

Windspeaker

Happy birthday to us! Our gift to you is a new Windspeaker, covering both national and regional news.

See inside.

March 29, 1993

National Section

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Manitoba slashes Native funding

By David Hickey
Windspeaker Correspondent

WINNIPEG

The Manitoba government announced last week it is withdrawing \$3 million in funding grants to 56 organizations across the province, with more than half that money coming out of the budgets of Native organizations.

"It really is devastating," said Terry Belhumeur, director of the Winnipeg Indian and Metis Friendship Centre, which lost \$298,000 in funding, almost half of its budget. "We're still reeling."

Friendship centres took the brunt of the cuts, with Gary Filmon's Conservative government withdrawing all of its funding to the 11 centres across Manitoba - a total of \$1.23 million. Belhumeur said the cuts will mean the loss of 33 jobs province-wide as well as a variety of the advocacy, educational and support programs the friendship centres provide.

"It makes no sense," said Belhumeur, noting the announcement comes after a recent 10-per-cent cut in federal funding. "I don't know if they are aware of the services we provide. We're not just a bingo outfit or a drop-in centre for coffee. We provide actual services.

"All the services that we pro-

vided to our elderly, to family crisis centres, to our outreach programs, to the schools - it's all gone. We have core funding left, which is basically our administration."

Family Services Minister Harold Gilleshammer said cuts were necessary and just an example of restraint and restructuring that other organizations and governments across the country have to contend with.

"We have made some very difficult decisions. With regards to the friendship centres, the province is responsible for a little less than 13 per cent of their global budget across the province."

Finance Minister Clayton Manness said priority is being given to health care, education and protective services.

Friendship centres weren't the only places hit. The Assembly of Manitoba Chiefs will not get the \$325,000 the province gave it last year. That represents a 67-per-cent cut to its core funding. Grand Chief Phil Fontaine said the cuts are typical of the way the Filmon government deals with issues affecting First Nations people.

"This is Gary Filmon's way of celebrating the United Nations' International Year of the Indigenous Peoples, by attempting to emasculate and silence First Nations people in Manitoba."

See Cuts, Page 3.



David Hickey

Hundreds of people from across the province marched around the Manitoba Legislature March 22 to express their displeasure with massive recent funding cuts. The rally was organized by friendship centres.

Masked RCMP storm casino

By D.B. Smith
Windspeaker Staff Writer

WHITE BEAR RESERVE, Sask.

Employees of the Bear Claw casino mistook RCMP officers for heavily-armed masked thieves when the police crashed through the casino's front doors in a pre-dawn raid March 22.

"Casino people were just closing up," Shepherd said. "They thought they were being robbed. The people were masked and did not identify themselves."

The hooded, gun-toting assembly burst into the casino at around 4 a.m. and told employees to put their hands onto tables, White Bear band chief Bernard Shepherd said.

The RCMP, dressed in full camouflage and accompanied by a SWAT team and police dogs, met no resistance from casino workers or band mem-

bers, he added.

"We were co-operating with them. It was pretty quiet, but people didn't know what was going on."

Bear Claw employees were detained in the casino by the police for about an hour and a half, Shepherd said. Police told staff they were under arrest but did not read them their rights.

Some employees even asked for their rights to be read, the chief said, but the RCMP refused.

The RCMP also detained two councillors and the band's manager, who were driving to the casino after learning of the raid.

The three were taken to the RCMP station in nearby Carlyle for "obstructing justice," but were later released, said Shepherd.

All of the casino's equipment, including an unspecified number of video lottery terminals, 100 slot machines and six black jack tables, were seized.

In a news release issued that

same day, RCMP said they were holding the gaming equipment as evidence.

"The RCMP's position has always been that 'at this point in time, all people in Canada are subject to the provisions of the criminal code,'" the release said.

The RCMP refused, however, to give details of the raid itself.

"Neither the tactics surrounding the execution of the search warrant, nor the number of RCMP officers involved, will be disclosed."

The prevailing mood on the reserve in the wake of the "South African-style" raid is one of anger, Shepherd said. No one in the band will be charged but there is a sense among band members that they were betrayed.

"I was disgusted at the whole process and how the RCMP handled it. We were led to believe there was a lot of trust there. They had the responsibility to

enforce our laws. We're having a problem right now making sure people don't over-react to it."

The band will re-open the casino with band-owned gaming equipment as early as next week, Shepherd said. The casino was a source of income for the band and employment for 75 people on the reserve.

"We had expected that we would be off welfare within five years. There were spin-off jobs."

The raid came almost three weeks after the province said the White Bear band broke off negotiations.

Justice Minister Bob Mitchell said March 4 that he had been unable to negotiate a mutually acceptable resolution with Shepherd.

"I'm disappointed the White Bear First Nation has decided not to work with the government constructively to resolve this issue," he said.

See Band, Page 18.

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MP JUGGLES CULTURES

Ethel Blondin-Andrew works in the federal political arena as Liberal Western Arctic MP, but returns home to her Dene roots in Yellowknife on weekends. In a private member's bill she recently presented to Parliament, which proposes an environmental charter of rights, she seeks to empower the people by giving them the right to take the government to court.
See Page R20.

LONG WAY HOME

Thousands of Aboriginal children were taken from their parents in the 60s and 70s and given to white families. When those kids grew up, they found a void in their lives they hoped to fill by finding birth parents, siblings or a band they could call their own.

See Pages 12 and 13.

AD DEADLINES

The Advertising deadline for the April 12th issue is Thursday, April 1, 1993.

Innu resent governments' attitude

By D.B. Smith
Windspeaker Staff Writer

DAVIS INLET, Nfld.

The chief of Davis Inlet is disgusted with the government of Newfoundland.

Provincial representatives are not willing to let the Innu from the remote, poverty-stricken Labrador community decide what is best for them, Katie Rich said.

"They don't want to deal with us nation-to-nation," she said. "They want to treat us like children. We have the right to make our own decisions."

A delegation of federal and provincial officials, led by Newfoundland M.P. Ross Reid and provincial Minister of Justice Ed Roberts, met with community leaders on Feb. 23 to hear the Mushuau Innu Council and Innu Nation's report on the government role in Innu community renewal.

But Innu leaders and provincial officials disagreed over

the band's seven-point plan to deal with solvent abuse and cultural breakdown in the village located 330 kilometres north of Goose Bay.

"We worked on this document day and night," said Rich. "When we presented the document to them, Ed Roberts shook his head. He doesn't accept the document."

Rich got a letter from provincial officials sometime later saying the document was unacceptable because it did not address the community's immediate problems.

Newfoundland Premier Clyde Wells also suggested the Innu consider relocation sites other than the Innu's preferred Sango Bay location.

"He called and said Sango Bay was no good," Rich said. "He still wants that control. He wants to make this decision. The government has made these types of decisions for years. Look where it got us."

Davis Inlet became the centre of media and government attention in January when six

solvent-addicted children were discovered by police nearly comatose from sniffing gasoline fumes.

The five girls and one boy were all threatening to commit suicide. The following week, five more children were found sniffing gasoline under a house.

Solvent abuse is rampant in the community. Some 340 children in the village, some as young as four, are addicted to or in various stages of addiction to solvents.

Within days of the discovery of the second group of children, the band's chief and council prepared a seven-point plan for federal and provincial government officials outlining their strategy to save the community.

The plan demanded government assistance for the village's relocation, the establishment of a family treatment centre, treatment for solvent-addicted children and a commitment from the provincial and federal governments to start negotiating self-government with the band.

Chief Rich said Wells was

surprised that the band had presented him with any plan.

"He said 'How can you come up with this?' He considers Innu stupid."

Talks have also been held up because officials from both levels of government won't accept responsibility for the Innu, Rich said.

"They don't agree over jurisdiction. We are bounced back and forth and here we are caught right in the middle."

Minister of Indian Affairs and Northern Development Tom Siddon said the federal government is still committed to aiding the community.

In mid-March, Siddon denounced rumors that Ottawa is drawing away from dealing with the current situation.

"I would like to assure Chief Katie Rich, the residents of her community, the Innu Nation and all concerned Canadians that the government is still committed to ensuring the relocation and healing of the Davis Inlet community," he said.

"I believe that the action of

B.C. education lobbyists waiting for new leader

By D.B. Smith
Windspeaker Staff Writer

VANCOUVER

A B.C. Natives' lobby over control of their own education will wait until the federal Conservatives have a new leader.

The Union of British Columbia Indian Chiefs has worked for the past year to secure greater control over education for Native communities, said Ray Hance, chairman for the Steering Committee on Indigenous Education.

"But Mulroney spoiled it," he said. "We had to postpone it due to the leadership situation. We want to make sure that we will get something out of it."

Hance said the union lobby group will focus its efforts on the probable front-runner in the Conservative leadership race, although he declined to comment on who that might be.

"We're not waiting for the convention," he said.

The committee planned to spend the second week of March petitioning federal MPs, senators, standing committees and the Canadian Human Rights Commission for the right to control Native education, he said.

But the lobby will wait until the middle of April to give stormy political waters in Ottawa a chance to calm down.

The union based its case on the Assembly of First Nations 1991 recommendations. Education is a vehicle for Native culture and must be under the control of Native groups, the assembly said.

The federal government should be responsible for funding all students eligible through First Nations jurisdiction, regardless of age or previous school experience.

The union also wants to control the direction of federal funding beyond reserve borders. The 20-year-old Master Tuition Agreement between B.C. and Ottawa, which regulates payments for reserve-based children who attend provincial schools, is outdated, Hance said.

Fight over rights, not fish numbers

By D.B. Smith
Windspeaker Staff Writer

VANCOUVER

The conflict over West Coast fisheries is not over the number of fish Indians want to take, said the head of the Union of British Columbia Indian Chiefs.

The real issue is how much of their fishery Natives are willing to share with the non-Native, commercial fishermen, Saul Terry said. "These guys are interlopers in these territories," he said. "What they're trying to do is maintain the status quo."

Non-Natives do not appreciate Native history, Terry said. The heritage of West Coast bands entitles them to control or harvest any resource.

But B.C. Fishermen's Survival Coalition spokesman Bob McKamey said Natives cannot control the resource that way.

"It's an unrealistic approach," he said. "I've run up against that

rationalization before. All non-Natives in Canada would have to get out."

The coalition has clashed with both Native fishermen and Ottawa over the Aboriginal Fishing Strategy, a federal policy designed to guarantee Natives across Canada the right to fish for food, social and ceremonial purposes.

The coalition says the policy threatens to deplete stocks and give Natives an unfair advantage.

"We're not being unreasonable," McKamey said. "We're just asking to be listened to and to have the government look at the impact of this thing."

He based his concern on last fall's disappearance of almost 500,000 sockeye salmon in the Fraser River watershed. The shortage set off a volley of blame, with non-Native fishermen accusing the new Native fisheries of over-fishing.

An independent report concluded the shortage was no one group's fault.

NATION IN BRIEF

Nunavut legislation due by June

Minister for Indian Affairs and Northern Development Tom Siddon announced legislation establishing the Nunavut territory in the northeast Arctic could be presented to Parliament in a few weeks. "We hope to have the legislation passed before the end on June," he said. The territory 351,000 square kilometres of land are equal to about one-fifth of Canada. The agreement includes provisions that will allow Native groups outside Nunavut to negotiate for continued use of traditional hunting and trapping grounds within the new territory. The Manitoba and Saskatchewan Dene were concerned that the new legislation would affect their hunting rights. Siddon confirmed that any treaty or aboriginal rights that the bands may have north of the 60th parallel would be unaffected. The provisions do not, however, resolve outstanding differences between the federal government and the bands regarding the interpretations of Treaties 5, 8 and 10. The government's interpretation is that those treaties surrendered lands north of the 60th parallel.

Harper goes Liberal

Elijah Harper, former NDP member of the Manitoba legislature, will seek the federal Liberal nomination for the northern Manitoba riding of Churchill. But he will have to work hard to convince the Liberals that they want him. Harper, who became known to many Canadians as the man who killed the Meech Lake Accord, applied March 16 to run for the national party. Federal Liberal party leader Jean Chretien seemed lukewarm about the idea. He said it would be up to the Liberals in the riding. Chretien also said the Manitoba Native politician will have to accept the party's constitutional policy if he intends to join. The federal Liberals supported the Meech Lake Accord. For his part, Harper said he has not abandoned any of his principles by switching to the Liberals.

No new trial for Nepoose

Wilson Nepoose will not face a trial on second-degree murder in the case of Marie Rose Desjarlais, the Alberta government said. A stay of proceedings against Nepoose expire March 17, one year after it was issued. The Alberta Court of Appeal granted Nepoose a new trial over a year ago. But Alberta Minister of Justice Dick Fowler said an

extensive police investigation has not produced sufficient new evidence to warrant a new trial. A year ago, Ken Rostad, then Attorney General, stayed the charge because he said the police case had fallen apart. Nepoose, who always maintained his innocence, was convicted of second-degree murder in the 1987 death of Desjarlais. He served five-and-a-half years in prison but was released in 1992.

Inuits delay dumping

Two Inuit communities in the Far North have delayed a Canadian oil company's plan to use the Arctic Ocean as a scrap yard. The communities of Resolute Bay and Grise Fiord raised objections two weeks ago over Panarctic Oils Ltd.'s plan to dump industrial scrap metal into the ocean. The Calgary oil firm successfully applied for an Environment Canada permit to dump 400 tonnes of scrap metal into the ocean from its old base camp on remote Lougheed Island. The dumping permit was scheduled to go into effect March 19. When the communities objected, Environment Canada agreed to delay the permits until April 15.

News

Nerland denies racism a factor in shooting



Carney Nerland

The following is a statement written by Carney Nerland and read by his lawyer Brian Beresh on CBC radio. This is the statement that Nerland earlier refused to read to the inquiry into his shooting of Cree trapper Leo LaChance.

I was a part-owner and operator of Northern Pawn and Gun Shop in Prince Albert. My partner was Darwin Bear and our premises were rented by Arnold Katz.

Our general practice was to close the shop around 6 p.m. I was working in and around my shop throughout the day of Jan. 28, 1991. On that date, Gar Brownbridge and Russell Yungwirth were in my shop visiting me.

At approximately 6:15 p.m. an individual entered the shop and started to talk to Brownbridge about selling a rifle. I did not believe that I had ever seen this person before. He remained for a short period of time in the shop and then decided to leave. While he was in the shop, he spoke only to Mr. Brownbridge. While he was in the shop, nothing insulting or threatening was said to him and the atmosphere was not hostile.

As I was closing the shop, I was checking an M56 7.26 millimetre rifle to make sure it was empty. As I was getting ready to put the gun on the shelf, it accidentally discharged and I do not know where the bullet had gone to.

It was my honest belief at that time that the gun was not loaded. I then put the gun away and prepared to close the shop. At no time did I believe that I had struck anyone with the bullet. I did not at any time intend to strike anyone and the discharge of the gun was totally accidental. I was totally surprised to hear the gun discharge.

I am most remorseful that Mr. LaChance was struck by the bullet. At no time was any of my conduct on that day racially motivated as has been suggested by some people.

After this event, on the first occasion when I met with the police, I did not tell them the truth and I sincerely regret that. After my charge, I did

not directly or indirectly do anything to influence the charge or the sentence. My counsel, Earl Kalenith, handled the criminal proceedings for me totally.

Since I was sentenced I have been subjected to numerous death threats. These threats have been made to me personally and they relate to this incident and to this inquiry. As a result of those threats, I do not feel that I can testify at this inquiry as I sincerely fear for my life.

Lawyer Beresh read one final comment from Nerland: "I have every respect for this Commission of Inquiry and have decided not to testify only because I am sincerely fearful for my safety and my life."

White supremacist defies inquiry

By Connie Sampson
Windspeaker Contributor

PRINCE ALBERT, Sask.

Carney Nerland refused to testify before the inquiry into his shooting of a Native trapper after months of legal wrangling to extradite him from his Manitoba prison.

The white supremacist refused to even give his name after the commission refused to ban photographers from taking pictures of him. Nerland has received many death threats, he told the commission, and he wanted his new appearance, many pounds lighter and minus a beard and mustache, to be kept from the public.

Commissioners Ted Hughes, Delia Opekokew and Peter McKinnon ordered a charge of contempt be laid against Nerland.

Nerland's lawyer, Brian Beresh, had a statement Nerland had intended to read but Nerland chose to make it public via a CBC radio interview with Beresh the following day.

Because of Nerland's refusal to speak at the inquiry, the commissioners challenged his right to be represented before the commission and his right to have his lawyer question witnesses. A decision about continued standing will be announced at the next sitting.

Beresh told Windspeaker Nerland's decision was not a matter of attitude.

"It is because he lives in fear from a number of constituencies. The fears are real to him. If he were defiant this (inquiry) would be a soapbox for his alleged views," Beresh noted.

David LaChance, brother of slain Cree trapper Leo LaChance, was disappointed Nerland refused to testify.

"I expected the truth today. Now the truth will never come out."

Despite Nerland's refusal to take part in the inquiry, which was set up following public outrage at Nerland's guilty plea to charges of manslaughter and subsequent four-year sentence, David LaChance will not give up on the inquiry.

He hopes to learn more about the shooting of his brother by Nerland, who is rumored to be both an Aryan Nations/Ku Klux Klan leader and an RCMP informant on white supremacists.

Alphonse Bird, vice-chief of the Prince Albert Tribal Council, expressed his doubts that the commission was hearing the truth after four days of testimony by investigating police officers and Prince Albert Crown prosecutors.

Prince Albert City Police detective sergeant Peter Mesluk continued testimony started last summer. The inquiry was put on hold while RCMP challenged the commission's order to name an RCMP informant on white supremacists.

The Saskatchewan Court of Appeal ruled in favor of the RCMP.

Lubicon review condemns governments

By D.B. Smith
Windspeaker Staff Writer

EDMONTON

The independent commission investigating the negotiations between the Lubicon band and the federal and provincial governments has condemned the public sector for acting in bad faith.

The report released March 12 by the Lubicon Settlement Commission of Review, a non-partisan citizen's group, concluded that both governments have deliberately worked to undermine the band's land claim.

Chief among the commission's criticisms was the passing of retroactive legislation to undermine legal claims, appropriation of resource royalties and the conflict of interest experienced by both governments as acting interested parties, royalties recipients and land claim judges.

The commission concluded that the Lubicon had, however, acted in good faith by deliberately avoiding oil wells in the selection of their land claim, desiring public negotiations, and presenting a "well thought-out plan for a settlement."

In the course of hearings held last summer, the commission concluded there was "no indication that the federal government was acting in the interest of the Lubicon Cree, despite the mandate of the Department of Indian Affairs and Northern Development."

"Instead, they took an adversarial stance. The govern-



Lubicon chief Bernard Ominayak ponders the commission report.

ment has the responsibility to act not as an adversary, but as a partner with the Lubicon people."

The negotiating parties are not on an equal footing, commission co-chair Jennifer Klimek said. The Lubicon do not possess the governments' unlimited legal and financial resources.

"The Lubicons, as a society, have little time left," she said.

Due to the urgency of the situation, negotiations should be led from now on by either federal minister Tom Siddon or Prime Minister Brian Mulroney, Klimek said. The provincial delegation should be led by Premier Ralph Klein or the minister responsible for Native affairs, Mike Cardinal.

Lubicon chief Bernard Ominayak was highly critical of the governments' track record in negotiations. Although pleased with the report's conclusions, Ominayak said he was not sure if

they would have any impact, even in the face of an election.

"It's anyone's guess at this point. It depends on the support, on the political agenda. It will be harder to run away from the report."

The report also recommended making all future negotiations public, appointing independent mediators, holding all oil and gas royalties in trust and allowing the Lubicon to determine band membership.

An additional \$100 million in compensation, split between federal and provincial governments, should be paid to the band and all agricultural and commercial developments should be honored in future negotiations.

Although the ultimate purpose of the commission was to help the negotiation process move on, there's no guarantee that either level of government will consider the report, said commission co-chair Father Jacques Johnson.

But unlike many government-commissioned reports, this document will be made public.

The commission was originally launched last May by NDP leader Ray Martin to investigate, compare and assess the positions of the Lubicon and the two levels of government. But committee members' political affiliations were not an issue in compiling facts or reaching conclusions over the negotiation process, Johnson said.

"We were set up by the NDP. That's where the affiliation ended. I have no idea of party affiliation by commission members."

Cuts may be retribution for groups critical of government

Continued from Page 1.

Critics have questioned whether the cuts to the assembly and other organizations that have been critical of the provincial government are not, in fact, retribution.

The government has denied any ulterior motive to the cuts, but "it's hard not to conclude that," said Allan Torbitt, who handles inter-governmental affairs for the assembly. "It's no secret the provincial government and First Nations have serious differences of opinion on how to proceed on sharing jurisdiction and developing opportunities for Aboriginal people.

"The Chiefs have to ask themselves whether they should have any contact with this provincial government at all if they're not willing to support the organizations that represent First Nations interests, or that is not willing to take creative policy steps that would free First Nations organizations from being dependent on government."

Provincial Indian Affairs Minister James Downey said it's time organizations like the assembly begin to look for alternative funding sources, especially from within the Native community.

"In terms of the assembly,

we've given the Native communities the ability to raise funds through gaming agreements. We've also made moves on taxation of gasoline and cigarettes. We believe if they want to, they have the means to fund themselves. . . . There are 61 bands in the province. They could replace the (lost) funding with \$5,000 per band. If it is important to them, it's not a big cost factor to the individual bands."

Torbitt disagreed, noting that only 15 reserves have gaming agreements, most of which are limited and don't bring in much money. While he admits there are no restrictions on where the money is

spent, he said bands need the money to provide things like recreational services on the reserves. As far as taxation, he said according to the Indian Act, those taxes wouldn't have been there in the first place, and removing them doesn't create any additional revenue.

Judy Elashuk, executive director of the friendship centre in The Pas, which lost \$81,300, noted reserves aren't the only places with gaming agreements. The government has set up video lottery terminals in many rural areas, including the Pas, and keeps the profits. That makes fund-raising more difficult for organizations like hers.

"Our standard fund-raising - bingos - is suffering as a result. People that used to come into our bingos are now going into bars and playing the video lottery terminals."

Cuts were also made to the First Nation's Confederacy, the Manitoba Keewatinowi Okemakanak and Native Communications Inc.

Fontaine fears the cuts may end up costing Manitoba more money and have a high cost in human terms by forcing more people on social assistance and causing an increase in domestic violence and the need for policing.

Our Opinion

Government celebrates year of Indigenous with funding cuts, raids

March marked the end of the first quarter in the United Nations International Year of the World's Indigenous People.

And it was quite a month for Natives in Canada.

Federal and provincial officials celebrated the international year in their own special ways. There were funding cuts to Native programs across the country and in Manitoba, armed police raids on a reserve in Saskatchewan, and continued government disinterest in the Third World living conditions at Davis Inlet.

In the first two weeks of the month, Ottawa cemented its plan to chop away funding to Native organizations across the country in a move to reduce costs. The departments of the Secretary of State, Indian Affairs, Employment and Immigration, and Science and Technology all reduced their support to various Native programs by an average of 10 per cent.

Millions of dollars disappeared from the budgets of Native friendship centres, band offices and broadcasters that, for the most part, had trouble meeting payrolls and expenses as it was.

Two weeks ago, the government of Manitoba made its own cuts: \$3 million in funding grants was withdrawn from 56 organizations across the province, half of them Native groups.

The 11 friendship centres in Manitoba were hardest hit, losing all \$1.23 million of their funding. Numerous educational and support programs like addiction counselling, day care, and translation and interpretation are going to disappear.

The Assembly of Manitoba Chiefs also lost out, as did the First Nation's Confederacy, the Manitoba Keewatinowi Okemakanak and Native Communications Inc.

Manitoba politicians said it was not a deliberately nasty move on their part. Like the feds, the province maintains that funding cuts are the only way

they can deal with an overwhelming deficit and debt. And like Ottawa, the province has demonstrated its insensitivity to the needs of the Native community.

Friendship centres provide essential services for Natives who have nowhere else to turn. Counsellors serve as mentors, guides, translators, defenders and friends. And the centres themselves are cultural sanctuaries for some urban Natives who don't have regular contact with their own communities on reserves.

Not that reserves themselves are sanctuaries of Native rights. RCMP crashed through the doors of the Bear Claw casino on the White Bear reserve in southeastern Saskatchewan in predawn raid last week with guns drawn and police dogs in tow.

The province, unable to work out a way to commandeer profits from the unlicensed casino, called off negotiations in late February. RCMP rushed in to close the facility after finishing their three-week "investigation." During the raid, casino employees thought they were being held up because the masked and armed RCMP tactical squad did not even identify themselves as police.

Finally, there's Davis Inlet, the Native community in Labrador where the residents are desperately unemployed and children are addicted to solvent fumes. Most Inlet residents only want the chance to get off their remote island and back to the mainland where a chance at cultural survival lies. The government of Newfoundland, however, wants it done their way.

Davis Inlet chief Katie Rich said that means going where and when the government says. And in the meantime, the community waits, its residents living in squalor, until Ottawa or Premier Clyde Wells decides to allow the move.

And so, for some, March goes out like a lion.



Education system fails Natives

Recently, I sat in on a lecture given to a group of educators by a Native speaker. The speaker was presenting his views on education, not necessarily from a Native perspective, but rather from the perspective of a successful man who wished to share his concepts.

An educator in the front row, who was obviously impressed with his presentation, asked the speaker about his early childhood, from ages one to five. I immediately recognized her question as being inspired by popular child psychology theory. I suppose it's fashionable to concentrate our children's early education around impractical theories from the best-seller lists.

I suspect that these theories are based on "normal" situations, quite like a scientist basing his experiments on standard temperature and pressure (STP). Normal and STP are idealistic and don't truly reflect real situations. These idealistic educators are trained in colonial structure and, in turn, pass down to our children the same information they learned. Perhaps the classrooms have changed but insensitivities persist.

The colonial structure established in Canada is closely fashioned after that of the United



MARLENA DOLAN

Kingdom where education is systematically slotted and the learning process is rigid. For centuries this system was effective overseas but mimicking it in Canada left a definite void in terms of education for the Native population.

These education systems were insensitive to the culture, spirituality and lifestyles of the Natives. Adaptation to the rigidity of structure was difficult for them, if not impossible. This approach led to the maladaptation of the Natives which in turn resulted in the general misconception that they were stupid and incapable of learning. Over time they realized they could not "fit in" the mainstream.

These labels have remained. Our people are constantly being prejudged on false interpretations and presumptions. Becoming successful in white society is often prevented by deep-seated

perceptions of days gone by. The educator was probably right in asking the question within the realms of "normality." But I judge her question as ignorance. To expect that a Native child can function normally within an education system which is predominately white is hardly feasible. Life from one to five is pretty normal for any child, but putting a Native child into an education system that doesn't understand his realities is traumatic and harmful. Our colonial system still teaches Native history from a non-Native perspective and discrimination lingers in the halls of our schools.

The education system is designed to prepare us for a future that, theoretically, should include social gain and prosperity. It is unfortunate that this system robs our young people of their cultural values, molds them, and, in the end, rejects them.



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Your Opinion

Threats to culture numerous

Dear Editor,

(This is a continuation of a letter outlining threats to Native culture which appeared in Windspeaker March 15, 1993, with a headline that read *Life before white man enviable.*)

1. Certainly the languages are of basic importance and the threats to their survival are all around us - school, media, and lack of respect for the culture. Millions of immigrants have learned a second language just to make a living. We have much more at stake and we won't even make the effort to learn a second language - our own, yet!

2. Lack of awareness is a threat. If we don't know what it is, how can we live it? Even though the schools have intentionally tried to destroy our culture we can't use that as a cop-out. Ask! Read! Learn!

3. Powwows are a definite threat. Though they serve the purpose of introducing some Native people to a heritage they've missed out on, they only perform a superficial function (while breeding competition and commercialism). The problem is that many people are satisfied to stay at this level. There is much more to our culture than what you see at powwows. I would compare powwows to foreplay to get to the real worthwhile stuff.

4. People camouflaged as authentic "elders" or "traditionalists" are a huge threat. You should be very cautious about accepting people with these titles at face value. We have so-

We may have dark skin and black hair but most of us are about as culturally pure as the Man in the Moon.

- Gawittha'

called traditionalists who lead our kids to the very dangers Handsome Lake warned us about. And there are so-called elders who may know the language and a bit of the culture but do more harm than good by hiring part-time "professional Indians" with hidden agendas.

5. Totally political activities are also a threat. Though "politics" are a part of every buckskin's existence, they should remain just a part. Total political involvement can absorb all your time and energy, leaving no time to learn and live the culture. Political activities can serve as an introduction to Native concerns but some people stay at this level. Political involvement can also be classified as foreplay.

6. Going for megabucks is a threat for several reasons. We are merely descendants of the culturally pure Ongwehoweh. We may have dark skin and black hair but most of us are about as culturally pure as the Man in the Moon. Most of us would find ourselves in a completely foreign environment if we were transported 500 years back in time to a Cayuga or Mohawk village. And yet some

of our people use the Native heritage (that they only talk about) to lay claim to some right or sovereignty which allows them the economic advantage that they immediately turn into big, private bucks - two threats right there! Because the bucks are big they introduce social and economic inequality into the community. These guys can flaunt their wealth and become role models thus compounding the damage. And they can play the part of a dictator and hire goon squads to do their wishes for good or ill. Our ancestors strove for equality! Our culture demands equality! There is no room for dictators! Secondly, these big bucks are private. If the bucks were given over to the person's clan then the threat would be lessened, but since the clan systems aren't functioning the threat remains. One other threat that big, easy, bucks presents to our culture is that the easy-money lifestyle takes us away from our agricultural roots. An agricultural existence would continue to keep us close to our relationship to the earth and the seeds and the Three Sisters. These things are an integral part of our culture and they are

mentioned at every Thanksgiving ceremony. We really should be farm folk, or at least be living somehow close to the land.

7. Another huge threat is the neglect of our clan system. The clan system was the basic building block of our confederacy. It was also the glue that held everything together through the intertwining bloodlines that wove a super strong fabric of unity. This is one of the "biggies" and is the foundation of our ancient lifestyle. It held everything. The knowledge of names, lands, blood ties, medicines, etc., etc., were all held within the longhouse. This is too large an issue to deal with at this time. It deserves special treatment since it is a vitally essential part of our culture. Anyone who reviles or belittles the clan system is inadvertently helping to destroy our culture.

8. Finally, for now, the threat from our leadership is worth mentioning since many of our people think our leadership can do no wrong. All I should say at this time is that where once we had a perfect democracy we now have an oligarchy.

A culture is the basis of one's identity but ours is far more than that. Our culture holds out the promise of hope and help to a world gone mad. Ask! Read! Learn! Use it! Don't let it die!

Gawittha'
Six Nations/Grand River
Ontario

Prison may see last powwow

Dear Editor,

Hello, I hope we find you in happy spirits. We send information about our Native Sisterhood Powwow on May 29, at the Kingston Prison for Women. As you may or may not be aware of, this prison is said to be closed down by the end of the year 1994. I hope not but this may be the last powwow this place may see. In here, one thing's for sure: Nothing is ever for sure. This is the exception. The last powwow this place will see will become a part of history. As you are aware, there will be five new prisons for women coming up across Canada, as Kingston is the only federal prison for women until 1994. Then the Native Healing Lodge will come up and this place is history to women inmates. And it will see its last Native Sisterhood powwow. So encourage people to attend, if you will. So at that, my friends, I hope to hear from you soon. And in the meantime and at all times may the Creator watch close over you in your sleeping hours and may you feel the Creator walk with you through your waking hours. So be safe and beware.

Carolyn McNamara
Kingston, Ontario

Key to survival consciousness, not attitude

Tansi, ahnee and hello. Memory is a funny thing. It can become selective either by choice or circumstance. These days I choose to remember the things from my history that bring vitality to the dreams I carry into each day. However, there are times when circumstance elects to bring back the other side.

We had a rally recently to protect federal cutbacks to the Aboriginal Friendship Centre Program. Centres across the country will have their program funding slashed by 10 per cent, taking them to an operating level lower than the mid-80s. About 150 urban Native people gathered to march through Calgary's downtown and express outrage.

Everything went well and I was feeling very proud of the dignified way our people came together in a common cause. The rally speakers were concise and passionate. The protesters were polite, attentive and obedient to the directions we were giving them concerning the rules of the march. Then, it changed.

Our return route to the Friendship Centre had to be changed because of a glitch in the city clerical department's handling of our march permit. When it was announced over the blowhorn a number of voices rose sharply, aggressively, in dissent.

Circumstance chose the memories at that moment. While those voices swelled around me I went back to the days when

push-and-shove politics were the way the battle for our peoples' rights was waged. Those days when we believed that our attitude would deliver us and that the political ends justified the means.

In the swell of voices I heard the echoes of my old attitude. It bothered me. Bothered me because the people those voices belonged to were members of the generation immediately behind mine. Young people. Those in their late teens and early twenties who are trying to live in the realities we created by our political choices twenty years ago. The people living the legacy of the attitude.

When the voices swelled it showed me that there's a long way to go in pursuit of our people's future. A tremendous journey that has its beginnings within our individual selves.

Because there is a gigantic difference between an attitude and a conscience and for our peoples' survival it's an aboriginal consciousness we need to foster rather than an aboriginal attitude. If our generation of pushers and shovers failed it was in our inability to foster a conscience.

Attitudes are easy. They're built on defensiveness, denial, half-truths, incomplete knowledge and lies. You can adopt an attitude immediately. Living with an aboriginal attitude is simply going through life as a Velcro Indian. You just slap on



Richard
Wagamese

whatever it is you need to get by and toss it off when you're finished.

The difficulty lies in the reality that attitudes can be defeated easily as well. They can be crushed, changed or manipulated. Political whim and fancy, the unpredictability of life and the attitudes of others can all do irreparable damage to an attitude. As aboriginal people we can see the shells of broken attitudes stumbling by us on any street or reserve. Velcro, you see, eventually wears out.

A consciousness on the other hand is built on belief, faith, pride, honesty, humility and trust. It's developed rather than assumed, given rather than adopted. Living with an aboriginal consciousness is simply going through life as a water-proofed Indian. What is essential remains within, nurtured and protected, the rest just slides off the outside.

When you have an aboriginal consciousness you have an infinite knowledge of who you are. You know where you came from, the ceremonies that sus-

tain you, the ritual that defines you, the philosophy that propels you, the tradition that guides you and the future that inspires you. You stand in a position of balance with the universe, strong and unafraid.

That's what we need to give our people.

That's not to preclude the necessity of things like marches and protests when they're warranted. However, when we smudged ourselves with sweetgrass prior to marching, we elevated ourselves to a position of balance. We spoke of the need to do this thing in a good way, without malice. We spoke of the need to think of those we were marching for, the defenseless, the immobile, the children, the homeless. As Maggie Black Kettle prayed, each of us prayed in our own way for the strength to do this thing with respect and dignity. We got out of ourselves and into the needs of our people.

And that's the essential difference between an attitude and a consciousness. An attitude is a very self-centered thing, it seeks

only to nurture itself. Consciousness, on the other hand, possesses the ability to think of the whole as opposed to the individual. The needs of the many over the needs of the one.

Out of that one word spill many others. Words like unity, harmony, solidarity, brotherhood, self-government, freedom and hope. Out of that one word spills the future.

Because a people with a consciousness about themselves are not going to disappear. They don't shuffle by you on the street, glassy-eyed and lost. They don't disappear into the mainstream and reject their histories. They don't succumb to negative influence and they don't kill or harm themselves, each other or anybody else. They become a people, unified and strong.

Through our political structures, our schools, our cultural centres, our programs, our newspapers and our relationships with each other, we need to give the sense of who we ARE as opposed to what we SHOULD be. Reality is the root of consciousness and who we become is relative to that initial knowledge.

Because in the final analysis, our success or failure in this reality, as a people and as individuals, will be measured, not on what we have gained or lost, but in what we have given to each other. And the future beckons.

Until next time, Meegwetch.



Indian Country

Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENTS IN THIS CALENDAR FOR THE MARCH 29TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, MARCH 17TH AT 1-800-661-5469, FAX (403) 455-7639 OR WRITE TO: 15001-112 AVENUE, EDMONTON, AB., T5M 2V6

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TRADITIONAL WOMEN'S HEALING CLASSES

Wednesdays from 7 to 9 pm

Canadian Native Friendship Centre, Edmonton, Alberta

KEEWATIN YOUTH PROGRAM PRESENTS NATIVE ART INSTRUCTIONS FOR YOUTH

Every Thursdays

#202, 10840 - 124 Street, Edmonton, Alberta

A.A. MEETINGS

Noon every Friday

Canadian Native Friendship Centre, Edmonton, Alberta

SECOND ANNUAL ABORIGINAL YOUTH CONFERENCE

April 1 - 3, 1993

Edmonton, Alberta

WINTER WIPE-OUT HOCKEY CLASSIC

April 2 - 4, 1993

Grand Centre, Alberta

RUMMAGE SALE

April 3, 1993

Calgary Friendship Centre, Calgary, Alberta

1993 1-MILE RACE SERIES; BILLY MILLS RACE

April 7, 1993

Edmonton, Alberta

NE-CHEE HOCKEY TOURNAMENT

April 9 - 11, 1993

Kenora, Ontario

SIFC 15TH ANNUAL POWWOW

April 10 & 11, 1993

Regina, Saskatchewan

RODEO SCHOOL

April 15 - 17, 1993

T'suu T'ina Nation, Alberta

AUCTION & SPAGHETTI DINNER

April 17, 1993

Calgary Friendship Centre, Calgary, Alberta

CONAYT FRIENDSHIP SOCIETY 3RD ANNUAL TRADITIONAL POWWOW

April 16 - 18, 1993

Merit, British Columbia

ARIZONA STATE UNIVERSITY 7TH ANNUAL POWWOW

April 16 - 18, 1993

University of Arizona, Arizona

ABORIGINAL WOMEN'S HEALING CONFERENCE

May 9 - 11, 1993

Edmonton, Alberta

NATIONAL NATIVE LITERACY CONFERENCE

May 12 - 15, 1993

Thunder Bay, Ontario

VISION 2020; SELF-DETERMINATION IN NATIVE EDUCATION

May 13 - 15, 1993

North Bay, Ontario

NATIONAL YOUTH CONFERENCE

May 19 - 21, 1993

Winnipeg, Manitoba

THE YEAR OF INDIGENOUS PEOPLES CELEBRATION

May 29 & 30, 1993

Saskatoon, Saskatchewan

Oki! It seems to me that Spring has finally sprung. Do you have that certain feeling of Spring Fever? You know, when you feel as if you are missing something in your life. It hasn't hit me yet. But when it does...

Suicide prevention program translates into Cree

Grande Prairie, Alta. - I recently spoke to a woman named Barbara Campbell. She is the co-ordinator of the Suicide Prevention Program in Grande Prairie. She told me of a brochure that the program has made. It is about the warning signs and how to help people cope with suicidal thoughts.

As statistics goes, suicide is one of the Native people's biggest problems. She and a few other people decided to make this brochure special. It has English and Cree is translated. The translation is done by a local Native, Stella Supernault.

One time or another, we have faced death. To me, death is the last experience life can give you. Suicide is an easy way out for many of our problems. These are moments in one's lifespan. Problems are sort of like mountains. When you start to climb a mountain, you really want to know how it feels to be at the top, forgetting the surroundings and the elements that have helped you along the way. Mountains can be hard and tricky, sometimes you feel like giving up. In the end, when you have reached the top, you feel that self-pride. You did it, you made it all by yourself! Whoa, I'm getting too philosophical here.

If you want to know more about this new brochure, call (403) 539-6680 and ask for Barbara.

Just Joking.

Another joke I received from Donald. He reminds of a good storyteller, the ones that can sit by the fire telling stories the old people used to tell. I have never met Donald but I would like to thank him for giving me these jokes to share with you. Here it is...

Two old ladies went to the Agency to get their Treaty money. The Indian Agent told them that they had to sign their names on the band rolls and they would get their money.



PEOPLE & PLACES

by Ethel Winnipeg

In the old days, a signature could be given in the form of an "X" mark that was allowed. One of the old ladies was signing her name with the "X" mark, had her friend peering over her shoulder. "Wah... cousin, I didn't know that we had the same name!"

To be racist or not to be
Edmonton, Alta. - This past weekend I went down to the Museum to see presentations from different races. The point of the showing was to create some awareness for racism. I watched the Caribbeans put on a good show. They talked about how it is in their ownland. It's a pity because even their own color is against each other.

Then, the Native Theatre project put on a play about a Metis woman. She had no where to turn or no real

blood line. She was caught in between two worlds. It was truthful in some aspects in my life. I feel like I am also a half-breed. I am Chipewyan and Blackfoot. Sometimes when I go down to my father's reserve I get treated differently because I look more Northern. When I go up north to my mother's homeland, they think I'm Cree! But seriously, racism is what keeps Native people from growing. It hurts when no one out there gives us a chance to shine and to be ourselves.

Before you discriminate, think!

Taken pride in Elders

Bowden, Alta. - I was told of this lady by Phil Large. Her name is Isabel Auger or Kookum to the boys in stripes. She wrote a beautiful poem, I shall give to you.

The Dream

*Last night I had a dream
I dreamt I sat inside a circle.
The night's breeze blowing gently,
through my long flowing mane.*

*Whilst I sat on Mother Earth,
and stared at Grandmother Moon.
The stars far above twinkled,
with a promise of a better day.*

*In my dream I dreamt of Kookum
and her words of wisdom.
Along with her spiritual guidance,
everything began to make sense.*

*We have been given a life,
to live within a circle, The cycle
we go through in life
and everything we do is in a circle.*

*Our drum is a circle
and we dance around the circle.
Father Sun and Mother Earth are round,
each signifies a circle.*

*The sweetgrass the Creator gave us
we smudge with in a circle.
With the pipe we offer our prayers
as it is passed around in a circle.*

*Oursweat lodge where we cleanse ourselves
is a rebirth of going in as a child
and re-emerging as adults, circle-wise;
It is also Mother Earth's womb.*

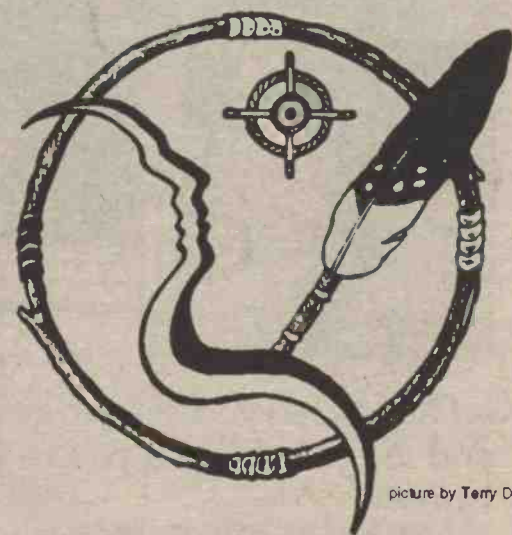
*As the night mists swirled around us,
Kookum told me about the four directions
also known as the Grandfathers,
and to ask them for help in times of need.*

*The many different colored prints,
which she told me how to use.
In my mind's eye, Kookum spoke to me
about the medicine wheel and its purpose.*

*Just before I woke up, Kookum says;
"Noosim, this I will leave with you,
love, kindness, understanding and honesty."
With that the vision of kookum faded away.*

*This morning I awoke to the dawn of a new
day,
with the smell of sweetgrass and sage in the
morning air.
I smile and give thanks to our Creator -
Kitchi Manitou,
for giving me a new day to live!*

Hiy, hiy... Ish Neesh... Meegwetch... Marci Choc... Thank you!



VISION 2020: SELF-DETERMINATION IN NATIVE EDUCATION

CITEP

Canadian Indian / Inuit Teacher Education
Programs

Annual Conference - North Bay, Ontario
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The CITEP Conference provides a forum for aboriginal educators and all those with an interest in the preparation of Indian and Inuit teachers to discuss issues and other questions.

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This conference will be held in North Bay, Ontario, and hosted by the Union of Ontario Indians.

Enquiries and Further Information:

If you are interested in attending the conference and would like to be on the mailing list to receive the registration package, please contact:

UNION OF ONTARIO INDIANS

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Windspeaker celebrates 10 years by going national

By Linda Caldwell
Windspeaker Staff Writer

EDMONTON

It was early in 1977 when Bert Crowfoot began his newspaper career as a freelance writer for the Native People newspaper, which was published by the Alberta Native Communications Society.

He rose through the ranks to become the editor in the early 1980s. He involuntarily left the Native people because of philosophical differences with the board of directors of ANCS.

Bert and his partner, Ben Buffalo Rider, started publishing a newspaper from his basement. The crew "sold ads and subscriptions to a paper that didn't exist," and quickly invested the money in producing their own newspaper. The Nation's Ensign was born.

Crowfoot and Buffalo Rider parted company in 1982 and Bert was enticed back to the Native People newspaper. This was short-lived because ANCS lost its federal and provincial funding because of financial mismanagement.

Bert and the former staff of the Native People newspaper got together to form the Aboriginal Multi Media Society of Alberta and submitted a proposal to the funding agencies. Their proposal was accepted and Windspeaker began publishing on March 18, 1983. On March 29, 1993, Windspeaker will celebrate its 10th birthday by publishing Canada's first national Native newspaper.

"We feel there is a need for a national Native newspaper in Canada, one which can unite all the First Nations," Crowfoot said.

Windspeaker has always tried to create its own category

rather than be seen as just another Native newspaper.

"We didn't want to be seen as one of the many so we have positioned ourselves by setting high standards and producing a quality newspaper," Crowfoot said.

It's the staff who have made the newspaper successful, he added.

"We've had some very creative people on staff. We've always tried to provide a vehicle for our writers to grow and improve themselves.

"Every single person that's been here has left their mark on the organization. That's a key to why this organization is so strong, because we're flexible. If someone has a better idea, we'll use it."

Some former staff who have gone on to other endeavors include:

*Diane Meili, author of *Those Who Know*, a collection of portraits of Alberta elders, who now is a playwright.

*Former editor Rocky Woodward works for CBC as a television news reporter.

*Artist Kim McLain, a cartoonist who wanted to try his hand at newspaper design, garnered several awards for his work.

*Dana Wagg, who worked as both a reporter and editor, won a national newspaper award for investigative reporting for his coverage of the shooting of Cree trapper Leo LaChance by white supremacist Carney Nerland.

Some highlights of Windspeaker's 10 years include the first-hand reporting of the Oka conflict from behind the lines, the First Ministers Conference in 1987 and being with the Lonefighters on the Peigan reserve when they broke through to the Oldman River.

Windspeaker was the only Native media invited to travel along



Publisher Bert Crowfoot won his bet that Windspeaker could become self-sufficient after the government funding cuts in 1990. He couldn't resist gloating, even though the bet's loser paid him off in pennies.

with Prince Andrew and Fergie on their visit to Head-Smashed-In Buffalo Jump. With a little help from the newspaper, Metis writer and historian Terry Lusty, a Windspeaker contributor at the time, produced a history book on the 100 years since Batoche. (Batoche is where Louis Riel and the Metis surrendered to Canadian government troops. Riel was

hanged for treason.)

At the same time the newspaper was growing, the Aboriginal Multi-Media Society of Alberta, which publishes Windspeaker, was turning its attention to radio. In 1985, CFWE and the Native Perspective debuted. Because the government funding was for Northern Canada, the radio station soon

relocated to Lac La Biche. It wasn't long before both Windspeaker and CFWE managed to buy the buildings they are housed in, another first for Native communications organizations, Crowfoot said. The radio continued to expand and soon established its own distribution network across northern Alberta using satellite technology.

Both Crowfoot and Ray Fox, director of radio for CFWE, were instrumental in the formation of the National Aboriginal Communications Society. Ray Fox is the current Chief Executive Officer of the national organization.

"It's always been a dream of ours to become self-sufficient and in 1987, Windspeaker set that as a goal."

Windspeaker continued to thrive and by 1990 employed about 18 people and published weekly. In 1990, the federal government eliminated the Native Communications Program and cut off all funds to Native newspapers.

Windspeaker was in year three of its five-year goal for self-sufficiency. The federal budget cuts put this goal on fast-forward and the result was immediate. Staff was cut in half and the paper published every other week.

The cuts didn't affect the paper's quality. Windspeaker continued to garner awards every year at the annual convention of the Native American Journalist's Association along with other awards for its excellent news reporting, photography, design and columnists.

Paid advertising and subscriptions now support the paper, whose circulation numbers will reach 43,000 with the first national edition. Crowfoot sees nothing but improvement for Windspeaker in the future. As he frequently tells his staff:

"Your potential is only limited by your initiative."

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Mercredi turning focus away from politics to

By Robert Mason Lee
Vancouver Sun

WILLIAMS LAKE, B.C.

The chief of all chiefs has been speaking an hour or more about how he is going to change the nature of the Indian movement. The focus will shift from legal reform to practical reform; from the Constitution to community healing.

Ovide Mercredi is charting a dramatic new direction for the Assembly of First Nations, but there is a nagging sense of things unsaid. Something doesn't add up.

Yes, the constitutional file is dead - slain by referendum - for at least two more years, the length of Mercredi's remaining mandate. Yes, the recent events at Davis Inlet have shocked natives, Canadians, the world. It makes sense to move away from negotiations to helping Indian homes and families. But there must be more to it than that. The shift in emphasis makes sense for the Indian movement, but it makes no sense at all for Ovide Mercredi.

Mercredi is the Indian constitutional file. His sole intent in Native politics has been to change what he calls the Supreme Law. He succeeded once in killing the Canadian Constitution, then almost succeeded in getting a new one with Aboriginal rights included.

"No" to Meech Lake

Three years ago, it was Mercredi and his two buddies from university days - Manitoba MLA Elijah Harper and Manitoba Chief Phil Fontaine - who plotted together to bring down the Meech Lake accord. Harper did it, waving his eagle feather in the legislature, the lone voice preventing unanimous approval. But Mercredi and Fontaine had hatched the strategy over endless nights of black coffee from their

room at the Delta Winnipeg.

Then Mercredi became leader of Canada's 600,000 status Indians and the most important Indian voice at the constitutional bargaining table. He was unrelenting, determined, and poised at brinkmanship. He was a dazzler - a handsome Cree whose personal beliefs embraced Christ, Gandhi, and the Dalai Lama. Perhaps he was the only man on Chatelaine's list of Canada's 10 sexiest who could argue the relative merits of consensual and representative democracy.

A dark bolt of lightning with the fierce brow of an eagle, Mercredi was a politician to stare down Clyde Wells. Despite the Newfoundland premier's stubborn misgivings, the Charlottetown accord recognized the inherent right of Canada's Natives to govern their own affairs. The breakthrough had taken up a decade of Mercredi's life.

Healing a priority

And now Mercredi will drop his obsession. Work will continue where progress can be made, he says, on land claims and self-government. But he wants to change the focus of the AFN. Davis Inlet showed him that Native communities must heal themselves first. He'll spend his remaining time turning the AFN into a national healing circle for substance abuse, violence, sexual abuse - the whole poisoned legacy of dependency, assimilation, and residential schools.

What's going on, Ovide? No one ever got closer to accomplishing Native self-determination. You dream of a parallel, national system of Indian government. You're a follower of Gandhi who could have been a Gandhi himself.

You were a sharp lawyer who sought the ultimate political solution for your people, and now you'll find a solution in healing circles? Could you explain yourself so it makes sense?

Could it, Ovide, have anything to do with the rings on your hands? The little one on your left hand, in silver and jade. And the big one on your right hand, silver and bloodstone. They're in the shape of a turtle.

Turtles, Ovide, are not worn by lawyers with a penchant for western political philosophy. Turtles are the old way, the old beliefs, drums and smoke. The Elders call this place Turtle Island. They say we're riding the turtle's back, and don't ask what the turtle is riding on, because everyone knows it's turtles all the way down.

Turtles, Ovide? Sweetgrass and sweat? Is what it's all about?

An untold story

"I've never told this story," Mercredi replies. "I suppose now it's time to tell it. It's not just me. It's the story of Indian leadership in this country."

And so Ovide told the story of the magic turtle, the medicine man, Joe Clark, and the peace pipe. It's the only way he knows how to explain the soul of the leader.

"When I was a little boy, I grew up in Grand Rapids," Mercredi began. Grand Rapids is 500 km north of Winnipeg, where the Saskatchewan River meets Lake Winnipeg. His mother and his mother tongue were Cree; his father was a Metis trapper. He was born in the dead of winter 47 years ago. He spent his first months on the trapline.

In spring the big jack fish would migrate up the rapids, just like salmon. They were important to the larder. The young Ovide would fish for them in the traditional way, with a gaff hook made from a long pole and a curved hook. He made the hook himself, with tin cut from an old washtub.

Ovide used grizzly logic. He would stand on the banks with the hook laid out across the water, still, so the fish would mistake it for a log. They'd swim close, and

he'd hook them, and fling them up on the bank.

One day he was just about to hook a big fish when he saw a turtle swimming under the water, big and glistening. He flung the hook away - he'd never seen such a thing - and rushed home to tell his mother.

Don't be ridiculous, she said. There are no turtles in the rapids.

Turtle a sign

But Mercredi had seen the turtle. He refused to let go of it. He carried that turtle around like a grudge, though the insults of residential school, the indignity of the drinking life, the long walk back to recovery, through university and the search for his potential.

It was while in university, in 1969, that he went to a conference of the Indian Brotherhood. Mercredi became involved in the Indian political movement, but also met a Navajo at the conference who made rings of jade and silver in the shapes of animals. He asked about them, and learned about the clan system. He then understood the boyhood incident was a sign. He got a ring in the shape of a turtle, and adopted himself into the turtle clan.

When he went home, no one could tell him more. The old ways and the clan system were all gone. His community didn't have a pipe bearer; his mother last remembered seeing a pipe as a little girl. The Elders told him those things were a long time ago, to forget them. There was no one to remember the meaning of turtles.

Adopting the white way

So Mercredi defined himself instead along white beliefs. He studied politics and became a politician himself. He joined another kind of clan, with its own value system based on power.

But he wore the ring. "For my childhood memories," he said.

"For the imprint of having once seen something unusual."

He saw his first pipe ceremony in 1982, the year he joined the AFN. Elders would offer up Christian and traditional prayers in a ceremonial manner. Mercredi was intrigued.

It wasn't until 1986 - when he was 40 - that he took his first pipe. An Ojibway Elder near Kenora taught him the basics of tobacco and sweetgrass, "the fundamental knowledge of the pipe."

He discovered a spiritual thirst, but he was weary of "popcorn Elders," or instant holy men offering instant knowledge. The Indian world, too, has its share of shady evangelists. In 1988 he met Peter O'Chiese, an Ojibway Elder from Alberta who spoke Cree, and a medicine man. O'Chiese had never spent a day in a white school or an hour in a white church. He had never been, in Mercredi's words, "indoctrinated."

Spiritual revelations

During their first pipe ceremony together, O'Chiese pulled out his medicine bundle. Mercredi stared at it. It was in the shape of a turtle.

Mercredi had a foreboding: "Whatever it was that I thought I had discovered as a child, was now going to be shown to me by this old man with the medicine bundle in the shape of a turtle." O'Chiese became his spiritual teacher, his holy man. "He has had a very significant impact on my thought process, my religion and spirituality, and my politics."

The first thing O'Chiese taught Mercredi was that his soul was infinite and beautiful. The second was that the soul gets pretty pinched in politics.

"My nature is a very combative person," Mercredi said. "My approach in the AFN had been to fight internally. I was an effective fighter." A smile of reminiscence, followed by a serious frown. "But I never realized how divisive that

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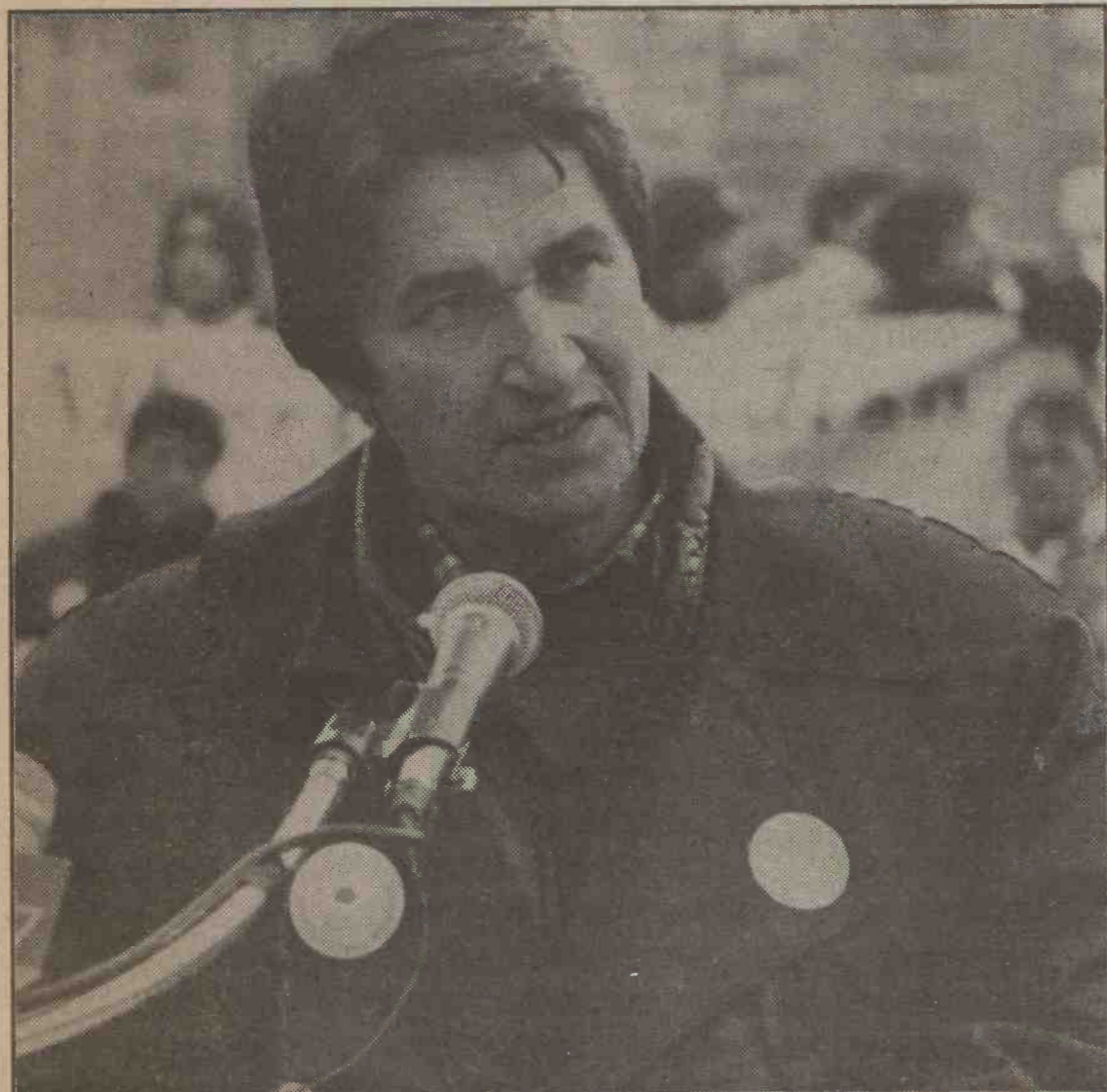
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s towards healing of people, communities



Photos by Cooper Langford

The savvy politician or the traditionalist; which is the real Ovide Mercredi? The Grand Chief of the Assembly of First Nations is at ease in both white and Indian worlds. But with the death of the Charlottetown Accord, Mercredi now sees his primary obligation as helping to heal Indian people and communities.

was, or how destructive to my relationships with other leaders."

Fighting was an effective method for a white leader, he decided, but not for a Native one. Mercredi would start leading like an Indian. He kept the teachings of Christ, Gandhi and the Dalai Lama, but covered them, as with a blanket, by the teachings of the Sioux holy man Black Elk. Strength had to be balanced by kindness, sharing, and truth.

"One of the things this taught me was that kindness is not only a political objective, but a way of life. In terms of my relationship with the government of Canada, it means pursuing a policy of kindness."

He quickly added: "I don't always succeed."

During the Charlottetown accord talks, Joe Clark went to Morley and took part in a pipe ceremony led by O'Chiese. Clark likely had no idea of the impor-

ance of the old man to the outcome of the talks.

Clark and Mercredi sat together, sharing the pipe. O'Chiese told them: Leaders do not have power, they have responsibility. Yours is to heal a people and to heal a nation. The only way in which you're going to do it is by lifting each other up.

Accord's best friend

For Mercredi, it marked a shift in his approach to negotiations from confrontation to consensus. He would be the best friend the Charlottetown process ever had, so that Clark, in return, could help his people.

And he had a ring made by a Mohawk woman at Kanasetake, where he had represented the First Nations during the Oka crisis. Larger than the first, the turtle's shell is a bloodstone.

"It's to remind me," he said, "of my Indian traditions."

After the Charlottetown accord died, "I went through some soul searching. I thought we had found the answer. Now I don't know what to do."

He went to O'Chiese for advice. Peter, he asked, did I make a mistake?

No, no mistake. But it's not time yet.

What do I do now, Peter? What you said at the beginning. You talked about healing your people, then healing the nation. That is still your job. But now you must relax, take time. When you come back, you'll know.

Mercredi took time to reflect. He realized that he wanted to change the Constitution because it offered the most enduring solution to the social and economic woes of Natives. But the Constitution had been the means, not an end. The end was improving the lives of Indians. He went to see O'Chiese again, told him what he

had been thinking.

Davis Inlet a catalyst

Good, O'Chiese said. It's time for you to get back to work. Then, in one of those coincidences, the appalling images of suicide, solvent abuse and despair came from Davis Inlet. Mercredi fought for the community on the usual fronts, sending lawyers to help with negotiations for resettlement and funding. But he also slapped together a crisis response team of Native counsellors, and supported sending the community's youths to Poundmaker's Lodge near Edmonton for traditional healing. It was a template for the future.

"The AFN cannot continue just on rights advocacy, which is essentially its reason for existence. To have the strength to advocate for our collective rights, we have to be involved in the healing of our people."

Mercredi is establishing a na-

tional inventory of Native social workers, counsellors, nurses, doctors, psychologists and traditional healers. "When a community in crisis calls, we'll be able to organize the response they need." He is going to Native communities in an effort to stop the cycle of violence and abuse.

He wants to leave a new legacy, not as a political leader but as a leader of healing. "That he should be the mission of the First Nations," he said. "To heal the people and provide them with non-violent societies in which to live: in the next year and a half, that's what I'm going to focus on."

Healing will blend knowledge

Mercredi finds nothing remarkable in this tale; he says it will strike resonance among Native leaders because so many have walked the same path themselves. But he is on the cusp. Although he is now guided by traditional beliefs, he remains a Christian: "There is no dissonance." Although his focus for the AFN will be on community healing, he will continue to fight in the white political arena. And the healing itself must blend Native and white knowledge.

"Our recovery cannot exclude the white culture. We have to return to our traditions, but we can't just return to the past. We have to adapt, embrace something new."

It's a fitting attitude. At last Mercredi makes sense. Of the many meanings of the turtle, after all, one derives from the simple fact that the turtle lives both in the water and on the land. It lives in two worlds. As a totem, it is the animal for crossing from life to afterlife, from white to Native, from the constitutional table to the healing circle.

Mercredi smiles at the observation.

"The trick," he said, "is to use both worlds, to create a better society."

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Roseau chooses new chief

By D.B. Smith
Windspeaker Staff Writer

ROSEAU RIVER RESERVE, Man.

The Roseau River Band in southeastern Manitoba has a new chief.

Felix Antoine won the March 16 election with 114 votes, beating out former chief Lawrence Henry.

Henry, who had been on council for more than a decade, garnered 108 votes. Vice-chief John James received 52 and band member Mary Chaskey earned 18.

The race was not, however, as close as the numbers suggest because the 70 votes won by the other candidates could easily have gone to Lawrence, Chief Antoine said.

And a general ignorance of the issues also meant that many band members voted for their former chief, he added.

"Other people were not informed of what was going on here. Deficit amounts have only recently been made available and we find a lot more money that's not there. Now that we've got the audit, all of us have to suffer because of the deficit."

James attributed Antoine's victory to his ability to get voters to the polls.

"He did more work, he got more of his supporters out."

James, who ran in the election only to "obey his supporters," said he was pleased with the election's outcome.

"Council will accept the decision of the people," he said.

And Lawrence has been invited to a community feast scheduled for the end of March as a sign of good faith and so his supporters don't feel left out, James said.

"There was need for a change. We're off on the right foot."

Henry could not be reached for comment.

The election, which saw around 300 of the band's 741 eligible voters turn out, was called last month after the Customs Council unanimously voted to oust Henry for his role in the exile of the reserve's police.

The Dakota-Ojibway Tribal Council Police were evicted from the reserve for taking part in the RCMP's pre-dawn raid on the reserve's casino Jan. 19.

Police seized 48 video terminals, two blackjack tables and numerous break-open tickets.

As a result of their expulsion, the three DOTC police officers had to move their office from reserve land. Henry also forbade the RCMP from coming onto the reserve but rescinded that order only a few days later.

A group of so-called "peacekeepers" from the Anishinabe O-kii-ji-da warrior society had been patrolling the reserve in the DOTC's absence.

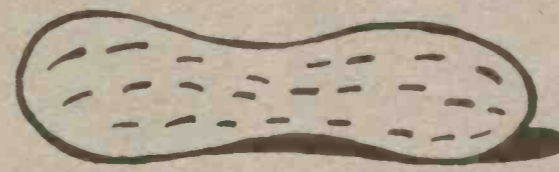
Many reserve residents, however, were concerned about the warrior patrols as some peacekeepers had criminal records. Others had restraining orders filed against them to keep them away from certain women.

The DOTC police have since returned to duty on the reserve.

The issue of gambling and a reserve casino will be addressed in a future band referendum, Antoine said.

"It may be a more positive thing if they vote one in. If not, we will have to find another course of generating revenue."

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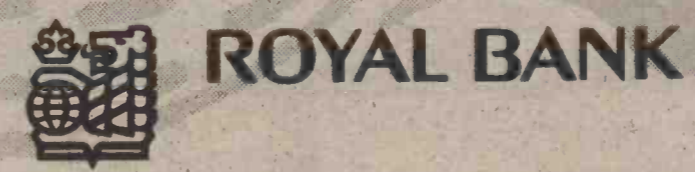
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Advertising Feature

Opportunities in mining increasing

"Aim for the moon. If you don't succeed, you'll always land on a star."

That bit of advice is from Cheri Romaniuk, a Trammer-Laborer with Inco Ltd. in Thompson, Man. She's been with the company for two-and-a-half years and takes particular pride in doing her job well and efficiently.

Her position, which includes placing orders on computer and loading explosives and supplies, required a Grade 12 education.

"I found out the hard way about finishing school. It is very important to stay and finish high school. Do your personal best. I have always had the belief of equality," Romaniuk said.

She's taking correspondence courses and hopes to take a leave of absence in the future to attend college or university.

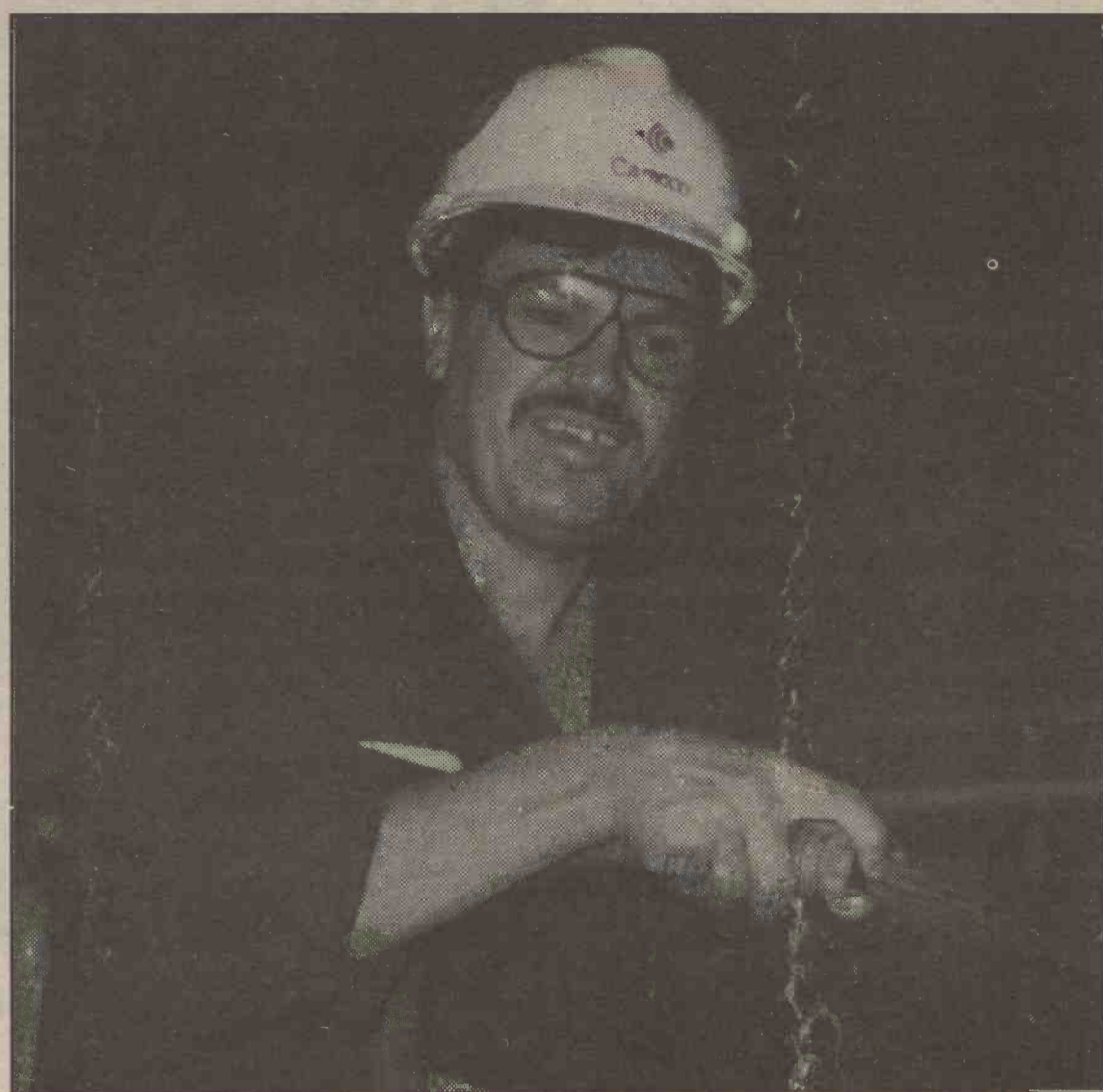
Opportunities for Aboriginals in the mining industry are increasing. Canada's producing metal mines have a known metal value of more than \$110 billion. Some 30 per cent of these operations are within 50 kilometres of an Aboriginal community.

At the August 1989 annual meeting of federal, provincial and territorial mines ministers, a sub-committee was formed to study all aspects of Native participation in mining.

In its first year, the group's members documented best practices, taking into consideration the costs and benefits of each practice and finding ways to match Native lifestyles with mining jobs.

In its second year, the committee did extensive surveys of reserves, Aboriginal communities and mining companies. The second report, entitled *It Can Be Done*, included a checklist for companies operating near Aboriginal lands, training programs and other policies and programs designed to improve the well-being of Aboriginals. The main finding of the second year's work was that under the right circumstances, such as fly-in/fly-out operations, mining companies have been able to employ more Aboriginals.

The third year's report, entitled *Aim For The Moon*, includes a communications guide for exploration companies when working near Aboriginal communities, advice and comments of Aboriginal role models and a summary and analysis of responses to several questionnaires on Aboriginal



Frank M. Natoagan (left) at work at the Key Lake mine. His job as mill operator, which involves treating waste material so it is environmentally acceptable, is, to him, the most important area in the mill. Seal Darrell Tingley (right) monitors radiation at the Cameco Corp. Key Lake Operations in northern Saskatchewan.

Besides a steady job, working in the mining industry gives some Aboriginals a chance to have some control over their environment.

Frank Natomagan, who works at Key Lake mine, 700 kilometres north of Saskatoon, is a control room operator. In his area the waste materials and solutions from the other mill areas, including industrial and contaminated water from the whole mine site, is treated so it is environmentally acceptable or prepared for long-term storage.

"I personally think this is the most important area in the mill. Being that my home town is one of the closer villages to the mine, (Pinehouse, 230 km from the mine), I get first-hand knowledge and control of what is being released to the environment."

His job, which he's held for eight years, has changed his life for the better.

"It has made me independent, also it made me aware of my values and priorities. I have stayed sober for eight-and-a-half years and off cigarettes for one-and-a-half years," Natomagan said.

His advice to young people echoes that of Cheri Romaniuk.

"Your number one priority should be get the most and best education possible. Study on how to keep a strong economy with minimal environmental impact."

For Curtis Louie, who works at the Golden Bear Mine, 150 km west of Dease Lake in B.C., his job as an operator of equipment in a processing plant has given him freedom.

"I can get whatever I want, I can go wherever I please," he said. He also has the chance to learn the latest technology in mineral processing, which will help him reach his goal of becoming a mine manager. His philosophy is to stand firm and pursue his goal, whatever it takes.

"Never give up on a dream, no matter what obstacles stand in the way," he said. "If I can do it, you can do it."

Sean Darrell Tingley, who works for Cameco Corp., Key Lake Operations, 600 km north of Saskatoon, has also been able to use and improve his skills in his job. He now is monitor for two types of radiation all over the mine site and he monitors employee exposures to radiation, among other duties. Being able to answer radiation or safety questions is the most rewarding part of his job.

"Being part of the emergency response and mine rescue teams allows me to learn and practice first aid and fire-fighting skills. This not only keeps me up-to-date on the latest information, but it increases my overall confidence and safety awareness in day-to-day activities," Tingley said.



"As a member of the workers health and safety department, I have a start on a career as a safety professional and can move within the safety or radiation fields if I choose to."

Probably the hardest thing most of the role models found about their jobs was the seven-days-on, seven-days-off schedules and shift work.

"It was difficult to spend half of your life away from family and friends," Tingley said. "The closest I can explain it is as if you've worked a long week and now have a seven-day weekend. You can't touch that!"

Not one person said racism or discrimination was a problem.

"The company strongly opposes racism or discrimination of any sort," said Natomagan.

W. Leval, an Inco - United Steel Worker's of America Worker Safety Representative in Thompson, Man., put it this way: "Your eyes may see color, but your heart sees only people."

In spite of all the hard work and long shifts, mine employees do manage to have some fun.

"There are about 400 employees at Key Lake, so I've made many new friends and these carry over into my week off as well," said Cameco Corp.'s Tingley.

Elizabeth Seegerts, a mill operator at Stony Rapids in northern Saskatchewan, wants to eventually become a social worker.

But for now she enjoys a little competition in her off-time. Her hobby is "playing cribbage and skunking the guys."

To establish relationships between mining companies and First Nations, the new Canadian Aboriginal Minerals Association was formed. The main goal is to let Aboriginal communities and people know about the benefits and opportunities available to them in mining.

"There are significant possibilities for the involvement of Aboriginal people in future mineral development and spin-off activities," said George Miller, President of the Mining Association of Canada. "CAMA can be a vehicle for better communications between the mining industry and Aboriginal people, and a means to improve mutual co-operation and understanding."

Assembly of First Nations Grand Chief Ovide Mercredi wrote a letter supporting CAMA to one of the organization's directors.

"Increasing Aboriginal participation in the mining industry will be one of the many avenues to communities in advancing our goal of self-sufficiency as we progress into self-governing First Nations," Mercredi wrote.

For more information on the *Aim for the Moon* report, contact the sub-committee at (819)994-6423.

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Sandra Henry holds a photograph of a long-lost brother. The two were reunited after almost 20 years.

TV solves mystery

By David Hickey
Windspeaker Correspondent

WINNIPEG

It was quite a week for Sandra Henry.

After 20 years of looking for family members she was separated from at the age of nine, her search became international news as NBC TV's Unsolved Mysteries told her story. Local media in Winnipeg followed up and within a few days Henry had located and spoken to her two missing brothers, one in Calgary, Alta. and one in Oshawa, Ont.

"It feels really good. I just can't explain the feelings that I have, just to know where they are, just to know that they're safe and to tell them they weren't forgotten," says Henry.

The ending to Henry's story is much happier than the beginning. Back in the early 1970s she and her siblings, all younger, were abandoned in their Winnipeg home while their single mother left to look for work outside the city. The Children's Aid Society found them alone and took them away. Placed with different families, the children lost touch with one another and Henry has been wondering what happened to them ever since.

She was eventually able to locate her mother and sisters but three brothers remained missing. One, who was adopted by a family in the United States, traced her a few years ago. But the whereabouts of two brothers remained unknown.

That's where the Manitoba First Nations Repatriation Program came in. The program was set up in Winnipeg a year ago by the Native directors of Child and Family Services to

help trace Native family members separated by adoption.

"We decided we were going to go out and look instead of just registering with the post-adoption agency and waiting, which had been getting us nowhere," says program co-ordinator Shirlene Parisian.

Program organizers knew the power of the media and Unsolved Mysteries was contacted. They agreed to profile the agency and Sandra Henry's story.

After the program the calls began to flood in with clues of what the brothers names had been changed to and where they were. Soon the family was reunited.

Finding her family has been a source of great joy for Henry, who now has four children of her own. But there are other feelings as well; feelings of anger that it was such a long and difficult journey.

She says the old Children's Aid Society made little effort to keep children together or help them get in touch with their past. She points to the case of one brother, Calvin, who was returned to Child and Family Services after his first adoption did not work. Though two of his sisters were still wards of the Children's Aid Society, no attempt to reunite them was made.

"Yeah, I feel angry... I think they have some responsibility of not ignoring these issues. I also feel lucky that I survived and came out of it with some real positive determination. Not because of anything they had done but because I had determined that I was going to get somewhere and that someday my family would be together again."

Adopted Aboriginal ch

By Linda Caldwell
Windspeaker Staff Writer

Angela Latta is looking for a place where she belongs.

Like thousands of aboriginal children, she was adopted as an infant and grew up in a white household. In 1988, she decided she wanted to know more about her people and her Indian culture, so she applied to Ottawa for information on becoming a registered Indian under the Indian Act. In 1989, she applied for status.

"Maybe because it's a sense of belonging somewhere," she said of her pursuit for status. "It's not necessarily the money part - it's the belonging part."

Latta, who was born on Oct. 17, 1964, in Edmonton, learned her birth mother was of Cree and French ancestry and her birth father was Scottish.

In 1991, she learned she was not entitled to status because her birth father and grandfather were not status Indians, although her mother and grandmother were. Despite appeals, she was told again in 1992 that she could not be registered. Shortly after that, she was told her grandfather, grandmother and great-grandfather all took script.

By this time, Latta was determined to find her birth mother. By going through the process to gain status, she found some basic information about her birth parents. Her mother was born on Dec. 11, 1934 and was a member of the Sucker Creek band in Alberta. She was 29 and single when Angela Latta was born. She was 5'4" tall, weighed 122 pounds and her religion was listed as Roman Catholic.

Her father was from Prince Edward Island and was in the Armed Forces. He was 27 when she was born, 5'8" tall and weighed 160 pounds, with brown hair and blue eyes.

She also learned she has four uncles and four aunts on her mother's side and three uncles and four aunts on her father's side.

After making numerous phone calls and sending a number of letters, Latta turned to the United Native Nations in Vancouver for help. Lizabeth Hall, who is in charge of the adoption reunion registry there, told Latta that ac-



Angela Latta is trying to find her place in the Indian community.

cording to the UNN lawyer, Latta had the right to look at the file Indian Affairs used to base their rejection of her status application on. She requested a copy of it.

About a month later, she got 103 blanked-out pages from Indian and Northern Affairs because anything other than information about herself is protected under the Privacy Act.

"Why did they even bother?" she said. "If they eliminated some of the paper-pushing they do, we'd eliminate the deficit."

Her next step was to send out more than 300 letters to bands in B.C., Alberta and Saskatchewan, including all the information she had. Most wrote or called her, but none could really help her.

She did, however, find a sister. Sharon Hemstock was looking for siblings through Alberta Social Services, and she went from her Calgary home to meet Angela in Vancouver in April of 1991.

Latta's story is not unique; many aboriginal people come up against the same bureaucratic blocks when they look for their relatives. But Latta is more persistent than most people.

"Many kids just give up. They just get the royal run-around from every department there is."

Lizabeth Hall at the United Native Nations said her position, originally funded by the government for one year, started in 1985, the year Bill C-

31 was passed. The bill restored status to women who lost it by marrying a non-Native man and to their children, and Hall's job was to help them regain it. In 1988 she was referring adoptees to Indian Affairs, which confused most applicants, who returned to the UNN anyway, she said.

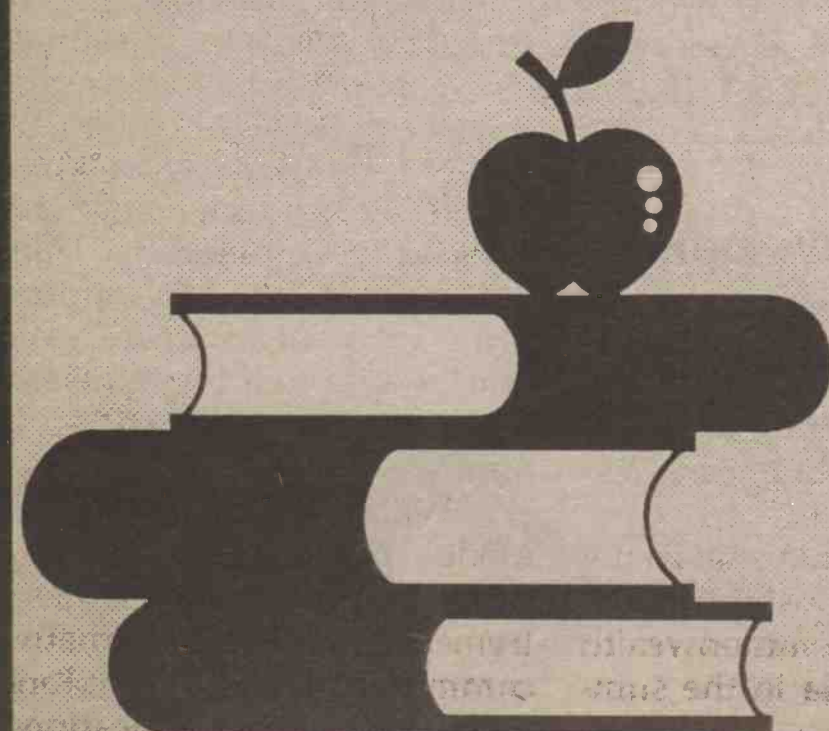
In 1989 she began to realize the magnitude of the problem. By the summer of 1992, 700 people had registered; that number is now up to 850, all who heard of the registry by word of mouth in the last three years.

"A lot of them saw Bill C-31 as a link back to their community," Hall said. "What you're talking about is a group of people who are Native but they don't know what it means or how it feels."

Because so many people applied for status in order to find their birth parents, Hall started to help them find their families.

Almost all of the children were adopted by non-Indians, and some of them are a long way from home. One of Hall's clients is in Scotland, another in New Zealand, and more are in Florida, California, Washington and Pennsylvania. Many of the children were taken without the consent of the parents.

"If you take a look at any of the records, the majority of our children who were legally adopted under provincial law were adopted without legal consent or with coerced con-



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Windspeaker

March 29, 1993

Regional Section

Volume 11 No. 1

WELCOME TO WINDSPEAKER'S NEW REGIONAL SECTION!

Let us keep you in touch with news, sports and arts stories from Aboriginal communities across the nation.

Provincial Boxing Championships a huge success

By R. John Hayes
Windspeaker Contributor

SPRUCE GROVE, Alta.

More than 1,300 fans crowded into the gym at Broxton Park Elementary School in Spruce Grove during the three days of the Alberta Provincial Boxing Championships. Organizer Jim Titley called the weekend of 65 amateur fights a "huge success," and said the skill levels displayed were "at a high level."

Boxers moved from novice categories into open competition which meant that competitors were still adjusting to the new levels.

"The fans bring a great deal of excitement to the ring, and that can bring a lot out of the boys," Titley said.

That excitement caused some to get too excited, resulting in disqualifications, including a controversial decision in the Senior Open 67 kg final on Sunday. Both "Terrible" Tom Tansen, of Edmonton's Cougar Club, and Mike Kruse, of Calgary Olympic, were disqualified and only bronze medals were awarded.

But that was the only dark spot in the afternoon. The final bout featured Willard Lewis and Conrad Augustin (see separate story).

The Senior Novice 81 Kg final was exceptional, if clearly a battle between novices. Ashley Zwolak, of High Level, and Jason Williams, of the Badlands Boxing club in Patricia, exchanged a flurry of blows in all three rounds. Zwolak won each round and had built up a comfortable margin of decision by the end of the fight.

Colin Neugebauer, of Medicine Hat, was the best Junior C boxer in the competition and his class showed in the 63.5 Kg final. He demolished Kevin Courtorielle of Fort Chipewyan, scoring 45 points in three rounds. Neugebauer, 15, has only been fighting for two years. His record was eight wins and seven losses going into the final.

Travis Lackey of Bowmont Club in Calgary was given the decision in the Junior B Novice 46 Kg final over Cameron CutArm of the Indians Nations club. The scorers mystified the crowd with the 5-2 verdict. CutArm had the edge throughout the fight, but his coach, Jim Gilio, accepted the defeat philosophically.

"That's the way it goes in boxing sometimes," he said. "We're sportsmen. We accept the decision. It's a learning ex-

perience for Cameron. The decision is a part of boxing."

Gilio went on to talk about CutArm's future. He says the young fighter was looking forward to the 1994 Canadian junior championships. "Cameron's a classy young man with a lot of potential."

Karmen Bull, who won the Junior A Novice 46 Kg final in decisive style, has a great future in boxing as well, according to Gilio. He is also a member of Jim Gilio's Indian Nations Boxing Club.

"The Indian Nations team has in the past seven years turned out 31 provincial and national champions and several national medalists. We are a native program who were featured on the Fifth Estate (a CBC TV news program)," said Gilio.

The Indian Nations club has been invited to compete this June in Whitehorse by the Yukon government, then will compete at the Indigenous Games in Prince Albert, Sask. in July. The club won gold in the first Indigenous Games in Edmonton.

In the Junior C Novice 63.5 Kg, final, Mike McDermott of Calgary Olympic surprised Lorne DigOut of Lethbridge, scoring 30 points en route to the decision. DigOut got behind early and was unable to come back against the taller McDermott.

In a scrappy bout, the Senior Novice 71 Kg gold went to Dale Tallman of Lethbridge Friendship Club. Tallman scored only 10 times in three three-minute rounds, but managed to hold his opponent, Dana Paulson of the South Side Legion, to even less.

Curtis Lizotte fell victim to the best boxer of the competition, Rob Slawson of the Lethbridge club. Slawson pounded 50 scoring punches at Lizotte in the three rounds. The fight went the duration, and was instrumental in Slawson winning the overall boxer honors.

In other Sunday finals, Curtis Hatch of Lethbridge scored consistently on Marty Melenka of Edmonton's Cougar Club, who looked tired, in winning the Senior Open 75 Kg gold. and South Side Legion's Rick Jamerson won gold in the Senior Open 75 gold and the best Senior boxer honors when he beat clubmate Jason Smith in an even bout.

Shawn Bogart of the Cougar Club whipped local hopeful Jeremy Tailleur in the Senior Open 63.5 Kg final and big Greg Bruno of the Calgary Native Boys club took the Senior Novice 91 Kg gold on a walk over due to a double disqualification on Saturday night.



Leah Pagette

Junior B Novice Sherman Louis psychs himself up for a match during the Alberta Provincial Boxing Championships.

Willard Lewis whips provincial opponents

By R. John Hayes
Windspeaker Contributor

SPRUCE GROVE, Alta.

The new Alberta senior gold medalist is clearly the master of his class.

Willard Lewis ploughed through his opponents with grace and determination to win the Alberta Provincial Senior Open gold at Spruce Grove March 21. Referees stopped Lewis's bouts early. He was clearly the better fighter in both fights, showing greater punching ability, strength and experience.

Lewis, who fights out of the Indian Nations Boxing Club in Hobbema, faced Conrad Augustin of Edmonton's Hortie Boxing Club in the final on Sunday afternoon. Taller, lanky Augustin made a game attempt to stay in the ring, but Lewis

bloodied his nose and forced a standing eight count in the first round through some inside combinations and his overpowering left jab.

The second round started with a flurry from both fighters, with Lewis quickly gaining the edge. The two opponents clutched a while, then broke apart and the compact Lewis went to work. He opened a cut over Augustin's left eye with a left hook, and dealt some powerful body blows. Two standing eight counts later, the referee stopped the contest.

Saturday night, Kirby Russel from Edmonton's South Side Legion Boxing Club fought Lewis. But the fight stopped almost before it began when Lewis creamed Russel with a left, splitting his left eyebrow. The bout was stopped less than halfway through the round on medical advice because of Russel's injury. Fans who had anticipated the bout through the 19 before it left disappointed.

Lewis's coach, Jim Gilio, who also coached heavyweights Ken Lakusta and Danny Stonewalker, says that Lewis "will be the finest, the best of them." He won a bronze medal at the World Championships in November.

They have their sights set on the national championships in December and the Commonwealth Games in Victoria in the summer of 1994.

"The Commonwealth Games are a realistic goal for

Willard," Gilio says.

"This competition was pretty tough," said Lewis moments after winning the gold. "I'm pretty satisfied with the way I fought. Now, I've got to work to get on top."

Lewis lives and stays in shape at home near Lac La Biche, travelling to Hobbema a few days before a bout to sharpen up. His international record is seven wins and three losses; overall it is "something like 70 and 10," according to Gilio.

Being a heavyweight for the first time has been a bit of an adjustment, Lewis says, but for the first time he's not worrying about weight before a competition. He weighed in at about 185 lbs, last weekend. Gilio expects him to be a powerful 195 by the time he faces his next major hurdle.

Gilio and Jim Titley, organizer of the events for the Spruce Grove Boxing Club, both stress Lewis's potential as a positive role model. "Willard Lewis can be a very positive image for kids in the native community," Titley says. "But he can take pride in being a symbol, too. It will work both ways, helping him and helping those who look up to him."

"Willard is an excellent role model, particularly in Lac La Biche and Hobbema. He has a tremendous future in the native community. He is educated and will continue his education," said Gilio. Lewis plans to enrol in college this fall.

PROVINCIAL BOXING AWARDS

Best Boxer: Rob Slawson, Lethbridge Friendship
Best Senior: Rick Jamerson, South Side Legion, Edmonton
Best Intermediate: Jason Weiler, Hortie, Edmonton
Best Junior C: Colin Neugebauer, Medicine Hat
Best Junior B: Jeremy Green, Southern Cree Nation, Hobbema
Best Junior A: Dustin Eggen, St. Paul's, Spruce Grove

British Columbia

Bands overcome residential school legacy

By Andree Audette
Windspeaker Contributor

CANIM LAKE, B.C.

Cariboo Shuswap Natives who lived horrific experiences in church-run schools are showing Indians throughout Canada that victory over the trauma is at hand.

"In other parts of the country, we mostly hear problems. But here, we hear solutions. There are amazing lessons to be learned from villages such as Alkali Lake and Canim Lake," said Chief George Erasmus, co-chairman of the Royal Commission on Aboriginal Peoples.

"The important thing that's happened here is people have taken control of their own lives. If everyone was doing this, the turnaround in Native communities in this country would happen in a decade," Mercredi told approximately 300 people at the hearing.

The Royal Commission came to Canim Lake in mid-March for a special hearing on residential schools. For decades, many of the band's children were forced to attend St. Joseph's Mission School, along with children from Alkali Lake, Soda Creek and Williams Lake.

In 1987 former RCMP member Bob Grinstead unearthed painful tales of sexual abuse on investigating complaints from Natives who had attended St. Joseph's. Former students testified about the fear and pain they endured as young boys when priests intent on sex prowled their dormitories at night. Some boys had been assaulted 30 times, Grinstead told the commission.

The impact of the abuse often left victims fearing they were homosexual. In later years, they had difficulty relating to others and turned to alcohol, drugs and, in numerous instances, committed suicide.

At the circle of healing held at the hearing, David Belleau, his brother Steve, and sisters Josephine Johnson and Jeannie Dick spoke of the abuse they had experienced, and of the years of trauma that followed which eventually led them to seek professional help.

But Belleau said he wasn't seeking revenge despite the trauma. "I am the only person who can make that choice. I have learned to respect myself."

The Royal Commission received five recommendations following the March Canim Lake hearings. The federal commission was urged:

- to issue a statement of accountability identifying the federal government and churches as "morally, legally and financially responsible" for the abuses imposed at residential schools;
- to establish funds for therapy for victims suffering traumas;
- to set up a public inquiry;
- to recommend federal funds be



Andree Audette

Canim Lake members drum at a healing circle ceremony.

allocated to local and regional First Nations initiatives dealing with the aftermath of residential schools;

- to ensure national Health and Welfare not restrict counselling services for victims in need of them to on-reserve Natives.

St. Joseph's was one of 46 residential schools for Aboriginals administered by the Olatas of Mary Immaculate, for the federal government. It housed 300 students at a time and was open from 1866 until 1981.

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British Columbia

Hydro project devastating region

OPINION

By Dana Wagg
Windspeaker Contributor

CHESLATA LAKE, B.C.

He's gone - or going - but he won't be forgotten. Brian Mulroney will be remembered in northern British Columbia, long after he's kicking up daisies, as the man who pulled the plug on the Nechako River.

Decades from now, people will talk about the old Nechako River - and how it used to be. They'll talk about the prime minister - "What was his name?" - who teamed up with the B.C. government in 1987 to kill one of the province's finest rivers. They will remember a B.C. government that forgot, and continues to forget, the provincial motto Splendor Since Occaasu (Splendor Without Diminishment).

The Nechako has been fighting for its life since the early 1950s when Alcan started sucking up to one third of its water to produce electricity as part of (hydroelectric plant) Kemano 1. Now it looks as if the river will die an unnatural death, finished off by Kemano 2. And this ain't no mercy killing. There's still a lot of life left in the Nechako. The question is for how long?

Not much longer unless British Columbians kick up a bigger fuss. The Ilarcourt government announced on Jan. 19 that Kemano 2 can go ahead. And the Supreme Court of Canada decided on Feb. 4 not to get involved in the legal debate.

The Nechako has its headwaters in the traditional territory of the Cheslatta Indian

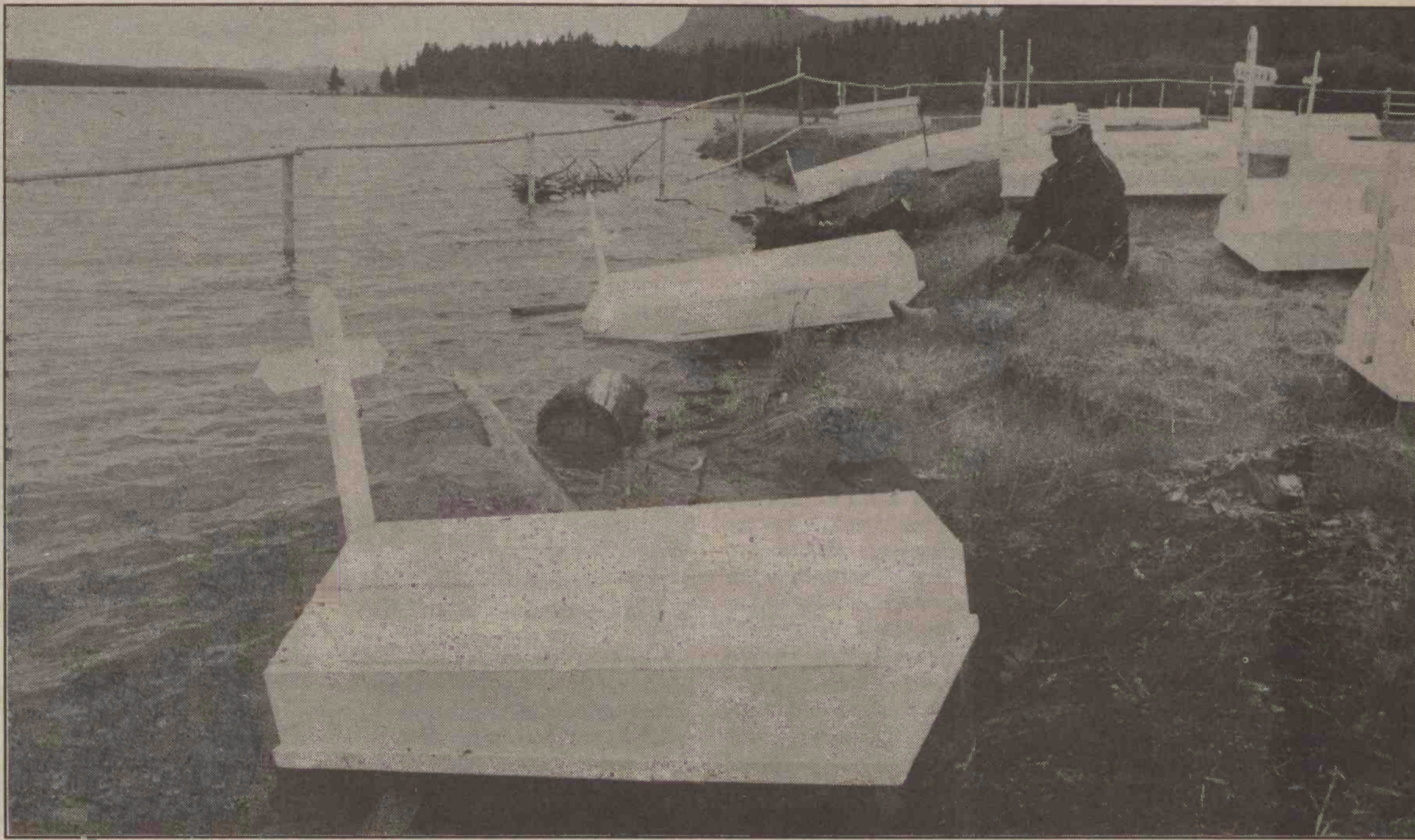


Photo Bert Crowfoot

Chief Marvin Charlie of the Cheslatta Carrier Nation surveys flooded traditional graves at Cheslatta Lake Cementery Number 7, or Scilchola.

Band, which was devastated by Kemano 1. That project forced many non-Native people in the Ootsa Lake area to move as Alcan said it needed their land to create the Nechanko reservoir. Although Ootsa settlers were given up to two years notice, some of their anger at having to relocate still lingers after more than 40 years.

Unlike Ootsa settlers, Cheslatta people were given little notice their land was needed for the massive Alcan project. They were approached in early April 1952 and told they'd have

to get off the land on which they had lived, hunted and trapped for generations.

A few weeks later a coffer dam on Murray Lake started to back up water, flooding the Cheslatta homeland on Cheslatta Lake. With their backs to the wall and a gun to their heads, the Cheslatta people decided to leave.

They planned to return for the rest of their possessions. But before they could get back, Alcan sub-contractors torched their villages. And someone looted their belongings.

The Cheslatta's nightmares were far from over. In 1957 when the gates of the Skins Lake Spillway were first opened a massive surge of water washed away a Cheslatta graveyard at the west end of the lake. The Cheslatta were horrified. The graveyard contained dozens of their beloved ancestors who disappeared into the muddy torrent of the once placid Cheslatta Lake.

Coffins and grave houses were found floating on the surface of the lake. For years, bones, crosses, debris and even a skull were found washed up on the

shores of Cheslatta Lake

To compound the problem, Kemano 2 could very easily wipe out 20 per cent of the Fraser River's salmon stock.

The provincial government has decided even though the fish could be gone forever, it's better for that to happen than to shut down Kemano 2. Many Natives and non-Natives don't feel that way. For them, survival is the issue: the survival of the Nechako River, B.C. commercial fisheries and the food fishery of more than 100 Fraser Indian nations.

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British Columbia

Commission grapples with health issues

By Susan Lazaruk
Windspeaker Contributor

VANCOUVER, B.C.

More than 16 years after Fred Johnson's last drink, he still faces reminders of the dangerous allure of alcohol on his 95 per cent-dry reserve at Alkali Lake in British Columbia.

When his teenage daughter, now 15, experimented last year with beer bought by a young adult at nearby Williams Lake, he and his wife spelled out the dangers to her and laid charges against the man for supplying a minor with alcohol.

Getting tough on alcohol-related crime is the best way to rid native communities of alcoholism, the band councilor told a forum on native health and social issues in Vancouver. The event was organized by the Royal Commission on Aboriginal Peoples in Vancouver this month.

Issues such as AIDS, teen suicide, disease and poverty were examined in 11 discussion papers and models of health-related initiatives in different Aboriginal communities.

Participants at the hearings recommend changes in policy and practice, and identify obstacles to change in communities, institutions and governments. They also suggest concrete measures to remove such roadblocks.

Alkali Lake, once referred to as "Alcohol Lake," noted Johnson, had been almost completely dry for 20 years and the band council was invited to the forum to share its success story.

"It was an impossible transition," explained Johnson this

week from the 500-member reserve where he has been a band councilor for 10 years. "Back then we didn't realize alcohol was addictive. We were drinking to have fun, but the bottle took over."

Resistance to sobriety at first was strong, especially from Johnson, who admitted his years from age 13 to 28 are a drunken blur.

"You're talking to the number one guy who hit bottom," he said. Weaning people who came from generations of alcoholism called for tough action, he said.

Tough measures

"We came on hard, but at the same time we were gentle." Council would confront members known for bootlegging liquor, family violence or sexual assault and give them an option: face charges for the crimes or volunteer for treatment for alcohol abuse.

"In a few years, people started going on their own," he said. Speaking before the commission, which included former Saskatchewan premier Allan Blakeney. Johnson wept as he recalled circumstances he said led to widespread substance abuse, including the separation of children from parents to attend residential schools for 10 months of the year at Williams Lake and the physical and sexual abuse suffered there.

"It doesn't take much for young kids who were abused to turn to booze and drugs," he said later.

The legacy of dysfunction from those experiences are passed on from parent to child, he said. The healing process is not

yet complete and therapy is ongoing, said Johnson.

"A lot of people are sober today, but they bury their hurt. It's going to take us 50 years to get out of it."

And the struggle continues for the next generations, like his daughter and 14-year-old son, Johnson said. "For them, time will tell over the next four or five years."

Johnson said he is optimistic the royal commission's recommendations will help native communities.

"They have the power, they're in Ottawa, they have the money to get things done."

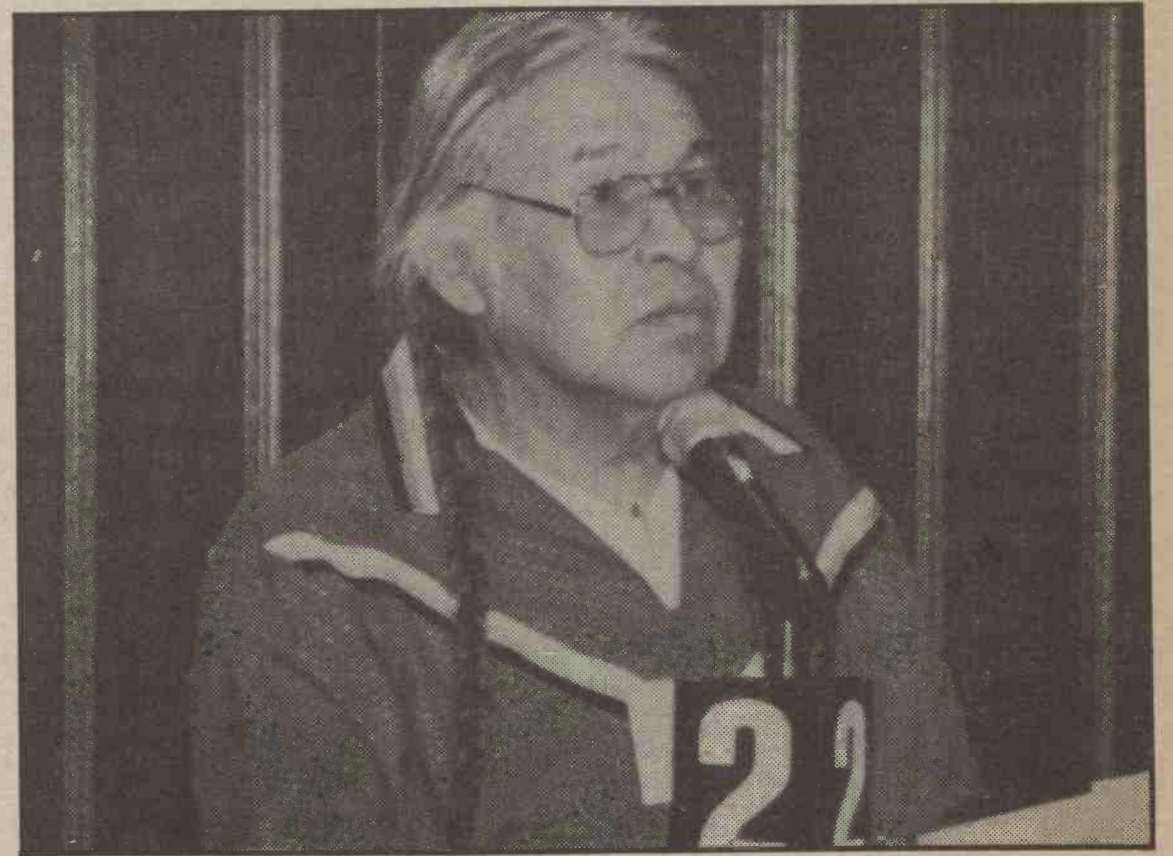
But it will take more than just sobriety, he said. Despite the reserve being almost-dry, there are still few jobs and no economic future.

"Self-sufficiency will come when we deal with the land settlement," he said.

Also invited before the forum was the Nuu-chah-nulth tribal council, which represents 14 bands along the west coast of Vancouver Island, to explain the "first health program under aboriginal control in Canada," said the program's manager, Simon Read.

Under the program, natives in the area are able to "repair the damage of colonialism, reconstruct the traditional system of promoting wellness and deal with any health problems," said Read this week from the tribal council office in Fort Alberni.

The program, which started twenty years ago, allows the council more control over health matters and to emphasize preventative measures and spend more effort on areas native deter-



W. Belczowski

Penticton Elder Glen Douglas presents a paper in Vancouver.

mine need more attention, such as mental health, he said.

Hearings beneficial

The royal commission hearings are welcome, he said.

"Any process which is public and results in better education for the country will be beneficial," said Read.

"One thing that was repeated to the commission is that if the resources are in the control of the community, the community will act in the best interests of its people. I hope the commission heard that message."

The forum also heard from Chief Katie Rich of the Davis Inlet Innu band of Labrador, where last month six teenagers found high gas fumes in an unheated shack in minus 40-degree temperatures screamed they wanted to die and fought attempts to help them.

The incident, which attracted interest in the world press, led to

an agreement with the province to relocate the impoverished band to better land, although talks are continuing on the new location.

But Rich told the commission the Newfoundland government is refusing the band's request for its own health centre and rejected a request last year for an inquiry into conditions on the reserve after six teens died in a house fire.

Other presentations to the health forum included recommendations that governments allow aboriginals control over education and counseling with an emphasis on preventative medicine.

And a submission from Manitoba on domestic violence in First Nations and Metis communities recommended lowering the suicide rate by recognizing that about 80 per cent of aboriginal women are victims of sexual assault, which leaves them devastated and self-destructive.

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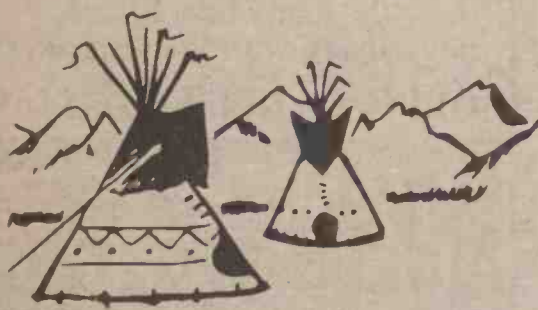
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Alberta

Blood dispute splintering community

By Barb Grinder
Windspeaker Contributor

BLOOD RESERVE, Alta.

A bitter dispute between Chief Harley Frank and the Tribal Council on the Blood Reserve is still raging, weeks after an angry protest over the purchase of 84 buffalo for the Blood Indian Ranch.

The controversy became common knowledge March 8. Chief Frank and a group of Elders, escorting the bison home after their purchase in South Dakota, were met at the Highway 509 entrance to the reserve by opposing factions. The protesters claimed to be against the expenditure of almost \$100,000 for the animals, but subsequent events have shown the disagreement over the bison to be only one element in the dispute.

Also at issue is a document on re-organization of the tribe's government, written by Wade Alston, a former financial consultant to Frank, when he served as the tribe's economic development officer. Alston claims the draft document was never sent to Frank or discussed with him, but that it was somehow uncov-

ered and misinterpreted by Frank's detractors.

In the document, written on Blood Tribe letterhead, Alston suggests strong, almost dictatorial powers for the chief, along with the dissolution of council's influence and authority. The move, wrote Alston, would help end squabbling and corruption in the tribal government which would allow for financial benefits to the reserve's people.

Several days after the buffalo blockade, Frank was met at the tribal administration building by Blood Police Chief Wayne Hamby, who served him with papers citing conduct and actions against the best interests of the reserve. The papers, drawn up by council, suspended Frank from his duties and prohibited him from entering his office.

In retaliation, Frank lashed out against some council members and tribal administration employees, saying they were intentionally misleading the people to create animosity and hate against him. He then fired Wilton Goodstriker, executive co-ordinator of the tribe, and Annabel Crop Eared Wolf, research director and head of the police commission. He also dismissed the tribe's solicitor,



Chief Harley Frank

Eugene Creighton.

Frank claimed council didn't have the power to suspend him and applied for a federal court injunction against such actions. "I was elected by the people," he said. "Only the people have the power to suspend me."

The federal court in Ottawa has obviously agreed with Frank in a decision sent down March 19. According to the chief, coun-

cil has been enjoined not to conduct the tribe's business without him. Both sides have been told they have no power to suspend each other.

Council chose to ignore the court injunction and held a meeting on the reserve, without Frank, on March 22.

Frank has been quite candid with the media in the dispute and has repeatedly said the issue is not the bison purchase or even the Alston letter. "The real problem is the corruption and mis-management that has gone on over the last 10 years, not what I've done in the four months I've been in office."

At an impromptu meeting in the lobby of the tribal administration building March 17, Frank told reporters and more than 100 people gathered there that he will order a complete audit of the tribe's financial records. "The days of corruption are over," he said.

The chief has also said he will pay his legal costs out of his own pocket, while councillors are charging their's back to the tribe.

Jerry Young Pine, a Blood Elder, says there is strong evidence of mis-management in tribal affairs, not just in the council. He cites incompetence at top

levels at the St. Paul Treatment Centre as only one example.

"Council is deliberately getting people all mixed up so they'll blame Harley," Young Pine says. "Harley's just been uncovering all the evil that's going on. These people are just protecting their security. They don't want anyone to change the system."

Another demonstration on March 19, brought about 300 people out to the administration building. Though many were there to support Frank, those who sided with council were far more demonstrative.

"They had placards calling Harley a Hitler," says Young Pine. "I've never seen so much hatred. Some of these are people who call themselves religious, but they were wearing red arm-bands to say they were prepared to shed blood. There was so much evil and hatred I could reach out my hand and touch it."

Though Councillor Randy Bottle, who has assumed the position of acting chief during the dispute, has mainly declined to comment to the press, he did make a statement after Friday's demonstration. Bottle said there was no truth to Frank's claims of misconduct in council and the administration.

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Alberta

Province in Brief

Film festival director alleges racism

Loro Carmen, executive director of the Dreamspeakers Festival, said the city's \$30,000 grant is not enough.

Festival organizers had originally requested \$75,000 from city coffers to help run the open-air event.

Edmonton's city executive committee recommended the Aboriginal film festival have its funding cut to \$10,000 from last year's grant of \$25,000.

The amount was later raised to \$30,000.

The issue of funding for the September festival has been a controversial one. Carmen had charged the city with racism for reducing the size of the grant.

City officials denied the allega-

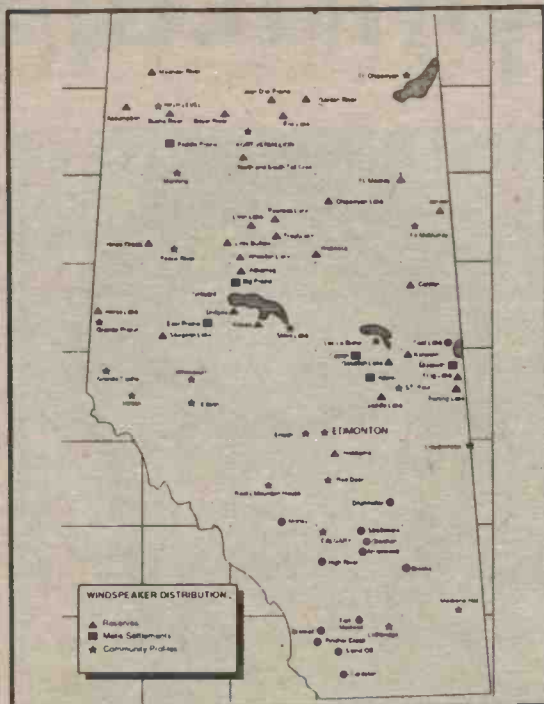
tions, saying grant levels are determined by festivals being successful in drawing public as well as revenue. Dreamspeakers finished with more than a \$60,000 debt last year.

To tighten the budget this year, the Aboriginal film fest will run four days instead of six, and take place in late August rather than late September. Last year cold, wet weather kept potential audiences away from festival venues.

Carmen said Dreamspeakers will appeal to council for a total grant of \$50,000.

Federal funding transferred to Stoney Tribe

Stoney Tribe chiefs, federal and provincial representatives signed an agreement transferring funding of Child and Family Services to the



tribe's three nations.

Chief Johnny Ear of the Bears paw band, Chief Kenneth Soldier, of the Chiniki Band, and Chief Ernest Wesley of the Wesley

band signed the tripartite agreement last month at Nakota Lodge, approximately 50 km west of Calgary. The document delegates provincial authority under the Child Welfare Act to Stoney Child and Family Services.

"The transfer of responsibilities will assist us in ensuring the safety, security and well-being of Stoney children and families and help us move further toward self-determination," said Chief Wesley.

Mike Cardinal, Minister of Alberta Family and Social Services called the agreement a "significant milestone" for First Nations.

Threatened children get emergency shelter

Aboriginal children caught in explosive, violent home situations

now can find refuge in Native "safe homes" in Calgary.

Under the new Children's Teepee program, child welfare officers can remove children from potentially abusive situations into the safety of 25 aboriginal homes. Families registered with the program provides short-term asylum for needy children, from a day to only a couple of hours.

The program may cut down on the number of children removed from their home environments for long term or permanent basis. Children's Teepee is a joint effort between Calgary's Native child welfare unit, Indian Friendship Centre, and Homemaker Service. The \$100,000 program is funded by Alberta Family and Social Services.

Dr. Joseph J. Starko

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Alberta

New women's shelter already full

By Angela Simmons
Windspeaker Contributor

CALGARY, Alta.

More than 20 women and children are being turned away each day from Calgary's first shelter for Native women.

The Calgary Native Women's Shelter opened March 10 at half-capacity and to a waiting list of clients. Only 12 clients can find asylum at the shelter until full funding comes through at the beginning of April.

"There is an incredible need for this kind of service," said shelter

director Gerri Many Fingers about the number of families applying to the shelter.

The centre, operated from the subsidized Calhome Properties, is full with both native and non-native clients, explained Dorina Contois, administrative assistant.

Some clients only stay a night or two, but when one leaves, there's someone to take the lace. "It's constant, a steady stream," Contois said.

Linda McLeod, one of five counsellors on staff, has been waiting a long time for the opportunity to work with and get paid for her two great loves - women and counselling. As a former battered wife and

addict, McLeod feels she has an understand of what women using the shelter are going through.

"My personal feeling is if you've been there you do know how another person feels. It's bullshit unless you've been there to say you know how it feels."

McLeod has volunteered her expertise as an addiction counsellor for 15 years at the Nipissing Band in Ontario, 24 km east of Sudbury. Now she combines her experience and a degree in social work to support clients attending the shelter.

During a maximum 21-day stay, women and their children can participate in workshops, counselling,

healing, and spiritual programs. School-age children can attend local schools during that period. A drop in time-out child care facility is also available to clients with younger children. Karen English, a Child and Welfare worker, offers a special program for children in addition to the field trips and daily activities.

Family and Community Social Services, Alberta Mental Health and the United Way provide most of the \$497,000 budget needed to run the centre. The shelter raises \$185,000 of the budget independently.

For more information on the Calgary Women's Shelter, please call 531-1971.



Counsellor Linda McLeod

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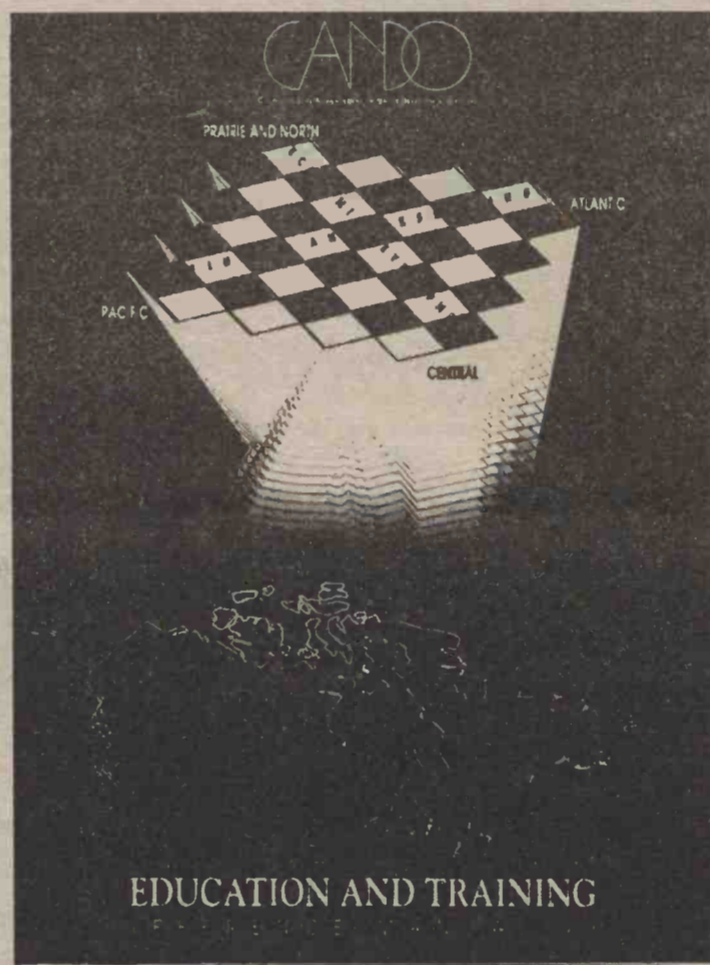
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Alberta

Alberta Provincial Boxing Championships Results

Senior Open

91 kg
Final: Willard Lewis, Indian Nations, Hobbema, beat Conrad Augustin, Hortie, Edmonton, Referee Stopped Contest.
81 kg
Final: Benny Swanson, Panther, Edmonton, beat Mark Rozos, West Pembina, Drayton Valley, 10-8 on points.
75 kg
Final: Curtis Hatch, Lethbridge, beat Marty Melenka, Cougar, Edmonton, 15-7 on points.
71 kg
Final: Rick Jamerson, South Side Legion, beat Jason Smith, South Side Legion, 16-15 on points.
67 kg
Final: Mike Kruse, Calgary Olympic, versus Tom Tansen, Cougar. Both fighters disqualified.
63.5 kg

Final: Sean Bogart, Cougar, beat Ross Assoon, Indian Nations, 27-22 on points.
Make-up: Shawn Bogart beat Jeremy Tailleir, Spruce Grove, RSC.
60 kg
Final: Rob Slawson, Lethbridge Friendship, beat Curtis Lizotte, High Level, 50-24 on points.
57 kg
Make-up: Joss Joseph, Calgary Olympic, beat Ron Ward, Slave Lake, 16-14 on points.

Senior Novice

91 kg
Final: Greg Bruno, Calgary Native Boys, awarded gold on walk over.
Prelim: Josh Payne, Innerscity, Calgary, versus Michael Kelly, Cougar. Both fighters disqualified.
81 kg

Final: Ashley Zwolek, High Level, beat Jason Williams, Badlands, Patricia, 36-20 on points.
71 kg
Final: Dale Tallman, Lethbridge Friendship, beat Dana Paulson, South Side Legion, 10-8 on points.

Intermediate Open

75 kg
Final: John Beasley, Badlands, beat Don Baker, Lethbridge, 23-17 on points.

Intermediate Novice

75 kg
Final: Steve DeRange, Calgary Native Boys, beat Scott Moore, Innerscity, RSC.
67 kg
Final: Christopher Covenoy, Calgary Olympic, beat Leonard Yellow Oldwoman, Calgary



Photos by Leah Pagett

Provincial champ Willard Lewis leaves the ring after having his bout with Kirby Russel ended by a referee.

Native Boys, 14-11 on points.
63.5 kg
Final: Jason Weiler, Hortie, beat Tim Commander, South Side Legion, 18-4 on points.
60 kg
Final: Theron Black, Calgary Native Boys, beat Joey Stopansky, Medicine Hat, 11-9 on points.

43 kg
Final: Mike Begic, Cougar, beat Daniel Beaver, Slave Lake, 16-4 on points.

Junior C Novice

75 kg
Make-up: Chris Ladacoure, Lac La Biche, beat Croat Begic, Cougar, 7-2 on points.

Junior C Open

63.5 kg
Final: Colin Neugebauer, Medicine Hat, beat Levin Courtorielle, Fort Chipewyan, 45-18 on points.
60 kg
Final: Wade Hatch, Lethbridge, beat Jason Smith, Red Deer, RSC.
54 kg
Final: Kenny Giroux, Cougar, beat Johnathan Hart, West Pembina, 11-6 on points.
51 kg
Final: Norman Beaver, Slave Lake, beat James Roy, Derrick, RSC.

63.5 kg
Final: Mike McDermott, Calgary Olympic, beat Lorne DigOut, Lethbridge, 30-26 on points.

46 kg
Make-up: Cory Perman, Bowmont, beat Ronald Glazebrook, Derrick, RSC.

41 kg
Make-up: Leon Firingstone, Samson Cree Nations, Hobbema, beat Neil Glazebrook, Derrick, 14-5 on points.

See Boxing page 10



Grant Courtoreille, Junior B Novice from Fort Chipewyan, gets some TLC from his coach.

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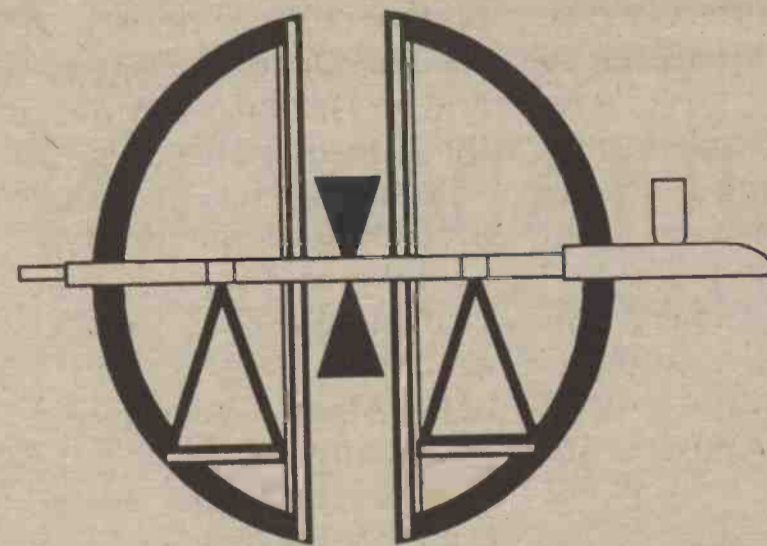
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Advertising Feature

Lesser Slave Lake to become tourist attraction

The Swan River, Driftpile and Sucker Creek bands of Lesser Slave Lake have come together to form an unprecedented business group committed to developing the province's newest vacation resort.

The Lesser Slave Lake Cree Consortium has developed an exciting investment opportunity that will turn Lesser Slave Lake into northern Alberta's top vacation area of the 90s.

Until now, the region has seen little tourism development, despite having some of the best beaches and lakes in all of Alberta. The Swan River, Driftpile and Sucker Creek Beach Resorts, in combination with the Driftpile Lodge and the Sucker Creek Highway Resort and RV Park, will offer a welcome holiday alternative to the congestion of overcrowded resort towns like Jasper or Banff.

The net benefits of investing in the Consortium are prosperous sustainable economic growth, employment for local Natives and solid business opportunities for Alberta tourism in the future.

This well-designed and managed tourism development will attract visitors from all parts of the province. And as tourism grows here, vacationers are expected to visit each of the three resorts to enjoy the white sandy beaches, excellent fishing, wide-open spaces and breath-taking scenery.

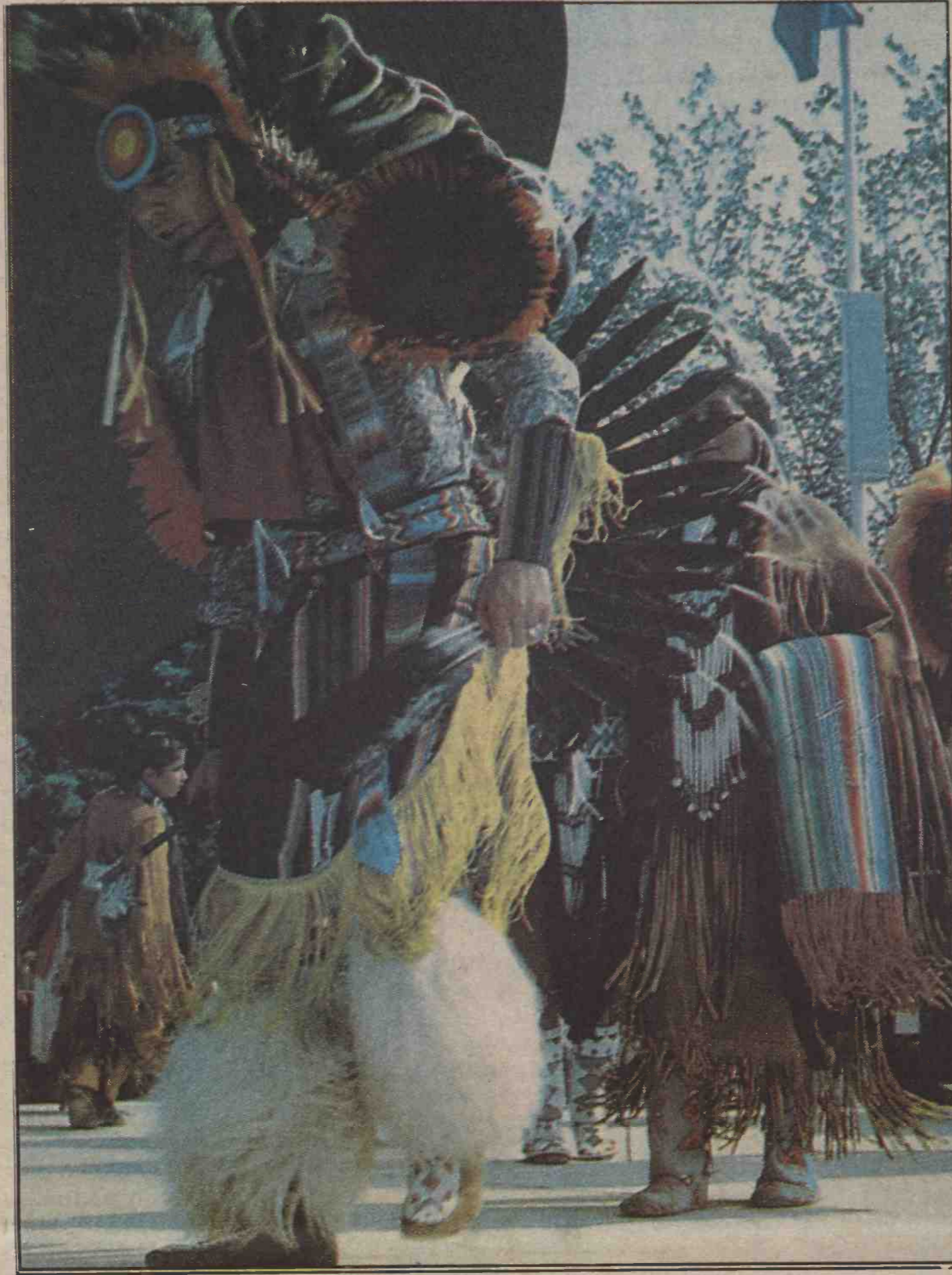
The key to this innovative investment opportunity are the three regional Native bands. The Swan River Indian Band, with a population of slightly more than 400 people, is located next door to the village of Kinuso, three hours north of Edmonton. As the first of the three project sites, Swan River offers one of the best views of the lake as vacationers travel northward from Edmonton and Calgary.

The development of the three sites will move from east to west. The Swan River Project, otherwise known as the Swan River Beach Resort, will be built on a 200-acre site nestled among tall timbers that outline the southern shore line and guard the white sandy beaches that stretch for miles.

The resort will take advantage of the lake's natural beauty to give guests a wilderness holiday with all the modern conveniences of full service. The 20 rustic cabins, all with hot and cold running water, will be spaciouly decorated with wood-burning fireplaces, vaulted ceilings, modern kitchens and full-sized washrooms, dining areas, living rooms and outside porches. Maid service will also be provided.

Recreational vehicle owners can park their RVs in any of the 40 fully-serviced sites. Thirty-five fully-serviced campsites, with water and power, are also available to those who want to get back to the great outdoors.

And for recreation enthusiasts, activities include swimming, boating,



Several powwow grounds will be included with the amenities offered tourists on the shores of Lesser Slave Lake.

fishing, hiking and golf on a nine-hole course. Or you can just relax on the white sandy beaches and take in the clean, rustic wilderness setting of Lesser Slave Lake.

The emphasis on the culture of the Woodland Cree will be felt in just about every aspect of the resorts' layout and operations. All rooms will be decorated with Native art to remind patrons of the natural beauty and splendor of Native cultural heritage.

The Driftpile Project, a beach resort and a 24-room roadside motor lodge, is the Consortium's second phase of development and offers an even greater investment opportunity.

Like the Swan River Resort, the Driftpile Beach Resort will offer a variety of summer activities in the splendor of the Alberta woodlands without compromising comfort.

The eight fully serviced cabins at the Driftpile Beach resort will have hot and cold running water, four-piece bathrooms with showers, fully-

equipped kitchens, fireplaces and porches. Twenty-four fully-serviced campgrounds will be nestled in a wooded area along the beach and will have water and power available at each site.

Down by the lake, a boat launch and dock make access for boating patrons free and easy.

Highway #2 also runs through the reserve. The Driftpile Lodge, ideally located with direct access to the highway and within close proximity to the beach, will be a 24-room, modern motel constructed from round logs. Guest can play tennis, sit in the Jacuzzi or relax in total comfort.

And future plans include an authentic Indian village with tipi rentals, powwow grounds and numerous trails and outbuildings.

The Sucker Creek reserve, located a further 20 kilometres west of the Driftpile reserve, is home to more than 1,200 Sucker Creek band members and the third stage of the development. With

a 12-kilometre shore line and two highways converging on the reserve, the site holds great potential for both shoreline and roadside development.

The Sucker Creek band has also decided to develop two separate tourism facilities. The Sucker Creek Beach Resort will cater to vacationers who enjoy the same kinds of summer activities that are available at Swan River and Driftpile beach resorts.

By far the largest of the planned resorts within the Consortium, Sucker Creek Beach Resort will contain 50 fully-serviced modern cabins, RV pads and campsites. A boat launch with dock, a powwow ground and numerous trails and out-buildings are also in the works.

The Sucker Creek Highway Resort and RV Park will be located on the north side of Highway #2 to take advantage of the numerous campers passing through the area. With 20 fully-serviced modern cabins and 25 RV pads, this site will benefit overflow traffic from all three resorts.

Designing projects as vast and varied as this is not something the Consortium has taken lightly. An extensive marketing study conducted by the bands in 1990 identified common needs among vacation-seeking Albertans.

The study found that "soft physical" activities like sightseeing, swimming, sun-tanning and walking are the types of activities enjoyed by the project's targeted customer - married Albertans between the ages of 18 and 40 who earn a middle to upper-middle income.

Based on the survey's response, the Consortium anticipates a prospective clientele of more than 200,000 in central and northwestern Alberta alone. In the first four years, the resorts can expect an average of 77,660 people, many of whom will come back as return guests.

Despite the current recession-caused sag in Canada's hospitality industry, the long-term financial outlook for these projects is excellent.

All three bands anticipate profit-making revenues by the second year of operation at the latest. The projected break-even point is 54 per cent of annual revenues for the Driftpile Project, 40 per cent for Swan River and 33 per cent for Sucker Creek. An enthusiastic and reliable workforce from all three local reserves further strengthens the Consortium's commitment to the projects and to each other.

The Consortium also estimates its land holding will be worth approximately \$5 million once the project is finished.

Investors wishing to take part in this unique, promising opportunity can contact Peter Freeman of the Driftpile Indian band at (403) 355-3868, Russel Willier of the Sucker Creek band at (403) 523-4426 or Claude Sound of the Swan River Indian band at (403) 755-3536.



Fishing, swimming, suntanning and walks through the beautiful countryside will keep tourists entertained and relaxed. At night, visitors can get cosy in front of the wood-burning fireplaces in rustic cabins.

Alberta

Research team tackles pulp mill toxins

EDMONTON

Given that the kraft pulp mills release known toxins into the Northern Alberta environment, how is human health affected? Nobody knows the answer and designing a study to find it is extraordinarily difficult. Dr. Lory Laing and her colleagues in community medicine at the University of Alberta have accepted the challenge at the request of the Grand Council of Treaty Eight, First Nations.

The Native population is particularly at risk for any adverse effects because they rely on hunting and fishing for their food source. Even if toxins have a short half-life in the water, it is long enough to get into the food chain where the effects are what scientists call biomagnified.

The task is to monitor human health in the Peace-Athabasca-Slave River Systems which contain the effluence from kraft pulp mills and two CTMP mills, which do not release as many toxins as the kraft mills. Two other mills of each type are proposed or under construction in the area.

The University of Alberta team has been working on the study proposal for two years and

"This is a new area and from what little we know, we anticipate that whatever health effects there are, they will occur over a long period of time. We say 10 years."

-Dr. Lory Laing

this summer, the Alberta Heritage Foundation for Medical Research funded U of A medical student Carol Fong to work on the project.

Fong's literature review confirmed one of the facts that make designing the study difficult. For obvious reasons, very little is known about the actual effects of the environmental toxins or the amounts that are dangerous. What little data exists comes from human exposure through industrial accidents. Another task is sorting out which of the possible 210 organochlorides produced by kraft mills should be measured, and how.

The research team is working closely with the Grand Council to determine which communities should be studied and how the people can be encouraged to co-operate in a long-term study that will require them to report on their diet, have their food analyzed and take a series of medical tests.

This could be justifiably

termed one of the most complex medical studies ever. Dr. Laing explains, "We expect the health of these people will improve over the years as they have better health services, improved economic conditions and more education, so we'll have to be able to separate out those contradictory influences. . . . This is a new area and from what little we know, we anticipate that whatever health effects there are, they will occur over a long period of time. We say 10 years."

After a satisfactory proposal is designed, the Grand Council will look for funding to do the study. Though the project is complex, Dr. Laing says the Natives keep the team committed.

"The Natives have taken on the role of the guardians of our environment and they make us see how important the issues are," says Laing.

(Printed with the permission of the Alberta Heritage Foundation for Medical Research.)

Boxing
continued from page R8

Junior B Open

58 kg

Make-up: Chris Murphy, Lac La Biche, beat Cody Kelly, Derrick, 6-3 on points.

48 kg

Make-up: Daniel Mogus, Cougar, beat Darcy Crane, Samson Cree Nations, 10-6 on points.

32 kg

Final: Jeromy Green, Samson Cree Nations, beat Kevin Beaver, Slave Lake, 15-7 on points.

Junior B Novice

91 kg

Make-up: Sherman Louis, Samson Cree Nations, beat Joel Mykat, Indian Nations, on retirement.

63.5 kg

Make-up: Delaney Saddleback, Samson Cree Nations, beat Grant Courtoreille, Fort Chipewyan, 13-10 on points.

58 kg

Final: Troy Watson, South Side Legion, beat Jarret Saskatchewan, Indian Nations, on walk over.

55 kg

Make-up: Michael Seitz, Medicine Hat, beat Mathew Parideau, Fort Chipewyan, RSC.

48 kg

Final: Archie Cardinal, Samson Cree Nations, beat Terence Moman, Derrick, RSC.

46 kg

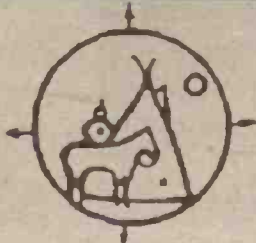
Final: Travis Lackey, Bowmont, beat Cameron CutArm, Indian Nations, 5-2 on points.

43 kg

Make-up: Billy Canning, Red Deer, beat Elliot Littlechild, Indian Nations, 9-8 on points. James RedIron, Derrick, beat Jesse Ferris, Medicine Hat, 5-3 on points.

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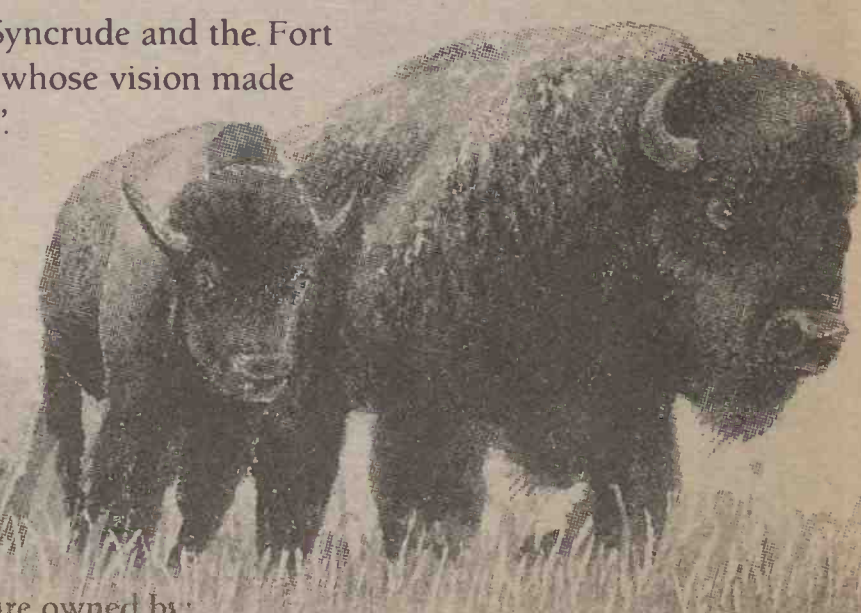
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Saskatchewan

Computer program keeps Native languages in today's world

Tedious editing tasks eliminated with new word processing computer program

By Dina O'Meara
Windspeaker Staff Writer

SASKATOON, Sask.

Native languages have just taken a step into the world of word processing.

A new computer program now includes special characters and accents particular to three Native lan-

guages, allowing users to bypass lengthy manual post-editing. The First Nation Language Extensions program was the brain-child of Darlene Speidel, with the Saskatchewan Indian Cultural Centre in Regina.

Speidel heard many complaints about the time-consuming efforts needed to produce a document in Native languages. After using an English-language word processing program, writers have to manually add Native characters and accents. Thinking there must be a way to include them, Speidel approached Randy Coulman, with Randco Intelligent Computer Solutions, to create a Native-language

program.

The result was the First Nation Language Extension for WordPerfect 5.1. It was originally created for in-house use at the centre, but the many requests for the program encouraged Coulman to market it. Now editors, business people and students can write Cree/Saulteaux, Dakota/Nakota/Lakota, and Dene in English alphabet versions with all the necessary characters.

And user groups vary from schools to correctional centres.

"We want the software so that we don't have to convert everything. This way we can just scan the finished product directly," said

Judy Harbour at the Lake of The Woods Cultural Centre in Kenora, Ont.

The centre wants to use the First Nation program to develop a curriculum for kindergarten to Grade 6 classes. Harbour works with 54 Native language teachers in band-operated, public and separate school systems in the area. Having a program in Cree will help in their goals to keep the language alive in modern settings.

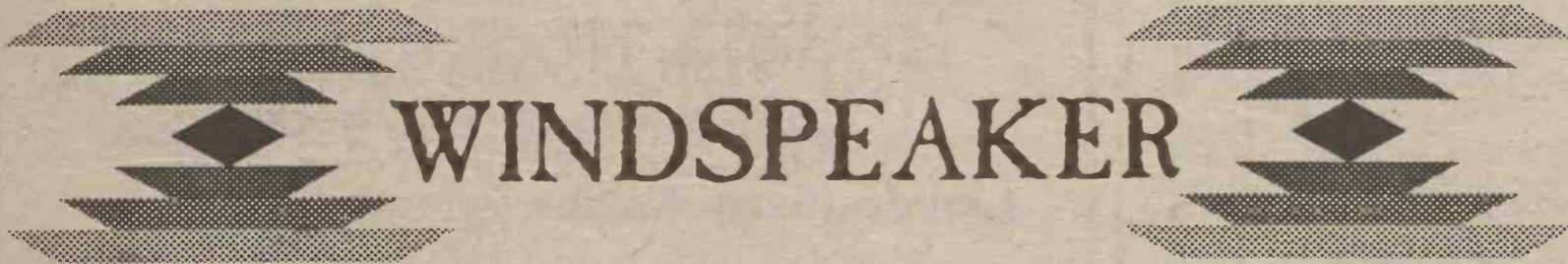
For inmates at the Pinegrove Correctional Centre in Prince Albert, Sask. the programs offer the opportunity to practise word processing in their own language. Pinegrove developed a literacy

program that achieved national acclaim for its success rates. Today inmates help produce a newsletter that is distributed across Canada. In the future, articles in Cree written by inmates may be included.

The First Nation Language Extensions program works on PC-compatible computers capable of running WordPerfect 5.1 for DOS, and on any printer capable of printing graphics. A Syllabic version of the software may soon be available, depending on the reach of new conversion technologies.

For more information on the computer program, contact Darlene Speidel at (306) 244-1146.

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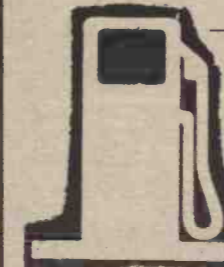
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Saskatchewan

Hereditary chiefs to challenge authority of elected leaders

By Owen Einsiedler
Windspeaker Contributor

NORTH BATTLEFORD, Sask.

A group of hereditary chiefs and headmen from Saskatchewan and Alberta have decided to mount a legal challenge to the authority of elected band governments.

They say they are the original descendants of the Indian leaders who signed Treaty Six with the British Crown in 1876 and they are the rightful leaders of their bands.

Calling themselves the Victorian Crown Treaty Six people, they do not recognize the authority of current band governments as outlined in the Indian Act or the jurisdiction of the federal government over treaties.

Bert Johnson, the organization's hereditary ambassador, was in-

structed to seek the assistance of Vancouver lawyer Louise Mandell to begin preparing their case. Mandell was instrumental in developing a draft paper last September on original provisions to the legal text of proposed constitutional amendments.

Last December, Treaty Six hereditary chiefs wrote a letter advising the federal government that the Indian Act and the elective band system "no longer control our treaty lands and the illegal entry and the voice of the elected chief and council will no longer control and direct the decisions of our treaty peoples."

"The current elected chiefs and band councils have no say over treaty issues because they are just administrative arms of the federal government through the Indian Act," insists Red Pheasant headman Larry Wuttunee. A headman acts as an adviser to the hereditary chief.

He was also incensed with the federal government for blocking a request to have 12 Red Pheasant band members struck from the band registry.

Red Pheasant hereditary chief George Wuttunee said the latest step is part of ongoing action to ensure treaty descendants have control over their reserves.

"Since our treaty was signed many stragglers have moved onto our reserves and now outnumber us," he pointed out. "Today, we are considered a municipality under Section 83 of the Indian Act but ours was an international treaty and is governed by international rather than municipal law.

"We have to get away from the control of the Indian Act and back to the treaty. The elected chiefs and councillors are doing the dirty work for the federal government under its Indian Act."

Johnson said Ottawa wants to destroy treaties by insisting the Indian Act has control over them.

"Treaty Six was never negotiated directly with the Canadian government but only with them on behalf of the Queen," Johnson said.

Meanwhile, Red Pheasant elected chief Mike Baptiste called the organization a "farce," saying it is actually hindering the treaty process.

"They just want power because if they are truly interested in developing a system to secure and reaffirm the treaties, they should be working together with chiefs across Canada," Baptiste said. "Instead, they have no communication with us."

While admitting the Indian Act is full of holes, he said the act came into being to protect treaty rights. However, the act needs to be restructured to make it more comprehen-

sive, especially in spelling out areas such as education rights.

In response to the association's claim that it is responsible to the British Crown and not the Canadian government, Baptiste said when the Canadian constitution was repatriated in 1982, the federal government inherited the responsibility of Treaty Indians through a trust relationship with the Crown.

Representatives from little Hunter Band, near Saddle Lake in Alberta, Red Pheasant Reserve and Sweet Grass bands near the Battlefords, Kehewin Band near Bonnyville, Alberta, Ahtahkakoop band in northeastern Saskatchewan and Bears Ears Band from northeastern Alberta were present at the meeting.

As many as 33 such chiefs exist in the Treaty Six area which covers about 120,000 square miles of south central Saskatchewan and Alberta.

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Saluting Windspeaker for a decade in
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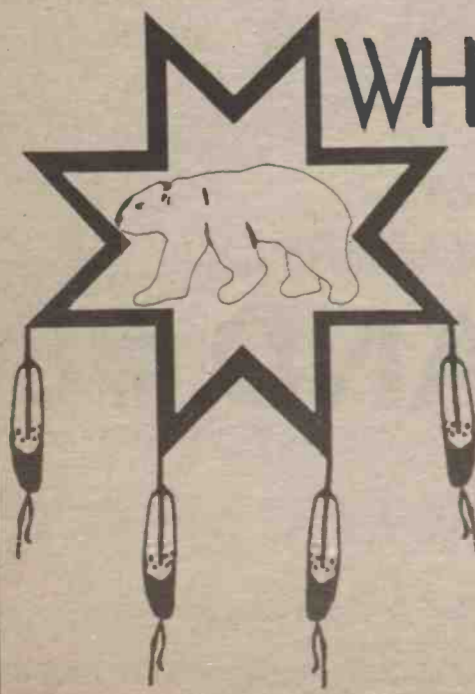


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Manitoba Province in Brief

Task force tackles child welfare

WINNIPEG -

A Manitoba task force on Aboriginal child welfare has launched a nine-month study into improving services for children on provincial reserves.

The six-member committee will hold public hearings in 14 communities to inves-

tigate problems in the province's child welfare agencies. The committee was established following an inquest into the 1992 suicide of a 13-year-old boy on Sandy Bay Reserve. Band and provincial agencies were blasted in a 300-page report which cited political interference and poorly trained staff as getting in the way of children's welfare.

Many children remain at risk until a crisis occurs because the Awasis Agency of Northern Manitoba lacks funding for preventative programs, said Gerry Bellefeuille, agency director.

Only three per cent of the agency's \$7.5 million budget is funneled into preventative services, he told the task force. The rest of the funding goes to

crisis intervention for approximately 500 children in care on 25 reserves.

The task force will issue a report on their findings in September.

Metis Federation adopts new rules

THE PAS -

The Manitoba Metis Federation in The Pas has taken steps to control payouts after misuse of funds were alleged in an RCMP investigation.

All donation requests must now be approved by a three-member committee before being allotted, said newly-elected chairman Buddy Meade. The former executive was forced to resign last December by Manitoba Lotteries Foundation officials following the accusations of misuse.

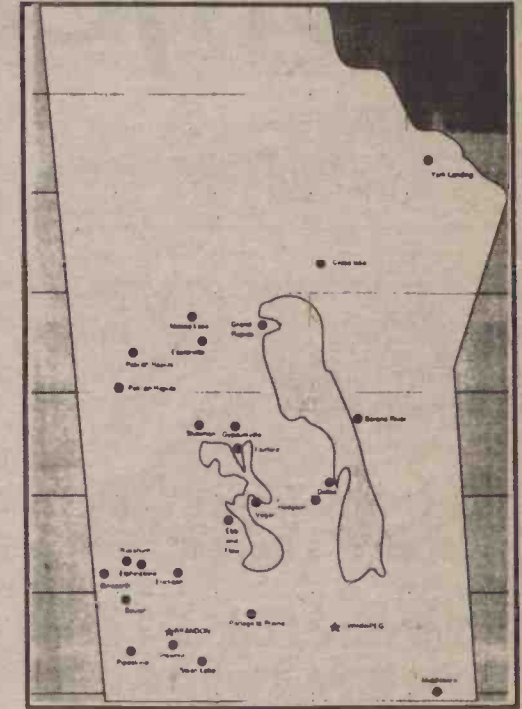
RCMP started an investigation last winter after allegations that cheques were issued to cover hockey registration and personal medical expenses for some local federation members.

Some cheques for up to \$600 were allegedly issued with no reasons provided on record.

Native land-use rights protected in Nunavut agreement

OTTAWA

Manitoba and Saskatchewan Dene traditional hunting and land-use rights in the Northwest Territories will be protected under a provision in the Nunavut Land Claim Agreement.



Minister of Indian Affairs and Northern Development Tom Siddon confirmed the agreement will specify that any treaty or aboriginal rights the bands may have north of the 60th parallel will not be affected by the agreement.

However, the provisions do not address the on-going issue of treaty rights of band lands north of 60. The federal government argues the wording of Treaties 5, 8, and 10 surrendered any aboriginal titles to such band lands.

Any discussion of that interpretation is between the government and the bands, and cannot be resolved in the Inuit land claim, say federal officials.

An injunction application by the Saskatchewan bands against the Nunavut agreement was rejected by the Federal Court last October.

Siddon said delaying the agreement, given the protection provided for the bands, would be unjust to the Inuit.

Ten years ago, there was a birth of a new generation in Native Communications. It spread like wildfire. When the fires turned to their fiercest, many were left smoldering in their ashes. WINDSPEAKER has made it through the fires and the hardships.

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Ontario

Women's association a national force

By Dina O'Meara
Windspeaker Staff Writer

Political group focuses on grassroots issues affecting Aboriginal women throughout Canada
THUNDER BAY, Ont.

The Ontario Native Women's Association is a force to be reckoned with.

What started out as a grassroots provincial group defending women's rights has become a political advocacy group influencing Native groups across the country.

It was dogged determination that saw ONWA representatives sit with male Native leaders during the Charlottetown negotiations. And because of ONWA members dedication, the issue of Native self-government became subject to an equality clause which represented women's voices.

Yet the executive director Marleme Pierre hesitates to call the association feminist.

"We tackle day-to-day issues. We are helping women fight for food on the table, to stop the beatings and take care of the family. If that is feminism, so be it," Pierre said.

ONWA was formed in 1971 to lift the "buckskin curtain" and deal with the social and economic situations of women that weren't being addressed by male-dominated politics. Women were being totally excluded from Native politics, particularly Metis and non-status women.

And ONWA's reception by many councils was anything but warm. At one point, ONWA representatives were told to keep out of a reserve because the council would "look after their own women".

"We were treated distainfully, like lepers. No one wanted anything to do with us," Pierre recalls of her continuing 22-year involvement with the association.

It took women like herself and Edith McLeod, mother of recently-deceased Alberta Metis leader Larry Desmeules, to develop a network that now includes 63 locals across Ontario. Another founding member, Janet Corbier-Lavalle, took sec. 12.1 B, recognizing Native women's rights, to the Supreme Court of Canada.

The locals are split between on and off-reserve centres run by volunteers. Besides being a resource centre for women, many locals serve other community ob-

jectives, such as day-care centres.

In 1989 ONWA released a study on family violence that shocked Canada's native community into action. The study sprang from a survey of 1,000 women in Ontario. Eight out of 10 women experienced violence in the home, more than 50 per cent were single parents with an average of five children, and one in four had been sexually abused.

Today ONWA is involved in developing an Aboriginal family healing strategy with the provincial government. Two healing lodges with soon open in Ontario, one at a remote camp north of Sudbury, and the second an urban lodge in Fort Francis, for on

and off-reserve Aboriginals. ONWA is also developing an Aboriginal health policy with the government, an issue that goes hand in hand with healing the family, says Holly Hughes, executive assistant.

They are also one of the groups working with the Ministry of Colleges and Universities in Training instituting Native councils in to screen funding applications for Native programs.

"They have to meet certain criteria so that they can't use Native funding for other programs," Hughes explained. The group is working on a similar program for elementary schools where such funding manipulation is also

known.

Pierre still views ONWA a a grassroots organization, speaking for women who are unable to speak for themselves because of their location or lack of resources.

"In Ontario we have been able to gain much credibility and visibility through our insistence on being present at meetings," said Pierre.

She encourages women to form their own locals and become involved in making community decisions.

"The only way you're going to make changes is to be involved. We feel very strongly that women have to take leadership in these issues."

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Ontario

Native theatre blooms in urban sprawl

By Janice Duncan
Windspeaker Contributor

TORONTO, Ont.

Floyd Favel is a hard man to find.

Between his two jobs; artistic director at Native Earth Performing Arts and director of Toronto's Native Theatre School, he's a busy man with little time to sit and chat.

But now the showcase of playwrights that Native Earth presented at the end of last year is over, he can sit down and reflect on what he's trying to achieve, and what's in the future for native theatre.

Favel wants to wake up everyone to the value of native theatre. He wants it to be regarded as a high art along with ballet and opera, but in its own right.

Different traditions

"Native theatre comes from

a different performance tradition. Occidental traditions come from Roman Catholic traditions and Greek myth," he said. "We are from the other side of the world, we are completely different, so our performance traditions are rooted in our own myths, our own deaths and music traditions."

Favel took over the position of artistic director at Native Earth last June. Before that the job was held by Tomson Highway who now sits on the theatre company's board of directors.

Native Earth was founded in 1982, and was originally run out of Toronto's Native Canadian Centre. Now they have their own offices and put on two full productions a year and one playwright showcase where four to eight new scripts are presented.

"Theatre the way we do it is new," Jennifer Preston, Native Earth's general manager said in an interview. "The old tradition is something that goes way back

in native culture. Basically over the last 20 years people have been producing a contemporary theatre based on the traditional culture."

New concept

Favel agrees, "Many people say that native theatre is centuries and centuries old. There's no word for theatre in my language - they have to be more precise. What they mean is we have a long oral tradition, but in regards to contemporary theatre, which is the stage, the drama, the rhythm, the two hours, the intermission, native theatre is very new."

Native Earth is the only native theatre company in Toronto. Preston, who is not native but grew up on a Cree reserve, said they are funded by government grants, contributions, fund-raising and box office receipts. All the actors hired for the productions are native, but Preston points out that native theatre is for everyone.

"The theatre that we do is informative to the non-native audience about native culture and at the same time it also encompasses traditional beliefs within a contemporary lifestyle.

The 18-year-old Native Theatre School is run by the Association for Native Development in the Visual and Performing Arts. All the students are native, and only ten people are enrolled per year.

Native traditions

According to Favel, the mandate of the school is to "train performers for the performance are, rooted in native traditions."

"We teach basic western things," he said. "The performer, the improvisation, beginning, middle and end, action, impulse, training disciplines, all in the context and framework of developing and looking for training rooted in aboriginal cultural use of body and voice."

The scripts at the theatre

school are produced by the students. At Native Earth, Favel said they look for scripts that are relevant to native culture. According to both Preston and Favel, some plays deal with the stereotyping of native people, but some don't - it depends on the playwright.

"We look for common motifs like children, women, slavery, destruction of a city, search, fire - those are relevant to my culture, something that can resonate in our souls," Favel said.

In the spring, Native earth will be presenting a play written by Favel. It's called Lady of Silences, and centers on a murder.

"A white girl is murdered by four Indians and the detective has to find out why," Favel said. "It's based on desire and shame and love because the prime suspect desired her, but before he can love her he has to confront his own feelings and realize his desire and love is shame and humiliation."

A MESSAGE FROM PREMIER KLEIN

For the 10th Anniversary of Windspeaker

Windspeaker's 10th anniversary is an accomplishment to be celebrated with enthusiasm and pride. It is a great pleasure for me to offer my personal congratulations, along with those of my Government of Alberta colleagues, to the present and former staff of Windspeaker.

The importance of your publications in the Native community cannot be overestimated. You are a vital communications link, presenting views and concerns to the province's aboriginal people. It's critical. We're experiencing a time of fundamental and rapid change in our province. And the aboriginal community needs the services you offer on its behalf.

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Ralph Klein

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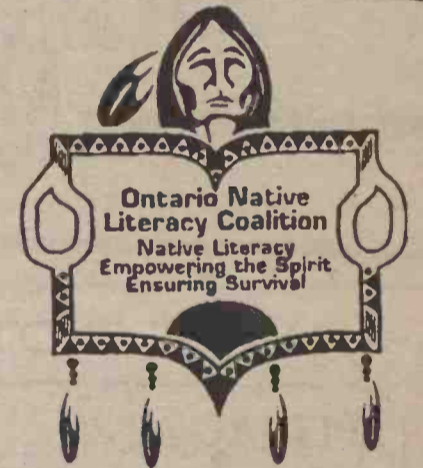
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B.C. bands take land claim to Supreme Court

FORT ST. JOHN, B.C.

Two bands in northeastern British Columbia who lost a land claim appeal will take their case to the Supreme Court of Canada.

The Doig River and Blueberry River bands of the Peace River district in B.C. will appeal the Federal Court of Appeal's Feb. 9 decision denying their right to sue Ottawa, the bands lawyer Thomas Berger said.

In the 2-1 decision, the court ruled that the bands did not have the right to sue Ottawa over the loss of their reserve in 1945 because the province's 30-year limitation on legal action had expired, Berger said.

The court ruled the bands' right to sue the government expired in 1978, despite acknowledging the Indians were illiterate and therefore at a disadvantage when they signed their land away.

"They were trappers with little or no formal education, lacked sophistication in matters of business and were... most dependent on the Crown for advice in the management of their assets, chief of which was the interest they held in I.R. 172," Justice J.A. Stone wrote in his decision.

"They were thus in a position of considerable vulnerability."

Two of the three justices ruled, however, that the Crown

was under no obligation to advise the Natives that the surrender of their 28-square-mile reserve was not in their best interests.

Chief Justice Issac, the only dissenting vote, disagreed with the court, ruling that he would have affirmed the Crown's obligations to the bands. He also would have held that the Crown had been guilty of equitable fraud.

The reserve, established in 1916, was composed of 18,168 acres of land known as the Montney Indian Reserve No. 172. The land claim included subsurface rights which have since proved to be a valuable source of oil and gas.

The land was bought by the federal government for \$70,000 to be made available to veterans returning home from the Second World War.



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Maritimes

Big Cove paving road to recovery

By Dina O'Meara
 Windspeaker Staff Writer

BIG COVE, N.B.

The drums are beating once again on this Micmac reserve, signaling a healing process for a people besieged by tragedy.

Following a week of mourning for the suicide deaths of seven reserve teenagers, more than 100 youths gathered to drum, chant and dance in a celebration of life.

"All during the week, everybody was taking part of the discussion. But when it was over, many people came to me and said they felt empty," said Pauline Socks, celebration organizer.

"The youths felt the drum, the beat of Mother Earth. They identified with their culture, now they know it still exists. The week happened so fast, many people approached me to have the drums and chanting."

In a nine-month period seven youths committed suicide on Big Cove reserve. Another 75 people, including an eight-year-old, attempted to kill themselves. This plague of deaths put the community into the national spotlight, but many of the issues felt to be behind the suicides were left unresolved.

High unemployment and a chronic shortage of housing makes frustration levels peak in this 2,000 member community, said Peter Levi Jr.

The assistant to Chief Albert Levi said they require assistance in developing programs and getting housing increased on the reserve. An attempt by the chief to implement such programs met with bureaucratic road blocks in Halifax and Amherst, Nova Scotia. Acting on recom-

"The youths felt the drum, the beat of Mother Earth. They identified with their culture, now they know it still exists. The week happened so fast, many people approached me to have the drums and chanting."

- Pauline Socks

mendations set out by an inquiry into the suicides last year, Levi sent a proposal to federal and provincial agencies only to have it rejected. National Health and Welfare minister Benoit Bouchard intervened after being alerted by the media, and apologized for the inaction. The minister is now examining the proposal.

But the community is taking the healing process into their own hands. Chief Levi announced a week of mourning in which no drugs or alcohol were allowed into the community. RCMP and local peacekeepers stopped all cars entering the reserve with information and warnings about the substance-free week.

The event was very successful, said Levi Jr. And the community learned they were not alone.

"After last week, people realized there are a lot of people out there willing to help us, that there is a lot of support for us. People respected (the ban) because they felt it was part of the healing process, they respected the fact that the community is trying to get back on its feet again."

The chief and council are in the process of taking the idea of making the reserve alcohol-free to the community, Levi Jr. said.

With approximately 53 per cent of Big Cove's population under the age of 19, motivating youths is of primary concern to

the council. And during the week-long event, the community hall was packed with concerned residents attending meetings and talks.

"We have to control our own lives ourselves. The community has to heal as a whole. We'd like to see young people have more involvement with the community. They are our future leaders," said Levi Jr.

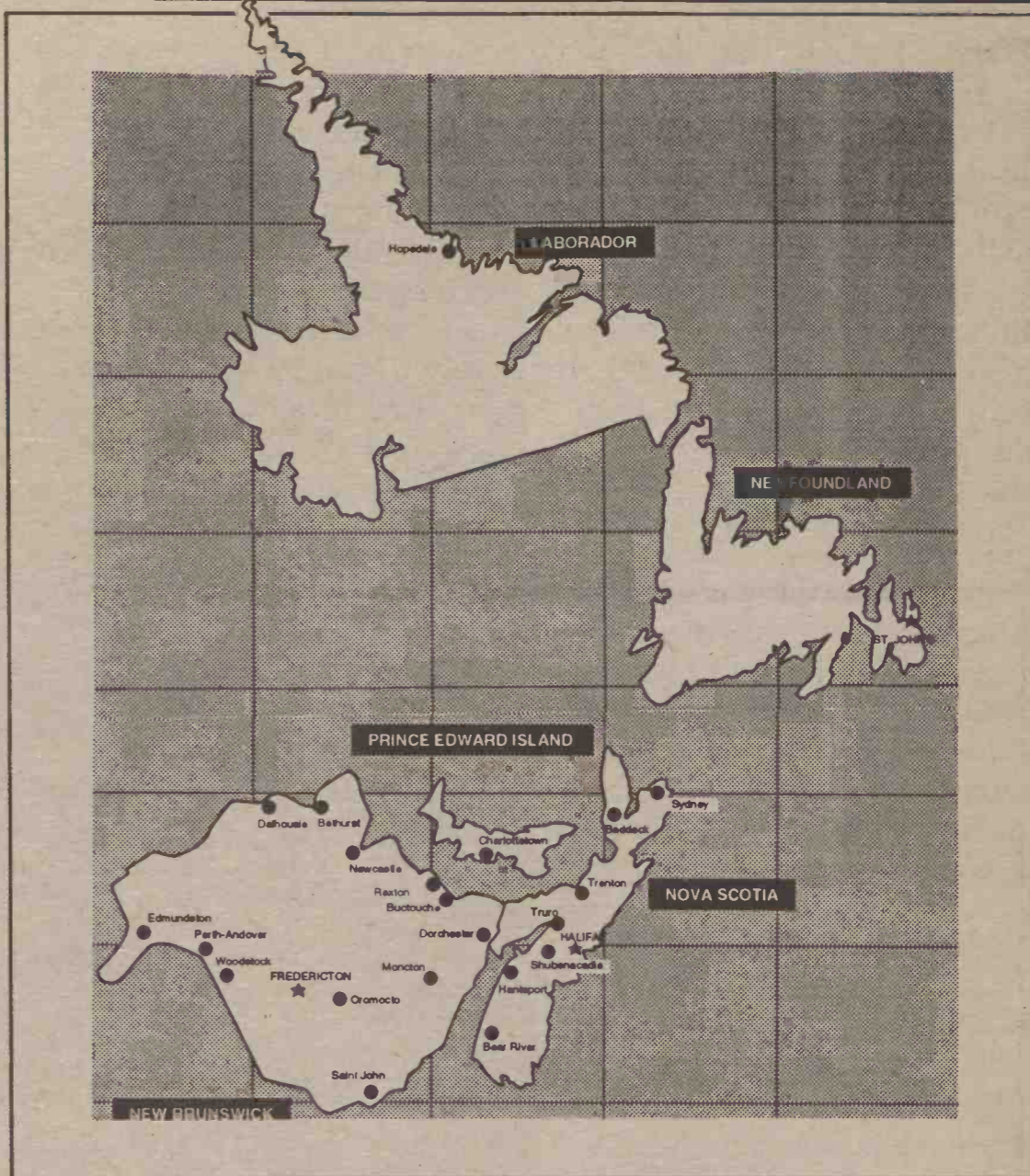
The sight of Big Cove's youths participating in traditional Micmac spirituality during the celebration of life was doubly heartening for Socks. In order to take part in the drumming, youths must purify themselves for four days before-hand.

"When they hear the drum, they want to be part of it. It keeps them from drinking and doing drugs because you can't touch a drum if you're not clean," said Sock.

She supports Levi, who is retiring after 26 years as Big Cove chief, and prays the new chief will continue efforts to make the reserve alcohol-free.

Socks volunteered her time and expertise to making the teen celebration work. After 16 years of watching spiritual ceremonies and three years participating in them, she has seen a return to traditional values in her people's youth.

"I don't get paid to do this. But my pay is when I see these children with beautiful and happy faces."



Province in Brief

Fishy business in Nova Scotia

YARMOUTH, N.S.

Native fishers in Nova Scotia are being encouraged to enter commercial fishery by the federal government.

The only glitch is they need licences to do so and there is a federal ban on granting new ones.

The way around the Catch-22 is for commercial fishermen to sell back their licences to the government, which in turn will grant them to Native fishermen. Under treaty agreements, Natives have substance fishing rights, for food.

To date, approximately 30 lobster fishermen have agreed to the scheme. But for a price the Fisheries Department may have to refuse.

The fair market value for lobster fishing licences is approximately \$60,000, says Fisheries spokesperson Kathy Matthews. And some of the fishermen are asking for as much as \$2.6 million.

Animosity between Native and non-Native fishermen reached the boiling point last summer when Native fishermen were harassed by disgruntled non-Natives claiming Aboriginals

shouldn't have any fishing rights.

Band struggling to keep hotel open

FREDRINGTON, N.B.

The Kingsclear band is running out of time on their bid to keep a resort hotel open.

The Kingsclear Hotel faces bankruptcy unless an acceptable financial restructuring plan is presented to the Royal Bank by April. The 81-room hotel has been on precarious financial footing since opening in Oct. 1991, and now owes the bank \$1 million.

The resort was part of a trade with the Kingsclear band and the federal government. In return for the band's native fishery on the St. John River, the federal government granted the band \$5.5 million to build the hotel.

But what seemed a lucrative investment in the tourist business turned out to be a financial nightmare. The band has struggled with the resort since it opened. Late last year, the council fired the Montreal-based management company brought in run the hotel, claiming mismanagement. The two sides are now embroiled in a costly lawsuit over the dismissal.

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Northwest Territories

Dene MP a powerful mix of Native, European values

By John Holman
Windspeaker Contributor

YELLOWKNIFE, N.W.T

The house is white, clean, somewhat dilapidated, but the interior is comfortable. Book racks are filled with classics such as J.R. Tolkein's *Lord of the Rings*, bound in a beautifully aged cover. It is a book Ethel Blondin-Andrew used to read to her three kids. She still has the last page marked where she read to her children. The youngest is now 19. They have left the nest, working or attending university.

It is a European image.

Two caribou legs, cut at the knee joints, sit on the counter top.

It is a Dene image.

Blondin-Andrew, Liberal Western Arctic member of Parliament, aboriginal affairs critic, co-chair of last year's Liberal leadership convention and Mountain Dene, is going to learn how to make a sheath from the thin, tough skin on the legs.

Photos are pinned up on message boards in the kitchen, showing Dene elders from the Sahtu region in the Northwest Territories, happy relatives, and a picture of Ethel with her husband Leon Andrew.

After the interview she will visit him at the Yellowknife Correctional Centre, where is serving time for slapping and choking Blondin-Andrew in January. He assaulted her similarly in December, just before Christmas, which wasn't reported. Blondin-Andrew loves him.

And love conquers all.

Blondin-Andrew grew up loved, one of seven kids. Part of the year they lived in Fort Norman, a Dene community with roots as a Hudson's Bay trading post on the MacKenzie River. She spent spring on muskrat and beaver hunts and trapping seasons at Sucker Creek on the MacKenzie River, at the foot of the MacKenzie mountain range.

She went to school at a residential school run by nuns in her birthplace of Fort Norman, a residential school in Inuvik in the MacKenzie Delta, and at the Catholic residential school Grandin Col-



Western Arctic MP Ethel Blondin-Andrew and her husband Leon Andrew greet her constituents in Fort Providence. V. Conrad, The Press Independent

lege, in Fort Smith on the border near Fort Chipewyan. She graduated from the University of Alberta as a teacher. During and after, she had three kids, a husband, a divorce and then a single working mother's life.

Now she is a Liberal powerhouse, wielding so much influence that deputy house leader Sheila Copps came north early this month for Blondin-Andrew's nomination to run in the Western Arctic riding again.

Eastern Arctic Liberal MP Jack Anawak says Blondin-Andrew is a strong political force. She bolstered pro-Native views in the Liberal party, getting pro-trapping and anti-extinguishment as part of the Liberal party platform. She also pushed for aboriginal rights, supporting the failed Charlottetown Accord.

"I think she is very able and has served her constituency well in fighting for the interests of the north," says Anawak, who sits five seats away from her in Parliament.

"We often have to support each other. As people we're close because we're the only two aboriginal members in the Liberal caucus," Anawak explains.

She is articulate and demands attention. In Parliament for the past four-and-a-half years, she asked 99 questions, made 31 speeches, sent out 176 press releases and took 221 trips on issues such as the Charlottetown Accord and fur lobbying in Europe.

"She's always been very outspoken and very honest. I think that's how she comes across in her dedication," says Willard Hagen, president of the Inuvik-based Gwich'in Tribal Council, which is implementing its \$75 million land claim over 15 years. Blondin-Andrew played a part in its passage, getting the Liberals to support the claim legislation in Parliament. Hagen thanks her for that, but he suggests she turn to "bread and butter" issues now.

"It would be nice in these times to have a member of Parliament who speaks a lot to the economic problems in the North.

"There's no jobs, no development happening," Hagen says. Blondin-Andrew is "very weak" when it comes to economic development, he explains.

Close friend Melody McLeod, a single Metis working mother in Yellowknife, was a fellow Grandin

student. Their friendship survives despite gaps of years and months between seeing each other.

McLeod is worried about the hectic pace Blondin-Andrew follows, spending only weekends at home; even then, the MP's phone is ringing constantly. McLeod has the unique position of conducting "reality checks" for Blondin-Andrew. "It's a very special friendship that I have with her. I don't have that with a lot of people," says McLeod.

When the MP feels overworked or mentally tired, she often calls McLeod to escape.

"Our best times are when we get together. She comes over to my place. We open a can of Klik, (canned meat), pull out the pilot biscuits and have a can of fruit and have a good, old-fashioned meal and share all our happenings," McLeod says.

The typical bush snack harkens back to Blondin-Andrew's childhood, when she used to live on the land with her aunt and uncle and seven siblings. That life, based on subsistence harvesting, and the Catholic schools she attended, imbued her with the principles of hard work and rigid discipline that

she employs in her job.

It all culminated recently in a private member's bill she introduced to Parliament. It is a proposed environmental charter of rights, complete with auditor general, ombudsman and laws that give people the right to take federal government to court.

"That's empowerment of the people. I believe the relationship is not between the government and the land and then the people. I think the relationship is between the people and the land. The accountability is with the government," Blondin-Andrew says.

For Blondin-Andrew, a mother's love and care is what holds families together; they are the ties that bind, the foundations for a strong people.

The Dene language and teaching Dene traditions to children are also keystones to her people's strength. For this she wants to establish a cultural survival school, much like the Ben Calf Robe school in Edmonton, where contemporary education mixes with Cree spirituality and Elders' spoken wisdom.

The school would be only one cornerstone in rebuilding the strength of Native people in the rugged, vast MacKenzie Valley. The Dene have been struck with alcohol, drugs and accelerated modernization. In Blondin-Andrew's mind, television is an insidious influence, corrupting the minds of her people.

"I just think there's a pervasive influence from television. I'm so annoyed and worried that people don't understand that there are switches and plugs on those things," she says gravely.

She would like to see the return of extended families to the communities; the return of love. Parents providing children with a sense of security and self-esteem. Grandparents becoming the fountains of knowledge, and the keepers and teachers of the Slavey language.

In the meantime, she will "barrel ahead," as McLeod puts it, and work for the betterment of her people, combining Native values with an academic background, putting the strengths of two peoples to work for her.



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The Newspaper of the Western Arctic

Children trying to find the way home

with coerced consent.

"Social workers were seen as having the same kind of authority as policemen. A lot of people stop searching because they've been told by social workers that it was impossible," Hall said.

"Looking back, they think they could have done many things," Hall said. But at the time, it wasn't possible for them to fight to keep their children. That means the parents feel a lot of guilt and as a result, no one talks about it.

In Manitoba, the numbers of adopted children seeking families is even greater.

"We of all the provinces lost the most children from 1960 to 1981," said Shirlene Parisian, who works for the Manitoba First Nations Repatriation Program, which represents all 61 Manitoba bands.

"From one band alone they list 152 children."

Many of those children were adopted by families in the United States.

"Their thinking at that time was any home would be better than a Native home, especially on a reserve," Parisian said.

"As soon as they were adopted, the province washed their hands of them."

Some of the children were sexually abused, including one girl whose adoptive father fathered her two children. Another boy killed his adoptive father after suffering years of abuse at his hands, Parisian said.

If the adoption didn't work out, often the kids found themselves living on the streets because they had no family to turn to.

In B.C., once the family is found, the first contact is usually discreetly made by a third party, either a social worker, a drug and alcohol counsellor or another family member.

It's very unusual for a Native mother to say she doesn't want contact with her children, said the UNN's Hall. Their immediate reaction is often shock and some say they will have to think about whether they want to meet their children.

Many of the children were told lies about their families. Hall remembers one young woman who was told her mother was an alcoholic who didn't care about her. When she met her mother, she found none of it was true.

Each province has its own adoption laws, but all will release only non-identifying information. That means no names or bands.

In Alberta, the provincial government has started a program to help children who were made permanent wards of the province to reconnect with their families and culture. Laura Vinson is coordinator of the program, dubbed Going Home, at Ben Calf Robe school in Edmonton.

Vinson is working with three young people now, including Laura Nguyen, 25. Nguyen is of white and Native ancestry and she knows the names of her parents: Frank McDermott and Beulah Janine Kennedy, maiden name Daniels. Nguyen was born on Oct. 29, 1967 in Calgary's General Hospital but her mother was from Trehearn, Manitoba and her father was from Quill Lake, Sask.

Her foster parents had four children of their own and six foster children. Nguyen said the foster kids were excluded and made to feel they didn't really belong.

"That's why I say I don't have a family. I don't have parents and I want my children to have grandparents - real grandparents - so they can say 'I have some place in this world' . . ."

Nguyen has five children. Her first two, a girl born March 3, 1983, and a boy born Sept. 10, 1986, were given up for adoption. She hopes that one day they will want to find their mother. She got married in July of 1984 and the couple have three children.

She has eight siblings, all older than her, and she wants to meet them so she can "be greedy and say MY brother and MY sister."

Nguyen feels a lot of anger towards her mother, who was an alcoholic and a cocaine addict. She has some difficulties with learning because she had fetal alcohol syndrome. She doesn't know what she will feel if her mother is found.

"Happy, sad, mad, glad - I don't know how I'll feel."

Not all the stories have a happy ending, program coordinator Vinson said.

"This is the scary part for us, because I know from my past work people expect their parents to be perfect."



Photo illustration by Mufty Mathewson

Many Native children were taken from their parents, often without their consent and with coercion. Social workers were seen as very powerful people and often the parents thought they could not challenge their authority. The Aboriginal children were then placed with white families all over North America.



Photo illustration by Marilyn McAra

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Writer chronicles journeys through alcoholism

By Dina O'Meara
Windspeaker Staff Writer

Crazywater - Native Voices on Addiction and Recovery
By Brian Maracle
Penguin Books Canada Limited.,
285 pages
Suggested retail price \$24.99

The devastation wreaked by alcohol touches every Native, directly or indirectly. And Mohawk author Brian Maracle has created a platform for those experiences using the voices of Natives from across North America.

Crazywater chronicles the journey of Canadian and American Aboriginals through the world of alcohol, as told in 75 individual interviews. Maracle brought 20 years experience as a journalist into the interviews, which took three

years to compile. He didn't expect to be as moved by the experience as it turned out.

"I set out to do this as an extension to journalism, just a longer exercise. But you can't sit in a room with someone for hour after hour as they cut their veins and pour out their pain without changing," Maracle said.

He follows the tradition of oral history by allowing the people interviewed to tell their own poignant, often gut-wrenching stories. The

nuances of accent are kept throughout so readers "hear" the individuals as if they were sitting across the table.

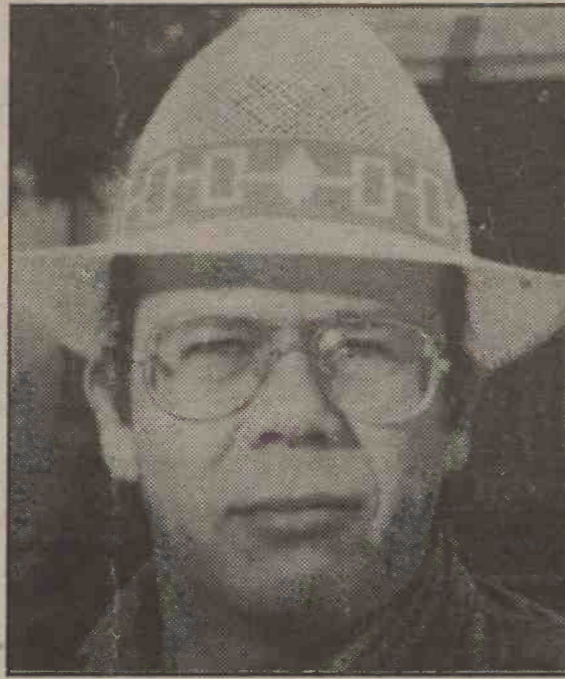
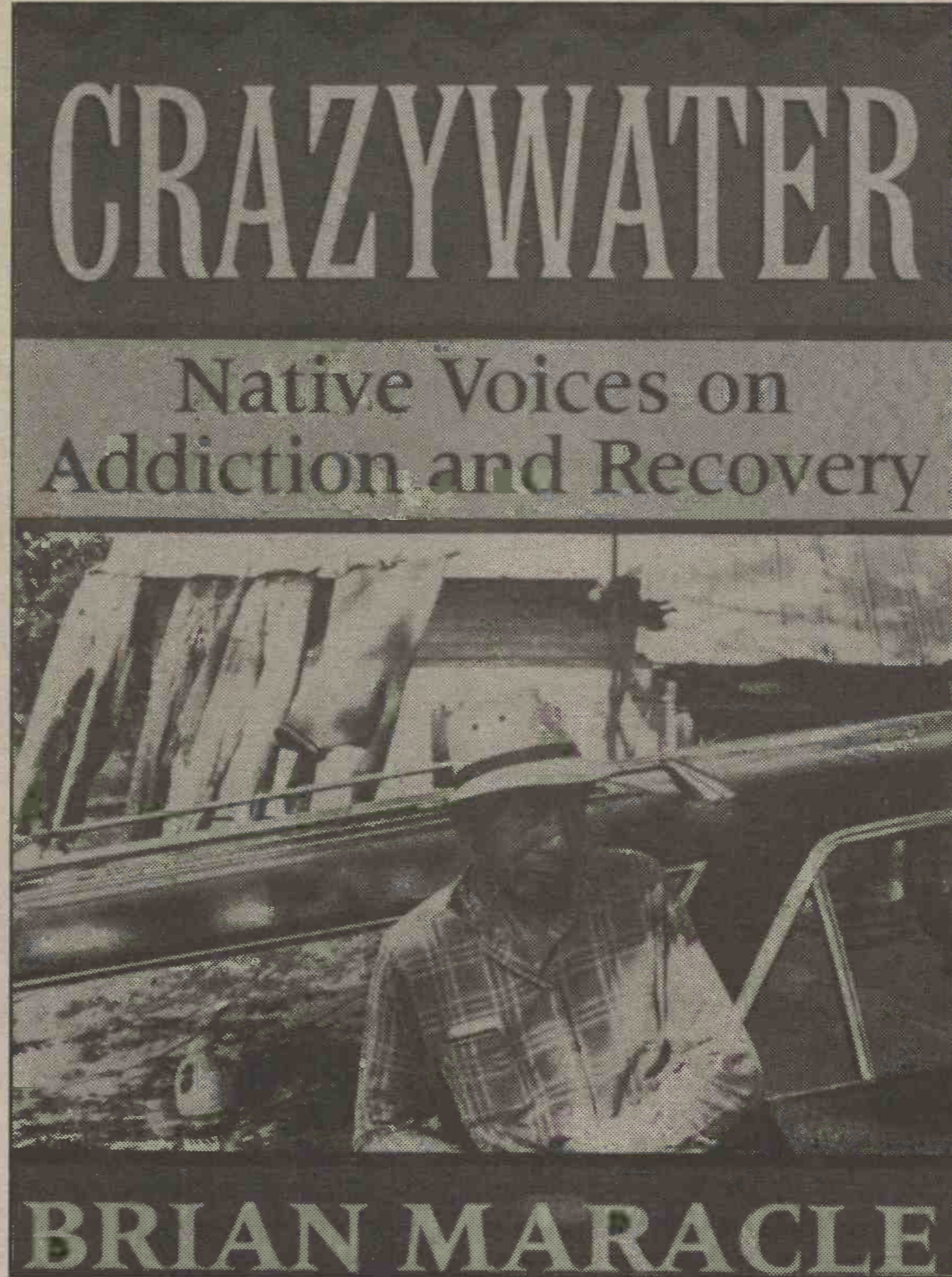
The title of the book comes from the Stoney word for alcohol, *gahtonejabee meenee*. The literal translation is crazy water. In Mohawk alcohol is called the mind-changer, in Iroquois poison water, in Carrier it's called white man's water. All the names carry with them a legacy of pain and tragedy.

"My mother's an alcoholic and she had other children that she had given up because of her alcohol problem. I don't know who my father is. My grandfather was an alcoholic and so was my great-grandfather. And there's been a lot of tragedies in my family," tells Gary, a 36-year-old.

"But that's the history of Indian people. . . They were displaced from the land and their way of life and that's what happened to me. The same thing. I was displaced from Indian people, and alcohol helped me forget that displacement. It just blotted everything out of my mind. Like I didn't belong in this world and so I drank."

But Maracle is not on an anti-alcohol kick. He hopes to see a revival of Native culture and spirituality that will lead people to overcome the problems of alcoholism.

"Alcoholism is just a symptom of



Brian Maracle

the fundamental problems facing Native people - problems that cannot be solved by half-measures in isolation. The ultimate resolution of Native alcoholism will require a combination of spiritual, cultural, social, economic and political action."

Maracle traces the history of alcohol in Turtle Island, from the old days when furs were traded for alcohol, through prohibition and how

Natives would sell their rights for a "drinking" card, up to the present time of healing.

For Theresa, a 41-year-old Dogrib from Fort Rae, alcohol only became a part of her life after marrying. It took over her life for 20 years before she quit drinking.

"My husband took me out to the bar and I joined the crowd and have the first taste of my beer. It tase awful

but the more I see people laughin' and jokin' and dancin', I thought 'Whoa. I'm gonna be like them person. It's okay if this beer tase awful. I'll jus' drink it anyway.'"

In spite of the painful stories, *Crazywater* isn't a depressing read. The overwhelming impression is that of hope, of admiration for the people who shared their lives in this book, for their strength and will to survive.

"I was awed to discover that many of these people were not beaten by their ordeals. They were not just survivors - they were winners. . . They were brimming with love and sincerity and bubbling with energy and enthusiasm," said Maracle.

One of the author's main objectives with *Crazywater* is to humanize the alcoholic people seen on skid row. Once the public gets a better understanding of this part of Native society, and sees it in a greater context, it will take Natives more seriously, he said.

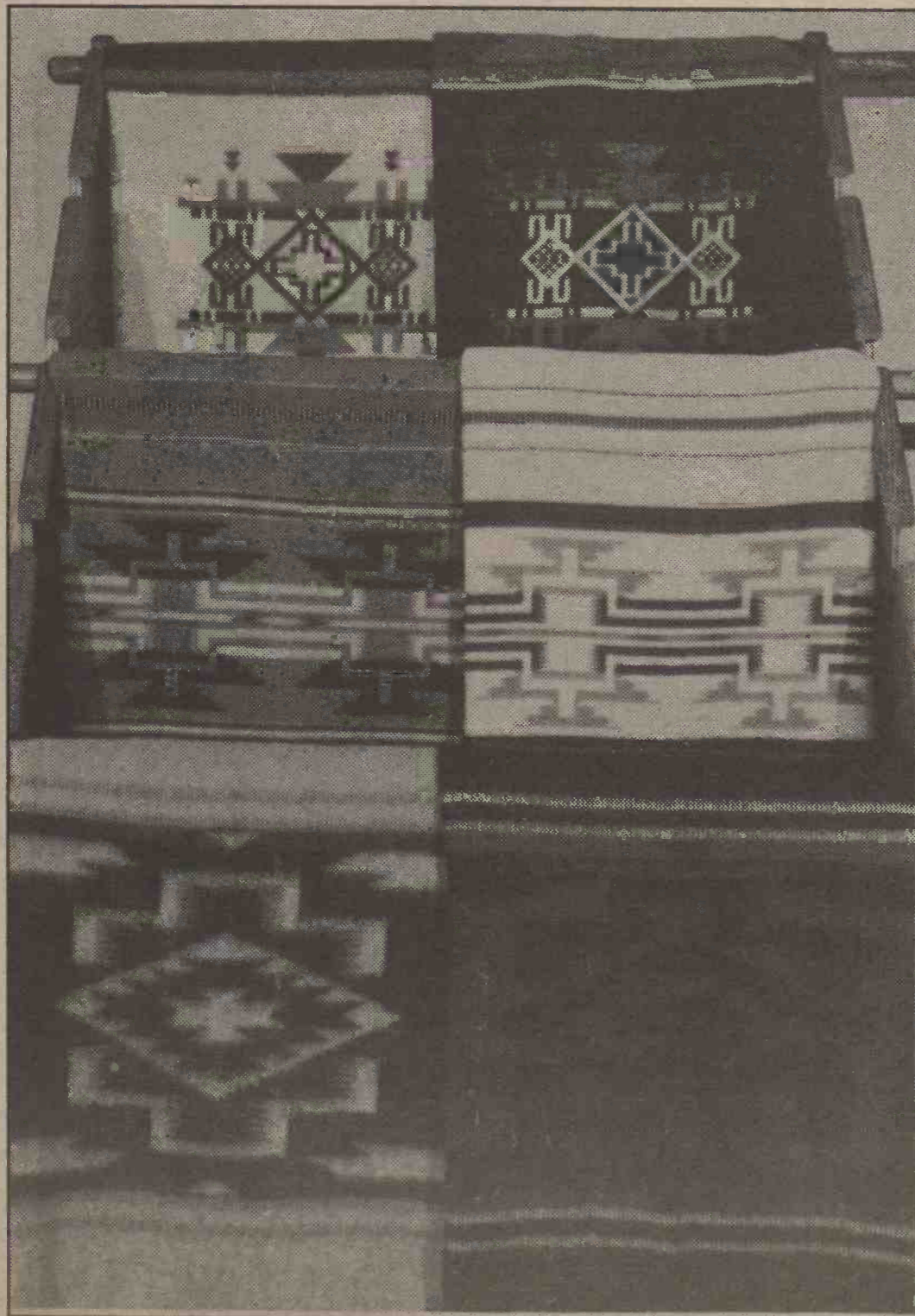
"I don't want the lack of money to be an excuse for our people not to resolve our problems. There is a lot we can do without money.

Let's see political organizations not spending money on booze. Let's see them take a vow of sobriety and set an example for people, adults and young people.

"Our cultural strengths will help us overcome traumas that led us to alcoholism. But we're going to have to provide a spark of cultural revival. Our leaders have to provide a stronger example. Rarely do we find people talking about this thing in terms of our responsibility in changing things. It's time to stop people pointing fingers and celebrate our strengths."



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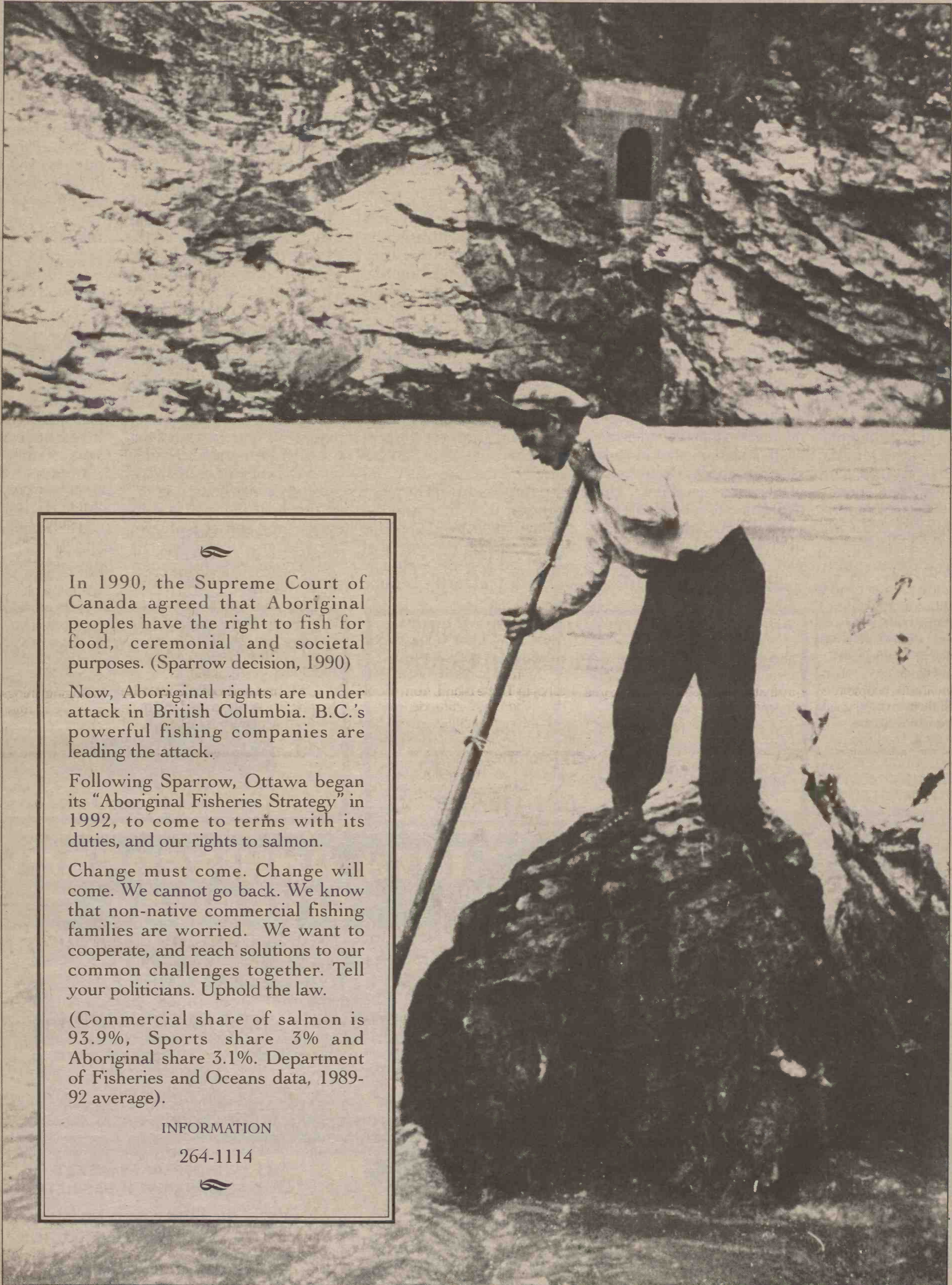
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Cardinal to design American Indian museum

By Marlena Dolan
Windspeaker Contributor

"If we are willing to stand on what we know and leap off into that unknown abyss and soar like an eagle, where all possibilities occur, we will be able to change this world."

"Because, when you are willing to find the domain of the warrior, in the land of the eagle, then anything is possible."

These are the words of Douglas Cardinal, an Alberta-born internationally renowned architect of the Blackfoot tribe. He began his career in Western Canada and his unique concepts and creativity have produced some truly amazing structures in Canada.

The Smithsonian Institution has recently selected the architectural firm of Geddes Brecher Qualls & Cunningham of Philadelphia in association with Douglas Cardinal Architect Ltd. Ottawa, to design the National Museum of the American Indian in Washington D.C. Cardinal will serve as the principal designer of the new museum.

This 260,000-square-foot museum, located on the National Mall, will open to the public in 2001. This structure will be the last of the facilities comprising a collection of three structures. Established by an act of Congress in 1989, it is to be an institution of living culture dedicated to the preservation, study and exhibition of life, languages, literature, history and the arts of the Indigenous people of the western hemisphere.

Cardinal believes that each project he embraces is a spiritual act and that total commitment from every person involved is imperative. This commitment, and his inward ability to overpower obstacles, helps him achieve. Cardinal doesn't simply build; his creations evolve from the inside out, from the heart to the skin that holds it together.

"In my profession and in my daily living, I have always maintained that the endeavors of all Canadians should be directed towards a betterment of the human condition." This dedication to mankind is apparent in his structures. His innovative style serves man within his element rather than subjecting him to imprison-

"In my profession and in my daily living, I have always maintained that the endeavors of all Canadians should be directed towards a betterment of the human condition."

- Douglas Cardinal



oned his people for international fame but has rather chosen to become very involved in many ways. Education is very important to him and especially education of the Native people. He was instrumental in developing the White Paper, a master plan for Native education in Alberta.

Cardinal believes in the power of creativity.

"We all have this power within us and we should instill this power in our children. Society teaches our children to answer questions rather than ask them. We, as parents and educators, restrict our children. We provide them with the knowledge that we know and discourage them from seeking more."

"We must declare that something will happen and it will," he said. "But it is fear that restrains us, fear keeps us small, fear of our own mortality, fear of death. We all want to play it safe."

Cardinal often speaks of the Elders and their wisdom, which has inspired him to shed his fears and leap off that collection of restricted knowledge and soar with the eagles, where all possibilities occur.

ment by his environment. Cardinal's creations flow rather than restrict.

To date, the most famous of his designs is the Canadian Museum of Civilization in Hull, Quebec. It was this structure that won him international acclaim, but it was his early structures like St. Mary's Church in Red Deer and the Grande Prairie Regional College that first unmasked the uniqueness of the Cardinal gift.

At the construction stage of St. Mary's church, the professionals told him that his design for the roof was virtually impossible. The roof spanned 120 feet and he planned to suspend 250 tons of concrete on a frame that resembled a spider web. The priest of the parish became

very concerned and Cardinal had to reassure him. "Father, this is a spiritual act. You have to have faith," Cardinal said. Although something may seem impossible, if you declare that you are going to do it no matter what, you open a possibility that it may occur because conviction is empowering. Then the right people may show up to help you, which they did, Cardinal said.


Rather than trusting the handful of knowledge available to man, Cardinal looks to nature. He observes what the Creator has provided and imitates the intricacies that we carefully constructed.

Cardinal the man is soft-spoken and carries with him the wisdom of the Elders. His Nativeness is very much a part of his life. He has not aban-

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Prince Albert to host indigenous games

By Gail Seymour
Windspeaker Contributor

PRINCE ALBERT, Sask.

A first for Prince Albert, a first for Canada, a first for North America. This city, located in north-central Saskatchewan, is gearing up for the first-ever North American Indigenous Games, July 18-25.

The office is quiet now. Telephones are busy but voices are calm and muted. Brochures are neatly lined up on a low table. Aboriginal artifacts are arranged attractively on walls behind glass cases.

The atmosphere is purposeful and controlled.

Rick Brant, Games manager, says an estimated 6,000 athletes are expected to participate in 15 sports.

"We expect athletes from every province and territory in Canada and from 10 to 15 states. We already have a core group of 50 to 80 volunteers and as we get closer to the Games, we will be asking for 2,000-2,500 in total. At present we have signed up about 600 from different areas of the province.

"We haven't tapped into Prince Albert yet. The city hosted the 1992 Saskatchewan Summer Games last August and we want to let those

volunteers rest a bit," Brant grins.

A delegation has recently returned from Ottawa where it met with Pierre Cadieux, federal Minister of State for Fitness and Sport. "He couldn't commit to the amount as the federal budget hasn't been finalized. But although the amount of funding is still on hold, we feel positive. We came away feeling the trip was successful. The Games budget, therefore, must wait until we hear what funding we will receive from the federal government."

Organizers approached three cities in Saskatchewan to host the Games: Regina, Saskatoon and

Prince Albert.

"Prince Albert was the only one to make a gift of all the facilities necessary for the Games," says Brant, who hails from Tyendinaga Mohawk Territory of Ontario. The University of Saskatchewan (Saskatoon) graduate has a Bachelor of Arts with a major in Native Studies. His forte is track and field, specifically the 800-meter. Brant joined Saskatchewan Athletics and became acquainted with Eugene Arcand who is North American Indigenous Games chairman.

Brant is quick to point out the Games were conceived for youth and as a result, the young athletes

will have their food and accommodation provided.

"We realized, though, that adults are a necessary part of any successful Games so they are naturally included. The minimum age for competitors is 13 years but there is no maximum."

An influx of 6,000 athletes for seven days in July into a city with a population of approximately 33,000 creates a great logistics problem, agrees Brant.

"However, we have the use of three or four of the city's schools to use as sleeping quarters and we are planning three to four feeding centres."

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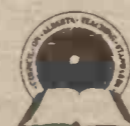
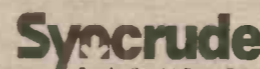
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Band still ready to talk

Continued from Page 1
The government's offer to negotiate with the band depended upon the closure of the Bear Claw casino. Mitchell offered to run a "pilot project" with 20 provincially regulated and revenue sharing video lottery machines.

"We made an offer which laid the groundwork to reach a satisfactory solution and the White Bear First Nation decided not to continue discussions," Mitchell said.

But Shepherd said he was unaware that relations with the province had deteriorated so far that negotiating appeared over.

"We were acting in good faith," he said. "They said talks broke off Feb. 25. They then, two days later, said they didn't know who walked away."

Shepherd said he was under the impression that talks were still possible as late as March 10.

The White Bear reserve is located about 200 kilometres southeast of Regina.

The City of Lethbridge salutes the Windspeaker on the occasion of your 10th Anniversary and wish you every success as you embark on the next decade.



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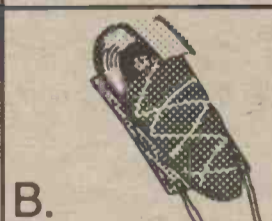
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Advertising Feature

Program helps business chart new course

Succeeding in business once meant looking back over the years to see what worked in the past, then trying to do the same thing for the future.

But in Canada's turbulent economic climate, succeeding no longer means looking backwards. It means charting new directions.

The Federal Business Development Bank's year-old Strategic Management for Independent Business program instructs business owners and managers in more efficient ways to run their organizations.

The program was developed by strategic planning manager Dennis Lomore in response to a need by businesses undergoing change and restructuring in their industries.

The program runs for 14 weeks with seven full-day sessions every two weeks interspersed with regular individual company meetings with an FBDB business consultant.

Follow-up consulting comprises the third phase of the program. Combining strategic management education with consulting and follow-up truly distinguishes the Strategic Management for Independent Business program from other "courses" where participants are merely passive observers. All participants are expected to take an active role in the process of strategic plan development and interaction with the consultants.

As part of the program, businesses are encouraged to formalize the strategic planning process to ultimately take advantage of the economic environment and the company's strengths. The process forces owners to objectively assess their businesses in a new light, away from the daily distractions of the office.

A direct benefit is that managers learn to anticipate rather than react to change.

The initial part of the analysis defines the company's Strategic Business Units (SBU), the vital "business within the business" that serve as a specific function within the corporation. Analyzing strengths and weaknesses in SBUs is a necessary task in developing a strategic plan to improve future performance in the industry.

Understanding how market



Gerald Kronstedt, left, helped Paul Macedo and Windspeaker publisher Bert Crowfoot, right, map out a strategy for taking the bi-weekly newspaper national.

variables and industry structure affect the profitability of a company's various SBUs gives participants the chance to see where their true weaknesses lie. Understanding the impact of external forces like the GST, tariffs or regulations, and even government funding is crucial in controlling impact on business.

The strategic plan for the whole company is the outgrowth of the analysis and diagnosis. Once the strategy has been defined, the implementation plan is documented to enable the company to meet its mission. In the implementation plan, specific projects are assigned to personnel who are accountable for the completion of the project according to a defined timetable. This "plan of action" is easily monitored to assure progress in implementing the plan.

"Identifying and developing your competitive advantage to achieve superior performance in your industry is what the program is about," Lomore said.

"Without a competitive advantage, companies are at the

mercy of competitors and an ever-changing business climate. Strategic management can help to position the business to assure its continued growth and prosperity."

Success stories for companies who participate in the program are numerous, Lomore said.

"One participating company had grown for 20 years, but one of the major shareholders felt the company wasn't realizing its true potential. After developing a corporate strategic plan, the other shareholders were bought out, the company set a new direction, renewed its growth and became the industry leader after five stagnant years."

Other participating companies realized new opportunities such as new products, new markets, mergers and acquisitions, as well as issues such as succession planning, strategic alliances and the entrance into the market by a new competitor. The program has educated management to objectively and rationally deal with these business challenges.

Bert Crowfoot, chief executive officer of Aboriginal Multi Media Society of Alberta and publisher of Windspeaker, started the second round of strategic management classes last November.

He believes the new strategic plan designed for his bi-weekly Native news publication will distinguish it from others in the Native media.

"We had all the ideas, but we weren't focused. We knew where we wanted to go but not how to get there. The course helped clarify and give us the tools to do that. It was a catalyst."

Becoming Canada's first national Aboriginal news publication has been the ultimate outcome of the strategic program, Crowfoot said.

Windspeaker needed to assert itself.

"We wanted to do something, we needed to position ourselves."

Competition has grown in the last two years. Six other Native newspapers have appeared since the 1990 federal budget cutbacks, due in part, Crowfoot

said, to low entry costs and a sympathetic Canadian population.

"There's a general feeling from Canadians over Natives since Oka. People are very supportive. 'How can we help?' It's been an easy sell. Anyone who can sell ads can put together a paper. And that's our competition."

"As a result of this workshop, we wanted to position ourselves in the market in places away from the other Native newspapers."

Going national was Crowfoot's solution. It was something the newspaper had thought about for the last five years, he said, but the impetus to actually make the jump was not there.

Taking the strategic planning course was the push that Windspeaker needed, Crowfoot said. He was impressed with the program because it help him understand the dynamics of success.

"Big business is like a barracuda. You analyze your competition, wait for your opportunity and then go for the kill. This was a big change for Windspeaker, going from a non-profit mentality and a Native organization. We didn't want to be 100-per-cent hardball, so we focused on marketing, going national to say 'this is who we are.'"

"We learned a lot from the course but didn't want to follow the path completely. About three quarters down we veered off onto the path that is best for us, a path that reflected cultural values of our organization."

The program is diverse enough to accommodate businesses that don't have the "killer" attitude, said strategic management program co-ordinator Gerald Kronstedt.

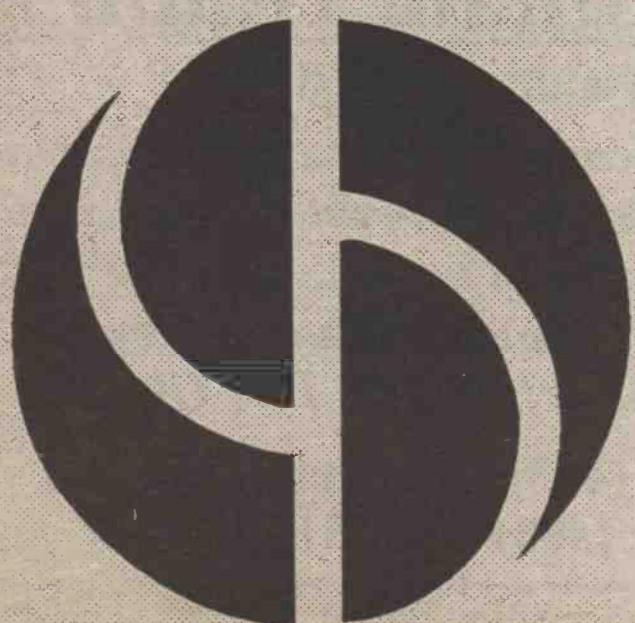
Native management expertise is at a relatively low level but Native companies don't have to become overly aggressive if they want to succeed.

"The whole cultural thing wouldn't take that," he said.

But if successful Native companies want to grow, they must at least adapt to the changing economic climates as they occur.

"It has to work in Native business. At best, it will improve Native business."

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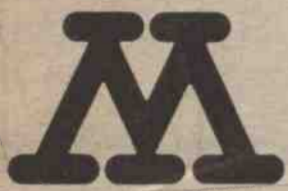
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Coming Soon... Inside Information on Energy Efficiency

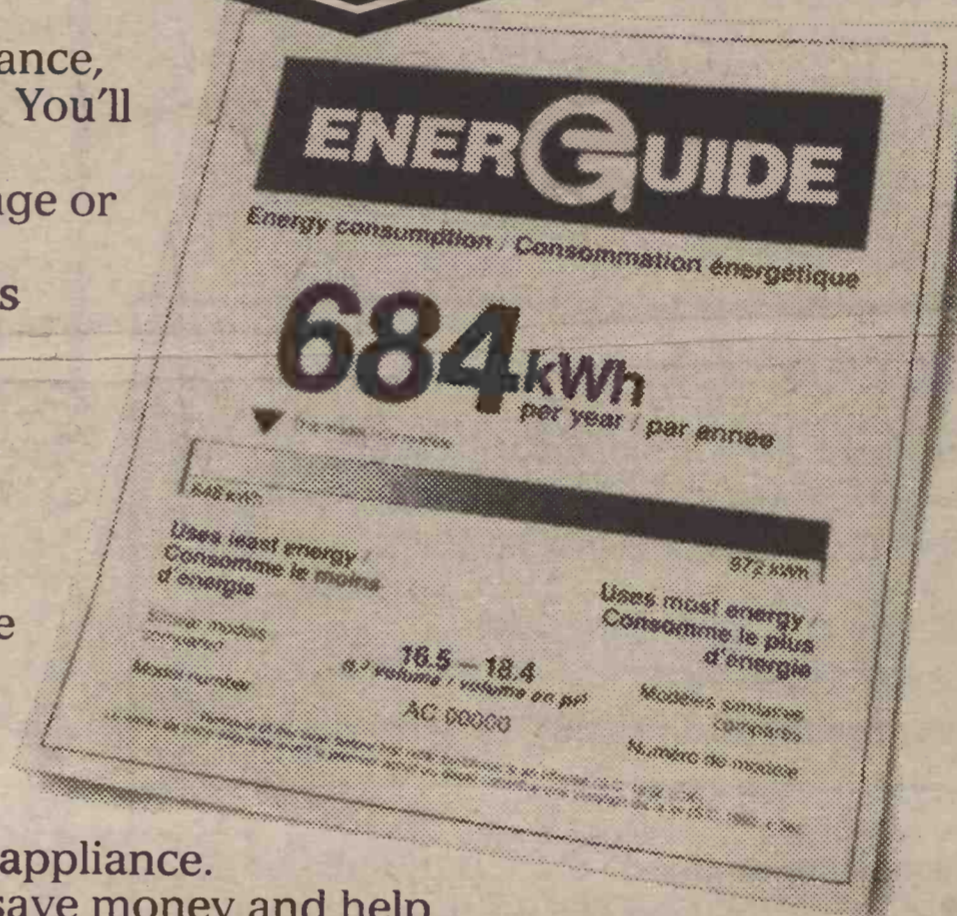
If you're looking for a new appliance, look for the new EnerGuide label. You'll find it on every new refrigerator, freezer, clothes washer, dryer, range or dishwasher, sold in Canada.

The new EnerGuide label shows the typical amount of energy an appliance will use in one year. By looking at the label, you can compare the energy consumption of one appliance to others with similar features.

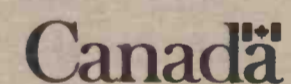
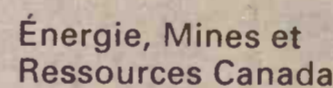
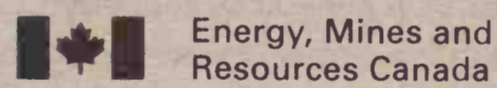
The lower the number, the more energy-efficient the appliance. It's that simple.

Choosing an energy-efficient model today can add up to a lot of savings over the lifetime of the appliance.

So become energy wise. You'll save money and help the environment at the same time.



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- The Samson Cree Nation is looking for people for the Cable and TV Station, CREE TV.
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- Applicants desiring further training opportunities as producers and especially technicians are encouraged to apply. Please indicate in a cover letter if you want a training opportunity and your future plans.

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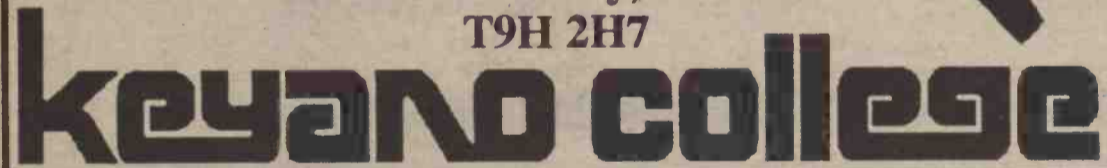
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Cadotte Lake, Alberta

**HOUSING CONSTRUCTION MANAGEMENT
PROPOSAL REQUEST**

The Woodland Cree Band #474 requests detailed submissions from firms, or individuals, who are interested in providing Construction Management services for the Band's 1993 Housing Program.

The 1993 Housing Program will consist of the construction and completion of twenty (20) new houses in and around Cadotte Lake, Alberta located 85 KM east of Peace River. An integral part of the Construction Management service must include training of Woodland Cree Band members in the apprenticeship trades relevant to the Construction Program.

Interested firms or individuals will be requested to submit on:

- * Related previous experience
- * Technical and logistical support
- * Staff and resources
- * Apprenticeship training experience

Individual firms or individuals can obtain a detailed proposal from the offices of Associated Engineering (Alberta) Ltd. at 13220 St. Albert Trail, Edmonton.

Detailed proposals are to be received at Associated Engineering or at the Woodland Cree Band Office, General Delivery, Cadotte Lake, Alberta T0H 0N0 by 3:00 pm Friday, April 2, 1993.

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Canada Inc.

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ADVERTISING - Arrowfax directories are financed primarily by sale of advertising. Display ads offer the ideal format in which to profile your operations, or promote your goods and services to precisely the markets (Native and non-Native) wanting to support you. Ads may be placed in the appropriate category / section of your choice, or on special glossy insert or cover pages. Advertisers indexes are included.

FORMAT - The Arrowfax directory will have three main sections - Canada, United States and businesses in a "yellow pages" section organized into about 500 categories - plus an International section to include key Indigenous People's organizations, and an Alphabetical section.

DISTRIBUTION - To Native North American governments, organizations, associations, societies, institutions, agencies, programs and groups - all types, all regions - and businesses. A number will also be made available to selected non Native government departments, educational institutions, news media and reference centres, tourist entry points, services and suppliers wishing to support and do business with First Nations enterprises.

For more information on advertising, please call toll free 1-800-263-4070.

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Advertising Feature

Firm reflects Native culture in design

FSC Groves Hodgson Manasc, an innovative architectural firm, uses a unique client-centered planning, design, and construction philosophy to draw Native communities right into the building process.

The Edmonton-based company, first established in 1945, involves clients at every stage of the design and construction process, managing director Vivian Manasc said. Architects who work as closely with clients as they do create good architecture.

At FSC, design is a vehicle of cultural statement. To make that statement, FSC Architects to go through a thorough process of consulting Native community leaders and Elders, exploring the traditions of the band and incorporating their history into the design.

"A real understanding of the value of design as a means of cultural expression is a long-standing idea in First Nations communities," she said.

The first step is to listen carefully to the client, Manasc said. Cultural particulars vary between different communities and it's essential to honour the right traditions.

Next comes a visualiza-

tion of how the firm will incorporate a community's spiritual traditions into the design. Colour, graphics and symbolism must all fit in perfectly for the system to work. In this manner, the history and traditions of a community impact on the design of the exterior and interiors of FSC projects.

"We do lots of reading, studying and talking to people about the symbols before we take the symbols into the architectural space," Manasc said. "The Saddle Lake school is a good example. We spent time talking to elders and were given the gift of stories to interpret."

Once a project's general parameters are known, FSC assigns an Architectural team to work out the exact functional requirements. Whether it is a school, a town hall or an airport terminal, the team can identify the functions of the structure and help the client realize a project within a target budget.

"We involve communities in the design process," Manasc said. "We talk about the design, what it should represent. If it's a school, we talk to teachers and to children. If it is a lodge, we talk to Elders. We talk about what is important to them."

Native communities respond well to this unique approach, Manasc said. Community consultation leads to a schematic design that, once approved, helps to focus a project's total scope and cost. Working drawing are then made up and handed over to the builder to start construction.

But FSC's community involvement doesn't end there.

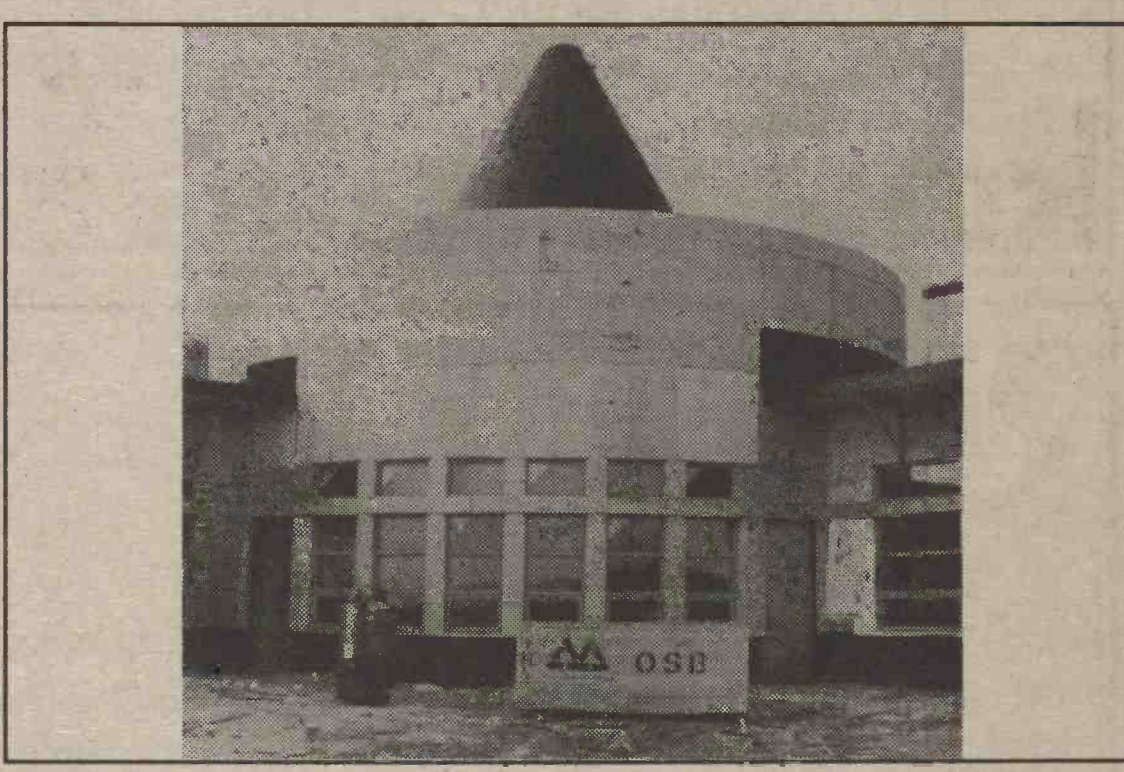
"We design buildings to be able to be built with local resources and local labour force," she said. "That's extremely important to us. We don't want to lose the benefits of the project in the community."

64 of the 65 workers on the Saddle Lake project are from the community.

"We have a good understanding of what is involved in local construction," Manasc said. "We have a good hands-on feel of what that means."

FSC understands a client's concerns over health and safety, accessibility, communications, energy efficiency and lower maintenance costs. They have an excellent track record of designing concepts and building facilities for native communities.

And their complete knowledge of all building systems and use of new materials in design represents an effective and conservative investment for clients.



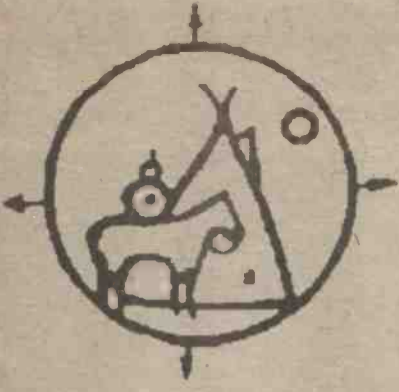
Saddle Lake Jr. High School designed from community involvement in making the building.



FSC Groves Hodgson Manasc
 Architects Ltd.

10417 Saskatchewan Drive
 Edmonton, Alberta T6E 4R8

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NATIONAL NATIVE ASSOCIATION OF TREATMENT DIRECTORS IS EXPANDING

THE HISTORY:

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

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

THE CHANGE:

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

GOVERNANCE:

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

ACCOMPLISHMENTS:

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

other agencies and organizations around substance abuse issues and policies.

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

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

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

INFORMATION SOUGHT:

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

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

NAME: _____

ADDRESS: _____

POSITION: _____

MAIL TO

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