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QUOTABLE QUOTE

"I believe that as Native people, we've gone through a process of degeneration. Now we're in a process of regeneration. Really, it's a process of people waking up to their identities. If we're going to make any changes in our communities, it's going to start with what we think. It's healing our communities from within. We are the ones who are going to make that difference."
- Hypnotherapist Pat Buffalo. Please see Page 9.

INSIDE THIS WEEK

PROGRAM THREATENED

A program that teaches Native youth to take pride in their cultural heritage is in danger of being shut down due to a lack of funds. The program gives urban Native youths a place to go besides the streets and it has also developed a training program for child welfare workers who deal with Native youth. Please see Page 3.

BUSINESS ALTERNATIVES

In light of dwindling oil and gas royalties, some bands are seeking alternatives to stimulate economic development. These can vary from forming joint ventures with non-Native companies to developing innovative investment strategies. See Page 10.

WHERE TO TURN

- News...1, 2, 3
- Our Opinion...4
- Your Opinion...5
- What's Happening...6
- Indian Country Community Events...6
- First Person...7
- Facing Aids...8
- Saskatchewan...8
- Hobbema...9
- Business...10,11
- Arts & Entertainment...12
- Sports...13
- Lesser Slave Lake...14
- Career Section...15

AD DEADLINES

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May 25, 1992

North America's Leading Native Newspaper

Volume 10 No. 4

Feds critical of Oldman dam

By Cooper Langford
Windspeaker Staff Writer

EDMONTON, ALTA.

A federal environmental review of the Oldman River dam is "highly critical" of Ottawa's and the Alberta government's action on the controversial project, said New Democrat MLA John McInnis.

Although the report doesn't come down against the \$350-million project, it recommends Ottawa and the province take several steps to prevent environmental damage in the dam area, he said.

"I think it is clear through this review that the federal government has a legal option to withhold permits (for the dam operation)," he said.

The court-ordered review has yet to be made public. McInnis said he has been "briefed" on its contents by a secret source he refused to identify.

Jim Dau, executive assistant to Environment Minister Ralph Klein, said he could not comment on the accuracy of the Edmonton-Jasper Place statements because the report has not been released.

"The report will be released by the federal government. When this happens, then we will know what's in it," he said.

Dau said Klein has not read the report. But McInnis said Klein has acknowledged it is now in provincial government hands. The report is expected to be released to the public within the next two weeks.

According to McInnis, the review faults the federal and provincial governments in three basic areas.

It is "very critical" of Ottawa for not holding up its fiduciary responsibilities in the area of Peigan water rights, he said. It also notes some damage to the Oldman trout fishery and recommends steps to prevent further loss. The review also recommends archeological sites threatened by the dam be excavated before they are lost.

"I believe the review's proposals are modest and reason-

Please see page 2

Child welfare program misses most Natives

By Cooper Langford
Windspeaker Staff Writer

EDMONTON, ALTA.

A \$160-million program promoting Native child welfare ignores more than two-thirds of Canada's aboriginal population, says the head of a national off-reserve child welfare review.

"Ottawa is trying to tell the people of this country that all



Bert Crowfoot

Get set for powwow

J.J. Red Star of the White Bear Reserve got into the powwow season early at the annual Saskatchewan Indian Federated College powwow in Regina recently. Look out for Windspeaker's special annual powwow issue, due on the stands June 22, for features, profiles of performers, some history and a comprehensive calendar.

Native children will benefit from the package," said Conrad Saulis, chairman of the Native Council of Canada's three-year study into off-reserve child care needs.

"I know this package will mean absolutely nothing to off-reserve kids."

The Brighter Futures package, unveiled recently by Indian Affairs Minister Tom Siddon, will support "culturally sensitive" mental health programs,

substance abuse programs and preschool and after-school care. It is part of a larger \$500 million initiative announced by Health and Welfare.

Although nearly one-third of the total program will go towards Native concerns, Saulis said the funding will only reach 30 per cent of the Native community because it is for on-reserve programs.

"Obviously they treat them (status Indians) differently than

they treat us," Saulis said.

Dr. Gillian Lynch, head of health and welfare's medical services department, said off-reserve funding was not included in the package because Ottawa is not responsible off non-status people.

"From our point of view, we have a mandate for on-reserve people," she said.

But off-reserve organiza-

Please see page 2

Child welfare advocate seeks public opinion

By Cooper Langford
Windspeaker Staff Writer

EDMONTON, ALTA.

Alberta's child welfare advocate is looking for public input into a wide-ranging review of the province's child welfare services.

And advocate Bernd Walter is hoping the review will draw a strong response from the Native community, who make up 30 per cent of the 7,000 cases currently handled by social services.

"I think it is time to re-evaluate what's been accomplished and how we can involve Native people in that," he said. "We want to find out what's out there and what's not out there from the point of view of the community."

Bernd said the relationship between the Native community and the province's social services has not been good, adding that some people view the department as a replacement for the residential school system.

He blamed a 1960s trend of removing Native kids from their

homes as the source of many of the problems now facing the system.

Although Alberta rewrote its child welfare laws in the late 1980s, Walter said it is time to find out if the delivery of services is actually meeting community needs. He said recent news stories about children suffering abuse in foster homes has also put the issue in the public spotlight.

One of the key issues for the Native community in this review will be the level and quality of foster care.

"Do we have sufficient Native foster homes for those kids? Are we maintaining links with the culture?"

Michael Farris, who runs an Edmonton-based emergency shelter for children, said one issue he would like to see raised during the review is the level of services for teenagers. He said while current provincial standards look good on paper, they are being applied mostly to pre-teen children.

"Kids don't enjoy full status as citizens," he said. "I think the kids are under-served because they don't have clout, they don't

have a vote."

Walter has set up a special office to handle the review and will be accepting written sub-

missions until mid-September. He said review staff will also be available for private interviews and will visit communities and

agencies if invited.

(Editor's note: The child welfare advocate's office can be reached toll free at 1-800-661-7560.)

Blood police chief is fired

BLOOD RESERVE

Blood reserve police chief Liz Scout has been fired for speaking out against the (chief and council) . . . they also said I didn't follow directives which means I didn't jump when they wanted me to. They tried to dictate to me what I should do," said Scout.

The police commission last month ordered Scout not to talk to the media after she spoke of band "funding games" that were threatening people's lives. The reserve was then unable to account for funds set aside for the community fire hall. Firefighters had to battle blazes with hand-held fire extinguishers because their water trucks didn't work. There has been no explanation as to what happened to about \$700,000 earmarked for fire protection.

"How can they quash something that is so important and at such a crucial time, and when so much effort has gone into it . . . The sad part is that I started the police force. I did it on my own. And I put my children and family on the back burner to do it," said Scout, a single mother of four. She first ran the unit out of a garage before a new and modern police station opened a year ago.

The Blood reserve, 30 km southwest of Fort Macleod, is Canada's largest Indian reserve, measuring 1,440 square kilometres.

Medical services returned to the Siksika Nation

SIKSIKA NATION

Medical services at the Siksika Nation are back on track after four doctors quit their practice on the southern Alberta reserve in dispute over rent at their band-funded clinic.

The band has negotiated contracts with two new doctors, including an obstetrician, for what amounts to full-time medical coverage, said Dexter Redgun, a medical spokesman for the band.

"There was never any interruption of service," Redgun said.

Siksika's original doctors left the reserve after the band council asked them to pay \$25,000-per-year rent on their clinic at the Siksika Medicine Lodge. According to the band council, the doctors balked at the proposed arrangement and moved their practice to a clinic in the nearby town of Gleichen.

Siksika's pharmacist also left the community in the dispute, forcing the band to hire a courier service to fill prescriptions for people living on the reserve. Redgun said the band council is negotiating a contract with a new pharmacist and expects the service to be available on reserve by mid-June. He said the band has filed complaints against the former doctors and pharmacist with the Alberta College of Physician and Surgeons and the Alberta Pharmacist's Association.

Program misses Natives

Program misses Natives

From front page

tions will be able to apply for funding through other parts of the program designed for the non-Native population, said health department spokesman Margo Craig-Garrison.

"We are recognizing specific concerns," Craig-Garrison told *Windspeaker* in a telephone interview from Ottawa. "I'm sorry we're vague, but it's really developmental at this time . . . I'm not able to tell you much because there isn't much to tell."

Saulis said he doesn't expect to see much money flowing towards off-reserve people. He said the federal government has so far failed to follow through on similar funding announcements for family violence and anti-drug strategies in recent years.

"If I was a status Indian I wouldn't hold my breath to see how much of that money makes it down to the community level."

The Native component of the Bright Futures program follows informal requests from Native leaders and concerns of high death rates among Native and Inuit children, Siddon said.

Siddon unveiled the five-year plan at a press conference in Edmonton earlier this month. He said specific programs will be developed in consultation with communities and will focus on preventative measures like healthy eating and anti-drug campaigns.

NATION IN BRIEF

Oka soldier jailed for drug use

The young soldier who gained national prominence after staring down Mohawk warrior Ronald "Lasagna" Cross in a confrontation during the 78-day Oka crisis has been jailed for using cocaine. Patrick Cloutier, 23, is serving a 45-day sentence in Edmonton's military prison for admitting to being an occasional user of the drug. "We're talking about occasional use when he was off duty," said Capt. Jean-Pierre Sabourin, a spokesman for Cloutier's regiment. A picture of Cloutier-stone-faced in a nose-to-nose confrontation with Cross who was hurling abuse at the young soldier - became one of the enduring images of the standoff. Cloutier later testified at Cross's trial and is scheduled to give evidence at the trials of 39 other Mohawks charged with a range of offences stemming from the crisis.

Mohawks granted symbolic concessions

The 39 Mohawks facing charges from the 1990 Oka standoff will not have to stand each time the judge and jury at their trial enters or leaves the room. Lawyers for the defendants won the right after arguing the practice goes against egalitarian Native values. The defendants also won the right to burn sweetgrass at the start of their trial in a traditional offering of thanks to the Creator. Quebec Justice Louis Tannenbaum told jurors at the trial not to interpret the special arrangements "as a lack of respect" for the justice system. Peigan Lonefighter leader Milton Born With A Tooth was also on hand for the first day of the Montreal trial, which is expected to last between three and five months. Born With A Tooth criticized the legal process for defending the rights of development projects at the expense of Native people.

Manitoba Natives threaten court action

The Manitoba government is levying taxes on gasoline and cigarettes sold on reserves to prevent tax savings from being passed on to non-Natives who shop on First Nation lands. Although the government has set agreements with some bands to refund taxes paid by Natives, aboriginal leaders want the issue taken to court. They say the deals are being forced on the bands because the government refuses to stop collecting the taxes. Lloyd Stevenson, legal adviser to the Peguis band, said Manitoba chiefs will sue to enforce treaty exemptions from taxation unless the province resolves the issue some other way.

Sask. business leaders guilty of fraud charges

A former director of Saskatchewan Native business development program was sentenced to six months in jail for defrauding the government of more than \$33,000. Maurice Joseph Aubichon, 43, was convicted for issuing phoney grants. He also pleaded guilty to defrauding the Saskatchewan Indian and Metis Affairs Secretariat. Lawrence James Lavalley, a former executive director of the Metis Economic Development Foundation, received a suspended sentence for helping Aubichon obtain \$13,000. He was also ordered to complete 120 hours of community work.

Reserve population booming in Saskatchewan

The number of people living on Saskatchewan's Native reserves has grown by 10 per cent in the last five years, Statistics Canada figures indicate. Since 1986, the province's on-reserve population has grown to 30,653 from 27,587. Statistics Canada spokesman Larry Deters said the population increase might be due to the reinstatement of people who lost their status through marriage or military service and an above-average birth rate in the Native community. He said the increase is significant because the total population of the province declined by two per cent during the same period.

Oldman River dam

From front page

able," he said. "What the panel is saying is that these three areas should be addressed before the federal government issues permits."

McInnis believes the provincial government has already taken steps to deal with some issues like negotiations with the Peigan over water rights and fishery protection.

A recent Supreme Court decision said Ottawa has the power to conduct wide-ranging environmental reviews of projects like the Oldman dam if federal permits are required for construction or operations. While the review recommendations are not binding, they can provide the basis for federal control of input

into controversial projects.

The Oldman dam is scheduled to open officially in mid-July. Its history has been marked by numerous court battles between the provincial government and environmentalists. Environmentalists have tried to stop construction of the project, saying the province cannot proceed without a federal environmental review. The province has argued that it has exclusive rights over its own development projects.

In the summer of 1990 members of the Peigan Lonefighters Society attempted to divert water away from the dam. Their action led to a standoff with police and the eventual arrest of their leader Milton Born With A Tooth.

Poll shows world favors Natives

Canadian Native concerns are gaining enough momentum world-wide to make life hard for resource industries working around disputed lands, a soon-to-be published international poll indicates.

"There is an absolute world-wide consensus that aboriginals in this country are being mistreated," said Angus Reid, head of the Angus Reid Group polling firm.

Citing results from a survey of 5,000 people in 17 countries, Reid said foreign opinion re-

gards development of the Canadian wilderness to be as bad as Brazil's exploitation of the Amazon Basin.

And foreign sympathy grows when Native communities blockade logging roads, so that international television news crews will fly to remote areas to get full coverage.

"It's at the stage when the whole thing is on the world stage," said Reid, who was addressing delegates at the Canadian Electrical Association convention.

Native youth program facing closure

By Sharon Smith
Windspeaker Contributor

EDMONTON, ALTA.

A local Native youth club will close its doors this summer unless it gets more money.

The Keewatin Youth Program runs out of funds this July, said Hugh Nicholson, executive director of McMan Youth Services, which runs Keewatin.

The program serves 45-60

Native youth. The 12 to 17-year-olds have either been referred by child welfare agencies or come with friends.

Keewatin teaches them about their Native culture and has also developed a training program for child welfare workers who deal with Native youth.

The program's original funding was a \$49,000 grant from the Alberta Wild Rose Foundation. It can't be renewed for another three years.

Nicholson said Keewatin has

asked for new funding from provincial social services, the solicitor general's department, local service clubs and the Edmonton Community Foundation.

Program founder Karen Furniss said Keewatin is receiving more referrals every day. But, she said, social services probably won't fund it right away.

"We have to prove ourselves before they will give us a budget. We need more time."

Native youth don't find much for them in non-Native youth

organizations where staff are often unaware of cultural differences, said Nicholson. And though many agencies send staff for some cultural training, he said, he and Furniss feel this isn't enough.

"We felt we wanted to do something more structured that would change the activities and programs for Native youth. It's hard when other people are putting down Native culture for a Native person to feel proud."

The program brings in Native

elders and resource people to teach such cultural activities as drumming, dancing and bead work. On weekends the teens visit Native events and centres, meeting other Natives, families and elders.

"If the program is shut down," said Nicholson, "the kids will lose all those ties with their culture."

Furniss hopes to take the club to powwows and nearby cultural events this summer, but unless Keewatin gets money she can plan only to July 31.

Program instills cultural pride in Native youth

By Sharon Smith
Windspeaker Contributor

EDMONTON, ALTA.

When Karen Furniss first met her, the 16-year-old girl denied she was Native.

She was in a group home, where she had been placed because she was in trouble with her family.

Now she was in trouble at the group home. She had tried to slash someone, and her social worker's patience was wearing thin. Furniss knew the teen needed more help than her workers could provide. If she could get Maryanne (not her real name) to Keewatin meetings, she was sure the girl would come around. Her problems, Furniss said, stemmed from a lack of self-worth and pride in her Native heritage.

"I gave her everything," Furniss said of her efforts to get Maryanne to join the Keewatin program.

"Even though she lived across town, I said, 'I'll pick you up. If you only want to stay 10 minutes, I'll leave and drive you home.'" Hesitant and shy, Maryanne agreed to try it out, but only, she said, if she could leave if she didn't like it.

Now an eight-month veteran, Maryanne loves coming to the Keewatin Youth Program meetings. Drumming is her favorite activity. But she also takes part in dancing and crafts such as beadwork.

She has developed such a sense of self and pride in her abilities that she convinced her social worker she is capable of functioning within a family.

Recently, Maryanne moved out of the group home and now lives with an aunt.

Today, she coaxes shy and more hesitant program members along in the drumming exercises. Coming to Keewatin meetings, she said, is "way better than going on the street or in the

arcades. I make lots of friends".

Maryanne is typical of the youth Keewatin was developed to help, said program founder Karen Furniss. The new Keewatin member may know nothing about being Native except the sense of shame instilled in her by the ignorant and cruel. She may have been isolated from other Native people and raised in non-Native surroundings.

Her defense is to deny she is Native and refuse to co-operate with her family, her school and finally, her case workers. She may be in trouble with the law, may have had a stint on the streets.

But she is not bad, said Furniss.

Furniss, a graduate of the Necchi Institute, was convinced much of what she saw in troubled Native youth was because of a lack of understanding of aboriginal culture among social service agencies.

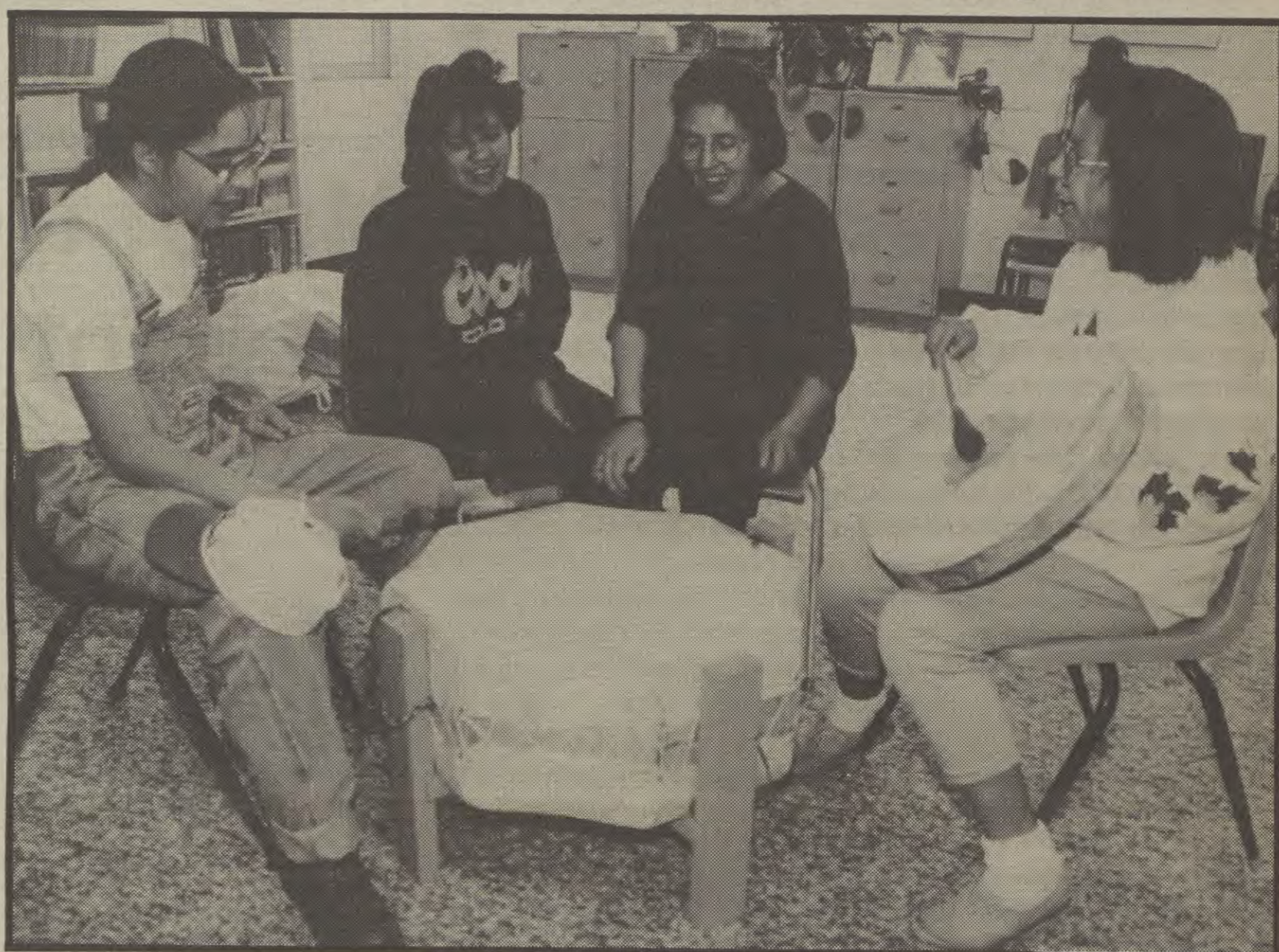
"We were meeting their physical needs, but there was no cultural component, no training in how to work with them."

Furniss put together a proposal for the Keewatin program for Native youth and the companion training program, Four Winds Listen, for child care workers involved with Native youth. With guidance from an advisory committee composed "about 80 per cent" of Native people, the youth program kicked off last September with one-year funding from the Wild Rose Foundation.

Response to the Keewatin club has been overwhelming. There are 45-60 teens enrolled, and since May 15, Furniss has received 53 more agency requests for placements.

The teens meet in groups of 15, once a week, for education sessions on Native art, dance and culture. On weekends, Furniss, so far the only worker, takes her groups to Native events and centres around town where they meet other Native people.

Some non-Natives attend the



Sharon Smith

Keewatin Youth Drummers Ian Desjardins (left to right), Alison Whitstone, Bobby Jo Campre and Crystal Boakye take part in one of the cultural activities offered by the Keewatin program

program. Anyone can come, said Hugh Nicholson, adding he and Furniss hope to expose as many non-Native youth to the program as possible.

"With that appreciation we might then be able to address discrimination issues."

Both Furniss and Hugh Nicholson, executive director of McMan Youth Services, which operates the Keewatin program, wish the Four Winds Listen training program for child care workers dealing with Native teens was as successful as the youth component.

Although McMan will make the Four Winds Listen curriculum available to any agency wishing to train their workers in Native culture, none have requested it to date, said Furniss. The agen-

cies balk at spending \$450 per worker or the time involved to train their people.

McMan tested the program on their own and interested other staff from social agencies in High Level and Lethbridge. They took the workers out to sweat lodges, showed them proper protocol for visiting a reserve, taught them how to fill out forms to get a child's Treaty status. It was wholeheartedly acclaimed, said Furniss, even though at first some workers greeted it with scepticism.

Once workers were presented with cultural-based explanations for such behavior as lack of eye-contact in their teen, for example, the results were different - what they had misinterpreted as sullenness and a refusal to co-operate was mere shyness, a com-

mon Native behavioral trait, said Furniss.

"Then they would go on something of a guilt trip and say things like 'Oh, I wish I had known that 10 years ago.'"

Keewatin may be closed this July unless the program can find other sources of funding. The original grant from the Alberta Wild Rose Foundation is running out and can't be renewed for another three years.

If Keewatin is cancelled, said Furniss, it won't only be young people like Maryanne who will lose.

"It will be people like you and me. We'll be back to the public outcry about problems with too many urban Native kids. Taking away a program that is a success will just put us all back where we were."

Constitutional negotiators agree on Native self-government, charter of rights

Constitutional negotiators for Native and non-Native governments have agreed that self-government will be subject to the charter of rights.

But the deal, reached at the latest round of talks in Vancouver, also guarantees Native governments will have the same rights as provincial and federal governments to override the charter.

A new constitution would also contain a clause promis-

ing that the charter would not take away Native rights or violate traditions.

The agreements came on the first day of the three-day meeting between the premiers, the federal government and representatives from national Native groups including the Assembly of First Nations and the Native Council of Canada.

"It was a day of quite remarkable achievement and progress on aboriginal issues,"

said Constitutional Affairs Minister Joe Clark.

Charter application has been a contentious issue in talks over the constitutional entrenchment of self-government rights in the constitution.

Native organizations like the Assembly of First Nations have argued against subjecting self-government to the charter because it could set limits on the power of Native communities. But groups like the Native

Women's Association of Canada have argued the charter is essential if Native women are to be equally represented in future political arrangements.

Bud Wildman, Ontario's Native affairs minister, said the governments also agreed to a constitutional amendment that would see self-government negotiated at the community level.

Although the commitment to negotiate would be en-

trenched, the actual process would be set out in a different agreement, he said.

Jim Horsman, Alberta's intergovernmental affairs minister, said the final negotiations on self-government could take years.

"We're into a long drawn-out process here," he said. "Nobody should expect by the end of the day that we'll have answers to all these complicated concerns."

Government officials playing hide-and-seek with Oldman Dam environmental review?

Button, button. Who's got the button?

New Democrat MLA John McInnis came out this week with details of a long-awaited federal environmental review of the Oldman River dam project. And McInnis says he thinks the province has a copy of the report but is holding back on releasing details until it can write a response.

Over at Alberta Environment, the minister's office is saying they haven't seen the review and don't know what's in it. Jim Dau, Environment Minister Ralph Klein's executive assistant, says they are waiting for the document's public release just like everyone else.

Who do you believe?

If McInnis is right and the province is withholding details, then there is a problem with the environmental review process. These reviews are meant to be a matter of public record.

The \$350-million project has raised a great deal of public concern and prompted numerous lawsuits. To withhold details of a publicly-funded study at this time until a response can be drafted is simply opportunistic.

Environmental reviews belong to the public, not the government. Alberta's response to the review should also be a visible process that gives people concerned about the dam a chance to digest the contents of the review. To keep details secret while the government formulates an action to deal with criticisms is to deny public input into the process.

Let's face it. The province has not handled the Oldman River dam controversy with a view to dealing openly with public concerns. It has consistently resisted attempts to open the project to public input, leading to numerous court cases.

If Ralph Klein has a copy of the review, he should release it now. To wait until his government has formulated a full response is simply another denial of the public's participation in the process.

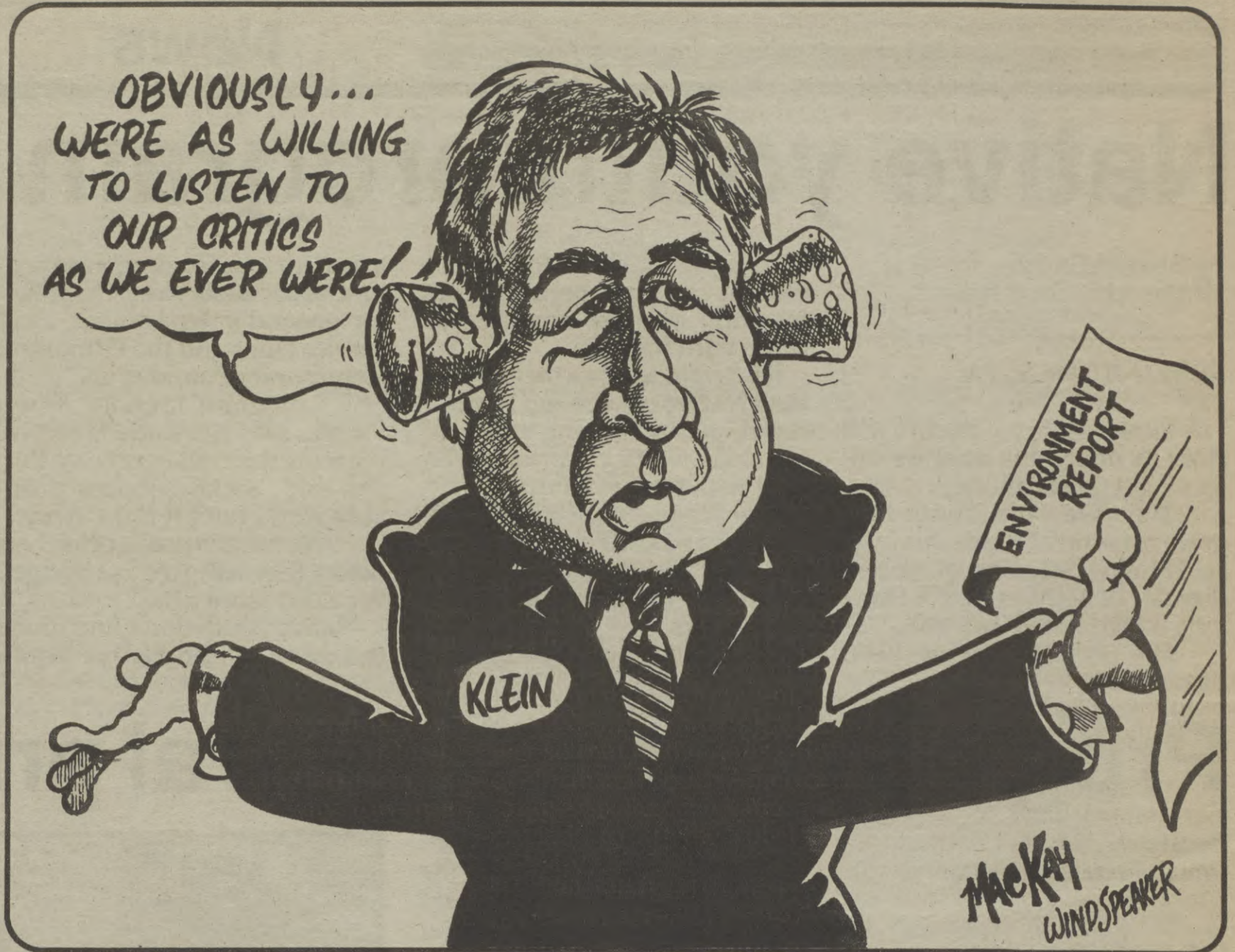
On the other hand, John McInnis might be wrong. Maybe his secret sources don't have the full picture.

And it is possible that the provincial government doesn't have a copy of the final review.

But that doesn't mean they don't have any responsibilities when faced with leaked information. If an opposition MLA can get details, it is highly likely that members of the government can do the same thing.

It is now up to Klein to at least seek confirmations or denials of the reports. He should be expected to release what information he has available to him, even if that skews the basic plan.

The process is, after all, meant to keep the public informed. It should not be manipulated to ease government planning.



Mainstream columnists present skewed views

Is there a backlash to requests by aboriginal leaders during this current round of Constitutional discussions? Some national columnists may have you believe so.

Montreal columnist William Johnson described a report written by the Assembly of First Nations as mythical-thinking, Utopian, and unrealistic and the Native contributors as being paeans to the past. He interprets the requests for self-government as a return to the past.

In a column, he implied that European life prior to North American Indian contact was more human than it was here.

That assumption is incorrect. For example, when the sadist Christopher Columbus shipwrecked on our shores, the Arawak, an agricultural people, rescued his ship and his crew

and were repaid with slavery and death.

Then Columbus took pride in the fact that he used green wood instead of dry wood when he burned Indians alive as it would prolong their agony.

civilized nation in Europe at that time.

Mr. Johnson concluded his column with a warning to aboriginal communities to adapt to European technology or risk degradation. I would like to give

the same warning back to Mr. Johnson, however I want to add that it is not European technology that is providing the challenges of today's ever-changing technological soci-

Guest Column by Connie Buffalo

Not to forget his religious sentiment, when he hanged Indians he did so in groups of 13... "in memory of Our Redeemer and his Twelve apostles."

And he was sent by the most

ety, it is the Japanese.

In a more recent column Mr. Johnson suggests hereditary Chief Bill Wilson would introduce slavery and polygamy if self-government is realized.

Mr. Johnson's arguments are illogical and offensive to Native people. Native leaders across Canada are aware that to request a return to a traditional lifestyle without today's modern conveniences is ludicrous. Even Chief Bill Wilson recognizes the need to be prepared to live in today's society, if his law degree proves anything.

Another columnist from Toronto challenged aboriginal rights to hunting and fishing, rights that have been upheld within Canadian courts. He wrote of the millions of dollars spent on aboriginal expenditures but failed to mention that 80 per cent of these funds are for administrative costs, while 20 per cent are actually received by aboriginal communities.

He also stated that aboriginal children seem to have more "pocket change" than others. May I remind Mr. Fisher that it was only a few months ago that a Native child died from starvation in the city of Winnipeg.

As an Indian person who has been quite optimistic about the future of red/white relations during the past 10 years, the trend towards Indian-bashing by some columnists is very disturbing.

I am not saying that aboriginal issues and leadership cannot be criticized. I am saying that the criticism should be informed, knowledgeable and tolerant of another culture's differences.

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Bert Crowfoot, Publisher

Your Opinion

Developer clarifies plans for proposed project

Dear Editor:

In answer to a letter which I received from Chief John Snow LLD, DD, a copy of which is in the possession of the *Windspeaker* newspaper, I am hereby providing a further public explanation as to the objectives of the proposed mountain sculpture and heritage centre.

A brief explanation of the aim of the mountain sculpture and heritage centre, which you have in your possession provided by freelance writer Sharon Smith for *Windspeaker* newspaper, follows.

I am in receipt of a letter from Chief John Snow, LLD, DD, Goodstone Band, Stoney Tribe Treaty #7, Morley, Alberta, in which he raises objection to the proposed development as there is an outstanding land claim before the federal government

on the lands of the proposed building site.

I was not aware of any outstanding land claim by the provincial or federal governments; the feasibility study completed by Wood Bay consultants, authorized by the provincial and federal governments, laid no reference to any land claim by the Goodstone Band.

The further research I did on my own through the Indian Association in Winterburn gave no information or reference to any possible objection by any Native or tribal organization.

After many years and many thousands of dollars, I hear now you have strong objections to not being consulted.

Approximately one year ago I met with Sykes Powderface, Vice-President of Treaty #7. I left a copy of the feasibility study with him for his perusal. I did

not hear from Mr. Sykes Powderface and after many many telephone calls and inquiries I was unable to get in touch with him. I then enlisted the aid of the Indian Association in Winterburn and again after many telephone calls I finally received my feasibility study, with major contents and maps missing from the original contents. There were no comments accompanying the return of the study.

I have no wish to run roughshod over the traditional rights, legal or otherwise, in the construction of this historical site. From the onset it was designed to honor and to incur respect for

your and other Indian cultures to construct a lasting memorial to our first nations.

My purpose in construction of the sculpture and heritage centre was to remove past attitudes and to project a positive image for the Native people themselves through active participation in the association, management and employment as interpreters of their own culture.

I assure you that my interests are more than sensitive and the purpose of the project was solely directed to the betterment of both cultures.

The project, as designed, has a factor of zero pollution and is

the most environmentally sound of any similar project in North America.

As I am not legally compelled to suspend the construction of this project, I am doing so until I hear from you.

I appreciate the strength and character of your letter and your leadership in the completion of this project would be most welcome should you decide to become part of the committee.

Very respectfully yours,

Alan Harrison
Director, Explorers Mountain Park Association

Beware changes to Family Allowance

Dear Editor:

I am writing this in response to the federal government's advertisement in *Windspeaker* this week about the change to the Family Allowance. It sounds good. Everyone will get more money, for now. The system of universality which we have now gives everyone in Canada the same amount of money for their children, even those who don't need it. When the system of universality is stopped and the money is given only to the poorer people in society, it seems as if that is a better way to divide up the money allotted to the children. But, it only works if the government continues to give the same amount of money as it started with. What if the government lowers the amount of money every so often? If everyone in Canada doesn't get this money from the government, everyone doesn't know that the amount of money is being reduced. The only people who know are the poor people, and as you know they aren't of much concern to some politicians. That is the good thing about universality. It allows everyone to be aware of what is going on. Taking it away can be a bad thing, depending on the government. The question is, "Do you trust the government?" If you do, then you can feel sure that this money they are promising will continue. If you do not trust the government, then you may feel that they will reduce this money to the poorer sections of the population when they are "short of funds". They could tax the rich and the large corporations, but they have been lowering the tax to those people over the last few years. When you see these ads and they sound great, you should be aware that things may not always be the way they seem today.

Sincerely,
Janice Kay
Oakville, Ontario

Gambling alternative brings its own problems

Dear Editor:

Many Native American communities across the country have turned to gambling as a route to economic development. It started with bingo. Now there are full-fledged casinos set up with transportation systems that are busing in non-Indian people from cities and town just like Las Vegas or Atlantic City does. The justification? Sovereignty. Is it valid? Who knows? It depends on who you are talking to. Arguments differ depending on orientation. State, Federal, local government have their opinions then finally, the internal politics of the Indian community involved. Some Native people will argue that it is within our rights to have gambling and that it is no one else's business. Other will say that morally it is wrong and that the U.S. government should step in and regulate or prevent it. This is a very controversial issue and difficult to discuss. Voicing your opinion on this subject inevitably results in alienating certain people, often people you are close to; somebody's mother or brother, or even you own family. People who have been your

friends for years will confront you on this subject. The range of reactions have been quite extreme. In some parts of the country elders are picketing these establishments. There has even been military stand-offs.

Generalizing Indian gaming is impossible. The problems that come along with gambling are as diverse as the language and cultural distinctions that make up the many Indian nations and communities involved. The non-Indian and Indian media focuses on the negative. They exploit, sensationalise and highlight gossip, rumor and false accusations. For example: The claim that only a handful of people are benefiting from gambling and that organized crime elements have moved onto the communities bringing drugs and prostitution along with them. This may be true in some cases. Unfortunately, drugs and prostitution exist already in many communities and there are some reservations that are using the revenues to support their cultural and social services programs.

As far as organized crime elements, they are a fact of life in American society and all people have to deal with them on one

level or another. Regardless, none of these arguments address the real issue, which is the effect gambling is having on the people.

The enormous amount of money being generated is hard to argue against, especially with the fact that there is over 70 per cent unemployment on most reservations.

But... people are being hurt and even killed. One group in the Southwest has had some of their young people murdered for opposing gambling on their reservation. Another community in the Northeast has seen families break up over the issue of bingo. It is pitting Indian people against Indian people.

In some parts of the country, "Hit Lists" of traditional leaders have been issued. Why? Because many traditional leaders are warning their people to stay away from these enterprises.

Their dissuasions are coming from a conventional philosophy and lifestyle based on historical teachings. How do they justify their opposition to gambling, when the communities have in many cases inherited legacies of unemployment, pollution, poor education and in-

adequate health service? The current traditional leadership tells the people to be patient and to be strong. They say the Indian people see how Americans live and want the televisions, the cars, the CDs and other such things. The elders say that those things aren't important. They say that many young people are dropping out of school to work at these casinos.

Good, bad, or indifferent the fact remains that gambling operations are occurring. All that can be done is for traditional leadership to try and maintain some sort of control. To work with the people running the operations (Indian or non-Indian) and develop a monitoring system to assure that young people will not drop out of school to find employment at the casinos and that the communities will benefit by feeding money into social and cultural programming.

There are no easy answers, but it should be obvious that if people are being killed, if the traditional elders oppose it and if the government of the United States starts sniffing around and discussing regulating it, then there must be something rotten

in Indian Country. If tribal governments allow outside forces to be a determining factor in control of their gambling operations, then a lot more will be lost than bingo parlors. If they can regulate gambling they can regulate and control other things like fishing rights, treaty rights, and water and mineral rights. If the tribes do it, it is within their rights. And if the issue is sovereignty, then what are we teaching our young people about sovereignty if we see it as an argument in relationship to gambling? I say be wary. Use the media as a barometer. More and more it seems that the press is focusing on Indian gambling. It is terrifying to think that in addition to the old stereotypes of the drunken, stoic, or romantic Indian, we will now have new images of the Indian dealer at a blackjack table. There is nothing wrong with that profession, but... we don't want the world to think that all Native American people run gambling operations. Or do we? Hmmm... food for thought.

Rudy Martin
Navajo/Tewa/Apache
New York City

Our heartbeat is at stake

Greetings Brothers and Sisters,

I am writing you all this message to say aren't we all tired of the racism in every part of the government system that deals with our oyate (people) especially the justice system. I'm tired of seeing our women being raped by non-Natives, then the non-Native system raping them again by making them feel like it was their fault because they are Native and the so-called justice given out. Then there is the murdering of our oyate (people) like the well known racist in Prince Albert, Saskatchewan who ended up with the only justice we see when our oyate (people) are the victims. Then there is Wilson Nepoose who was railroaded through the justice system, just to solve the crime, an easy target because he is Native and on the street. Then there is Milton Born With a Tooth who defended and protected his people's land and oyate (people), for carrying out his traditional responsibilities this so-called justice system is trying to punish him. There is the Warriors and the oyate (people) who stood in the defence of Mohawk Territories who are being punished and who are standing trial still for carrying out their traditional responsibilities as nations. There was J.J. Harper's case,

there was Jr. Marshall's case, there was Betty Ann Osbourne, the list goes on and on. Leonard Peltier is a leader and warrior who has been jailed over 16 years as a political prisoner. The time is well past, we have as an oyate (people) laid silent too long, we have allowed all this disrespect and dishonor in the government's genocide to carry on too long without fighting back and taking control over our lives as that honor was given to our oyate (people) by the Creator.

We must first take control over our governments, the elected leaders are not a part of our ways. Chiefs, band councils and political leaders were brought to be because the government of Canada with their police forces overthrew our traditional governments. Once we take this control over our lives again then we can stand tall and proud as First Nations and insert our sovereignty as we see fit, not as Canada as a nation sees fit. Our way of life, our territories, our form of sovereignty is not for sale.

Too much bad has happened to our oyate (people). Let us unite as we did when we supported the Mohawk Nation and their sovereignty. This would bring back pride, respect and honor with justice for all our oyate (people). We must defend

and protect our past, present and future, it is all one, it can not be stripped apart. It is our heartbeat, it is our children's heartbeat and generations to come, and it is not negotiable just like our direction as a oyate (people). We decide what is to be for our oyate (people) not another nation. Our heartbeat is at stake, the only way to keep our heartbeat strong and proud is to continue to protect and defend our ways of the past, now present, and into the future, so we remain the nation of oyate (people) we were born to be. Pilamaya (thank you) for your cante (heart) as these words were from mine to yours.

Free our People. Free our political prisoners. Support our Traditionalists. Support our Warriors.

In the Spirit of Crazy Horse
In the Spirit of the Drum
In the Spirit of the Pipe,

Hawk
Hawk of the Winds
First Nations Warriors Society

Anyone wishing to write to express their feelings our address is:
573 St. Mary's Street
Fredericton, New Brunswick
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What's Happening?

Arnold Lewis celebrates 25 years as councillor

By Ethel Winnipeg
Windspeaker Staff Writer

Hobbema - We would like to send our best wishes to Arnold Lewis for his services on the Samson band council for 25 years. He has held the position as councillor for 13 consecutive two-year terms since 1967, when he was first elected.

On the afternoon of May 8, he was given an outdoor barbeque to honor the special event and his service to the Samson band. The barbeque was hosted by his daughter, Barb Lewis.

Dave 'Tiny' Giroux called in

last week to send belated congratulations to Trevor Swampy of Hobbema's Samson band. Trevor graduated from the Prairie Bible College last year with two degrees in education and theology. In spite of the delay, Dave wanted to dedicate a small poem to Trevor to mark the occasion. Okay Dave, here is your poem:

May the south wind
Blow gently
In all our families, and
May the future bring joy and
happiness
And a gathering of the
grandfathers

Alexander - The National Addictions Awareness Week has

rewarded the Alexander Health Services third place for their community involvement in 1991 National Addictions Awareness Week.

They started off the week with a community feast and a sober march around the town. Prayers were sent to the friends and families of people who were victims of alcohol and drug abuse. Many events took place, including a pancake breakfast, drug display by the RCMP, modelling contest, a play by the Canada World Youth Group, dances and a round dance. The week ended with a banquet and a candlelight service and a volleyball tournament was held for sports buffs.

A pat on the back to event coordinator Loriann Paul and to the staff at the Alexander Health Services for putting so much effort into making the events hap-

pen. Thanks to those who care about their community and the spirit they have put into making their community aware.

Calgary - This year's David Crowchild Memorial Award went to Doreen Spence. The award recognizes the local Natives or aboriginal organizations for their community work. She will receive a plaque and her name will be inscribed on the Crowchild pillar in city hall. This will be presented to her on May 27 during Native Awareness Week.

Doreen is an active volunteer with the Calgary Aboriginal Awareness Society, Alberta Civil Liberties, City of Calgary Native Employment Equity, City of Calgary Native Education Task Force and the Committee Against Racism. She's also the president of the Plains

Indians Cultural Survival School. She is honored for her work and devotion to the organizations and her efforts to promote Native culture and spirituality.

Earlier this year, she received an International Recognition Award, along with a Deli-Lama presented by a Maori Spiritual Leader, for her contribution to Native spirituality for aboriginal people around the world.

Edmonton - John Gogo, Minister of Advanced Education, announced the 71 student winners of the Charles S. Noble Award for Student Leadership for the 1991/92 academic year. The students are nominated by their peers. The award is given to students for their dedication in their post-secondary education and their services to the surrounding communities. Out of the 71 students nominated, three were Native.

They are Yvonne Cardinal from AVC Lac La Biche, Daniel No Chief from AVC Lesser Slave Lake and Gloria Bulldog from Fairview College. Congratulations and best wishes for the future.

INDIAN COUNTRY Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENT IN THIS CALENDAR FOR THE JUNE 8TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WED., MAY 27TH AT (403)455-2700, FAX 455-7639 OR WRITE TO 15001 - 112 AVE., EDMONTON, AB, T5M 2V6.

BINGO; Every Tuesday; doors open 6:30 p.m., calling at 7:15 p.m.; Slave Lake Native Friendship Centre, AB.
BEING METIS MAKES YOU SPECIAL; every second Wed., 7 p.m.; 7903 - 73 Ave.; Edmonton, AB.
NATIVE ELDER'S SOUP & BANNOCK; noon Wed.; 11821 - 78 St.; Edmonton, AB.
TRAPLINE LIFELINE; May 9 to July 31; Glenbow Museum; Calgary, AB.
CALGARY 4TH ANNUAL NATIVE AWARENESS DAYS; May 25 - 29; Calgary, AB.
METIS NATION OF ALBERTA ASSOC. (MNA) ECONOMIC DEVELOPMENT CONFERENCE '92; May 26 - 28; trade show, craft fair & fashion show; Edmonton Inn; Edmonton, Alberta.
CHIEF DAVID CROWCHILD DAY; Wed. May 27, 8 a.m. - 4:30 p.m.; reception at 4:30; hosted by Calgary Aboriginal Urban Affairs Committee; City of Calgary Municipal Bldg. Atrium; Calgary, AB.
ST. ALBERT ARTS AND CRAFTS FAIR; May 30 & 31; Akinsdale Arena, 66 Herbert Road; St. Albert, AB.
NATIVE STUDENT ASSOCIATION 20TH ANNIVERSARY CELEBRATIONS; June 4 & 5; Grant MacEwan Hall, U of C Campus, Calgary, AB.
5TH ANNUAL ELDER'S GATHERING; June 4 - 7; Youth Day, June 5; sponsored by the Bonnyville Canadian Native Friendship Centre; KIEV'S-KI-HI Ukrainian Youth Camp, Moose Lake, AB.
ABORIGINAL ORGANIZATIONS OF EDMONTON EVENING GALA; Friday, June 5; Centre Suite Hotel, Eaton Centre, Edmonton, AB.
INDIGENOUS PEOPLES WRITERS FESTIVAL; June 8-12; St. Michael's Residential School; Duck Lake, SK.
1992 ABORIGINAL SENIORS CELEBRATION; June 12, 11:00 a.m. to 11:30 p.m. Eastwood Community Centre, 11803-86 Street, Edmonton, AB.
EARTH HEALING WEEKEND; June 12-14; Stoney Indian Park, Morley, AB. (Hwy 1A)
2ND ANNUAL N.W.T. ABORIGINAL GOLF TOURNAMENT; June 13 & 14; Hay River, N.W.T.
LIFELINE DEATHLINE; Saturday, June 13, 9:30 a.m. to 3:30 p.m. Admission \$6.00 at the Glenbow Museum; Calgary, AB.
'BREAKING THE BARRIERS' EQUITY AND ACCESS IN ADULT EDUCATION 1992 CAAE CONFERENCE; June 17 - 20; speaker: Elijah Harper; University of Regina; Regina, SK.
1992 CANADIAN NATIVE WOMEN'S FASTBALL CHAMPIONSHIP TOURNAMENT; July 3 - 6; Ohsweken Ball Park; Six Nations Reserve, Ontario.
CANADIAN INDIAN GOLF CHAMPIONSHIPS; July 10, 11 & 12; Presented by the Peepeekisis Band; Murray Golf Course, Regina, Sask.
LAC STE ANNE PILGRIMAGE; July 19 to 23; Camping is free; Drum dance July 23rd; all drugs, alcohol, gambling, peddling are strictly prohibited; Lac Ste Anne, AB.
1992 NORTH AMERICAN INDIAN ECUMENICAL CONFERENCE; July 27-30; Stoney Indian Park; Morley, AB.
ALL NATIVE MIXED MODIFIED SLOW PITCH CHAMPIONSHIPS; August 1 & 2; Hosts: Provincial champs - Kehewin Silver Bullets; Elk Point, AB.
GREAT PLAINS ARTS & CRAFTS FESTIVAL; August 1, 2 & 3; Elk Point, AB.

▲▲▲▲▲ THE POWWOW CIRCUIT ▲▲▲▲▲
SIKSIKA NATION COMPETITION POWWOW; May 29, 30, & 31; Gleichen, AB.
SHARING AND UNDERSTANDING POWWOW; Saturday, June 13, 8 a.m. - 9:30 p.m.; Saskatchewan Farm Institution (no institutional clearances necessary); Prince Albert, SK.
ALEXIS ANNUAL COMPETITION POWWOW & BASKETBALL TOURNAMENT; July 10 - 12; Alexis, AB.
BEARDY'S & OKEMASIS ANNUAL POWWOW; Aug. 25, 26 & 27; Duck Lake, SK.

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OTHER FEATURES

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Guest Column

Environmental solution simple: just take care

When it comes to the environment, I really don't know what the answers are anymore. We hear about the three R's, about the value of composting, bicycling to work instead of driving, etc. I don't know if you're like me of not, but it seems as though the more things get complicated, the less I want to hear about it!

In my opinion, it's simple. All we have to do is take care.

This saying can permeate everything you do. Instead of driving to Uncle Bob and Aunt Doris', for example, (who barely live a mile and a half away), put on an old pair of runners and sweats, and leisurely walk over. What are the benefits? Well, for one thing, you'll get fresh air, exercise and probably a whole lot more enjoyment while visiting.

Fact: it takes a big tree one year to recycle one gallon of gasoline fuel (turned into carbon dioxide) into oxygen again. Your little walk has made another being very happy!

According to the Gwich'in in Northern Yukon, there are five grandfathers: fire, water, air, earth, and the animals and plants. If we do not take care of our grandfathers, they say, there will come a time when they'll leave Mother Earth for her to cleanse herself again. Environmental disaster.

Don't think science and technology have all the answers. More and more they're starting to see the wisdom of incorporating Native beliefs into their theories.

You see, I am convinced that the environmental crisis isn't

mainly a reflection of the economic or political situation, but actually a global drop in human spirituality. Just taking a leisurely stroll in the city at night or tuning in to the TV shows will prove this. There is a sense of sacredness that has to return to our everyday lives. And this is the very reason why I know Natives can contribute so much.

I read the Bible for the very first time last year. Made me shed tears of joy during some parts. All my life I had been so devoted to the 'Indian' way of life because I thought Christianity was a bad influence on people and nature. Boy — the rude awakening I had to go through!

God spoke to every culture on earth, and each one interpreted him differently. Every single nation has something beautiful to offer the world, and it is up to each of us to choose whether or not we wish to accept those gifts. Perhaps we were forced to believe in him — or else — in the beginning of colonization, but the lesson I have learned is that today, I can be Indian and still love Christ.

Do not forget that we now have allies on the white, Christian side and that they're eager to learn about our beautiful traditions and beliefs. There's a new age of brotherly understanding that is rising.



First Person by Stephane Wuttunee

Circles within circles. If we as a species are abusing Mother Earth, isn't it also logical that we would also be abusing everything that is female?

I haven't looked into the latest statistics on abuse against women, but just listen to ordinary locker room conversation that goes on between young men about women. In many cases, there's plenty of disrespect.

They say don't bite the hand that feeds you. I say don't slander the womb that gave you life.

Look, I don't want to give the idea that I spend my time living in a cave eating oranges and wearing robes. I like sex. I like sex a lot. This is normal. What I'm asking you to realize is that behind the body lies a caring, loving and fully equal mind and soul, and that if you're only concerned with the physical, you'll be missing out on a lot. At the same time, I also want to emphasize to the women that I

also know from experience how they sometimes also talk about men! Watch it, ladies.

Take care. The words can go a long way. Try to encourage someone when they're doing well instead of cutting them down. If the purchase is small, don't take a plastic bag. Pray a little every day and give sincere thanks you're even allowed to live. Drink water more frequently instead of coffee or pop, that grandfather will be happy you still appreciate him and he'll take care of you. I won't go on forever, I think I've already said enough. But I would like to send a little message to the scientific community, I hope they take it with a grain of salt.

"Perhaps one day we'll all be so sick of over-theorizing everything under the sun to hell and just say that the earth really is flat and that it lies on the back of a giant turtle!"
Hoo boy!

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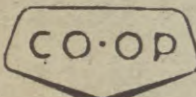


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May 1992

Native American Journalists Association

"Best Investigative Report"

For Newspapers with circulation under 25,000

April 1992

Canadian Association of Journalists

Since the beginning *Windspeaker* has set out to become the most effective voice of Native people across Canada. Year after year *Windspeaker's* efforts have been rewarded with critical recognition. 1992 continues this tradition with awards from journalists in Native and non-Native media.

At the 8th Annual convention of the Native American Journalists Association *Windspeaker* was selected as the best bi-weekly newspaper in Indian Country. *Windspeaker* also received third place awards for its photography and editorial writing.

Former *Windspeaker* editor, Dana Wagg, has been named the recipient of the Canadian Association of Journalists award for his stories on the shooting of trapper Leo Lachance by a white supremacist. The awards are presented annually for the best investigative stories in Canadian newspaper and broadcast journalism.

Windspeaker is rapidly changing to maintain its effectiveness and continue in its pursuit of excellence. *Windspeaker* provides coverage of the events and issues of importance to the Aboriginal people of Alberta, Saskatchewan, British Columbia and beyond.

***Windspeaker* would like to thank its loyal friends and supporters who have helped make *Windspeaker* Indian Country's top bi-weekly newspaper.**

To subscribe or if you are considering *Windspeaker* in your advertising mix please contact:

Windspeaker 15001-112 Avenue, Edmonton, Alberta T5M 2V6 Phone: 455-2700 Fax: 455-7639

FACING AIDS

In the 90s, people who are concerned about their sexual health have learned to be careful when they decide to have sexual intercourse. They practice 'safer sex'.

What does 'safer sex' mean? 'Safer sex' may mean expressing sexuality without having intercourse. It could also mean avoiding unprotected sex until partners are sure they are not infected with a sexually transmitted disease (STD), including HIV infection.

When having intercourse, a latex condom acts as a barrier preventing the spread of HIV and STDs through semen and vaginal fluids.

Many people wonder if 'safer sex' is forever. The answer is 'YES' if HIV and other STDs are to be avoided.

Why? The fact is that the HIV which leads to AIDS can be in the body for 10 years before symptoms are noticed. Many people continue to take risks without being aware of any need to be tested. Even if a person decides to be tested, the virus can be present in the body for up to six months before the test becomes positive. Having unprotected sex with a person who may be HIV-infected is a life-threatening risk.

Unfortunately, whether they know it or not, any person who is infected can pass the virus on to others. So 'safer sex' with a new partner requires protection for at least six months. After that, if both partners are tested and neither is infected, intercourse should be safe as long as neither partner has sex with anyone else or shares needles. If this couple has a baby, the baby will not be at risk of HIV infection.

More and more people are taking responsibility for protecting themselves and their loved ones. In this way the spread of HIV infection can be stopped. People have found many safe and loving ways to express their sexuality without putting their health at risk. If sexual intercourse is the choice, remember to practise 'safer sex'.

For more information about HIV/AIDS you can call:

- the health unit or your doctor in your community
- the STD/AIDS Information Line, toll-free, at 1-800-772-2437
- community AIDS organizations in Calgary 228-0155, Edmonton 429-2437, Grande Prairie 538-3388, High River 938-4911, Jasper 852-5274, Lethbridge 328-8186, and Red Deer 346-8858.

Sexually Transmitted Disease clinics for free information, and HIV testing in Calgary 297-6562, Edmonton 427-2834, and Fort McMurray 743-3232.

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Joanne Gallien

Dancing Designs

Two young models show off Sandra Badger's designs at Edmonton's Prince Charles Elementary School Fashion show and Strawberry Tea. The students performed Native dances while modeling for 150 attendees, who were also treated to a cultural display in the Cree classroom.

Saskatchewan settling land claims

REGINA, SASK.

A \$431-million land claim deal in Saskatchewan is almost complete and is now down to a set of federal-provincial negotiations to hammer out a time frame for paying compensation to the bands.

Dan Bellegarde, first vice-chief with the Federation of Saskatchewan Indian Nations, said agreements have been reached in almost all major areas of the deal.

And Saskatchewan chiefs are calling on Ottawa and the province to have a signed agreement in place by the first week of June.

"Every day that passes with the deal not concluded is another day of missed opportunities," Bellegarde said.

Ottawa and Saskatchewan agreed last year to share the cost of settling 27 outstanding land entitlements that date back more than 100 years. Under the deal, Saskatchewan has agreed to pay 30 per cent of the settlement and a further 19 per cent of the cost from revenue generated by anticipated economic development.

The money was originally scheduled to be paid out over 15 years. But the province is now pressing to have that period shortened to 10 years.

The federation has been negotiating the land entitlement deal since last year. It had been hoped a settlement would have been reached by now, but talks bogged down after Saskatchewan elected a new government in October.

Officials blamed the delay on shortcomings in the old government's agreement and said the new government needed to go over the terms of the deal in detail.

The talks resumed in March after a three-month delay.

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The Cree Nation Youth Council (of Quebec)

is organizing and hosting the First World Indigenous Youth Conference (F.W.I.Y.C.) which is duly supported by various Indigenous Peoples/Organizations, world wide, and by the United Nations - E.C.O.S.O.C. Human rights Commission, its Sub-Commission and Working Group on Indigenous Populations. The conference and the gathering will take place at the Congress Centre and the Plains of Abraham in Quebec City, Canada, Turtle Island, from July 13th to 17th, 1992.

In spirit of sharing and cooperation, the conference will assemble over 2000 grassroots youth accompanied by respective Elders of Indigenous Peoples from around the world to discuss issues and interests of common concern. In pursuit of economic, social, cultural and spiritual development in conditions of freedom and dignity with guidance of Elders from their wisdom and knowledge as passed on from time immemorial, this gathering provides the opportunity to the youth's challenge and responsibility to share and enhance our unique cultures, exchange values and ways as fundamental goals and objectives are set towards our universal vision for all present and future Peoples to live in an environment that is of more... toward peace, harmony and understanding."

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For further information:

Please contact - JAMES A. SHECAPIO, Chairman (F.W.I.Y.C.) Organizing Committee
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Hobbema

Hobbema hypnotherapist helps change lives

By Linda Caldwell
Windspeaker Staff Writer

HOBBEMA, ALTA.

For Pat Buffalo, just thinking something can make it so.

"Everything originates from a thought - our reality originates with a thought," he says. Because negative thoughts are more powerful than positive thoughts, they lodge in the subconscious mind and can affect everything we do.

Buffalo is a hypnotherapist. He lives on the Samson Cree reserve at Hobbema and has started his own company, Wahkotowin Services. (Wahkotowin is Cree for being related or brotherhood. The deeper meaning is love, respect and harmony.)

He can use his training to help people cope with losing loved ones, troubled relationships, abuse and alcohol and drugs.

The first thing he does is induce a trance state in his client, which is nothing like the Hollywood movie trance state most people associate with hypnosis.

"It's a natural state of mind - we do it all the time. There's nothing magic about it - it's all natural. A lot of people think it's mind control, but you never give up that control. If you were in a trance and I told you to do something that was against your morals or beliefs, you'd just open your eyes.

"It's not a sleep - it's a heightened consciousness."

While in a trance state, a client is very relaxed and open to suggestion. This helps Buffalo get that person to open up and talk about what the real cause of his problems is, and it's almost always an old hurt.

"It's going back and working with that hurting child within and it's processing the unfinished business. Any hurt is retained by the body and results

in illness, disease - a lot of the physical ailments start with an emotional cause. Suicide, alcoholism, drug abuse - those are effects, not causes. So, dealing with that cause is what hypnotherapy is all about."

If a client is focused on illness, pain or grief, that's where the focus stays. Buffalo helps him shift that focus to healing and that's where the energy goes, instead of into the sickness. He gives his client hope and gets him to be more resourceful and see what he might do for himself.

"It's really personal empowerment," he says.

Buffalo has helped a number of people cope with the death of a loved one through hypnotherapy.

"One of the many things to understand in grieving is that hurt feeling is all that's left of their loved one. Dealing with the hurt and releasing that hurt is releasing the spirit of that loved one," Buffalo says.

Once they let go of the loved one, the good memories can surface.

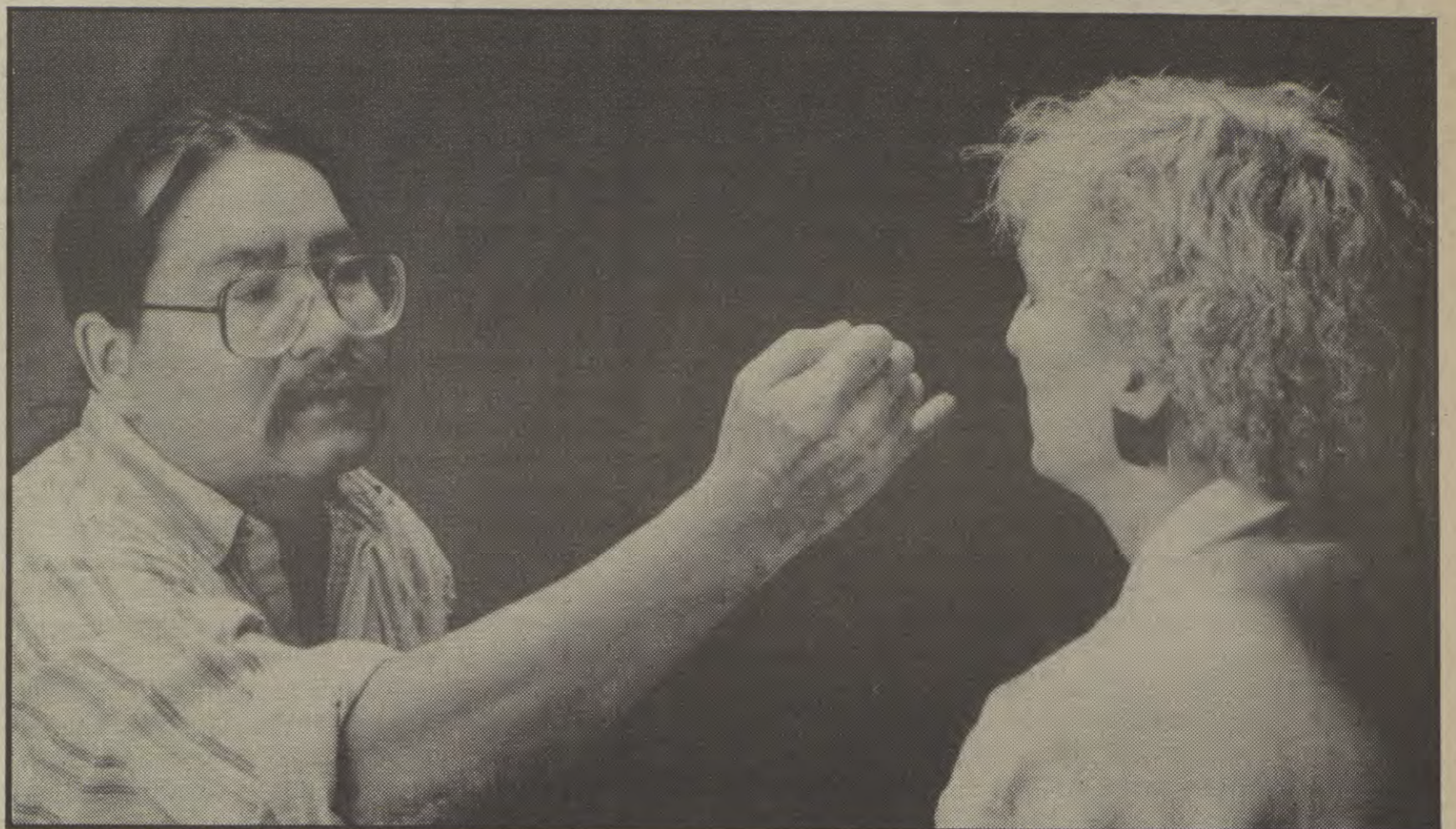
Buffalo lost a brother in 1973 and it wasn't until he took his hypnotherapy training, which was really like going through therapy himself, that he truly came to grips with the loss.

"I finally learned to let him go, after 19 years."

Until recently, Buffalo was focused on business, studying at NAIT. A series of events, including the senseless deaths of people he respected and admired, brought him to the realization that people were what mattered, not business. He trained as a life skills coach before entering hypnotherapy training, which he finished in February of this year.

"All the training that I've taken - it's my own therapy first. I can't help someone else until I help myself."

Now he wants to offer his services to his Hobbema band



Hypnotherapist Pat Buffalo puts a client into a trance

Bert Crowfoot

and the other three Hobbema bands and he also wants to help any other Native peoples who need help.

"I believe that as Native people, we've gone through a process of degeneration. Now we're in a process of regeneration. Really, it's a process of people

waking up to their identities.

"If we're going to make any changes in our communities, it's going to start with what we think. It's healing our communities from within. We are the ones who are going to make that difference."

What Buffalo is using hyp-

notherapy to help people understand is the same thing the elders teach.

"It's a new approach, yet it's not new. We're going back to what the elders have always said. That is: 'Be careful of what you say, because our thoughts become our reality.'"

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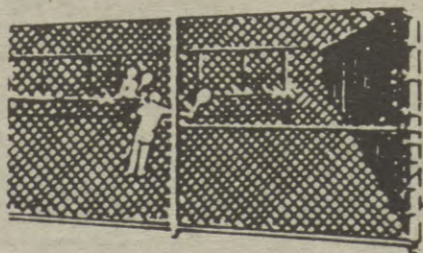
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TENDER CLOSING DATE

June 10, 1992

There is a mandatory site visit on
May 26, 1992 at 10:30 a.m.

Any companies interested in being subcontractors on the above project should contact the listed contractors.

Business

Bands seeking alternatives

By Linda Caldwell
Windspeaker Staff Writer

CALGARY, ALTA.

Many Indian bands are looking at alternative economic development to cope with a slumping oil and gas industry.

Since 1984, production on Indian land has dropped from \$346 million to \$56 million in 1991, said Bill Currie, general manager of production for Indian Oil and Gas Canada. De-regulation in 1985 accounted for one-third of that drop, but royalties have been steadily declining since then.

Some bands are striking joint ventures with non-Native companies, with Natives offering their tax-exempt status and corporations supplying their managerial expertise.

"Bands have a lot of land - that's one of the things they can bring to the table - and tax exemptions," said J.P. Veitch, coordinator of a recent investment seminar for Indian bands.

"Other partners can bring in capital equipment and things which can be depreciated." If the partners are creative, they can take advantage of the tax breaks, said Veitch, a retail stock broker with Peters and Co.

"If the venture is done properly, it can entail spin-off benefits for the band as well in terms of education and employment," Veitch added.

Lou Schneider of Canadian Jorex Ltd. is currently working with the Enoch and Alexis bands to help them set up their own oil

and gas companies, and his company has talked with the Alexander and Saddle Lake bands.

"The Indians on the reserve would start their own oil company and learn by watching," Schneider said.

Ron Williams, general manager of the Treaty 7 Business Development Centre, works mostly with independent entrepreneurs who want to set up business on reserve land. In his year of operation, those businesses have varied from construction companies to convenience and video stores to gas stations, firewood manufacturers, landscapers and diversified agricultural operations.

"If a Treaty 7 member wants to start a business, he'll come and see us and we'll help that client set up a business plan. Once we have that plan, we'll go to other organizations and get three or four financial backers," Williams said.

In this first year of operation, his organization has only spent \$330,000 but has attracted more than \$1 million in outside funds for on-reserve businesses. Funded by the Community Futures program and Canada Employment and Immigration, the centre is the only one in Alberta right now that is exclusively aboriginal. Five out of six directors on the board are aboriginals.

Each loan has to have community support with a signed band council resolution, and so far, Williams said they haven't lost any money. They have invested money in 13 businesses but have helped about 24 get

started.

At the recent investment seminar, bands were offered instruction on how to set up development trust funds.

"Land claim money that is just paid out in a huge whack all at once has great benefits but there's no long-term preservation," said Veitch. If the money is invested and the capital is preserved, it can help bands move away from relying on royalties and become more self-sufficient.

Wanda Wuttunee, a research associate with the Arctic Institute of North America, has done extensive research in the north on the impact of land claim settlements. She has also looked at opportunities for putting money in a trust fund, inflation proofing and investing the interest.

The Arctic Institute has tested its theory with its own money. Six years ago, the non-profit organization started with nothing and invested their surplus funding. They invested in blue-chip stocks and very safe securities. After calculating the inflation rate for the year, for instance three or four per cent, they would reinvest that percentage of the interest they made to protect the fund from inflation. Their fund is now up to \$670,000 and they're aiming for \$1 million.

If a band did the same thing, the interest remaining after the inflation-proofing could flow back to the band and be put towards education, culture or whatever the band chose to invest in.

"This is a real key tool to self-reliance," Wuttunee said.

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In 1984, Alberta's Child Welfare Act was changed to recognize the importance of Indian culture, heritage and traditions in caring for children. Today, Indian and Metis children still make up more than 30% of the children in care of the Child Welfare System. So your help is very important to this Review!


To find out more about the Review, or to set up private meetings, telephone at no cost to:

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Business**Peavine boasts new sawmill**

By Chris Clegg
Windspeaker Contributor

PEAVINE, ALTA.

Arnold Gauchier, general manager of the Peavine Lumber Company, oozes with pride when he talks about the Peavine Metis Settlement's newest business venture.

The new sawmill recently sent off its first shipment to Tomen Industries of Barrhead.

The sawmill runs eight hours a day and employs six full-time people, all local. The sawmill operated off-and-on to "iron out the glitches" before beginning daily operation April 1.

The sawmill produces cants, or square timbers. Gauchier says the smallest cants the mill can

produce are four-by-four-inch squares and the largest are 12-by-12-inch. Lengths are from eight to 24 feet.

The sawmill was purchased from Randle Lumber Company Ltd. from Wandering River, 30 miles northeast of Athabasca, and can produce 3,478 board feet per hour. It is also one of the most efficient on the market, recovering 120 per cent of the 60 per cent used. (Most mills use 60 per cent of the wood product they produce.)

Expansion plans for the sawmill may also be in the works, says Gauchier. An edger may also be added to utilize some of the side products which would create two more full-time positions once it's in place.

Gauchier also adds sawdust and slab board can be used locally. Cattlemen can use the slab

board for windbreaks and the sawdust for many farm uses.

The first few shipments of products are going to fill an order from Tomen Industries of Barrhead. For now, Gauchier says the company is willing to receive and fill any orders they can produce.

The sawmill was funded partly because of the signed multi-million-dollar Metis accord two years ago. Some of the money was designated for capital business ventures, says Gauchier. He would not say what the Peavine Lumber Company's start-up costs were.

However, Gauchier did say that a lumber company for the settlement was discussed in the past. Previously, wood was sold to Buchanan Lumber. Now, that wood is sold locally to the company.



Chris Clegg

Workers at the Peavine Lumber Company work to get the product out to market. The Sawmill recently began daily operations and employs six full-time people and 20 more in woodlands operations

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**"FINANCING THE INDIAN
FARMER'S FUTURE"**

Young drama group portrays real life

By Glenna Hanley
Windspeaker Contributor

EDMONTON, ALTA.

Young, blonde Tanya enters an Edmonton classroom and introduces herself as the new student to the Native teacher.

The teacher directs the girl to take a seat. She approaches one in the front row but one of the students, Dwayne, grabs the chair, jerks his thumb towards the back of the room and says, "Whites sit in the back."

The all-Native class - with the exception of the new arrival Tanya - discuss an upcoming trip. One student, Marilyn, tells the teacher they don't want the white girl to come.

Stepping outside of his role as student, one budding young actor, Frank, says, "Don't you think this can get too prejudiced?"

Tanya, playing the target of their anti-white prejudice, is looking tense. Marilyn and Dwayne also vacate their roles as students and give Tanya a hug.

The group worries about the strain of this role on Tanya.

"I think we need more white people," suggests Marilyn.

This is the Inner City Drama Association at work. The classroom is really one corner of the Edmonton inner-city McCauley Boys and Girls Club gymnasium. The actors are all inner-city youth working up a new play.

The young dramatists, aged 15 to 22, follow no printed script and no one is cast as director. The group starts with a central theme, such as prejudice and racism, the theme of their current work. They then create the storyline, the dialogue, the action, all from the stage of life — their own lives.



Glenna Hanley

Young performers in the Inner City Drama Association portray real-life situations

Alcohol and drug abuse, family violence, child abuse, teen prostitution and AIDS are subjects the group touches on. Everyone contributes to the script,

and even the youngest members of the group, Lance and Frank, who are only 15, have something to add from their own experiences.

Watching from the sidelines are facilitators Joe Cloutier and Alexina Dalgetty. They assist and advise the group, but allow the youths themselves to take all the leading roles.

The Inner City Drama Association was the brain-child of Cloutier, a youth worker and teacher, who was once an inner-city kid.

Cloutier recognized drama as an ideal vehicle to give inner-city kids a host of experiences they weren't getting anywhere else. The association's brochure says the popular theatre-based programs "give a voice to those whose self-esteem has been undermined by disruptive family situations, by the lack of healthy opportunities, effects of poverty and street life."

Following their working session the drama group, currently numbering eight, aptly expresses what their weekly sessions and frequent public performances mean to them.

In a low and constant tone, one member explains how they so accurately portray teen prostitution in one of their plays.

"Because I saw that. The only thing that seemed to make my Mom happy was money, so she could go out to the bars. So my sister, she did it." After a pause she adds, "and I did it sometimes too. So I could bring money home to my mom."

Some members were drug and alcohol users from a very early age. And one describes himself as "a former B and E (break and enter) expert."

Marilyn, 18, the most experienced member of the group, has been with the association five years. She had troubles at home and "telling my story to the audience, telling what happened to me, it helped me to express my emotions."

The scope of the association goes far beyond the drama exercises. Marilyn says Joe and another worker in the program were "a shoulder to cry on" and got help for her from other agencies and services.

Marilyn and all members of the group say the greatest benefit is support they find in one another.

"Everyone in the group is great to talk to. We can spill our guts, and tell them how we feel. They'll always be there for us," says Lance.

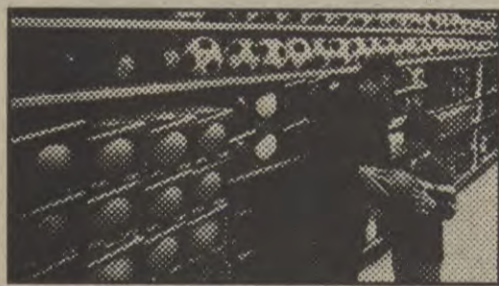
Their performances have a healing effect, for the cast and the audiences, says Frank. "People find out they're not the only ones."

Over its six-year history the drama association has expanded beyond their first venue, the McCauley Boys and Girls Club. It has spawned drama groups at Alex Taylor School, Eastwood Junior High School, Boyle Street Co-op, Second Chance for Youth Association and more junior group at the McCauley club. Close to 100 inner-city kids, from six to 20 years of age, are participating in these groups.

In the past year the senior group has acquired a rented house in the neighborhood. Five of the members live there on a co-operative basis and other are welcome to stay on an as-needed basis. The group pools some of their money earned from performances as an emergency fund available to members to cover rent, food and other necessities.

The Inner City Drama Association most recently performed at the Aboriginal Youth Conference in Edmonton and they have performed at the Edmonton Fringe Festival and the Edmonton Youth Offenders Centre.

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Sports

Marathon to reawaken indigenous cultures

By Cooper Langford
Windspeaker Staff Writer

EDMONTON, ALTA.

Runners on an epic relay that will link North and South America next October in Mexico City have started their journey and will be passing through Alberta over the next two to three weeks.

Ten athletes started the 6,000-kilometre North American leg

of the journey marking the 500th anniversary of Columbus's arrival in the west on May 2 in Tok, Alaska.

They are now across the Canadian border and making their way through the Yukon, said Juan Salazar, a representative of Kalpulli, the indigenous group organizing the Journey for Peace and Dignity.

The runners are carrying a ceremonial staff which passed to different groups participating in different legs of the relay as it winds its way through the United States towards Mexico.

The South American leg of the run starts in Argentina. Participants there will carry a *painal*, a bundle of sacred artifacts, as they make their way towards Mexico city.

The marathon is scheduled to conclude Oct. 12, the anniversary of Columbus's arrival, with a celebration organizers hope will draw as many as 100,000 people. Pat Cutknife, a

Hobbema resident who is organizing the Alberta stretch of the run, estimated as many as 10,000 runners may have taken part in the run by the time it reaches Mexico.

Journey organizers say the marathon is based on traditional prophecies and symbolizes the end of the "500 years of invasions" that followed European contact.

"We have resisted being absorbed into the western culture," said Tlakaheel, a spiritual organizer for the event from Kapulli's offices in Mexico City during a recent visit to Edmonton.

"We are organizing the Journey so that indigenous cultures of North and South America can unite - so that we can create a crusade to lift the spirit of all people."

Tlakaheel said the inspiration for the marathon comes from a traditional message passed down from Central and South American indigenous tribes fol-

lowing the Spanish conquest in the 16th century.

The leaders at that time told their people to keep their culture hidden from the conquerors so that the language and traditions might survive until they could be brought back into the open.

"We are preparing ourselves to be part of the great changes that will be happen to the planet

over the next few years," he said. "We believe we can offer the right elements so the world can find the right road."

Besides reawakening indigenous cultures, the marathon will also help raise environmental awareness, Tlakaheel said. Runners on the journey will hold tree-planting ceremonies symbolizing peace and man's connection with nature.

Prince Albert to host indigenous games

By Cooper Langford
Windspeaker Staff Writer

PRINCE ALBERT, SASK.

A sacred bundle will be carried by marathon runners from Edmonton to Prince Albert, Saskatchewan in 1993 to mark the opening of the North American Indigenous Games.

Yes folks, it's official now. The northern Saskatchewan town has been chosen as the site of the second games. Organizers hope to draw more than 3,500 Native athletes from across the continent.

"We're looking at a big celebration. We're hoping to improve on things," said Bob Merasty, who is helping co-ordinate the event.

The games made their shaky debut in Edmonton two years ago. Although they drew more than 4,000 athletes and cultural performers, a lack of funding sent many of the organizers' plans spinning into disarray.

A \$3.2-million financial plan never came close to materializing. That left the real budget for the week-long event closer to \$350,000, forcing organizers to cancel many events and turn away some participants.

Merasty said the budget for the 1993 games has been brought down to a more modest \$600,000. But with that money they are hoping to feature a full range of events, including track and field, archery, boxing, swimming and canoeing.

Cultural events will include a powwow, a rodeo, a talent show and numerous cultural ceremonies, he said. There are also plans to introduce lacrosse and baseball as demonstration sports.

Merasty said the Prince Albert games will also be open to Native athletes of all ages. The Edmonton games were limited to participants between 13 and 19 years old.

"We'll be approaching anybody and everybody we can think of," he said.

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Lesser Slave Lake

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Native art and culture are becoming more popular and prevalent in today's society. Many fashion designers in Canada, the U.S. and Europe incorporate Native motifs in their fashion designs and major Hollywood films like *Dances With Wolves*, have shown the beautiful, intricate side of Native arts and culture.

With this resurgence of Native design and culture, the Native Clothing Design program offered at the Alberta Vocational College - Lesser Slave Lake is becoming a popular career training option. The program has been offered since 1984 at the Grouard Campus and continues to grow and expand.

Students who complete the program are trained to teach Native arts and crafts or work as Native clothing designers, in cottage craft industries or as production workers in manufacturing companies. With increased tourism and market interest from other provinces and countries, the potential for cottage craft and manufacturing industries is very good in Al-



Student Joanne Willier, from Driftpile, displays an example of a contemporary Plains Indian ribbon applique design

berta. A number of reserves including Hobbema and the Siksika Nation have already established small manufacturing

companies that employ residents as clothing designers and seamstresses.

Student Sharon Calf Robe worked in the clothing manufacturing company on the Siksika Nation reserve near Calgary, prior to enrolling in the program.

"Now that I have more experience in designing, I would like to operate my own business," Calf Robe explains. "The

training I received in the Native Clothing Design program was a real asset and I would definitely recommend this program," says Calf Robe. "I was also fortunate to be able to live in the student family housing with my two sons while attending the program. It made it a lot easier for me to go back to school."

"The program would appeal to anyone who is interested in sewing or design work," says

program instructor Margaret Cardinal. "It provides a good background and foundation in all aspects of clothing design and manufacture."

Students learn basic and advanced sewing techniques and traditional and contemporary Native motifs and design elements are emphasized. Students also learn a variety of decorative arts such as beading, moosehair tufting, fishscale art, embroidery and ribbon applique.

Native history and the symbolism of Native designs and how they relate to Native beliefs are also incorporated into the program. Students are required to research and write a term paper on a Native tribe of their choice and they must also design and manufacture a complete outfit that is indicative of that tribe. The outfit can be a traditional or contemporary design and is worn by the student at Convocation.

"The program also provides a good opportunity for students to establish contact with people from other reserves or nations," says Cardinal. "Currently in the program, I have students from the Cree, Ojibwa, Blackfoot, Soto and Metis nations. The interaction and sharing of ideas makes the learning experience even more interesting. I should emphasize, however, that it is not necessary to be of Native ancestry in order to take the program, but students should have strong interest in Native cultural arts and clothing design."

Applicants for the Native Clothing Design program should be at least 17 years of age and have a minimum Grade 10 academic standing. Mature students without Grade 10 may be accepted based on an academic skills test and personal interview. If you are interested in applying, please contact the Registrar at the Grouard Campus at (403) 751-3915.

(This article was provided by Alberta Vocational College.)

Business Administration Certificate Program

McLennan & Slave Lake Campuses
Programs begin September 8, 1992

The Alberta Vocational College - Lesser Slave Lake is now accepting applications for the Business Administration Certificate program scheduled to begin September 8, 1992 at the McLennan and Slave Lake Campuses.

The 30-week program is brokered through Grande Prairie Regional College (GPRC). The program will prepare you with the basic fundamentals of business to either enter the work force or go on to further training.

Upon successful completion of the program, graduates receive a Certificate in Business Administration from Grande Prairie Regional College. Graduates with a Grade Point Average of 5.0 or better may go on to the Diploma program at GPRC and specialize in a Marketing/Management or an Accounting/Finance Diploma.

Entrance Requirements: Applicants must have a General High School Diploma with a minimum 60% in Mathematics 20 or a minimum of 50% in Mathematics 30 or 33. If you do not have a high school diploma but have been out of school for one year, you must have a minimum 50% in English 30 or 33 and a minimum 60% in Mathematics 20 or a minimum of 50% in Mathematics 30 or 33. High school equivalencies in any of the above courses will be accepted. Adult students, who are over 21 years of age and who do not meet any of the above requirements, must attain a minimum score on an appropriate entrance test.

Deadline for applications: June 1, 1992

For more information and/or registration, please contact:

The Registrar or
Slave Lake Campus McLennan Campus
Slave Lake, Alberta McLennan, Alberta
Phone: (403) 849-8611 Phone: (403) 324-3737



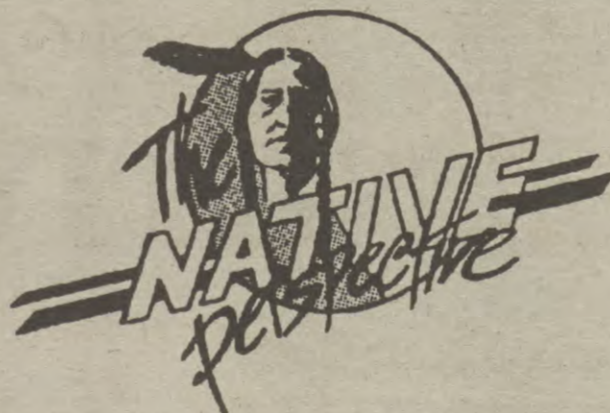
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PLUMBING



BOX 36
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734-3966

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734-3340



Tune in...

to the **NATIONAL NATIVE PERSPECTIVE PROGRAM** live via satellite to the following regions:

- 26 communities in Northern Alberta (89.9 CFWE FM) •
- Siksika Nation in Southern Alberta (89.9 CFWE FM) •
- CJLR Saskatchewan • CHON, Whitehorse, Yukon • CFNR, Terrace, BC •
- CKNM, Yellowknife, NWT • Sioux Lookout, Ontario •
- and on the Television Northern Canada Network •

Tune in for these features, along with news and other interviews every week starting Sunday, May 17th at 10 a.m. (M.S.T.):

CHILD SEXUAL ABUSE SERIES

May 17	Part 1	Betty's Story
May 24	Part 2	Sins of the Fathers
May 31	Part 3	Lost Childhood
June 7	Part 4	The Courage to Heal
June 14	Part 5	Reporting Abuse
June 21	Part 6	What Justice?
June 28	Part 7	The Courts
July 5	Part 8	Preventing Sexual Abuse
July 12	Part 9	What's Being Done?

For more information about CFWE programming or your advertising needs, please contact (403)623-3333 or fax (403)623-3302

CAREER SECTION

Please call (403) 455-2700 to advertise your employment opportunity

ATTENTION ABORIGINAL MUSICIANS

The Creeways program originating out of CFWE Lac La Biche, Alberta weekday mornings is looking for material from Native artists. This morning program features contemporary and traditional music performed by Native artists. If you have any music that would qualify, we would be happy to put it on the airwaves. If you would like further information on the Creeways program, or have music to air please direct inquiries to:

THE CREEWAYS PROGRAM
c/o CFWE / The Native Perspective
Box 2250
Lac La Biche, AB
T0A 2C0
(403)623-3333

The cycle of abuse stops when the children stop seeing it...

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Alberta

NATIVE CULTURAL ARTS INSTRUCTOR

ALBERTA VOCATIONAL COLLEGE - LAC LAC BICHE
Competition No: AV92E5501-003-WDSP

LAC LA BICHE - The Alberta Vocational College - Lac La Biche, located in scenic lakeland 220 kilometres northeast of Edmonton, has a challenging Instructor opportunity. You will provide instruction in Native Studies, Cree Language and Instructional Techniques. **QUALIFICATIONS:** Related degree level training required. Experience in adult education, native arts and crafts or in aboriginal or rural communities would be an asset. Note: This is a temporary salaried position to March 31, 1993 with an excellent possibility of renewal.

Salary: \$ 32,076 - \$ 48,264

Closing Date: May 29, 1992

Advanced Education

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

Alberta Government Employment Office
4th Floor, Kensington Place
10011 - 109 Street
Edmonton, Alberta
T5J 3S8

Facsimile No: (403) 422-0468

Employment Opportunity

School District #27 (Cariboo-Chilcotin) Coordinator: First Nations Education

The Cariboo-Chilcotin School District is seeking applications for the position of **Coordinator: First Nations Education**. The successful candidate will join a progressive and enthusiastic professional staff of approximately 540 teachers and administrators serving 8,500 students. This position will appeal to individuals enthusiastic about the challenge of:

- developing and implementing an improvement plan based upon a recent and comprehensive Native Needs Assessment.
- demonstrating strong interpersonal and communication skills in working with staff and students
- demonstrating a philosophy which reflects a strong commitment to the educational welfare of First Nations students
- providing professional development and growth opportunities for staff and for schools
- providing schools, bands and staff with assistance in the development of improved language and cultural curricula and materials
- frequent travel within a large and geographically diverse school district
- developing and managing educational budgets
- managing the implementation of Local Education Agreements

The successful candidate will possess or be eligible for a British Columbia professional certificate.

This district has an employment equity policy and applications are invited from both genders and/or ethnic minorities.

Applications will be received until 5:00 p.m., Friday, May 29, 1992. Applicants should submit a comprehensive resume including a brief statement of educational philosophy. Details of the compensation package are available upon request.

Please direct inquiries and correspondence to:

Mr. E.J. Bare - Assistant Superintendent of Schools
350 North Second Avenue Williams Lake, B.C. V2G 1Z9
Telephone: (604) 398-3800 Fax: (604) 392-4625

Employment Opportunities

The University of Alberta is a large teaching and research organization employing staff in a variety of occupations including teaching, research, professional, administrative, clerical, technical and trades.

The University of Alberta is committed to the principle of equity in employment. The University encourages applications from aboriginal persons, disabled persons, members of visible minorities and women.

Information regarding the availability of jobs and specific job requirements may be obtained by calling 492-5201 from 8:30 a.m. to 4:30 p.m. Summer Hours: 8:00 a.m. to 4:00 p.m. (May 1 to August 31).

Personnel Services & Staff Relations
2-40 Assiniboia Hall
University of Alberta
Edmonton, Alberta
T6G 2E7



University of Alberta
Edmonton



BLOOD TRIBE EDUCATION BOARD

Possible positions open at Blood Tribe Education Board

- Upper Elementary Teachers, Grades 3 to 6
 - High School English Teacher
 - High School Sciences Teacher
 - Elementary School Physical Education Teacher
- (Must be willing to do extra-curricular activities with students)

All positions are contracted for one year.

Some coursework in Native American Studies, specifically as related to the Blackfoot Confederacy would be beneficial.

Must be genuinely interested in and have some experience working with Native American children.

Please mail complete letter of application and resume with three letters of reference to:

Joyce Goodstriker, M. Ed.
Superintendent of Education,
Blood Tribe Education Board,
P.O. Box 240,
Standoff, Alberta T0L 1Y0
by June 12th, 1992

All enquiries to Levina Devine, Personnel Clerk

Phone: (403) 737-3966 Fax: (403) 737-2361

CAREER OPPORTUNITY

EXECUTIVE DIRECTOR
NATIVE AMERICAN JOURNALISTS ASSOCIATION
Boulder, Colorado

QUALIFICATIONS:

Bachelor's in journalism/communications or business plus 3 years professional experience. Demonstrated skills in fund raising, desktop publishing, meeting co-ordination and communication. Commitment to advancing Native Americans in media and improving communication in Native communities. Ability to work with minimal supervision and administrative support. Extensive administrative, journalism and/or fund raising experience will be considered in lieu of college degree.

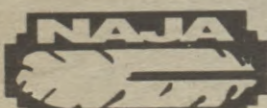
SALARY: \$30,000 (U.S. dollars) Annually

CLOSING DATE: June 12, 1992

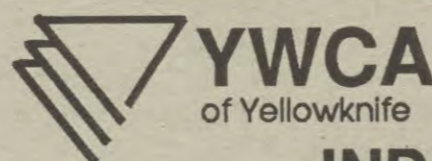
TO APPLY: Submit cover letter summarizing interest in job and related education and work experience along with work samples and resume to:

NAJA c/o Paul DeMain, President
Rt. 2 Box 2900-A
Hayward, WI 54843

or call (303)492-7397 for further information



Employment Opportunity



INDEPENDENCE COUNSELLORS

Permanent Full-time, Summer Relief and Casual Positions Available

The successful applicant would be responsible for providing personal care to clients, assisting with the implementation of programs and for maintaining a home for up to 8 adults per group home.

These involve rotating shifts. We are also seeking a permanent full time person for the midnight shift.

Preference given to those with experience in working with the mentally handicapped and having aboriginal cultural awareness. Ability to work well as a member of a team is essential. First Aid/CPR and Class 4 driver's license is an asset.

Please forward resume to:

Director of Adult Group Homes
c/o YWCA of Yellowknife
5004-54 Street, Yellowknife, NT. X1A 2R6
Phone: (403) 920-2777
Fax: (403) 873-9406

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15th ANNUAL

JUNE 25 - 28, 1992

For Further Information Contact:
 Celina McGilvery at (403) 726-3829
 Violet Amyotte at (403) 726-3935
 (No collect calls please)

Master of Ceremonies

Eric Robinson - Winnipeg, Manitoba
 Eric Cardinal - Saddle Lake, Alberta

Host Drums Picked Daily

Drummers paid daily

Grand Entry
 7:00 PM (Friday) 1:00 PM & 7:00 PM (Sat. & Sun.)
 June 25 Camping Day
 June 26 Registration Open 12:00 PM
 June 27 Registration Closes 12:00 PM
 June 28 Crowning of 1992 Saddle Lake Princess

Memorial Dance Competitions

Bella McGilvery Jingle Dress Contest (18+)
 Jackets to 1st-2nd-3rd
 1st \$500 2nd \$300 3rd \$200 4th \$100
 Sponsored by: Robert & Gloria McGilvery & Family

Terrance Moosewah Memorial
 Teen Boy's Fancy (15-18)
 1st - \$500 + Jacket & Trophy
 2nd - \$300 3rd - \$200

Sponsored by: Cora Moosewah & Family

Shaylene McGilvery & Agatha Cardinal
 Honorary Ladies Fancy Dance Special (18+)

1st \$300 Jacket & Trophy
 2nd \$200 Trophy
 3rd \$100 Trophy
 Sponsored by: Stephanie, Hector, Celina McGilvery & Family

Ross McGilvery 12 km Run Open Division - 18+

Men's Division - Jackets + Prizes
 1st \$100 2nd \$75 3rd \$50
 Ladies' Division - Jackets + Prizes
 1st \$100 2nd \$75 3rd \$50
 Sponsored by: McGilvery Family
 For Information Contact: Gloria McGilvery
 (403) 726-3730

PRIZE PAYOUT

Adult Categories 18 yrs & over	First	Second	Third
Men's Traditional	\$1200	\$900	\$600
Men's Traditional 40+	\$1200	\$900	\$600
Men's Grass Dance	\$1200	\$900	\$600
Men's Fancy	\$1200	\$900	\$600
Ladies' Traditional	\$1200	\$900	\$600
Ladies' Traditional 40+	\$1200	\$900	\$600
Ladies' Jingles	\$1200	\$900	\$600
Ladies' Fancy	\$1200	\$900	\$600
Men's Chicken Dance	\$400	\$300	\$200
Teen Categories 13 - 17			
Teen Boy's Traditional	\$400	\$300	\$200
Teen Boy's Grass	\$400	\$300	\$200
Teen Boy's Fancy	\$400	\$300	\$200
Teen Girl's Traditional	\$400	\$300	\$200
Teen Girl's Jingle	\$400	\$300	\$200
Teen Girl's Fancy	\$400	\$300	\$200
Junior Categories 7 - 12 yrs			
Jr. Boy's Traditional	\$100	\$75	\$50
Jr. Boy's Grass	\$100	\$75	\$50
Jr. Boy's Fancy	\$100	\$75	\$50
Jr. Girl's Traditional	\$100	\$75	\$50
Jr. Girl's Jingle	\$100	\$75	\$50
Jr. Girl's Fancy	\$100	\$75	\$50

Tiny Tots paid daily

Team Dancing

	1st	2nd	3rd
Men's Team	400	300	200
Ladies' Team	400	300	200

Concessions

Violet Amyotte (403) 726-3829, Ext 173
 Open to first 10 registered
 Arts & Crafts open

Committee

Chairperson: Celina McGilvery
 Members: Violet Amyotte
 Peter Pasquayak
 Darlene Pasquayak
 Velma Anderson
 Brenda Stone
 Hector McGilvery
 Donald Quinn
 Finance: Ronald Stone
 Brenda Crane
 Arena Director: Hector McGilvery

Harold Moosewah Memorial Drum Contest

1st \$2,000 + Jacket & Trophy
 2nd \$1500 3rd \$1000 4th \$500
 Sponsored by: The Northern Cree Singers

**The Committee will not be responsible for any losses, accidents or theft
 NO DRUGS OR ALCOHOL ALLOWED**

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 (CFWE 89.9 FM)

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 • Wapahoo Inn

WETASKIWIN

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