika — where they had their Fair this past weekend. I had a great time until the big wind of Sunday. I almost blew away, my family gave me two big rocks to hold, just in case.

This summer is proving to be different, you know, it's not the same as last or the one before that. I was talking with an old friend of mine and we talked about the summers that passed. She asked me what was the most memorable summer. I would say the summer of 1989. I was a broke summer student with no money but a home to live in. But that summer, I went everywhere. I had friends that gave me the opportunity to travel with them because they really liked me. You know it's kind of funny when you work and have all the money in the world, you can't go places because you have to work around your schedule. Hmmm... that gives me an idea. Maybe you guys out there should give a shout from time to time and tell me what's happening or what happened or what might happen?

Religious humor

This one fine day, Moses, Jesus and an old man went to play golf. Moses was first to tee. He aimed and shot, but his ball went into the water. So, he went to the water and parted the water and shot his ball out of the water. Next was Jesus, he teed up and shot. His ball, too, went into the water. Jesus walked on the water to get to his ball, he shot his ball onto the greens. Then, it was the old man's turn to shoot. He aimed and his ball was about to go into the water when a fish jumped up and swallowed the ball. Just before the fish fell back into the water an eagle came swarming down and picked it up. As it was flying away the fish dropped the ball right into the hole. Jesus turned around and said "Dad, quit playing



PEOPLE & PLACES
by Ethel Winnipeg

around."

Pardon the human in me

Again, I must say this year's powwow issue has come back to haunt me. I have to apologize profusely to the people when 'dissed' (new, cool word I picked up). First of all, the people of Wawaskinaga First Nation. Many times you think

your eyes can see everything, but you know these things happen.

The All-Native Golf Tournament in Paul band, I listed their entry deadline in the middle of August. Guess what, the tournament is in July. The entry deadline is July 22, 1994 and the tournament starts on July 23 and 24.



Celebrating past and present

A little girl picks up her big money at Treaty Days for the Woodland Cree Band in Cadotte Lake, Alberta. The people were in for three days of fun and games celebrating the treaties that were signed many moons ago.

FIRST NATIONS TREATY SIX GATHERING
JULY 19, 20 & 21, 1994



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2. Identification of Treaty Sites and Resolution
3. First Nations Treaty Six and AFN Protocol
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For Further information please contact the following:

Mr. Raymond Paskimin

Thunderchild First Nation Coordinator

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ALBERTA

West Side Coordinator

Alexander First Nation

Mr. Rene Paul

(403) 939-5887 · Fax: (403) 939-6166

SASKATCHEWAN

East Side Coordinator

Treaty Six First Nation

Mr. A.J. Felix

(306) 922-6255 · Fax: (306) 922-6355

Quebec: A tale of two solitudes

When I was going to college in Toronto, about 12 years and 15 pounds ago, I met this girl. She was about my age and spoke with the most darling French Canadian accent. Having grown up on a Native reserve, this was my first time in the city and I was anxious to make friends. Especially pretty ones.

So as the days passed we spent time hanging around together, developing a friendship, and teasing each other the way only teenagers can. At one point, after some disagreement I've long since forgotten, she laughingly punched my arm, saying "all you English are alike." I distinctly remember looking around my immediate area trying to figure out who she was talking about. Puzzled, I looked at her saying "I'm not English. I'm Native."

She hemmed and hawed, somewhat embarrassed, trying to save her position.

"Well, I meant you English-speaking people are alike."

Unfortunately she was right in one aspect, English was my first language, not Ojibway like it should be, but that was not the relevant point here. So, trying to look as philosophical



**DREW
HAYDEN TAYLOR**

as possible, I countered with "So does that mean I can say all you white people are alike, English and French? That's the same?"

She shook her head, saying "That's different."

That was a long time ago. Or so it seems. Looking back on this snippet of my life, I can't help but think how prophetic this was, considering the situation that now exists in Quebec. Evidently it is still "different."

I recently returned from spending three weeks in wonderful downtown Montreal. A remarkably civilized city where you can get a fine bottle of wine at the local store and it has, I believe, the highest per capita quantity of quality restaurants in Canada. It also has, unfortunately, a strong and growing dislike of its Aboriginal people.

And it is this I don't understand because it defies logic. One would think they would be natural allies, both parties being formally oppressed by the federal government throughout history. But as has happened so many times throughout the ages, the oppressed have become the oppressors. Now Native people in that province find themselves threatened at practically every corner, from the Cree who might find themselves doing the backstroke in mercury-contaminated water due to the James Bay Project, to the Mohawks' understandable wariness of Oka cheese and golf.

I couldn't help but notice during my stay in Montreal that in several of the newspapers, it was free reign on Mohawk-bashing by one or more of the

local columnists. It would seem on the surface the Mohawks are the single biggest threat to the people of Quebec since Mordecai Richler's "Oh Canada, Oh Quebec."

The funny thing is, I know these Mohawk people. They are no threat, or at least they don't want to be a threat. Most of them would love the chance to live in domestic harmony with their neighbors, attend Euchre tournaments together, play bingo, all that sort of stuff. It's no fun living your life like a veal lover in a vegetarian store.

But like any typical Native person in this country, I shouldn't be surprised at blatant racism. As it was once said, "racism is as Canadian as hockey." Well, in some cases, both require big sticks.

Though it has been my experience that the racism in Quebec is quite different from the kind that predominates out west. In the western provinces, the racism consists of Native people supposedly not living up to the lifestyle enjoyed and embraced by the dominant culture. Case in point, "Indians are lazy, always on welfare, bums, drunks, etc." The dislike

stems from the perception of Native people being weaker and more dysfunctional.

In Quebec however, the racism is based on a completely different level. The Native people are perceived as being equals, and more importantly, therefore more dangerously, that equality is perceived as being a threat to the sovereignty of the Quebec people. The Native people want, or in some cases claim, the same thing the French want, self-government. And evidently you cannot have two race cars on the same track, they will bump into each other too often.

It has been said that in good relationships, the similarities overcome the differences, and it is those differences that make the relationship exciting. Maybe, but it wasn't long before me and my French Canadian friend stopped seeing each other. And a relationship can't get much more exciting than the incidents at Oka.

So I guess after all's said and done (and there's a lot that's been said and done), there are still no answers. Not even questions.

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TAKING CARE OF BUSINESS

Analyse, assess before launching business

By Heather Halpenny
Windspeaker Contributor

This week a woman called who had been fired from her job after five years of service. Her boss gave her one week's notice. His reason for the axe job was that his niece needed a job.

This woman decided that she was going to start her own business to make sure this could not happen to her again. Other "push factors" that propel others into business, besides being fired, are: the children have left home; demoted at work; unwanted transfers to another department, job or town; security is threatened; feeling of not being appreciated in the workplace.

Some of the "pull factors" that draw people into business are: someone makes an offer you cannot refuse; you come up with a good idea that you must try; the timing might be right; business assets are for sale at a low price.

A big reason people talk of getting into business for themselves is the feeling of accomplishment it can bring. There is no other feeling like the one experienced from running your

own successful business, being your own boss. Entrepreneurs like to do things their way. They like to be innovative and are flexible. Realistic challenges are what motivate entrepreneurs, not job security. The goals and the objectives that entrepreneurs set for themselves are challenging but attainable.

You are ready to go ahead but how do you know how to choose the right business? Get a pen and paper. Write down these headings. These factors need to be thought through before you go any further.

1. Assessing your capabilities

A) Family Support: You must have the support of your immediate family, otherwise the business will be doomed to failure. Businesses require a number of commitments: time, money, and putting your own needs second are only some of the sacrifices that one must make when starting a small business. Sometimes it takes time to build up the business before the profits begin to roll in. Your family support is very important especially during the low periods. Before you decide to go into business, have a family meeting and get their support.

B) Health and physical con-

dition: Businesses may require that you work long hours. Sometimes even the smallest of businesses can be stressful. Some businesses can be physically demanding. Assess your physical condition and abilities and choose a business accordingly.

C) Education, courses, certificates: Some businesses require that you have certain qualifications. What qualifications do you have or do you need to carry out this business? Where and when will you get these qualifications? What skills do you lack? How can these deficiencies be overcome?

D) Employment and experience: What work experiences do you have that will complement your business? What direct experience do you have in the business you intend to get into? The more business experience you have, the better.

E) Investment: You must make some form of financial investment into the business. This can be via cash or equity. But you should be able to make some form of personal investment to the business, especially if you have to borrow. The bank knows that businesses with little personal investment, where they have all the risk, have a good chance of failing.

2. Assessing your goals

A) Annual Income: How much money do you want to earn after your business expenses?

B) Personal Development: Do you want to do something worth while for the community? Are you building a business for your family? Do you want to use your skills and education to their fullest?

C) Status: There are high status businesses and low status businesses. Is status important to you? People will suddenly see you differently. Are you ready for this?

D) Work Content: You must enjoy the work that is involved with the business. Analyse the things that must be done and determine what you will enjoy the most and the least. What about the paperwork, what about the books, what about customer relations, sales calls, etc?

E) Work Load: Outline how much time will be involved in the business activities and how much time you are prepared to spend on the business. What about the nights, weekends and holidays?

3. Assessing business opportunities

A) Need: Is there a need in

your community for your particular business? How great is this need? What particular products or services will you sell?

B) Competition: Who are your competitors? How long have they been in business? Where are they located? What are their strengths and weaknesses?

C) Capital: How much capital do you need to launch your business idea? Have you confirmed the prices of these items? Where will this capital come from?

D) Financial projections: Will your business make a profit? Will this amount of money satisfy your personal financial requirements?

E) Legal concerns: Are there any legal, licensing or government regulations that you must follow?

Answering all of these concerns means you have made the first step to launching yourself on your own. Many of these answers form the basis of your business plan. Don't be afraid to dream. That is what makes us special. If you have any stories of your business to share with others or questions we can answer please call me collect at Crocker Consulting in Edmonton, 432-1009.



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World government may be GATT result

Sovereignty threatened under current international treaty

OPINION

By Jack D. Forbes
Windspeaker Contributor

GATT, the General Agreement on Trade and Tariffs, is an international treaty which, by means of periodic modification, is designed to remove barriers to trade across national boundaries.

This sounds like a laudable goal, except that it is not always clear that it is good to have such barriers removed in every case. For example, a country such as Haiti (where workers may reportedly earn as little as fourteen cents an hour stitching up baseballs) may not be a good trading partner for workers or manufacturers located in industrialized countries such as the United States.

The newest modification of GATT, if approved by the U.S. Congress, will result in the setting up of what some have termed a world government, the World Trade Organization, a bureaucratic agency which will have incredible power over the signatories to the treaty.

The WTO will ultimately be able to set aside laws adopted by cities, counties, tribes, states or

Free trade may, on occasion, be a good thing but protecting our constitutional rights may be even more important. This is especially vital for Native tribes whose struggle for self-government will be severely threatened if the republics to which they adhere (i.e., the U.S., Canada, etc.) surrender vast areas of authority to GATT and its World Trade Organization.

provinces, and even nations, if they serve to restrict trade.

The WTO will be "a world government with teeth," that is, with real authority over member states, not simply a weak sister like the United Nations (which has no real enforcement power unless backed up in the Security Council by the U.S., Russia and all other permanent members).

GATT poses immense constitutional problems for peoples of the United States, Canada, and other "Federal" (decentralized) systems of government. GATT is based upon the assumption that all signatories are unitary states in which the central government has the absolute power to agree to a treaty which commits all of its divisions to strict adherence.

But such is not the case with the United States and Canada,

where states, provinces, territories and Native reservations or reserves have inherent powers and residual sovereignty.

The United States and Canada are both federal systems, with power dispersed among many levels of government. GATT will do away with that historic balance of power altogether in relation to any laws affecting trade, commerce, or the movement of goods and products (including intangibles) across any and all boundaries. All environmental and pesticide control laws, for example, may be swept aside eventually.

But GATT also threatens the constitution of the United States in another very serious way. GATT is treaty and the constitution absolutely requires (no exceptions) that any international

agreement which becomes part of U.S. law be ratified by a two-thirds majority of United States senators. The Clinton administration may be going to try to cram GATT down our throats by a simple majority vote, however, pretending that an international trade agreement is somehow not a "real" treaty.

It is very significant that the White House always holds that every agreement designed to protect the rights of ordinary citizens (such as the international agreements guaranteeing human rights) are treaties requiring a two-thirds majority of senators. Why then are trade agreements to be treated differently?

The constitution of the United States gives to the federal government only limited enumerated powers. The rest are left to the states, to the Indian tribes and to the people. But that democratic system is gradually being done away with by unwise agreements which consolidate the power of international bureaucratic governments whose leaders are never elected.

Free trade may, on occasion, be a good thing but protecting our constitutional rights may be even more important. This is especially vital for Native tribes

whose struggle for self-government will be severely threatened if the republics to which they adhere (i.e., the U.S., Canada, etc.) surrender vast areas of authority to GATT and its World Trade Organization. It is most important that the reservations and reserves object to GATT unless the latter is amended so as to protect Indigenous sovereignty.

Fundamentally, GATT is designed to work in the interests of the richest, most aggressive corporations. There is very little, if any, desire to prevent the mass dislocation of peasants, farmers, workers, and small business people or the destruction of regional and local cultures and languages.

The goal is to facilitate the sale of the products of huge corporations in every market everywhere regardless of the consequences. Thus, under GATT small governments lose control over their own economies and cultures and are placed at the mercy of the economic giants and of uncaring economic forces.

(Jack D. Forbes, *Powhatan-Delaware*, is a professor and Director of Native American Studies at the University of California, Davis. He is the author of *Columbus and Other Cannibals*, *Africans and Native Americans* and other books.)

For the past 20 years, Mike Mitchell has dedicated himself to the betterment of conditions for First Nations people across North America. Mike is a proven and successful leader having served Akwesasne as its Grand Chief for the past 10 years. During his tenure as Grand Chief, Mike has been successful in:

- Eliminating his council's deficit of \$2 million through a deficit recovery plan
- Increasing his community's social and infrastructure budgets from \$6 million to \$32 million
- Main negotiator for the special \$25 million Akwesasne M.O.A.
- Promoting a teamwork approach and achieving the objective of more local control in various program areas including: education, health, membership, justice, environment and economic development

In addition to local duties, Mike has been a recognized leader in the development of First Nations rights through his efforts at the National level:

- Initiated test case of First Nations border crossing rights
- Initiated Mohawk/Canada roundtable process
- Part of a negotiating team and signatory of the statement of political relations with Ontario
- Served as a member of Chiefs of Ontario's planning and priorities committee

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A plea for peace

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Despite the difference of our skin colors, we all become one, criminals. We all learn to live together because justice has brought us together in this lonely kingdom.

A gathering of nations on the wrong terms. We all speak of partying and crime. We all do our time. At times, we all shake it rough. Everyone tries to be solid, no matter what race they are.

Instead of being solid or speaking of partying and crime, try unity and speaking of peace and harmony. Let us live out there as we live in here.

Perhaps the world would be a better place if everyone was in prison, with no guards or bars.

There's only one thing wrong with that picture. There would be no companionship, no happiness and no love.

Let us think like the cage. If alcoholics, drug addicts and criminals can live together, why not let Natives, whites and blacks live together as one?

Let us live together, so that we may walk side by side like brothers and sisters. Forget the skin colors. We all have the same minds, same bodies, same hearts, same feelings and the same blood. Forget peace through superior fire power. Let's have peace through harmony. The cage knows of no age, or race. Why should you and I?

(This piece was written by a 19-year-old male youth from northern Saskatchewan who is currently an inmate in the Regina Correctional Centre.)

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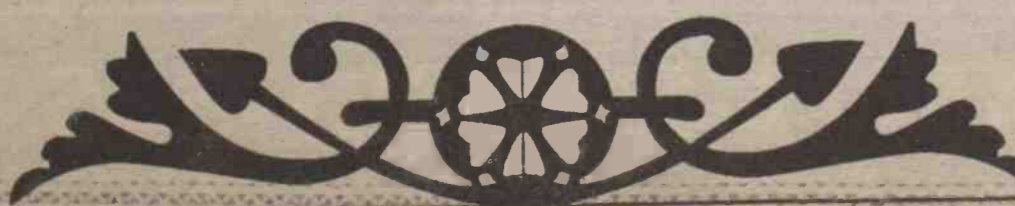
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Ted Grant

Welcome the world

Native participation in the 1994 Commonwealth Games in Victoria, British Columbia is the highest ever, with cultural and athletic events being broadcast to more than 300 million people across the world. Part of the open ceremonies of the games is a traditional Salish welcome at Victoria Inner Harbour on Aug. 18. Native participants in full regalia will welcome visiting nations. Guest Nations representing the Nuuchalnat, Kwakwaka'wakw, Maoris and Hawaiians will also participate in the cultural extravaganza. The XV Commonwealth Games run Aug. 18-28.

American veterans warned about health risks linked to service in Persian Gulf

BEMIDJI, Minn.

The link between exposure to toxic elements and mysterious medical problems experienced by veterans of the Persian Gulf War is gaining public notice.

Calls have been issued to American soldiers who served in the Persian Gulf during the war and who experienced or are experiencing medical problems since to undergo physicals at their local veteran's hospital.

Veterans of the Desert Shield and Desert Storm campaigns have until 1995 to register in a national U.S. Persian Gulf registry at their local VA.

Canadian veterans have not

been issued such a call because there were no forward ground troops, said medical officer Cpt. Peter Short.

Canadian involvement during the Gulf war was limited to sea and air, with medical crews serving away from the line of action on bases that were not hit by enemy missiles.

But as many American Native veterans have returned to their often isolated reserve, they may be unaware of the call, said members of the Minnesota-based Indigenous environmental Network.

Researchers now believe that ground soldiers may have been contaminated with toxic agents made of depleted uranium.

All veterans who believe they may have been exposed to any form of contamination must contact their nearest VA centre immediately and get a Persian Gulf physical.

If your local centre does not have a registry or if you require more information, contact Carol Picou, Operation Desert Shield/Desert Storm, 127 DaGame Drive, Universal City, Tx. 78148, (210) 658-7870.

Or write to Military Toxics Network, P.O. Box 845, Sabattus, ME. 04280, (207) 268-4071.

The Indian Environmental Network National Office will also answer concerns at P.O. Box 485, Bemidji, MN. 56601, (218) 751-4967, fax (218) 751-0561.

Alberta association dumps on expansion plans for toxic waste plant

EDMONTON

The Indian Association of Alberta are calling for an independent study on the emission of the Swan Hills hazardous waste treatment plant.

The association maintains the plant is a white elephant which emits polychlorinated biphenols, a substance suspected to cause cancer, in excess of operating guidelines in other provinces.

Trace amounts of the carcinogens have been found in rodents and other wildlife in the area.

The Native groups are protesting the plant and plans to open up Swan Hills to imported hazardous wastes from outside of Alberta. The province originally maintained the plant would be used only for waste generated in Alberta to avoid increased transportation of toxic materials on provincial roadways.

The findings of an independent consultant show the risk of imported wastes to waters, lands and wildlife are more severe than those claimed by the consultant, reads a report from the association and the Lesser Slave Lake Indian Regional Council. It reports the risks increase with the 24 hour transportation and the doubling of air emissions of PCB and dioxin/furan contamination.

Even now, the report continues, the Swan Hills Waste Treatment Centre is operating with a "Titanic syndrome". The facility is not fully secure, and the moni-

toring and precautionary controls are inadequate, the Native groups purport.

Of considerable concern is the possible violation of Treaty rights, particularly in the Lesser Slave Lake region.

"At the Natural Resources Conservation Board hearings two years ago, we were told by Chem-Security (Alberta) Ltd. that they could support their operations with Alberta wastes alone," said Chief Jim Badger of the Regional Council. "We questioned that claim at the time, and it has since proven hollow."

Badger said the concern is with the health of the lake which serves the whole region. The Swan Hills plant is within 40 miles of the lake.

"The environmental risks are getting impossible to justify," he said.

The council warns the economic forecast by Chem-Security is totally unreliable as well. The company now admits that its projected revenue in the first 10 years were inaccurate. Due to the inaccurate projections, the Swan Hills Waste Treatment Centre is incurring substantial subsidies at public expense, reads the report.

The Native groups predict the company could cost Alberta taxpayers \$540 million to \$730 million in subsidies over the next 15 years. They call for the facility to be shut down instead of expanded.

Northern Briefs

Nature chills fires out

Forest fires blazing across the Yukon have been held in check by major downpours which have saved millions of dollars in wood. More than 24 blazes in central and south Yukon were sparked by lightning during the summer solstice, devastating hundreds of hectares. This year Yukon has suffered 58 fires, at an estimated cost of \$271,000 to the territory.

Dene elections in sight

This month heralds the election of a new national chief for the Dene Nation in N.W.T. during the Dene National Assembly in Lutsel K'e. Current chief, Bill Erasmus, is using the last weeks before election to pressure the territorial government into honoring Treaty 8 tax exemptions. Erasmus said the Dene Nation will refuse to pay the N.W.T. one-per-cent payroll tax, and recently had organization officials turn away a government auditor sent to review the group's books.

New bands looking for help

A band which gained status a mere three months ago is asking nearby communities to petition the federal government for more land and funds on their behalf. The West Channel Dene Band in southern N.W.T., separated from the Hay River Reserve in 1988. The band has 39 voting members living on nine plots of land. Chief Leon Thomas asked for help at a recent Fort Smith meeting.

Northern Briefs

Sega supports grandchildren

The children of Davis Inlet may want peace of mind, running water and a healthy home environment, but Sega Canada is filling the gap for video games. The company has donated 10 new Sega Genesis games to a national campaign collecting money and equipment for a recreation centre for the community. General Manager Jeff McCarthy said Sega hoped the games would provide an entertainment alternative for the youth in the community. The poverty-stricken Labrador community was the focus of national attention last year when a group of children were video taped screaming about suicide.

Fishing rights exchanged

In a move to increase Native fishing opportunities, the Ontario government has bought the fishing rights of a commercial fisherman to allow a Native commercial fishery access to his quota. The Cape Croker and Saugeen Native fishery on Lake Huron were the recipients of Lynn Fordham's commercial rights. How much the provincial government spent on the deal is being kept under water, but representatives of the natural re-

sources ministry say both buyer and seller were willing participants. The ministry admits a quota system created to protect fish stocks from being depleted was stopping Aboriginals from exercising their rights to the fishery. The sale comes on the heels of a 1993 provincial court ruling that the two Ojibwa bands were being squeezed off waters they traditionally fished.

Brawl costs hockey player liberty

A hot-headed hockey player took his beef off the ice and got turfed to chill out in jail after assaulting a radio commentator. Mike Mayhew is serving 10 days of jail time on weekends after pleading guilty to punching out a Sarnia radio play-by-play announcer on March 10. The Chatham Micmacs captain committed the assault during a playoff game at Memorial Arena. He launched himself into the press box and punched announcer Murray Vosburgh in the nose after Vosburgh yelled at him, a Chatham court heard. Mayhew led the Western Jr. "B" West Division in the past season, scoring 64 goals and 53 assists for 117 points in 50 games. The volatile player also tallied up 225 penalty minutes.

Eagles soar into business to raise funds

LEBRET, Sask.

Supporting a hockey team means more than just going to the games, say organizers in Saskatchewan.

The Starblanket Cree Nation believes the members of their junior A hockey team, the Lebret Eagles, are more than just players, they are role models. Each player represents a positive road for Native youth to follow, steering them away from substance abuse and encouraging them to stay in school.

To develop effective programs which will motivate kids to stay straight and in school, Starblanket has started a finan-

cial initiative to create a corporate and education trust fund for such programs administered by the Lebret Eagles.

One such initiative is an opportunity and trade show being held this fall in Regina. The three-day Doing business with First Nations event will give sellers and investors the change to meet and exchange ideas about cashing in on a myriad of business opportunities.

Besides opening doors of opportunities for the people involved, the Sept. 20-22 show will provide needed funding for youth development programs as all the proceeds go to the Eagles in trust.

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The College is holding this "first-ever" All Years' Reunion, in conjunction with the University's Homecoming. There are lots of exciting activities planned, with plenty of opportunity for visiting and reminiscing with former classmates, as well as graduates from other colleges.

For details on events and registration, refer to the May issue of U of S alumni magazine, "Green and White", or contact Wendy Bates, Alumni Office, 234 Kirk Hall, University of Saskatchewan, Saskatoon, SK, S7N 0W0, phone (306) 966-8674, fax (306) 966-8717. Registration deadline is July 15.

SEE YOU IN SEPTEMBER!

Looking for home

Chapter 3

By Jordan Wheeler

Dazed, Louis looked through the park around the corner from the bus depot thinking he was hot on Billy's trail. Then he realized Billy could have been gone for hours. He scuttled up the street and down another to find a phone booth, then dialled the metro police.

"Emergency," he stuttered with a thick Odawa accent (it came out when he was upset). "My kid's missing."

"Sir," a female operator said, "call police headquarters and ask for missing persons."

She gave him the number and he hung up and realized he used his only quarter. He sprang from the phone booth and grabbed the person closest to him - a young, homeless woman with change.

Louis offered her five bucks for her quarter. The woman gave him two and he dove back into the booth and dialled.

"Police headquarters." "Missing persons," he blurted and was transferred appropriately.

He pulled a five from his wallet and passed it to the woman. She went away pleased. Louis tried to hold himself together as a staff sergeant came on the line.

"Wolinski."

"My kid's missing."

"OK sir, come down to police headquarters with a photo and we'll start running some checks."

"I don't know the city too well."

"Where are you sir?"

Louis looked around and described the surrounding buildings with great detail and precision. Wolinski got it.

"You're on College, sir. We're up the street, number 40. You'll find me on the third floor."

He hit the front desk and they sent him to the third floor where he found Wolinski.

"Didn't know you were Native," Wolinski said. "You might try the Indigenous Peacekeeping Squad. They're down the hall."

Louis went down the hall and found the Indigenous Peacekeeping Squad. He parked himself in a chair and jittered until a guy in blue jeans sat across from him.

"Constable Ralph Greyeyes," the cop said. He was nitchi, and it helped. "What's your boy's name?"

"Billy."

Louis gave him their names, treaty numbers, and the name of their band. Const. Ralph did a proper missing persons report, then told Louis he'd contact some of the Native organizations in town. Louis took the envelope from his jacket and the Native cop read Billy's goodbye

note.

"Got a picture?"

Louis handed him a photo of Billy he'd kept in his wallet. It was tattered from a trip through the washing machine.

"We'll make some flyers," Const. Ralph told him. "And we'll contact the reserve and police in the area. Anything else you can tell me?"

Louis told him a lot, and it took awhile - every possible clue he could think of. Const. Ralph thanked him.

Louis got off the subway and made his way to work, wondering if he left anything out. He could have said more, a lot more - he could have told Billy's entire life story. And the story would never end. He knew there was a chance he might never see Billy again, but that was unbearable and he pushed it from his mind.

He forced something neutral. His phone bill, still surging out of control. Phone calls to the reserve, phone calls to - and he stopped just inside the front door at work. He churned a new thought, then strode to the receptionist's desk and swiped the phone from her hand. It had been a rough morning and he looked rough and he scared the receptionist, so she let him have the phone. He dialled information and got the phone company.

"I wanna know where my phone has phoned over the last

24 hours," he said.

"You'll get it with your bill at the end of the month," he was told.

"I wanna know now."

"We don't have access -"

"My son is missing."

There was a silence, and then he heard an exhale.

"Just a minute." And he was put on hold. An electronic simulation of a Simon and Garfunkel tune warbled over the line. He was transferred during the third bar.

"Hello?"

"My kid is missing."

"Sir, we don't usually delve into the records until the computer prints them out. But under the present circumstances, we think we can help, provided we're approached by the proper authorities."

"You want the police to call?"

"Yes."

Rather than argue, Louis hung up and walked out the door. He noticed the receptionist was gone, and the idea of phoning his boss crossed his mind. The guy was probably pissed. The thought hung there as he ran into traffic. Two cars honked and one had to slow down, but he made it across unscathed. What was a job anyway? He was up the street and headed back to the subway when the receptionist returned with security.

"Can you call them?" Louis asked Const. Ralph.

"Why didn't you tell me this before?"

Louis shrugged.

"Forgot."

How could he explain that Billy had phoned a woman who'd been dead for 15 years? Const. Ralph got up and grabbed his coat.

"Got a car?"

Louis shook his head and they went to the nearest subway stop. It was the afternoon dash and Louis bounced off several shoulders as the adrenalin took him to Ontario's big telephone building. As he followed Const. Ralph he saw telephone operators wearing headsets.

The entire office was gadget heaven. He knew Billy would love a telephone like that, then his chest caved as the unbearable thought returned. Billy

would love a telephone headset if he was alive.

Const. Ralph went to the receptionist, Louis bought a headset and charged it to the end of the month, and they took an elevator to the third floor.

"Telephone number?"

Louis gave it to a man in his mid-30s. The man pulled out the information and a manager pulled it from the printer. He handed it to Const. Ralph with some hesitation. It had taken some time to convince the manager that Const. Ralph was a cop, so that even now he watched with scrutiny. Const. Ralph took the printout and passed it to Louis who studied his phone calls. He read to the end, then almost looked for a total owed when he swung back to the out-of-town calls and found the first three digits of a familiar number - and he shivered.

"What is it?"

"The reserve."

Const. Ralph turned to the manager.

"Thanks." The manager nodded with distrust.

They stepped into the urban air.

"You wanna make the call?"

"I guess."

They found a phone booth and Ralph gave Louis a quarter. Louis dialled the number straight off the printout. A woman's voice answered, and the voice rang with age.

"Who is this?" Louis asked as politely as he could, wishing he could speak the language.

"I don't have to tell you that." "Please," he sounded desperate.

"Josephine Anderson."

"Grandma Joe?" He never knew her full name. She didn't answer. "I went to your funeral 15 years ago," he said.

And Josephine Anderson hung up. Louis asked Ralph for another quarter. Ralph gave him one.

"What happened?" Louis dialled the number again. This time, no one answered.

"What happened?" Const. Ralph asked again.

Louis hung up, then tried to see the sky.

To be continued...

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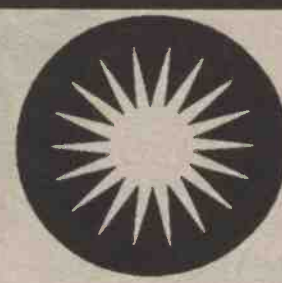
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JULY 19, 20, 21, 1994

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1993 Juno Nominees

▶ Canadian MC
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Sioux Valley, Manitoba

▶ United States MC
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Men's Grass (oldstyle)

\$1,500 Total Payout - 5 places

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\$1,000 Total Payout - 4 Places

Rules will apply. By registration only.

Ladies Jingle Dress (Traditional style)

\$1,000 Total Payout - 3 places

Sponsored by: Powwow Committee. Rules and special dance style will apply.

Men's Traditional

\$3,000 Total Payout - 5 places

Sponsored by: Charlie & Jean Sutherland & family

Men's Fancy Showdown (southern style)

\$2,000 Total payout - 4 places

Champion \$1,000

Sponsored by: One Arrow First Nation Chief and Council.

Rules and special dance style will apply.

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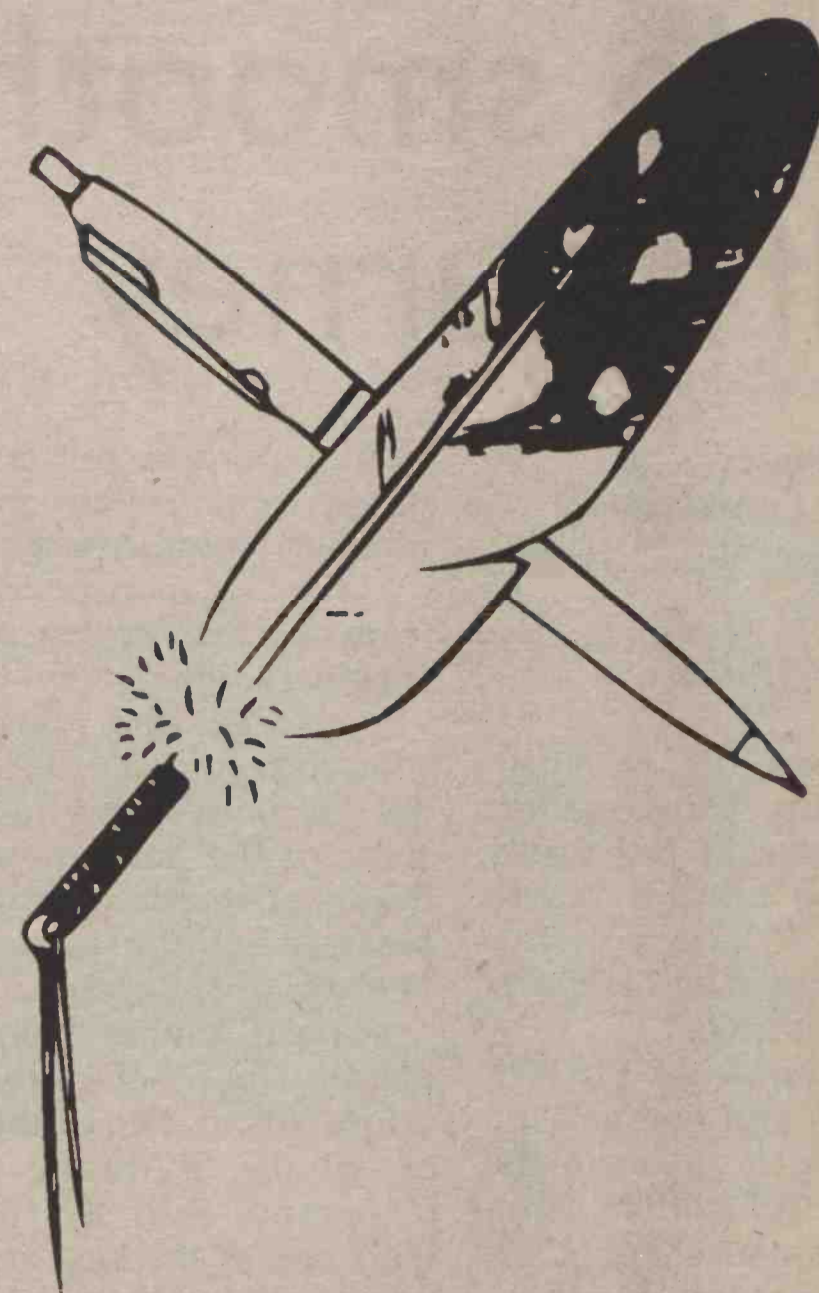
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Sponsored by: Warren & Dave Seesequasis and families.

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2nd: \$450
3rd: \$350
4th: \$250
5th: \$150

TEENS:

Traditional, Fancy & Grass/Jingle
1st: \$200 plus jacket
2nd: \$175
3rd: \$150
4th: \$125
5th: \$100

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Rocky scenery made smooth golf tourney

By Barb Grinder
Windspeaker Correspondent

WATERTON LAKES NATIONAL PARK, Alta.

More than 100 of North America's top Native golfers were in Waterton last weekend for the annual North American Championship Tournament, and by all reports it was a great time.

A total purse of \$16,000, from a large and enthusiastic group of sponsors made up the prizes. And 107 golfers, from as far afield as San Diego, California, Montreal, Quebec, Phoenix, Arizona and Inuvik, in the Northwest Territories, made up the participants.

The event got under way Friday June 24, with registration, and some practice play and putting and a sponsors shootoff, won by Dennis Knight of Saskatchewan.

A quick supper of Indian tacos at the course was followed by an evening boat cruise on Waterton Lake on the MV International.

Most of Saturday was given over to golfing, but players got the evening off to explore the park, have dinner and socialize.

A steak barbecue and some recreational golf-a horse race, in which players alternate shots, were also held during the day.

Winners were decided by late Sunday afternoon and most players rushed off to catch planes or do some further travelling right after the prizes were awarded.

First place went to Al Assante of Ontario, second to Joe Straightnose of Saskatchewan, third to Delmar Jones of Phoenix, Arizona.

Jones will be hosting another Native American golf tournament in November at his own municipal course, and was here to pick up pointers as well as play.

In other divisions, Vince Gonzales of San Diego, California won the seniors' event, Bernice Geroux of Taber, Alberta took the ladies' title and Ashley Wolf won the juniors.

Dennis Knight of Saskatchewan won the sponsors' trophy, and Roy Goodwill, from Indian and Northern Affairs Canada won the sponsors' shootout.

According to Lloyd Gauthier, organizer of the

event, sponsors not only donated their dollars in great number, they also participated.

"We had sponsors come in from everywhere," he said. "It was incredible."

Gauthier also praised the Waterton course officials and the community for their welcome of the participants and the boat trip was a particularly pleasant addition to the roster of tournament events.

Compliments were also plentiful the other way around. Ed Robinson, one of the owners of the Shoreline Cruise Company, said the players were one of the best group of passengers he'd had. And Shari Hohm, new manager of the course said the tournament was "phenomenal."

"It was a lot of fun-really, one of the best groups I've ever ran a tournament for," Hohm said.

Players like course

For Vince Gonzales, a building inspector for Indian housing for all 15 Mission Indian reserves near San Diego, California, coming to Waterton for the North American Championships is mostly about socializing and sightseeing.

Gonzales attended the tournament here two years ago, and says he enjoys coming for the scenery, especially the drive through Glacier.

"I flew to Seattle with my nephew, then rented a car and drove out here. That Going-to-the-Sun Road is just spectacular.

Though Gonzales says he's just an amateur, he's obviously played a lot of golf. His score won him the Seniors trophy in last weekend's play.

"Golf is a gentlemen's game," he says. It teaches a lot about sportsmanship and respect and good etiquette. I'd like to see more of our young people get into it.

Del Riley, a Chippewa pro from Ontario, jokes that he'll come anywhere there's food, but it's obvious he loves the game.

"I've been playing for 38 years," he says. "When I started I was one of the rare Indians playing. Now, there are lots of us and we're well accepted."

Riley says he remembers one time he showed up to play at a course in Las Vegas and was told by the pro to go around the back if he was looking for a job as a caddy.

"That wouldn't happen any more," he adds.

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BIOGRAPHIC
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Statement: The Co-operative provides incentives to 2,700+ American Indian artists representing over 300 tribes for the preservation of their contemporary and traditional crafts, culture, and education through involvement in Indian cultural programs, including dances, traditional food, fashion shows, and performances. The Co-operative sponsors various Indian events i.e.: Pow-Wows, cultural festivals, information services, and publishes *Native American Directory: Canada, Alaska and United States* information that is hard to find." American Library Journal.

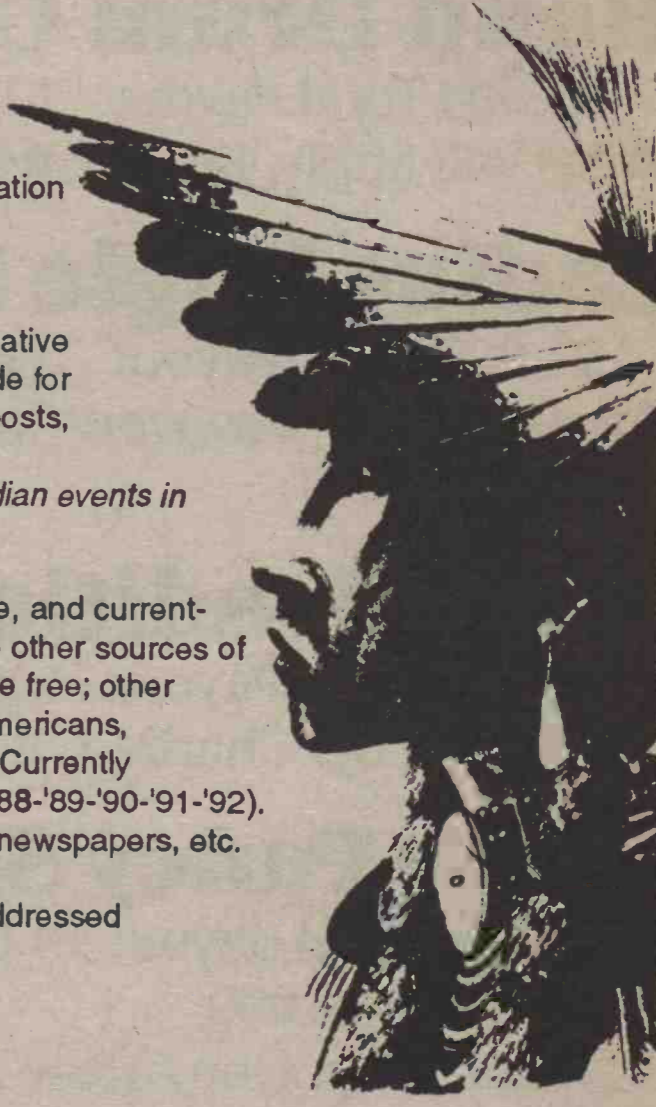
Areas of Interest: Traditional and contemporary Native American techniques in arts and crafts, including jewelry, basketry, wood and stone carving, weaving, pottery, beadwork, quill-work, rug-making, tanning and leatherwork, dance, and cookery; Native American artists and tribal arts and crafts traditions in the United States, Canada and Alaska.

Holdings: Collections in the above areas. A computerized mailing list of and for people who buy, teach, collect, are interested in, and/or are Indian (130,000+) is set up on Native American organizations, media, events, and Indian affairs. North American Native American Indian Information and Trade Center established January 1991. (N.A.2 I.I.T.C.)

Publications: Native American Reference Book (1982); *Native American Directory: Alaska, Canada, United States* (a quick reference for locating Native organizations, events, media, and tribal offices and reserves); special guide for evaluating and acquiring Native crafts and raw materials through trading posts, stores, galleries, cooperatives, and guilds. Revision September 1994. *Powwow on the Red Road...* most comprehensive listing of American Indian events in the U.S. and Canada."

Info. Services: Answers inquiries; provides advisory, consulting, reference, and current-awareness services; conduct seminars and workshops; makes referrals to other sources of information; permits on site use of collections. Information and referrals are free; other services are subject to a fee. Services are intended primarily for Native Americans, but others will be assisted with a large self-addressed stamped envelope. Currently working with a motor home as a portable Indian Chamber of Commerce ('88-'89-'90-'91-'92). Available: American Indian Information Packet, events, programs, sample newspapers, etc. Send \$10.00 and priority mail \$2.90 self-addressed envelope. Free Indian Pow-Wow Calendar (quarterly) send \$2.90 priority mail self-addressed stamped envelope. Forward (4) S.A.S.E. for the entire year with postage.

Established: 1969
Latest Info. Date: 6-94
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Gates of isolation open with sign language

By Sheena Stewart
Windspeaker Contributor

EDMONTON

For Aboriginal children and their families living outside of urban centres, deafness can seem like an insurmountable problem. The lack of resources in many Native communities and the lack of understanding of how to access what services are available, can leave many families feeling overwhelmed and isolated.

In Edmonton, the Alberta School for the Deaf plays an important role in help deaf Native children and their communications barriers.

Caroline Yellowhorn, the school's Native liaison officer, explains that because very few people in the Aboriginal community now how to sign, deaf children often have a difficult time communicating within their own communities.

"Many students come to school with very little language. Once here we teach them American Sign Language and once they get it, they really flourish," she says.

For many students the new-found ability to communicate through sign language allows them to develop the kind of social and interpersonal skills that the hearing community often takes for granted.

"As hearing people, we pick up social skills through interac-



An interpreter at the Alberta School for the Deaf signs Sarcee Chief Roy Whitney's speech at the year end celebrations

tion with one another. But if you're the only deaf person in your whole community, you have no one to interact with and you don't pick it up," explains Yellowhorn.

Being able to communicate through sign language also allows students to learn things about their own culture and history. Throughout the school year, Yellowhorn leads students through a variety of cultural activities, including a recent ceremony to mark the end of the school year and the beginning of summer.

For many of the Aboriginal students, these activities are often the first opportunity they have had to understand the sig-

nificance and the meaning of such ceremonies. Even though they may have attended such ceremonies in their own communities, without an interpreter present they may have missed out on a lot.

Of the schools 100 Grade 1 to 12 students, 20 are Aboriginal. Many of the 20 come from communities across Alberta and the Northwest Territories, and are required to live away from their families while attending the school.

Despite this, Yellowhorn points out that the students maintain close ties to their families and to their communities.

"They know that their parents don't send them here to

because they don't want them but because they know this is the best place for them to be."

Chief Roy Whitney, of the Sarcee Band west of Calgary, knows all too well the difficulties that deaf children and their families face.

His daughter Paula was born deaf, and although she had always received a great deal of support within their community, at extended family outings like weddings or parties she almost sat in isolation, he explains.

Initially she had attended a Calgary school, but the family found that it really wasn't helping her.

"We really wanted to put her in an environment that would support her as an individual and allow her to set her own goal and priorities - and given her a sense of her own responsibilities," says Whitney.

Whitney believes that the Alberta School for the Deaf has worked wonders for everyone.

"When she first went in, she was very upset with us that we would put her there," he explains. "And it was very difficult for us as parents to do that, but in the long run we knew it would be the best choice for her."

Few Native communities have the kind of educational and interpreter services required by the deaf, and as such families are often forced to move to find the necessary help.

Nationally only two per cent of the Canadian population is

considered deaf, although in centres like Edmonton or Winnipeg the concentration of services can make that number much higher.

Edmonton's Connect Society is responsible for housing students at the Alberta School for the Deaf who must live away from home.

"Such a move can be very traumatic for families. It can place a lot of stress on the family to make the decision and then to live apart from your kids," Colleen Robinson, the society's executive director, explains.

Even if funds for such a project do not materialize, Robinson stresses that the society is always looking for ways to connect with the Aboriginal community and welcomes suggestions and input.

Even when resources do exist, often little is done to make families aware of what is available.

Although there are no Native interpreters working in the Edmonton area, there are interpreters who can provide assistance and some in some instances can come to the communities to do so.

"Resources are out there - it's just that more needs to be done to let people know about them," said Yellowhorn.

If you are interested in finding out more about what is available for the deaf or hard of hearing, contact Connect Society at 454-9581.

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Northern Canada

Sewing circle becomes economic force in community

By Jill Oakes
Windspeaker Contributor

BAFFIN ISLAND

Women in the Arctic are sewing up their future.

Following their mother's footsteps a bit further down the path of today's economy, Inuit women are taking their sewing skills into successful home-based businesses.

Several expert seamstresses from Broughton Island in the Baffin Island region of the eastern Canadian Arctic decided to band together to create an economically-viable informal sewing co-operative named the Minnguq Sewing Group. Over the past 15 years they have steadily developed and adapted their expert sewing skills to meet the needs of the growing numbers of tourists visiting the Northwest Territories.

In 1990 the sewing group worked with the local economic development officer to contact outside help for assistance in developing new product lines, production lines, production

techniques, marketing strategies, and management training programs. This resulted in a series of training workshops.

The workshops helped develop new product lines that reflected the culture, complemented their sewing skills, and made effective use of locally available seal skins. A wide range of bags, dolls, place mats, hunting accessories, mittens, and skin boots were developed.

The next major project which was to fill an order of traditional clothing worth over \$15,000. Each seamstress in the Minnguq Sewing Group made a specific part of the order and Elders were brought in to help cut the more complicated, traditional patterns rarely used by contemporary seamstresses.

While sewing up the garments, many people would drop in to the sewing centre to watch how they were progressing. When they were finished, people volunteered to slip into the garments and model them by parading through town and making a community presentation at the school.

The group also took work-



Traditional garments are providing an influx into local economy as Inuit women turn home sewing into business.

photographed and included in a catalogue used to market them to outsiders.

Today the Minnguq Sewing Group is working with a newly opened Inuit-run seal skin tannery established on Broughton Island. Seal skins used in the tannery are purchased from Inuit hunters, providing spin-off jobs for locals, in the factory and for hunters. Previously, seal skins used by Minnguq were either scrapped by hand or sent to a southern tannery to be commercially tanned. The process was too time consuming and the product was unsuitable for warmer southern climes, as the skins stank of seal when warmed.

Today, the seamstresses are actively exploring new ways of growing, including expanding their marketing strategies and conducting more consumer response tests to each of the items included in each product line. By continuing to base the Minnguq Sewing Group on their individual, community, and cultural strengths they help to develop stability and increase their possibility of continued success.

shops in quality control and efficiency in production techniques for different product lines. They developed skills needed to develop contact with southern suppliers, manage

bank accounts, establish fair prices, manage production efficiently, evaluate product lines, and other relevant tasks. The products developed during these first few workshops were

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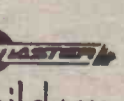
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Behind the Grey Mountain

By Andrew L. McCarter

What matters most is that my heart beats. "Ak achumka imma an chu kash," the goodness of my heart. Against the worst intentions of a few, against the odds of many, my heart beats on, marking the passing of the prime of my life in this cell. The life I live is not at all what I thought my life would become. For now, I exist. I live in an altered life which has altered the person I would become. . . .

My heart beat in wild terror as the Judge announced the verdict in July of 1988. Guilty! Instead of giving me death, the sentence was life in prison without the possibility of parole. Never even achieving as much as a traffic citation before, I was now thrust into an unknown world behind the Grey Mountain. I could have considered a more immediate alternative—an open courtroom window, 10 stories above the busy Santa Ana, California, street.

My mama was there. She had watched attempts to give me death in three different trials, withstood that shock and accompanied me in prayer over the hundreds of miles that separated us. Now she watched me being sentenced to life in prison. She is a strong woman and forgiving in nature. Just three years earlier, her only daughter, my beloved sister Kim, was tragically murdered and now, as always, mama stood there tall and proud, expelling strength to me through eyes filled with love. . . . and tears. No, you can't stop running water nor kill the fire that burns inside. . . .

I was sorely tempted by the window and the prospect of a life so drastically altered simply terrified me. AHO! The trickster, the one they call the devil, was playing games with my mind. But I could not ask her to witness the leap. Mothers see their children into this broken world. None should have to watch them leave it so abruptly. Six years, approximately 2,190 days, 52,560 hours, 3,153,600 minutes. How many

heartbeats? My mind can't compute the number and this trivia is just another way of idly passing the time. Others have passed longer periods in these cells. Surely I can muster the strength and faith to endure. . . .

The morning silence is flushed as the cell door opens its steel-jawed mouth. It is a beautiful day as Father Sun spears his rays of sunlight through the broken glass of the window. The cells around me empty as the repetitive motion of work-call of this institutionally structured time unfolds into another day.

As the tiers of lost souls on my block begin to empty, I hear the prisoners cursing and verbally abusing the Yard Officer. Her name does not matter. These men would grouse and grumble at whoever cranks the doors open and closed, regardless of gender. This matters, though: that this sickening display of verbal abuse towards another person underscores our culture today and exposes our social attitudes. No, this is not simply a bunch of prisoners yelling just to be heard but a mirrored reflection of a society gone awry. Dehumanization in this place hangs thick enough to cut with a knife. . . .

Sunset smells heavy — the musk of the field nearby, the odor of the rank and polluted Salten Sea that flows near the prison, and the stench of crowded human bodies. Throughout the day, shouts, curses, racial slurs, and the mind-numbing blare of television sets in the crowded day rooms make concentration difficult, sleep impossible. As I write, earplugs made of toilet paper screwed firmly into my head, a half-dozen prisoners stop at my cell and interrupt. They ask me if I want to get in on the football pool. I tell each one I don't gamble. They look at me like I'm crazy. Some ask for coffee, a cigarette, anything before deciding that when I say no, I mean no! "Sorry Chief," they utter. I reply, "I'm not a chief to deaf ears." They go to the next cell and try again.

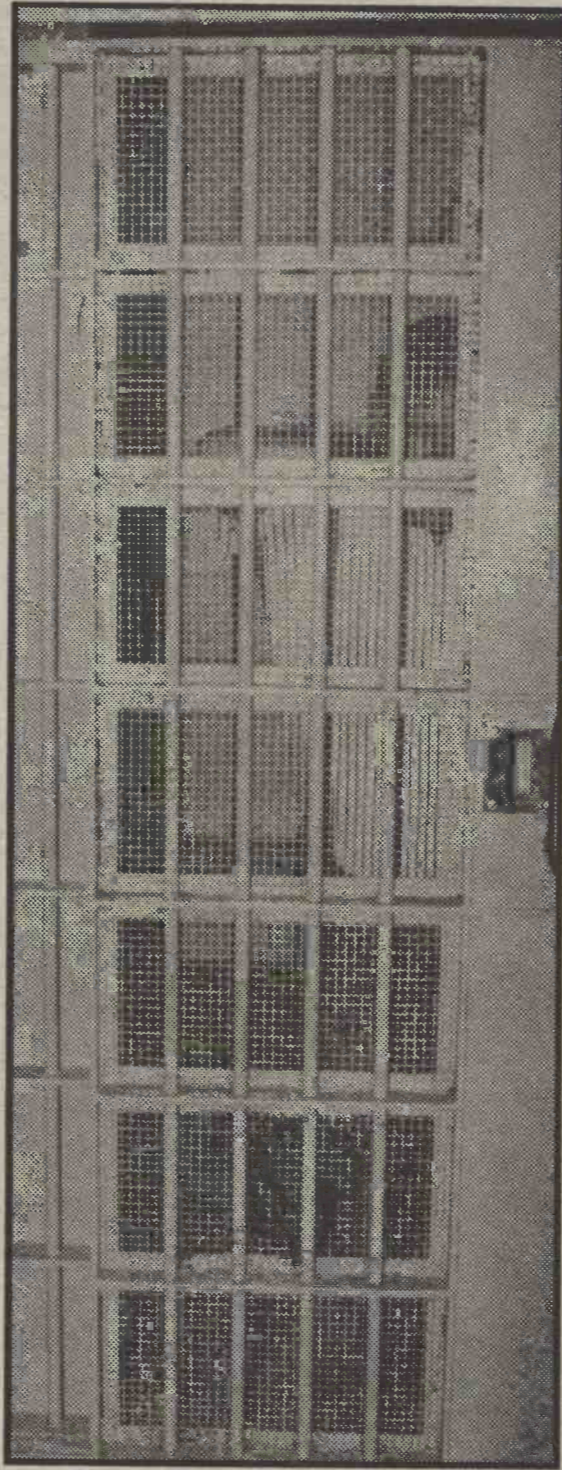


Photo illustration by Bert Crowfoot

There are times my rage becomes intolerable. Despite my attempts to adhere to non-violence, there have been times when that rage has overflowed. I try to check the stress and tension sparked in the belly of this overcrowded beast by running the perimeter of the yard until, exhausted and winded, I stagger to a halt. Other times, I lift weights (drive iron) trying to keep in abeyance not only my rage but the toll of these 37 years on my body.

One afternoon, under the weighty burden of iron, I watched a thunderstorm move inexorably toward the prison. As it began to baptize the land, a brisk wind sprang up, heavy with the breath of wet soil and the advent of another fall that is coming. The sky cleared its throat with the rattle of thunder. Raindrops peppered me, soft accompaniment to my repetitious bursts of expelled

breath as I heft the press, pushing my rage away. The wetness on my face isn't completely from the rain. . . .

My catharsis incomplete, I walk to the gym and burn my hands punching a wildly swinging heavybag. An officer makes me stop. He notices the crimson smear left on the bag when I stop to rest and wipe my hands on my shirt. He doesn't understand; sometimes neither do I.

To know the truth about prisons and being an Indian in prison, one must pierce illusions and view it from the inside. Things aren't always as they appear and the general public has been brain-washed and blinded about truth, justice, and the American way. It's freedom of speech as long as you don't say too much. . . .

Prisons slowly kill most souls. They swallow lives whole and cut many of them short. Prisons affect everyone they touch forever. They are designed and operate specifically for revenge. In this "kinder, gentler" country, we mete out harsher punishment of longer duration than any other industrialized nation in the world.

Prisons hurt, maim, and kill. They demoralize and feed the self-hatred generated by failed human potential. To be a human caged, shackled and bound is a humiliation which makes one feel subhuman. This is the white man's way. His promise of justice for all that only a select few receive. He has made the Indian People many promises and broken every one except one — he promised to take our land.

The slow and methodical rape of the spirit continues day after day. A lot of people in prison are convinced that they have no worth, no purpose, no hope, no rights, thereby no chance in life. After all, they are prisoners, subhumans to society. For too many this terrible lie becomes truth, a prophecy fulfilled in a thousand ways each day and night, a reality sometimes culminating in a sharp razor blade at midnight.

There are over a million people locked up in America's prisons today. As more institutions are constructed (and even more are called for) we cannot deny any longer the damage we are inflicting on ourselves as a nation and a people, damage which can be fatal to a democracy.

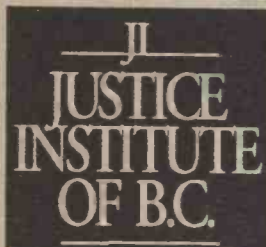
Thomas Merton's words on decisions filter into my mind:

"We live in a time in which one cannot help making decisions for or against humanity, for or against life, for or against justice, for or against truth."

As long as decisions are made for others, we are all doing time. As long as there are others willing to sit in judgment of many, regardless of whether they are innocent or not, we are walking a road of eventual doom for society. For it is only when we decide in favor of humanity, in favor of life, justice, and truth, that the rage I acknowledge and that so many others deny can finally be kept at bay. Then the job of rebuilding the shattered lives of a broken world can begin. But I am simply a red man, an Indian incarcerated behind the Grey Mountain, a number that the court has determined by a stacked sense of justice to be guilty because they said so. It has been said, "It is easier to perceive error than to find truth," and I believe this is true. The former lies on the surface and is easily seen, while the latter lies in the depths, where few are willing to seek it.

It's midnight again. Darkness has fallen over this cell and a tiny insect crawls around the corner of the concrete wall that separates my cell from the one next door. It stops to watch me write memories away.

(Andrew L. McCarter is incarcerated in a California state prison. Despite his three trials and his repeated efforts on appeal, to date all attempts to obtain a new trial on his behalf have failed. His Grandfather was the interpreter for the Choctaw Nation of Oklahoma.)



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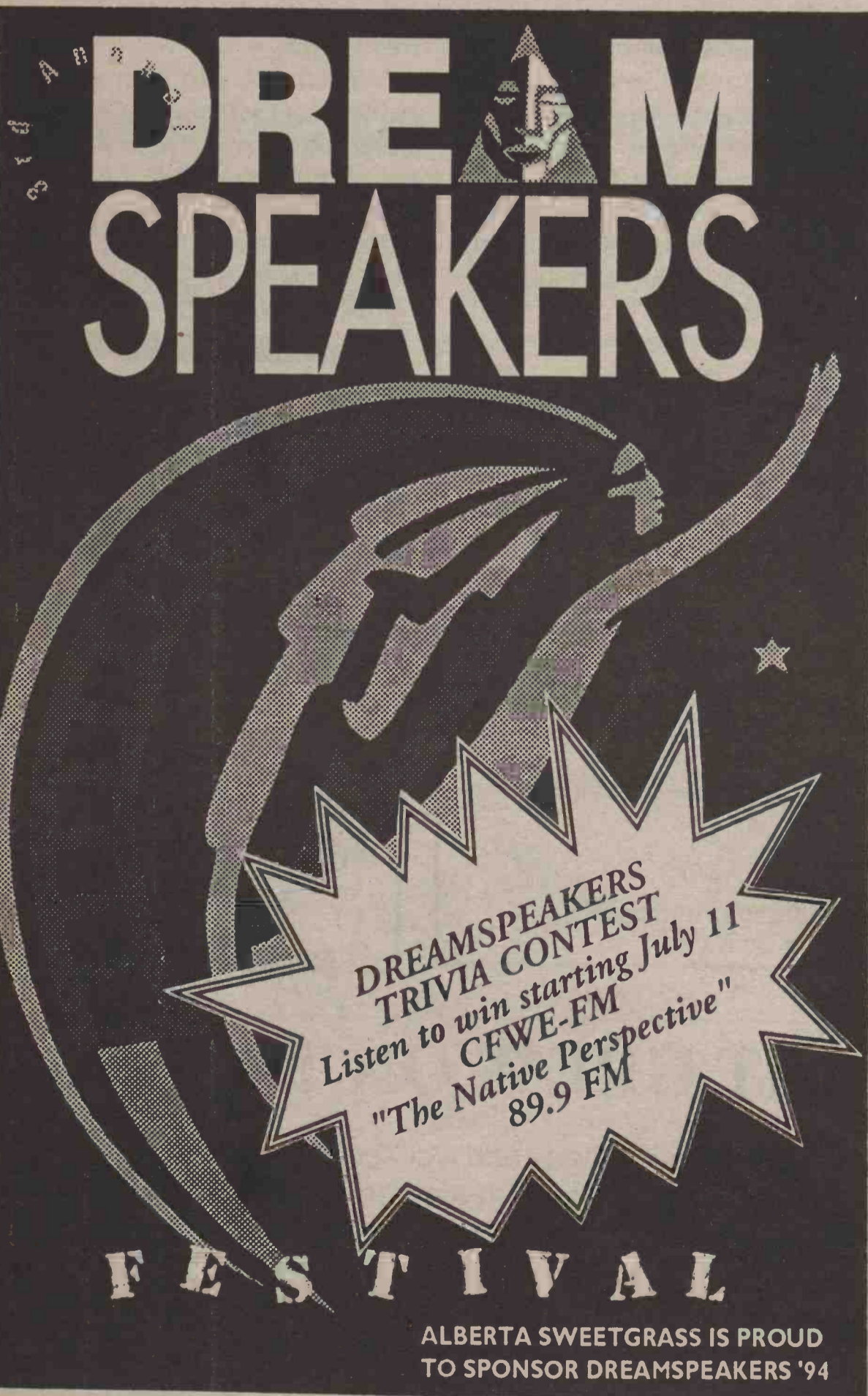


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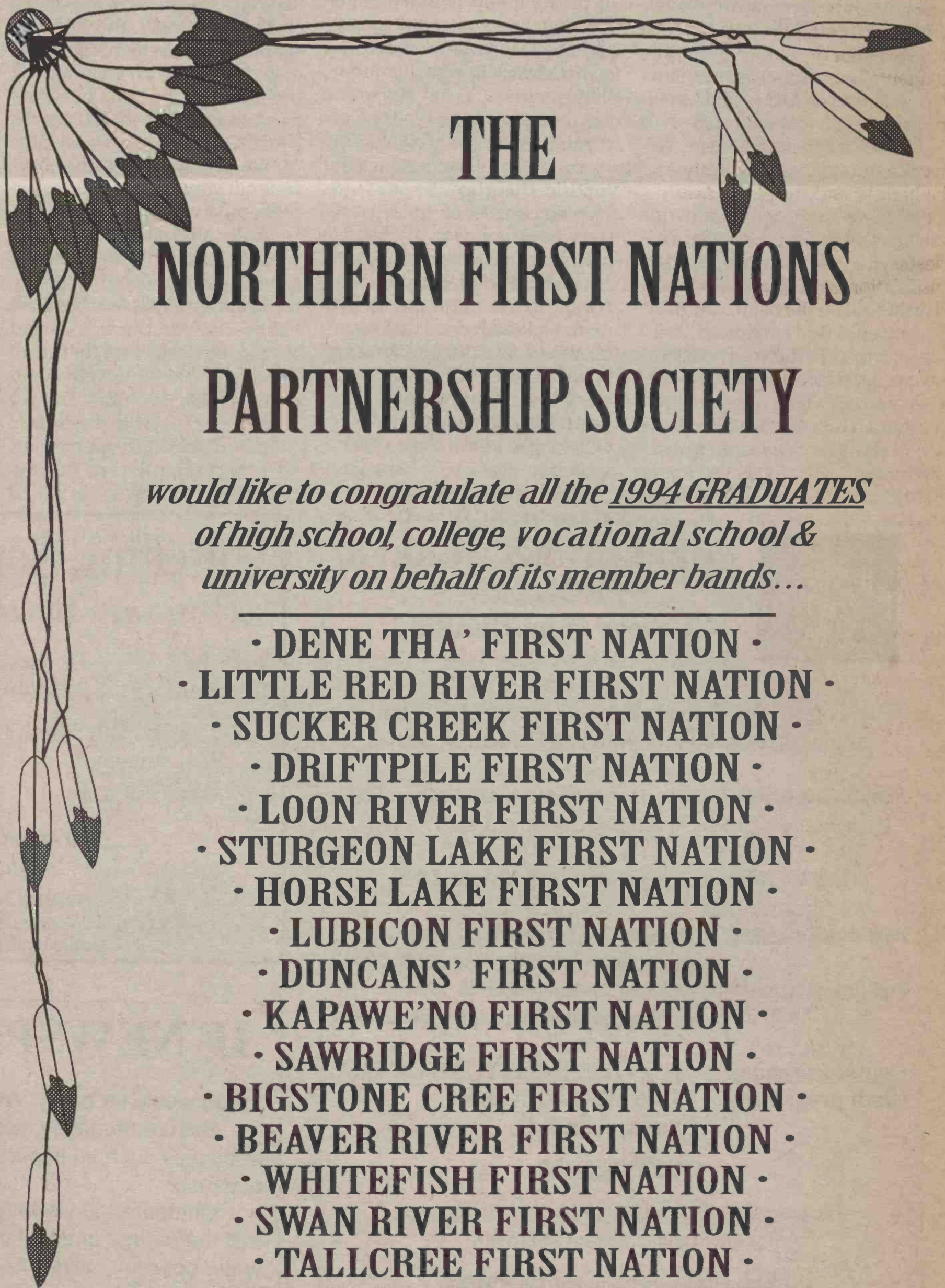
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Arts and Entertainment

McMaster challenges First Nations stereotypes

By Alfred Young Man
Windspeaker Contributor

LETHBRIDGE, Alta.

Upon entering the Southern Alberta Art Gallery one is immediately confronted with a plastic container set up by artist Gerald McMaster labelled "deposit here. . . Cultural Amnesty." The public is requested to participate in the philosophy governing a future installation to be called Cultural Amnesty.

Curator Rosa Ho of the University of British Columbia Museum of Anthropology says the box is meant for the collection of voluntary contributions of objects related to the issues within and beyond the present exhibition.

Some art purists may find McMaster's works in his current exhibition, *Savage Graces*, a tad too political for their "good taste." They may elect to ignore McMaster's culturally different attitude, giving precious little thought to the artist's main-line concern that the exhibition is meant to work as a unit.

None of the presented pieces can be merchandised as individual texts, very successfully, without running the risk of taking them out of context and fundamentally undermining the central premise of McMaster's hypothesis.

If we are expected to treat the work as mundane commodity, to be bought and re-sold as nearly all art is, we compromise the very integrity of the exhibition itself, destroying the meaning of the installation in the process. (Where has this happened before? Right! In the fields of anthropology and under both Canadian and U.S. government policies in this past century.)

Several non-Indian members of the audience who attended McMaster's talk at the Southern Alberta Art Gallery left. The subject matter was likely beyond their comprehension, which only serves to underscore the legitimacy of *Savage Graces*.

What is McMaster's thesis concerning cultural amnesty? Briefly, it is founded upon his very sound belief that we all harbor false and even prejudicial stereotypes about First Nations people brought about through the democratic, frivolous ingesting of too many bad Hollywood images



Kaupois-uk (The Cowboys) by Gerald McMaster, 1990

or clichés. Or, we too willingly perhaps let ourselves be mainly subjected to artfully constructed objects in Indian kitsch, a concept which in itself remains largely unrecognized, therefore unexplored, by the public.

Add to this more than a century of dreadfully constructed scientific theories about who North American Indians "really" are, or even the way we were taught to regard Native people throughout our lives, more specifically, that especially critical period of growth between the first and 12th years of schooling, and one has a recipe for racism. He plays the role of investigator/provocateur on these issues, daring to act the part of the unfortunate messenger.

McMaster has been the curator of contemporary Native art at the Canadian Museum of Civilization in Ottawa for about a decade now. That time he has spent putting together similar exhibitions which in turn have prompted his satirical conviction that this current production must be seen to serve its intended audience. There is no argument there. Like all good artists he challenges our perceptions and educates our sensibilities.

Now, back to that "Freudian" Plexiglas box at the door. He asks us to bring along a small (or large) object to add to his collection under the premise that this will provide us with the opportunity to symbolically, if not actually, get down the road to the divesting of any "apoplectic" tendencies we may inadvertently be giving asylum to in our minds, almost always erroneous of course, of who we think the Native American is.

By doing so, he says, we expose ourselves to our own hidden biases. We eventually come to recognize how anaesthetized or callous we have become to the fact of Native people today, a near paralysis of soul. Such ideological manifestations of empirical domination are made more noticeable as progressively more objects are accumulated.

Someone deposited a book on Daniel Boone by Edna McGuire, for instance. Still another contributed a deck of miniature trading cards inaccurately depicting Indians as the "natural" or "noble savage." Other contributions include a totem pole thermometer and a black-and-white photograph of Tonto and the Lone Ranger.

Over the course of this trav-

elling exhibition, McMaster has collected many fraudulent images and stereotypes, everything from Atlanta Braves Styrofoam tomahawks (ala Jane Fonda and Ted Turner of CNN Television), to plastic kewpie dolls of the type sold in airport gift shops and city craft stores, initially sold as accurate images of Indians.

It is tempting to speculate what the cultural amnesty box could collect. One could conceivably see the Minister of the Department of Indian and Northern Affairs dropping by to discard the Indian Act, or Prime Minister Chretien eighty-sixing the BNA Act, or someone conscientiously depositing a Nintendo or Sega video game with Indian stereotypes, or . . . ! The list, theoretically at least, is tantalizingly endless. Cultural Amnesty ultimately questions the very foundations of Western society.

The SAAG upstairs displays the main show but in my opinion it is much too confined a space to get its full impact (only about half of his work is exhibited.)

It is here where McMaster inventively investigates who does not understand Indian humor. This may be the first time ever SAAG has allowed the usually serene ambience found within its gallery walls to echo with Native frivolity. Don't hesitate to laugh out loud if something strikes you as silly, for many things are. Of course if you go along with a friend you'll look much less demented.

The message here is non-judgmental. The message non-Indians walk away with may not seem so, weighing in the comments I've read in the undisplayed visitor comment books from his other venues.

Remarks span the width of the spectrum. Unfortunately McMaster does not display these as an integral part of the exhibition which I think should be. They can only add to the strength of his convictions.

One witty station finds the viewer blithely implicated in the dubious conclusions reached more than 70 years ago by famed photographer Edward S. Curtis wherein he states with dark sincerity, although by today's standards quite ineffectually, "And here is the Vanishing Race, which symbolizes my whole work."

Pinned to the gallery wall under a large sheet of Plexiglas,

subordinate to this ignominious quote, are Indian photographs and other imagery gleaned from post cards, magazines and paintings, some quite recent, which question the accuracy of Curtis' world-view as well as the point of view of those who would foster this common attitude today.

Another emblazoned anonymous quote, "Kill the Indian; save the man!" bizarrely juxtaposes more ludicrous concoctions from the mind of mass culture.

Questions as to whether or not the image of the Native American should be used as a mascot for baseball or football teams, or whether the scientific curiosity about the so-called "primitive" is politically correct are implicit in McMaster's necessarily erudite discourse and provide interesting food for thought.

The fact that anthropology still retains enough professional integrity to investigate itself as exemplified through UBC curator Ho's involvement needs to be positively acknowledged. So what is going on there?

Indeed, many other questions are posed and answered for those discriminating and open enough to read and understand the more complex narrations of the exhibition.

The shrewd slice in all this is that we reach the unsettling conclusion that some of the most talented and adroit in Western society aren't all that discreet (intelligent?) when it comes to "voicing" their false images in front of a critical audience.

Anyone with any kind of experience working with the Native perspective will understand this. McMaster, a Cree artist, works from that perspective.

In the end the outstanding question is, how does one get a non-Native to positively appreciate McMaster's very genuine response beyond the gallery walls?

So, take in the exhibition. Don't forget to bring something with you to add to the collection box, but above all don't forget to bring your brains.

Savage Graces is now in Windsor, Ontario, and the travel itinerary for the show includes St. John's, Newfoundland, before it winds up in Edmonton in August 1995.

(Alfred Young Man is Associate Professor of Native American Art in Native American Studies at the University of Lethbridge.)

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IANE Profile

IANE BOARD OF DIRECTORS

ART CUNNINGHAM — President, IANE Alberta and Secretary, IANE National Board of Directors
Art has been with Nova Gas Transmission Ltd., based in Calgary, for more than 13 years. His responsibilities include contracts, business and community liaison.

DON COURCHENE — Vice-President, IANE Alberta
Don is presently with the TD Bank in Calgary as an account manager trainee. He has been involved with IANE for approximately six years. Don's ultimate goal with working with IANE is to remove as many barriers to employment for Native people as possible. "So when my children reach the labor force they will not have to endure the barriers to Native employment I have had to overcome."

IRENE MILTON — Secretary, IANE Alberta
Irene is manager, Native Employment Initiatives, Human Resource Services, Alberta Justice. "Membership in IANE has greatly assisted me in doing my job. IANE is about networking, sharing, giving back, and helping others as they attempt to create Aboriginal initiatives. It is my hope and plan to give back to IANE what I have gained."

ALEX MCGILLIVRAY — Director, IANE Alberta
Alex is Native Affairs co-ordinator with Alberta Pacific Forest Industries. IANE promotes Native employment in industry, government, corporations, and small business. "The more people and industries that are involved, the stronger IANE will be, and the greater the potential for Native people being employed and visible in the work force."

VAUGHN LEWIS — Director, IANE Alberta and IANE National Board
Vaughn has spearheaded a variety of Aboriginal employment initiatives with the Royal Bank. He is presently responsible for independent business banking.

SANDRA COATES — Director, IANE Alberta and IANE National Board
Sandra is presently manager of Employment Equity, Western Regions, CIBC. Sandra has developed a variety of initiatives leading to greater employment of Aboriginal people.

CAREER PROFILE INITIATIVE

IANE Alberta, in partnership with *Windspeaker*, is pleased to launch a series of career profiles designed to showcase the variety of career opportunities open to Aboriginal people. Leading corporations and organizations will detail their employment opportunities, the qualifications they seek in new employees, and provide contact people to serve as information sources.

The career profiles are intended to become a resource for students, employment counsellors, managers, and any individual seeking to start a career or perhaps change careers.

The first profile in the series is on law enforcement and is located on the facing page. The police service sponsors welcome reader enquiries and will be happy to provide you with additional information should you be interested in a career in law enforcement.

CAREER PROFILE SERIES SCHEDULE

August 3	Personal Banking - CIBC
August 29	Corrections - Alberta Justice
September 28	Nova Corporation
October 24	Careers in Banking - TD Bank
November 21	Canadian Broadcasting Corporation

IANE Alberta - committed to the future Developing Aboriginal employment initiatives



Bert Crowfoot

IANE, Alberta Chapter is committed to improving employment opportunities for Aboriginal people. The board of directors includes Alex McGillivray (back row left to right), Larry Gauthier, Art Cunningham and Don Courchene. Seated, Sandra Coates and Irene Milton.

THE INTERPROVINCIAL ASSOCIATION OF NATIVE EMPLOYMENT is breaking down the barriers and removing the obstacles that dissuade businesses from hiring Aboriginals.

IANE's role is to service organizations and individuals who are concerned with Native employment issues, said vice-president Don Courchene. Sometimes it's like banging your head against the wall, but we are racking up successes by eliminating the negative stereotypes and promoting the positive; showing employers that Natives can contribute in significant ways to their organizations.

Sometimes it's easier to do nothing than to make a concerted effort to do something that will make a difference, Courchene said. IANE is the advocate that sells Native employment and sets a fire under corporate Canada and small business, motivating them to make changes in hiring.

IANE is a broad based national association whose membership consists of interested people from business, industry, unions, government and Native communities. We go about our job quietly in a non-threatening manner, said Courchene. We reflect the needs and wants of Aboriginal people regarding employment, provide advice, direction and assistance regarding employment issues, share information on successful Aboriginal education and employment programs, and support the development of other initiatives.

The need for the broad based association, relating primarily to Native employment issues, was identified at a Northern Employment Committee meeting in 1975.



Dianne Penny, left, with Syncrude, accepting the Garth Leaske award on behalf of James Carberry from IANE directors Irene Milton and Art Cunningham.

The problems affecting Native employment, which are similar in all provinces, called for the establishment of effective communication and information sharing networks. By August 1977, IANE was formed. Since then, chapters have been operating in Manitoba, Saskatchewan and Alberta. Last year IANE opened a chapter in the North-

IANE is the advocate that sells Native employment and sets a fire under corporate Canada and small business, motivating them to make changes in hiring.

west Territories. It's a nationwide organization.

The network is all important, Courchene said. "The biggest thing is to tap into everyone as a resource. It's knowing who to contact."

There's a lot of excuses for businesses not hiring Natives. The one most heard is 'we don't

know where to find them', said Courchene. IANE can find them! Through national networking, it can assist these companies with recruitment of Native people; people who can and will meet the needs of their organizations.

Courchene said that IANE utilizes the four stages of learning in selling its mission; creating an awareness, understanding, acceptance, and the ability to implement what one has learned.

Many of the businesses that work with IANE have gone beyond the awareness stage and acknowledge the Native population as a valued segment of the workforce.

Even with these improvements, problems facing Native people in regard to employment will continue to exist. In the next few years there will be a boom in the number of Native youth looking for jobs - where are they going to work?, asks Courchene.

"There are just some people you can't change, so we have to concentrate on those who are willing. I just want to see people get a chance" he said.



For more information on IANE or its employment initiatives please contact the IANE Director nearest you:



Sandra Coates
Manager, Employment Equity, CIBC
8th Floor
855 - 2nd Street S.W.
Calgary, AB. T2P 4J7
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IANE Alberta invites everyone to attend their Annual General Meeting and Banquet to be held September 15, 1994 in Calgary, Alberta.

IANE Career Profile

A Career in Law Enforcement
Policing requires more brains than brawn.

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- working within the community to identify and resolve problems.

BASIC REQUIREMENTS

So you want to be a police officer? This career is so demanding, and, unlike television, we cannot build robots which will do the job. As long as there are people we will need to protect, prevent and enforce law and maintain public order.

Jim White has been on the recruiting team with the Edmonton Police Service for about 4 years. In that time he has seen many people who have applied and weren't successful. He has also seen the expression of joy on the faces of those who were accepted into one of the best police services in the world.

What was the difference between those who were successful and those who were not? **PREPARATION.**

That's it. Take the time to prepare for your future by finding out what is required, what the selection process involves, and what you can do to become more competitive.

In 1993 the Edmonton Police Service found that only 1 out of every 72 applicants were accepted into the police agency. That in itself shows why to prepare. If one looks at the most recent demographic study you will see that 25% of the new labor market by the year 2000 will be of Aboriginal ancestry. That is why it is so important for you to prepare for your future.

So what should you do?

1. Stay in school, Grade 12 sounds nice, however post secondary is more impressive and may be required by certain police agencies.
2. Obtain high marks, study, make a commitment to learning. Take an interest in reading (the world opens up when you read).
3. Apply yourself to your English classes. Your writing skills, spelling, and transcribing your thoughts will be evaluated and is a critical component of this occupation.
4. Stay in good physical shape by running and exercising. This builds you physically and emotionally it builds your confidence and provides better health. Don't smoke.
5. Be a leader not a follower. All of your decisions should be based on good moral reasons. Will your actions hinder your chances of becoming a police officer? You can make sound logical decisions.
6. If you drink, don't drive. Always respect alcohol. Don't make it a problem in your life!
7. Your morals, values, and attitude will be closely monitored so wise decisions are in order.
8. A valid drivers license with a good driving record (no speeding tickets or demerits is advisable).
9. It is advisable to always be prepared as First Aid and CPR are required, it is better to have them now, just in case.
10. Do not get into any conflicts with the law. Always question your actions, "Will these actions hinder my chances of becoming a police officer?"



Debora Lockyer

The Edmonton Police Services Recruit Class No. 83 included six Aboriginal recruits.

Sports are what drew Const. Dana Donald to a career as a police officer, but helping people is what keeps him motivated and challenged.

"The most rewarding thing is to hear you've done a good job, maybe made things a little better, maybe shown someone a little direction. If you can help someone without laying charges and going to court—that's rewarding," says Donald, a Metis.

He didn't plan on joining the Edmonton Police Services; in fact, he graduated with a bachelor of arts, economics major, from the University of Alberta in 1985. From there he went into finance at the Northern Alberta Institute of Technology, which prepared him for a career as an assistant manager of administration in a major bank.

He quickly became frustrated by what he called the monotony and predictability of the job.

"At 2 p.m. on any given day, you knew what you were going to be doing."

Talking to his friends who were with the Edmonton Police Services convinced him he would like the job, and he joined up March 4, 1991.

One of the most attractive things about the job, for Donald, is the shift work. Five 10-hour nights in a row followed by five days off leaves him lots of time to golf and play various sports with the EPS teams.

The shift work is also one of the toughest things about the job, because of the constant

changes from days to nights and because court appearances sometimes follow a 10-hour shift.

"I could work all night and then have court all day — and that's brutal."

Donald's training lasted 38 weeks, much of it in the classroom, where recruits focused on conflict resolution and people skills.

"There's always different ways to go about solving a problem, and they're trying to find people like that. Charging people and going to court isn't always the answer. They want us to start looking at other avenues as well."

Getting through the training and the first days on the job are tough, Donald adds, especially for Natives who come from small communities and remote reserves.

"It's pretty intimidating when you first come in and you're not used to wearing a uniform and seeing uniforms. I think that's the hardest part that Native recruits have, coming into an organization that's very structured, with uniforms, it's just not something that they're used to."

Being Native helps him on the job, adds the 30-year-old Donald, who was born and raised in Edmonton.

"In downtown Edmonton, there seems to be a high Native population and they seem to be more receptive to dealing with Natives. They always ask me 'Are you Native?' and when they find out I am, they'd always rather talk to me than to my partner."

Donald likes the way police work is changing. Constables are encouraged to get out and talk to the people on their "turf"



Constable Dana Donald

— the area they are assigned to work — and to get to know community leaders. That way, community members and the police work together to make their neighborhoods safer places to live.

"A lot of people want to help," Donald says.

He doesn't have his own turf yet, but he has applied to take over one next time there's an opening. For now, he rides in a patrol car and responds to dispatched calls.

One of the most challenging tasks he faces on a day-to-day basis is staying sensitive to the needs of the people he gets involved with. It may be the 10th break-and-enter he and his partner have responded to that day, but for the victim, it may be the first time their home has been burgled. He has to stay sensitive to the victim, who is probably feeling traumatized.

Changing someone's perception of police for the better is something Donald particularly enjoys.

"If you can change one guy's opinion — someone who has a typical view of cops — that makes you feel good."

Interested in a career in law enforcement? Please contact any of the following:

Cpl. C.P. (Cam) Alexis
Community/Aboriginal
Policing Services
R.C.M.P.
11140-109 Street
Edmonton, AB. T5G 2T4
Phone: (403) 945-5401

Constable Deborah Melnik
Recruiting Unit
Calgary Police Service
133 - Sixth Avenue S.E.
Calgary, AB. T2G 4Z1
Phone: (403) 268-8479

Staff Sgt. Donna Hodgins-Locke
Regina Police Service
1717 - Osler Street
Regina, SK. S4P 3W3
Phone: (306) 777-9729

Inspector Terry McGregor
Personnel Division
Winnipeg Police Department
151 Princess Street
Winnipeg, MAN. R3B 1L1
Phone: (204) 986-6240

James (Jim) White
Police Selection and
Employment
Edmonton Police Service
9620 - 103A Avenue
Edmonton, AB. T5H 0H7
Phone: (403) 421-3479

Sgt. B. Crawford
Aboriginal Peacekeeping Unit
Metropolitan Toronto Police
40 College Street
Toronto, ON. M5G 2J3
Phone: (416) 324-6159

Constable Pieter Piecowye
Prince Albert Police
45 - 50 Street West
Prince Albert, SK. S6V 3P4
Phone: (306) 953-4240

Staff Sgt. Wendy Wilson
Uniform Recruitment Unit
Ontario Provincial Police
50 Andrew Street South
Orillia, ON. L3V 7T5
Phone: (705) 329-6669

The Personnel Inspector
Saskatoon Police Service
P.O. Box 1728
Saskatoon, SK. S7K 3R6
Phone: (306) 975-8282

Inspector L.W. Van Horn
Administration and Staff
Development
Lethbridge City Police
444m - 5 Avenue South
Lethbridge, AB. T1J 0T6
Phone: (403) 327-2210

This IANE Career Profile Page is proudly sponsored by these Canadian Police Services.



CREE NATIONS GATHERING

July 18 - 24, 1994 > Opaskwayak Cree Nation, The Pas, Manitoba, Canada

MISSION STATEMENT

We, the Cree Nations of North America, do gather to chart a means to establish a Cree confederacy. The Cree Nations have always respected each other's independence resulting in separate agreements and treaties with Canada and the United States.

It has become increasingly evident that the Cree must act accordingly to provide better protection for our sovereign way of life including our inherent rights to be self-governing, our lands and resources, our traditional values and our relationship to Mother Earth. A united Cree voice speaking to Canada, and the United States will more likely ensure each Cree Nations interests are protected.

A gathering, hosted by the Opaskwayak Cree Nation, will be held where Elders, Mothers and Fathers, Brothers and Sisters, and Youth will discuss past, present and future directions. From this gathering will emerge the structures that will support the Cree Confederacy.

ACTIVITIES

Sunday, July 17	Camping Day
Monday, July 18	Elder's Conference
Tuesday, July 19	Elder's Conference
Wednesday, July 20	Cree Nation Assembly
Thursday, July 21	Cree Nation Assembly Cree Nation Youth Assembly Traditional Feast (Evening)
Friday, July 22	Cree Nation Assembly \$50,000 MONSTER BINGO Gordon Lathlin Memorial Centre Traditional Powwow {Grand Entry - 7 pm}
Saturday, July 23	Traditional Powwow {Grand Entry 12:00 p.m. & 7:00 p.m.}
Sunday, July 24	Traditional Powwow {Grand Entry - 12:00 pm}

TRADITIONAL HANDI-CRAFTS
COMPETITIONS
ALL TEEPEES, WIGWAMS AND
TRIBAL CEREMONIAL HEAD
DRESSES WELCOME
FREE TEEPEE POLES AVAILABLE
CAMPING VILLAGE
24 HOUR SECURITY

ABSOLUTELY NO DRUGS OR ALCOHOL

FOR MORE INFORMATION CONTACT:

Jim Smith
General Manager,
Opaskwayak Cree Nation
(204) 623-5483 Fax: (204) 623-5263

or

Alvin Merasty/Henry Wilson
(204) 623-4627 Fax: (204) 4577

WAWASKINAGA 1ST ANNUAL COMPETITION POWWOW

September 24 & 25, 1994, Whitefish River First Nation, Birch Island, Ontario

ALL VISITORS WELCOMED

FREE ON-SITE CAMPING
SECURITY • INTER-TRIBAL DANCING
NIGHTLY ENTERTAINMENT

ARTS & CRAFTS

Stand Fee: \$150/weekend
contact: Mary Grace McGregor
(705) 285-4289

Sunday: Community Feast
Daily Admission Fee

ACCOMMODATION RATES AVAILABLE

DANCER/DRUM REGISTRATIONS:

Friday, September 23: 6 p.m. - 8 p.m.
Saturday, September 24: 8 a.m. - 11 a.m.

Grand Entries: 11:30 a.m. both days

FOR FURTHER INFORMATION CONTACT:

Wawaskinaga Powwow Club Reps:
Kiki McGregor: (705) 285-0210 Collect Evenings
Leon or Patty Lightning: (705) 285-0177

or write:

Wawaskinaga Powwow Club,
Whitefish River First Nation,
Birch Island, Ontario P0P 1A0

"SEE YOU AND YOUR'S THERE!"

Wawaskinaga Powwow Club or the Whitefish River First Nation or any sponsoring agencies, organizations or individuals are not responsible for accidents, thefts, injuries, personal losses or traveller's aid.

COMPETITION

MEN'S GOLDEN AGE (55+)

Includes all styles

WOMEN'S GOLDEN AGE (55+)

Includes all styles

MEN'S (age categories: 18 - 29 & 30 - 54)

Traditional, Grass & Fancy

WOMEN'S (age categories: 18 - 29 & 30 - 54)

Traditional, Jingle & Fancy

TEEN BOYS (12 - 17)

Traditional, Grass & Fancy

TEEN GIRLS (12 - 17)

Traditional, Jingle & Fancy

JUNIOR BOYS (7 - 11)

Traditional, Grass & Fancy

JUNIOR GIRLS (7 - 11)

Traditional, Jingle & Fancy

TINY TOTS: daily honourarium.

DRUM COMPETITION

HAND DRUM COMPETITION

TEAM DANCE COMPETITION

Miss Wawaskinaga Princess 1994 Contest
Women's Grass Dance Special

• pending available funds

CATEGORIES

This ad was sponsored by LaFarge Canada Inc.
Birch Island Terminal, Birch Island, Ontario

Irwin under fire

Indian Affairs Minister Ron Irwin has been on the hot seat over the inaccuracy of the department's estimates of Canada's Aboriginal population.

In response to a Statistics Canada analyst's claim the department overestimates the Aboriginal population by 70,000 people, Irwin has promised to tighten controls on calculating numbers.

Population lists are used by

Indian Affairs to calculate the payments made to Indian Bands and the analyst says the lists are rife with duplication. This duplication could mean an overpayment of \$1 billion by the federal treasury.

Irwin agreed there have been problems in keeping accurate counts, especially when the department keeps names on band lists until people reach the age of 100, unless otherwise notified.

Reform MPS answer concerns

The move to self-government initiated between the Minister of Indian Affairs and the Assembly of Manitoba Chiefs has some Indian people in Manitoba upset, said Athabasca Reform MP David Chatters.

In response, four Reform MPs traveled to Manitoba on an "Indian Self-Government Fact Finding" trip where they met with the concerned individuals, he said.

The group expressed the need for a system that would allow an "opposition" voice at the Band level to prevent some chiefs and councils from exercising too much power, Chatters said.

ters said.

They also wanted an amendment to Section 74 of the Indian Act to enhance accountability and to prevent political and bureaucratic interference in band elections.

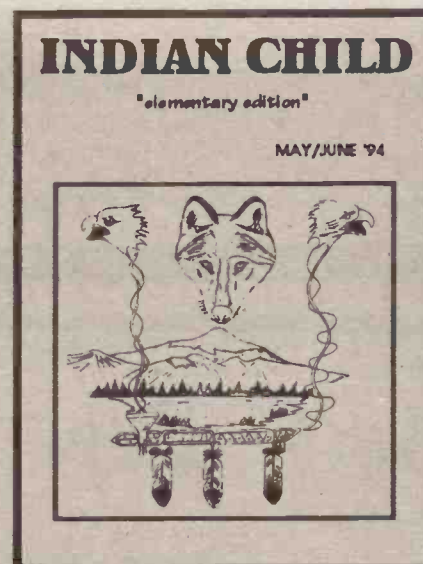
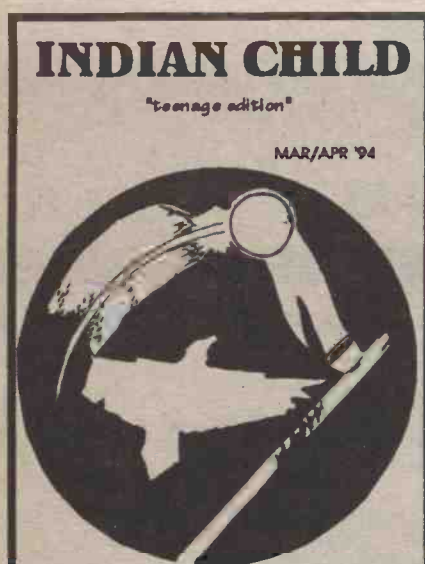
According to Chatters, Indian women are particularly concerned that under any self-government arrangements the Charter of Rights must apply on Indian lands.

Chatters noted the demand for complete financial disclosure and accountability to create responsive and democratic reforms before proceeding with self-government.

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TO

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INDIAN CHILD is one of the most comprehensive guides to everyday health & safety available for native children. Our "teenage edition" takes a hard hitting look at the deadly effects of alcohol & drug abuse, it educates in the areas of sexual development, S.T.D's, and teenage pregnancy, on a lighter note it shows how to complete a resume or get a job, and how important good nutrition is.

Our "elementary edition" focuses on topics like safety around fire, water, guns and animals, as well as dealing with strangers and a soft introduction to alcohol & drug awareness, and much, much more.

MAIL YOUR APPLICATION AND PAYMENT TO:

INDIAN CHILD, BOX 4034, EDMONTON, AB T6E 4S8
OR CONTACT US AT: PH (403) 962-3017 FX (403) 962-3708

NAME: _____ PHONE#() _____
ADDRESS _____ CITY: _____
PROVINCE: _____ POSTAL CODE: _____
OF SUBSCRIPTIONS _____ X \$30.00 = _____ + 7% G.S.T. = _____
NOTE: G.S.T. MUST BE PAID OR G.S.T. EXEMPTION # MUST BE INCLUDED
G.S.T. EXEMPTION# _____

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OR PHONE TOLL FREE 1-800-661-5469

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at your band office, ask why.**

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until 9 p.m. 7 days

QUALIFIED TEACHERS WANTED

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

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

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

Please forward resumes to:

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

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



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Toll Free 1-800-661-5469



BROADCAST CAREER



CFWE-FM "The Native Perspective" is looking for an Aboriginal language (Cree) broadcaster.

If you have excellent spoken skills in the Cree language and are interested in a career as a radio broadcaster then we are interested in you.

No previous radio experience is required, CFWE can and will provide you with broadcast training. The position will be based in Edmonton.

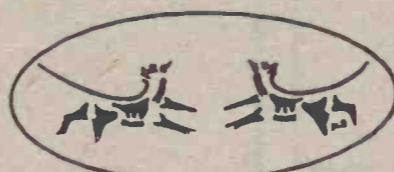
Please contact:
Ray Fox
Director of Radio
CFWE-FM
15001 - 112 Avenue
Edmonton, Alberta, T5M 2V6
Phone: (403) 447-2393

The Boyle McCauley Health Centre is an inner city health agency providing service to a culturally diverse, low income population. The Centre is seeking the services of a:

DENTIST

He or she should have a genuine interest in working with an inner city population, coupled with a non-judgmental attitude, and the ability to work in a team setting. Contract fees and days of service are negotiable. The position could be part-time or full-time. Interested applicants are invited to submit resumes as soon as possible (**closing date July 29, 1994**) to:

Dr. Amy Borkent, Clinical Director
Boyle McCauley Health Centre
10628 - 96 Street
Edmonton, AB
T5H 2J2
Fax: (403) 422-7343



PENTICTON INDIAN BAND OUTMA SQUILXW SCHOOL INDEPENDENT ALTERNATIVE SCHOOL PROGRAM TEACHING POSITION

Applications are invited to fill one teaching position within the Penticton Indian Band's Independent Alter-Native School Program. This program is designed for students who have expressed a strong desire to incorporate Native studies, traditions and culture within their everyday curriculum of academic studies in a regular classroom setting.

The Outma Squilxw School Board is seeking one individual who is prepared to fully commit and dedicate themselves to the philosophy, goals and objectives of the Outma Squilxw School Program and who possess the following qualifications:

1. A Teacher Certificate in Secondary Education.
2. A strongly proven record of experience, skills and abilities in relation to teaching secondary-level students.
3. A demonstrated ability to effectively design flexible, individualized student learning programs.
4. Effective interpersonal and counselling skills.
5. Committed to student advocacy and skilled in the process of collaborative decision-making.
6. Training and/or experience related to Independent or Alternative Programs will be an asset.

Please submit applications before 4:00 p.m. on July 29, 1994 to:

OUTMA SQUILXW SCHOOL BOARD
R.R.#2, Site 80, Comp. 19,
Penticton, British Columbia V2A 6J7

For further information, please contact:
Inez Michel (604) 493-4249 or Kathy Phillip (604) 493-3805



CHILD WELFARE SOCIAL WORKER

Competition No: ER94E8111-006-WDSP

EDMONTON REGION - We currently have openings for Child Welfare Workers in various urban, rural and suburban locations in Edmonton Region. The role may include such responsibilities as: investigations of child abuse or neglect, provision of family support, case management, case plan development, report preparation, presentation in Family Court, and liaison with both Department and Community resources. Foster Care and Adoptions services may also be areas of responsibility. **QUALS:** A completed degree/diploma in the field of Social Work/Social Sciences or Human Services with an emphasis on counselling, family studies or child development. A BSW, MSW, completed RSW or equivalent would be an asset. Related experience in Child Welfare will be considered in lieu of directly related course work. Experience working with aboriginal communities and fluency in a Native language would be an asset. Travel is a requirement of this position and transportation arrangements must meet operational requirements of this department. Salary commensurate with education and experience. NOTE: This competition will be utilized to fill current and future vacancies in this Region.

Salary: \$ 27,564 - \$ 44,676 (Salary currently under review.)

Closing Date: July 15, 1994

Family & Social Services

Please send an application form or resume quoting competition number to:

Alberta Government Employment Office
4th Floor, Peace Hills Trust Tower
10011 - 109 Street
Edmonton, Alberta
T5J 3S8

Facsimile No: (403) 422-0468

TO ADVERTISE IN WINDSPEAKER CALL: 1-800-661-5469

CareerSection

CORRECTIONAL OFFICER 1

Correctional Service of Canada
Victoria and Fraser Valley, B.C.
\$29,321 - \$38,960 per annum

The people employed in the Correctional Service of Canada are members of teams working in a dynamic and challenging field.

The Position:

You will supervise and control inmate movement and activities within and outside the institution, and perform institutional security checks. You will be actively involved in the case management process for inmates. You will also participate in a correctional team responsible for the development and implementation of unit programs.

Qualifications:

You must have completed secondary school education or acceptable equivalency and have significant experience in working with people where good inter-personal skills are important in successfully performing the job. The work requires personal qualities of maturity, judgement, sensitivity, responsiveness and motivation. Knowledge of the English language is essential for all positions. Canadian citizenship is also a requirement.

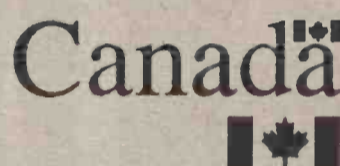
Further information:

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

Please send your application and resume to:

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

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



Employment Opportunity: Aboriginal Arts Program Coordinator

Circle Vision Arts Corporation is a non-profit Saskatchewan Aboriginal arts and cultural service organization. Working under the direction of the Executive Director, the Program Coordinator will be responsible for managing the publication of the Talking Stick First Nations Arts Magazine, facilitating and managing Aboriginal arts presentation and professional development, program management committees, funding acquisition, Aboriginal arts and cultural research and policy planning, and providing arts and cultural consultation and advocacy as required.

A Bachelor of Arts or 4 years experience in a related field is preferred. Candidates of Aboriginal ancestry will be given preference. A knowledge of 1 or more Aboriginal languages is an asset.

Contact:

Robin Brass, Chairperson, Circle Vision Arts Corporation,
2114 College Avenue, Regina, Sask, S4P 1C5
(306) 780-9242, fax (306) 780-9443
Deadline: Monday, July 18, 1994

HIGH PRAIRIE R. C. S. S. D. #56

REQUIRES:

ONE CREE LANGUAGE & NATIVE STUDIES TEACHER/INSTRUCTOR
GR. 3 - 12, COMMENCING AUGUST 29/94

Must have spoken & written knowledge of the Cree language, culture and history.

FOR MORE INFORMATION CONTACT:

Dorothy Cowell (403) 523-4595 or 523-2052

SUBMIT APPLICATIONS TO:

St. Andrew's School
Box 789
High Prairie, Alberta
T0G 1E0

APPLICATION DEADLINE: July 15, 1994

Windspeaker is... Native Business



UNIVERSITY OF TORONTO

Office of Aboriginal Student Services and Programs



ACADEMIC COUNSELLOR

Under general direction of the Coordinator, the Academic Counsellor assists students in their adjustment to demanding academic programs of study. In performing the job, the Counsellor utilizes a thorough understanding of Aboriginal cultural norms and communication styles and First Nations educational history. Duties include: working with students to ensure prerequisites are met; performing an advocacy function if required; providing academic program advice; assisting students with academic program planning; making referrals to other student services; assisting students with petitions.

Applicants must hold an undergraduate degree in a relevant discipline and have three years' teaching or counselling experience in an Aboriginal context. Very strong counselling and interpersonal skills, and strong knowledge of Aboriginal cultural traditions and educational issues are required. A valid Ontario Driver's License is required. This position involves some evening and weekend work and travel.

Salary: \$36,082 - \$42,449. This is a term position ending April 30, 1995 with the possibility of renewal. The University of Toronto offers a comprehensive benefits package.

PERSONAL COUNSELLOR

Under general direction of the Coordinator, the Counsellor will provide counselling services to Aboriginal Students related to personal issues, housing, child and family care, and employment. Counselling will involve traditional Aboriginal counselling methods and problem-solving. Other responsibilities will include involvement in Native Cultural workshops, managing the bursary fund, and financial counselling.

Applicants must hold a graduate or undergraduate degree in a relevant discipline or have an acceptable equivalent combination of education and experience. Three years' counselling experience in an Aboriginal context, very strong counselling and interpersonal skills, as well as a strong knowledge of Aboriginal cultures, behaviours, and communication styles are required. A valid Ontario Driver's License is required. This position involves some evening and weekend work and travel.

Salary: \$36,082 - \$42,449. This is a term position ending April 30, 1995 with the possibility of renewal. The University of Toronto offers a comprehensive benefits package.

COORDINATOR

This challenging position coordinates a range of specialized student services for Aboriginal students, and manages First Nations House, which has the mandate to be a place where Aboriginal students and other members of the University may find an opportunity to explore the spiritual traditions and culture of First Nations communities.

Under the general direction of the Assistant Vice-President, Student Affairs, the Coordinator will develop and administer programs and student services including admissions advocacy, personal and academic counselling, Elder-In-Residence and social and cultural events. The Coordinator supervises administrative and counselling staff, liaises with internal departments and external organizations, manages the budget, and acts as a resource person to the University community on matters related to Aboriginal culture and the particular needs and concerns of Aboriginal students.

Applicants must hold a Master's Degree in a relevant discipline or have an acceptable equivalent combination of education and experience. Highly developed communication and negotiation skills, as well as strong knowledge of Aboriginal cultural traditions, values, norms, educational issues, and self-government initiatives are required qualifications. The successful applicant will have strong financial and human resource management skills, be familiar with the Ontario education system, especially at the post-secondary level, and be willing to travel extensively.

Salary: \$44,486 - \$52,337. This is a two-year term position with the possibility of renewal. The University of Toronto offers a comprehensive benefits package.

To pursue these career opportunities, submit a resume and covering letter by July 11, 1994 in confidence to:
**Lea Clearwater, Human Resources, University of Toronto,
215 Huron Street, Toronto, Ontario M5S 1A1. FAX: (416)
978-5702. Late applications may be considered.**

In accordance with its Employment Equity Policy, the University of Toronto encourages applications from qualified women or men, members of visible minorities, Aboriginal peoples and persons with disabilities.

1994 Canadian Native Men's

FASTBALL CHAMPIONSHIPS

July 29, 30, 31 and August 1, 1994
Spruce City Stadium • Prince George, B.C.

**\$15000.00
PRIZE
MONEY**

- FIRST.....\$7000.00
- SECOND....\$4000.00
- THIRD\$2000.00
- FOURTH\$1000.00
- FIFTH.....\$500.00
- SIXTH\$500.00

ENTRY FEE \$500
By July 22, 1994

(Only Accepting the
First 48 Men's Teams)

CERTIFIED CHEQUE or
MONEY ORDER to:

Prince George
Lumber Kings
P.O. Box 2410
Prince George, B.C.
V2N 2S6

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THE ACTION!**



**LUMBER
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ADMISSION:
Day Pass**

- Players/Adults: \$6.00
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Fax: (604) 562-3313

OR

Harley Chingy

Ph: (604) 564-5464 (Wk)

Ph: (604) 563-6356 (Hm)

1994 Western Canadian Ladies

FASTBALL CHAMPIONSHIPS

July 29, 30 and 31, 1994
CHUCK CAWDELL PARK • PRINCE GEORGE, B.C.

**\$4000.00
PRIZE
MONEY**

- FIRST.....\$2500.00
- SECOND....\$1100.00
- THIRD\$400.00

ENTRY FEE \$400
•subject to change
pending entries
By July 22, 1994

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Prince George, B.C.
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Cindy Potskin

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