

Wind speaker

QUOTABLE QUOTE

"The need for a common vision gets stronger everyday."

— Nellie Cournoyea

OCTOBER 1995

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The 'War of the Wooden Floor'

Craig Sleik

Six Nations Chiefs' Paul Gate struggles to get free from New Westminster's Kyle Coulling (left) and Jason Bishop in game five of the Mann Cup Championship Series for Canadian senior men's lacrosse supremacy. See *Windspeaker Sports*, Page 19.

Spiritual healer helps to end standoff

By Kelvin Collins
with Debora Lockyer
AMMSA Staff Writers

GUSTAFSEN LAKE, B.C.

The month-long armed protest at a site near 100 Mile House, B.C. ended with little ceremony Sept. 17 when Native squatters left their encampment and walked into police custody.

The end of the 30-day occupation of land was engineered by spiritual healer John Stevens. The Stoney Indian from Morley, Alta. was asked to attend the protesters by spiritual leader of the camp, Percy Rosette.

Steven's guidance was required, said Rosette in a radio-telephone announcement from the camp. If Stevens came to the camp and told the group to leave the camp, they would do so.

Stevens achieved a settlement where such Native lead-

ers as Assembly of First Nations Chief Ovide Mercredi, and members of the Shuswap council could not. The reason others failed, said Stevens through an interpreter, was that they were not trusted. The protesters believe in the hereditary and not the elected system of leadership. Mercredi and the Shuswap council represent an extension of European-style government.

The protest began when Rosette declared the land at Gustafsen Lake as sacred. The land had been used for the Sundance, a Plains Indian ceremony. Where the province and police insisted the land was owned by the James Cattle Company, Rosette was adamant that the land was never surrendered by Native people and therefore unceded.

Rosette and his family stayed on the land after this year's Sundance. He appointed himself as a protector of the land and began building fences to

keep the cows off the Sundance site. When the ranch owner issued eviction notices, Rosette was joined by two dozen supporters. The RCMP was called in and the land became the site of an armed standoff.

Since then the RCMP and the protesters have been involved in a series of gunfights, ending in an injury to a Native woman who was shot in the arm.

Two RCMP were also hit by gunfire, but were unharmed, saved by their bullet-proof vests. This incident has resulted in two protesters being charged with attempted murder.

The group garnered support from many grassroots Native people across Canada. Most elected leaders, however, condemned the group's militancy.

Blaine Favel of the Federation of Saskatchewan Indian Nations said that while his members could relate to issues of land claims they could not condone the violence at

Gustafsen Lake.

The political goals of Saskatchewan Indians are based on a righteous belief that moral rights and justice are on their side, he told the *Saskatoon StarPhoenix*. It is therefore inconsistent to seek their objectives by using immoral and unjust practices, he said.

The AFN also announced it would not condone the use of violence to achieve justice for Native people, it noted that the treatment of Native people by the Canadian government over the generations has left the people bitter and angry.

"While almost all of our people would never support violence, many can understand the frustration which leads to such desperate acts," reads an AFN press release.

Native people are united in opinion regarding the government and RCMP treatment of the Native protesters and their handling of the occupation.

"When a government refuses to hear members of their group speak and forces those people into open confrontation, like what happened at Gustafsen Lake, that government is guilty of political terrorism," said Sheldon Lefthand, a pipe carrier for spiritual healer Stevens.

Chief Saul Terry of the Union of British Columbia Indian Chiefs expressed grave concern about the labeling of the protesters as dangerous fanatics. He said it was a ploy by the RCMP to justify the use of armed force to remove them from the Sundance grounds.

Kelvin Collins is a news reporter with radio station CFWE, *The Native Perspective* in Edmonton. Debora Lockyer is editor of *Windspeaker*. Both CFWE, *The Native Perspective* and *Windspeaker* are owned and operated by the Aboriginal Multi-Media Society of Alberta, a non-profit communications society.

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NORTHERN ALBERTA

In a special focus, *Windspeakers* takes a look at some of the exciting events and people of Northern Alberta, including the opening of the Wood Bison Trail. Metis artist Brian Clark has carved his contribution to the trail in stone.
See Pages 27-33.

THE MANN CUP

The Six Nations Chiefs repeat at the Canadian senior men's lacrosse championship. Their second-straight victory saw them overcome the home-town New Westminster Salmonbellies for the coveted cup.
See Page 19.

AD DEADLINES

The advertising deadline for the November issue is Thursday, OCT. 19, 1995.

Women prisoners find a place to heal

By Kahlee Keane
Windspeaker Contributor

CYPRESS HILLS, Sask.

The Okimaw Ohci Healing Lodge made history Aug. 24 when it opened its doors, becoming the first facility specifically built for federally sentenced Aboriginal female offenders.

The morning was bright, the air fresh and clean, high up in the old forest of the Cypress Hills. This is where the newly constructed Healing Lodge Okimaw Ohci, which translates as Thunder Hills, stands as a symbol of hope.

The facility was the brain child of several Aboriginal women who served on a task force, appointed in 1990, to look into creating choices for federally sentenced women. One member of the task force, Joan Lavallee of Duck Lake, was an invited speaker at the opening of the facility. She said when asked to give her opinion to the task force she surprised herself by saying "Close Kingston" and that is now what is being done.

Lavallee was referring to Kingston Penitentiary, the only facility in Canada for federally sentenced women. The lack of facilities meant that no matter where a woman may have originated, once federally sentenced, she would be sent to Kingston, Ontario. As a result many women completely lost contact with family and friends during their confinement.

Okimaw Ohci represents a chance for real healing through traditional ceremonies, support, understanding and compassion that will empower the women to do better for themselves, their families and the community.

Also attending the opening ceremonies was Alma Brooks, from

St. Mary's First Nation in New Brunswick. She was instrumental in the conception of the Healing Lodge. Her philosophy that an environment free of racism, sexism, and classism is required for rehabilitation along with her personal experience of building a healing lodge for women in New Brunswick helped bring about the present objectives for modernizing correction facilities.

Objectives that include providing a healing model based on Aboriginal teachings, learning and practising various ceremonies related to spiritual and cultural well-being and sharing oral traditions.

"Last night during the horse dance, I felt that the ancestors are here and it feels good," said Brooks in her opening speech. Later she said it was very important to have medicine people and elders from all over Canada come here to help with the healing and to keep the energy strong.

She also suggested that an annual gathering at the site would give support to those working and living there.

Various members of the planning circle and members of the Nekaneet Band expressed their happiness that the vision of a healing lodge had become a reality.

After four days of fasting and asking for guidance from the ancestors the spot was finally chosen, said Larry Oakes, Nekaneet spokesperson and member of the planning circle.

He expressed his bitter-sweet sadness at "letting the baby go" after all the time of planning and preparation.

In the long process from the task force, through the planning circle, to the reality of Okimaw Ohci, so many people have shared the vision and the hope of a place being built among the Nekaneet people. A place where real healing for female offenders can occur.

"A safe place, close to loved ones," said Nekaneet Chief Glen Oakes.

Okimaw Ohci in brief:

Location: 160 acres on Nekaneet First Nation in the Cypress Hills near Maple Creek, Sask.

Capacity: 30 women to be housed in two-bedroom and three-bedroom units. The lodge could house up to 10 children under the age of six.

Cost of Facility: \$9.2 million

Annual operating cost: \$2.6 million

Security: all levels: most of the women are non-violent and considered a low risk to reoffend. For maximum security women a "safe lodge" has been built.

Staff: 27 including the director.

Director: Norma Green, known as 'Kikawinaw' which translates as 'Our Mother'. Green is a member of the Wahpeton band near Prince Albert.

Opening: The first group of up to 10 women will be transferred to the facility Oct. 1 and 10 women a month for the next two months will follow.

Quebec ignores First Nations concerns

By Alex Roslin
Windspeaker Correspondent

MONTREAL

Both sides in the debate on Quebec separation are leaving out the First Nations and that's unacceptable, says a Cree leader.

"I'm quite alarmed about the fact that there is no Aboriginal presence in the debate," said Bill Namagoose, executive director of the Grand Council of the Crees.

"That's the challenge—to get back in as a player."

One of the main strategies Crees and their Inuit neighbors

in Northern Quebec intend to deploy is holding their own referendums on their political status. The Inuit have already announced a date—Oct. 26—just days before Quebec's referendum on Oct. 30.

"We are not going to be banded about once again," Makivik President Zebedee Nungak told The Montreal Gazette. "In 1975, we willingly integrated ourselves in a Quebec that was firmly part of Canada. We want a hand in determining which jurisdiction we'll be in."

Inuit leaders say their people will also take part in the Quebec-wide vote. "We are citizens of Quebec and we have a right to vote," Nungak said.

At the time of the 1980 Quebec referendum, 87 percent of Inuit voted against sovereignty-association.

A date has yet to be set for the Cree vote, but already the Cree Eeyou-Astchee Commission has toured Cree communities and heard the views of many ordinary Crees about Quebec separation. And they all pretty much share the same view of it, said Namagoose.

"The Crees who came forward are against Quebec separation. Basically what they said was this is their land. That's it, that's all."

The commission will present its final report to a special general assembly of the Cree Legis-

lature, a newly constituted body that Namagoose said will give voice to "the people's will." The assembly will take place Oct. 17-19 in Chisasibi, during the heated last few days before the Quebec-wide vote. Soon after the assembly, Crees will hold their own referendum.

The situation is extremely volatile and Namagoose cautioned that it's uncertain if the separatists will win.

Even if they lose, Quebec nationalist parties "will still want to provoke a constitutional crisis," he added, since it is clear that a slim majority of French-speaking Quebecers support sovereignty, "and those people can't be ignored."

NATION IN BRIEF

Lawsuit launched

Five Winnipeg men who went through the residential school system in Manitoba have launched a lawsuit against the Roman Catholic Order of Les Oblats De Marie Immaculee Du Manitoba, the Attorney General of Canada and the estate of Roland Nadeau. The five plaintiffs say they were sexually abused at the Guy Hill Residential School near The Pas. George Munroe, of Ma Mawi Wi Chi Itata Centre, said there is a potential for many more lawsuits as thousands of Aboriginal children forced through the system suffered similar abuses.

A step toward resolution

An agreement has been signed by the Upper Nicola Band and British Columbia which will guide talks aimed at finding a settlement to the dispute that led to the Native blockade of a road to the Douglas Lake Ranch near Merritt. The band blocked access to the Ranch this summer after several Natives were arrested for fishing on ranch property. The provincial agreement is subject to a similar agreement to be struck with the federal government. Chief Scotty Homes said it's a step in the right direction.

Nuclear Free territory declared

The Meadow Lake Tribal Council's largest band has declared its territory a nuclear-free zone. The Waterhen Lake Band in Saskatchewan said its members are concerned about the council's nuclear waste disposal study, which delves into the possibility of establishing a high-level nuclear waste disposal site on its land. Chief Richard Fiddler said his people don't want anything to do with it.

Provinces warned

Indian Affairs Minister Ron Irwin warned the provinces that they face expensive legal battles if they refuse to negotiate self-government with Indian Nations. The warning was issued in Regina at a meeting of the Institute of Public Administration of Canada.

RCMP apologizes

Three Ontario cars carrying a dozen Native people were stopped at gunpoint by RCMP in Prince George. They were responding to a tip the group was carrying an automatic weapon. Nothing was found during an hour-long search. The police have apologized for the incident.

Fishing rights case heard

Donald Marshall Jr. is back in court, this time fighting for Native rights to unrestricted commercial fishing. Marshall is a Micmac who spent 11 years in prison during the 1970s for a murder he did not commit. Two years ago, he was charged with catching and selling eels illegally. Natives have unrestricted treaty rights to the commercial fishery, his lawyers say. Many Aboriginal leaders think the case could set an important precedent.

Moose hunters end

A seven-hour standoff between Quebec Provincial Police and hunters from a Huron village west of Quebec City ended peacefully. The incident began when game wardens at Laurentides Provincial Park found several people near a recently killed moose. The game wardens said the harvest was out of season and tried to seize the carcass. When the Natives objected, the police were called. The Natives then blocked a bridge and would not allow police and the game wardens to leave. The confrontation ended when the Natives let authorities remove their vehicles and the dead moose. There were no arrests.

Spiritual man wants no fanfare

By Kelvin Collins and Debora Lockyer
AMMSA Staff Writers

GUSTAFSEN LAKE, B.C.

The man that helped end the Gustafsen Lake standoff wants no publicity. In his opinion, publicity and power politics are what led to the protracted tensions between the police and the people in the Sundance camp.

"He doesn't want a big name for himself, or to be known," said spiritual healer John Stevens' daughter Philamine. "He is just here to help the people; to pray for them."

Percy Rosette, spiritual leader of the protesters at the encampment at Gustafsen Lake had been requesting to see Stevens for weeks, she said. Rosette was worried that the next time Stevens came to the camp, the protesters would all be laying dead.

"It took a long time to phone him (Stevens), because the (Shuswap) council wanted to do it their way," she said. It was only when the situation got really critical, when it got tense on both sides, that the RCMP and the council submitted to Rosette's request and put out a call to the Stoney man from Morley, Alta. Stevens' mission started with a sweat and a smudging ceremony, said Philamine. Then he drove through the night from the Edmonton area to Gustafsen

Lake. When he arrived at the site he was frustrated by the rules and arrangements the RCMP were imposing. They wouldn't allow his family into the camp with him and they were trying to keep him at 100 Mile House. His family act as interpreters and help with the traditional ceremonies. They could do nothing unless they all were allowed into the camp.

A frustrated Stevens finally warned RCMP that he would go back to Alberta if he was detained any longer.

"I came to go over there to bring out the people," he said. "But if I'm not going in there with the family, then I'm leaving." Three times on the way to the camp the RCMP tried to limit the number of family mem-

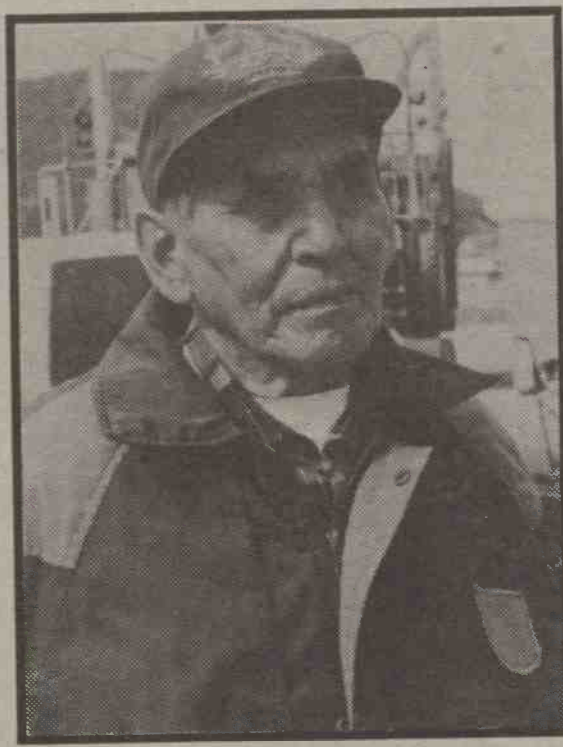
bers who would accompany Stevens inside, said Philamine.

Stevens and his family were eventually allowed to approach the camp. Outside the area, Stevens requested Rosette's pipe as a way to assure himself he was dealing with the right person, said Philamine.

Rosette's pipe was loaded and brought out to Stevens who accepted the pipe and began to pray.

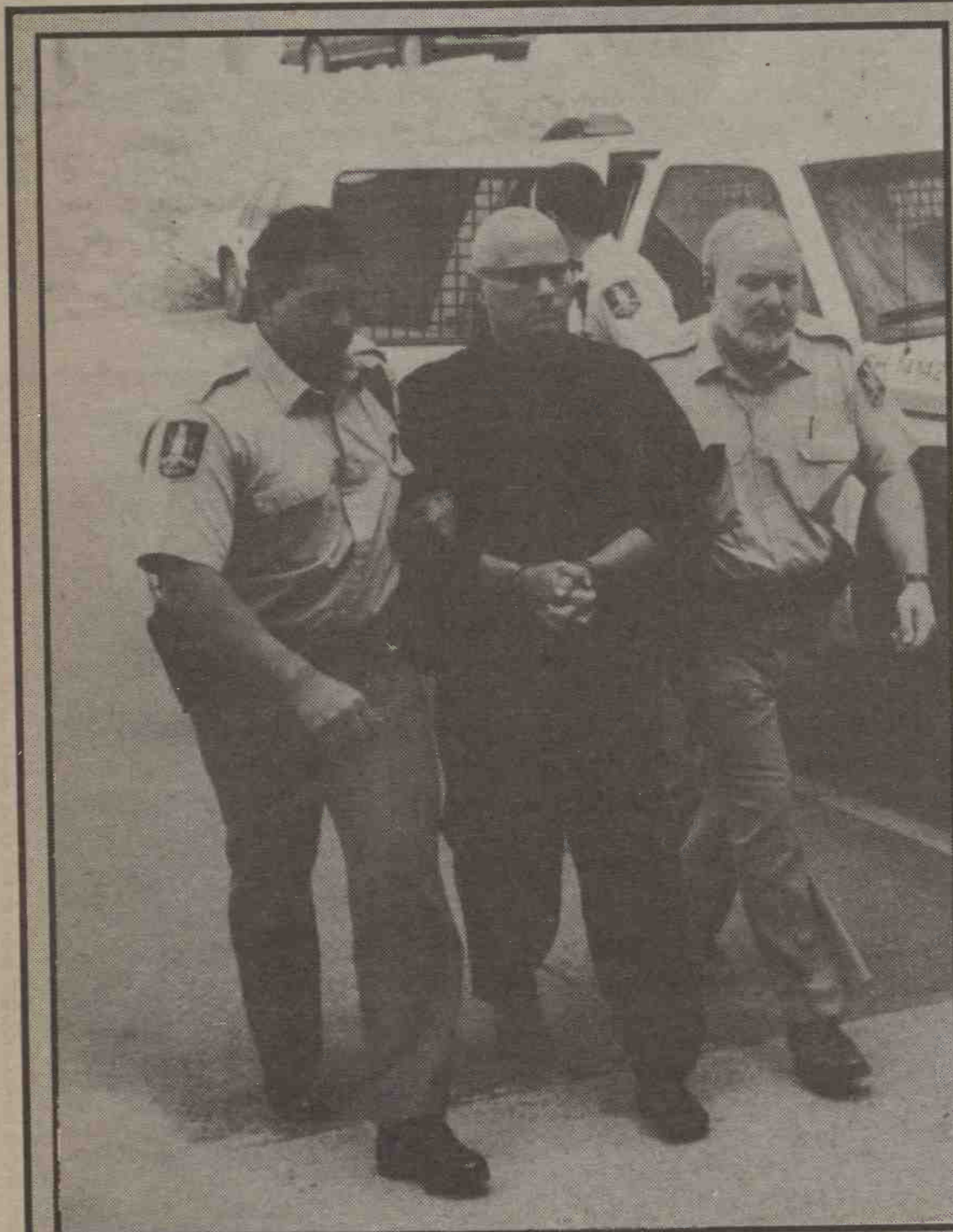
"People in the camp began appearing and started running towards us. It was really very touching. They were crying."

"We talked to them and they said 'Now we know what to do,'" said Philamine.

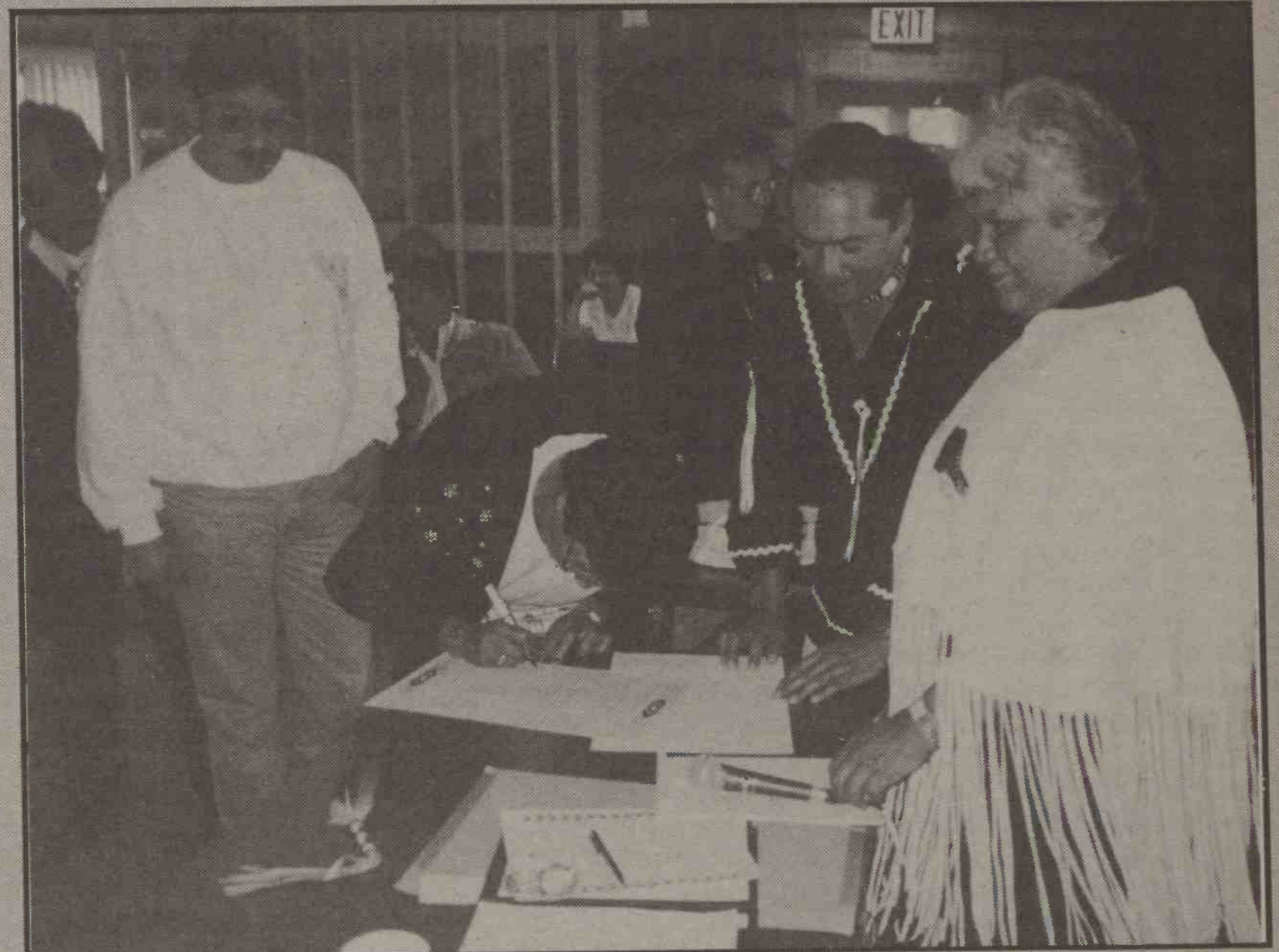


Terry Lusty

Stevens



Bruce Clark, lawyer for the protesters at Gustafsen Lake, faces contempt of court charges.



From l. to r., Chief Earl Commanda of Serpent River First Nation, Chief Irene Kells of Cockburn Island, Nelson Toulouse of Sagamok Anishnaybek Regional Robinson-Huron board member and Grand Chief Joyce Tabobondung of Wasauksing First Nation sign treaty.

Robinson-Huron Treaty anniversary commemorated

By Dwayne Nashkawa
Windspeaker Contributor

GARDEN RIVER FIRST NATION, Ont.

On Sept. 9, 1850, the Anishinabek from Georgian Bay and the north shore of Lake Huron came together near Sault Ste. Marie, Ont.

They gathered to negotiate and sign a treaty with William Benjamin Robinson, a provincial politician appointed to settle outstanding grievances with the Indians and acquire land title for the Crown.

This treaty has become known as the Robinson-Huron Treaty of 1850. One hundred and forty five years to the day after the signing of the treaty, approximately 100 Anishinabe from throughout the treaty area came together to demonstrate that the treaty is still relevant and important.

Elders, youth, chiefs, educators and media gathered in

Garden River First Nation to talk about the treaty and what it means to them.

The day's events included remarks by Elders on the history of the treaty and their First Nations. They focused on the true spirit and intent of the treaty, the history behind it as well as the government's failure to live up to its treaty obligations.

Jim Morrison, a noted legal and historical researcher, also made a presentation on the treaty and how different the First Nation's perception of the treaty was from Robinson's.

He saw the treaty as an opportunity to peacefully obtain title to lands and waters in northern Ontario. The contemporary belief at the time was the Indians would eventually be assimilated into non-Native society.

The Anishinabek saw the treaty as an agreement to share resources while guaranteeing rights to resources for the use of future generations. In no way were they giving up any of their rights of access to resources.

The highlight of the day was

the signing of a friendship protocol among the 21 Robinson-Huron First Nations. This document is a clear statement of the commitment among the bands to work together on the full implementation of the treaty and an affirmation of the Anishinabek interests in the resources within the treaty area.

There was also a feast of smoked rainbow trout, moose and other donated food from across the territory. The day finished with a ceremony honoring Elders Sophie McGregor from Serpent River and Violet McGregor from Whitefish River. Past grand chiefs of the Robinson-Huron region, Patrick Madahbee from the Ojibways of Sucker Creek, Phil Goulais from Nipissing, Leona Nahwegahbow from Whitefish River, Shirley Ashawasegai from Henvey Inlet and current Grand Chief Joyce Tabobondung were also honored with traditional shields.

Blood spilled at Ontario Provincial Park

IPPERWASH BEACH, Ont.

A protest at a provincial park in Ontario turned deadly when Chippewa Anthony (Dudley) George was shot in a skirmish with police.

He was one of a number of people occupying Ipperwash Provincial Park when Ontario Provincial Police opened fire on Native protesters Sept. 6. Two other people were injured in the attack.

Ovide Mercredi, grand chief of the Assembly of First Nations, and Thomas Bressette, chief of the Chippewas of the Kettle and Stoney Point First Nation, called for an impartial

inquiry to determine what happened.

"We want the truth, we just don't want the publicity," said Mercredi.

"We want the truth, we just don't want the publicity." - Grand Chief Ovide Mercredi

Natives had been occupying the park since Labor Day, insisting that he land is the site of a sacred burial ground. While at first the Ontario government

had dismissed the Natives' claim, documents newly uncovered by his staff and released by Indian Affairs Minister Ron Irwin apparently backed up the Aboriginal position.

Sept. 17 saw the 40 protesters, known as the Stoney Pointers, allow the police onto the camp to collect forensic evidence into the shooting death of George. However, police are doubtful whether the investigation will ever lead to the truth.

The occupiers said that George was unarmed and was retreating from a confrontation when he was shot by police. Police say that they were fired upon first.

OBITUARY - Eugene Steinhauer

Long-time activist fathered Native media

By R John Hayes
Windspeaker Staff Writer

Eugene Steinhauer, who was a pioneer Native broadcaster and an early catalyst for Native advocacy, died of a heart attack in hospital in St. Paul, Alta., on Sept. 12. He was 67.

He died after suffering from bad health for more than two years, which had recently curtailed his active schedule. He had been working as a consultant for the Alberta Indian Association.

Born in St. Paul, Steinhauer came to prominence during the 1960s. At that time, he saw First Nations in Alberta working in isolation and largely unaware of each other's activities. With financial support from the Canadian Broadcasting Corporation, he began to build a network through which original information from each reserve could be coordinated for the benefit of all. His work led to the first Native radio broadcasts, as Steinhauer toured the communities and recorded Elders, leaders and others for a 15-minute regular show.

He was forced by need to enter politics.

"He seemed to be the only

one willing to get up in public, but he was still very reticent," said long-time friend and associate Rev. Noweta Morie ("Wapahoo"). "He was a very shy man."

He visited the United Nations in 1965, and went on to be chief of the Saddle Lake First Nation for seven years, and president of the Indian Association of Alberta for two. He led a delegation to England during the constitutional debates, and was a central figure in the drive to get the rights of Indigenous peoples entrenched in the Canadian constitution, as they were in the British North America Act.

A militant in his time, Steinhauer warned many years ago of the rising frustrations within the Native community with the slow process on land claims and other issues. He predicted that confrontations between young Native people and civil authorities would be inevitable if governments did not negotiate openly, fairly and quickly. He was a medicine man who will be remembered as one who helped his people. He owned a sweat lodge, which will be passed on to his sons. Steinhauer leaves his wife, Alice, and his children, Judy, Leon, Gary, Joseph and Michelle.

OBITUARY - John Fletcher

Former athlete worked for Native youth sport

By R John Hayes
Windspeaker Staff Writer

John Thomas Fletcher, who worked for two decades to develop the Aboriginal sports movement and the North American Indigenous Games after a long and successful sports career himself, died of a heart attack at his home in Edmonton on Sept. 1. He was 58.

He died after suffering a mild stroke earlier in the day, for which he refused a trip to any hospital for treatment. He had suffered from a heart ailment and was scheduled to undergo major surgery later in September.

Fletcher was Peigan, born Dec. 19, 1937, at Brocket, Alta. From the age of five, he was at the Shingwauk Indian Residential School in Sault Ste. Marie, Ont. He attended junior and senior high school in Sault Ste. Marie, Mich., after which he spent three years at the University of Wyoming. He later attended the Michigan College of Mining Tech-

nology and, at the end of the 1960s, attended the University of California at Los Angeles.

In school, Fletcher had been a track and field, basketball and football all-star. At Wyoming, he captained the football Cowboys from 1958 to 1960. He went on to play in the system of the National League (of baseball) St. Louis Cardinals and played professional football with the International League Jacksonville Bears, in Florida. He served in the 101st Airborne's Screaming Eagles between 1963 and 1965, spending 13 months in Vietnam.

From 1974 to 1993, Fletcher was on the board of the National Indian Athletic Association, and he was a founder of the Indian Sports Olympics in the 1970s and the North American Indigenous Games, first held in Edmonton in 1990. Fletcher traveled to Blaine, Minn., earlier this summer to attend the third round of the games, in spite of his health.

John Fletcher leaves his wife of 25 years, Mona, and his four children, Tracy, Tommy, Cheyenne and Christine.

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Brian Holt

Louise Post of the band Veruca Salt was among the performers at the Molson Ice Polar Beach Party which rocked the town of Tuktoyaktuk, N.W.T.

Molson rocks Canada's Arctic

By William Nicholls
The Nation

TUKTOYAKTUK, N.W.T.

What person in their right mind in the North would believe that anyone would bring four bands and 500 people to party in their town?

Well, someone believed in Tuk. Molson U.S.A. spent \$10 million promoting and organizing the Polar Beach Party in Tuktoyaktuk, N.W.T. Performing were Metallica, Hole, Veruca Salt and Moist, and in the audience 500 contest winners and guests, plus everyone who wanted to come from the small arctic community.

Not everyone was happy with the polar party. The local Inuit newspaper's editor, Charles Tizya, said he had mixed feelings.

"It's good for our economy but I have concerns about the impacts on mental and physical health," he said. "Alcohol can be devastating for people up here in the Northwest Territories."

From a substance abuse counselor, I learned that 60 per cent of N.W.T. children have some degree of fetal alcohol syndrome. A local CBC-North reporter asked why the beer ads don't show the passing out or vomiting from excessive partying.

"Show people the other end of the bottle," was the suggestion.

Most of this town, though, was hyped and ready to party. And so were the contest winners. Many of them weren't actually there for the rock so much as this once-in-a-lifetime opportunity to see the Canadian Arctic.

Our Molson handler, Marilyn McCrea, said Molson Breweries provides funding to fight fetal alcohol syndrome and works with the Native Physicians Council of Canada.

"We are very aware of this issue," she said. "Keep in mind that the advertising was done in the south for southern markets. We also had extensive discussions with Tuktoyaktuk over this and other issues. They have obviously endorsed it. We wouldn't be there if the community wasn't comfortable with it."

N.W.T. Premier Nellie Cournoyea was rather pleased by the Molson ads promoting the town. She said that the region had been hit hard by anti-fur protests so the tourism impact of the beach party was promising.

"The problem is not with alcohol but why they drink," she said, when asked to address the alcohol issue. "We're trying to deal with the problem — not the end result. We don't have a problem with Molson. We have a problem with the anti-fur movement."

Tuktoyaktuk Mayor Eddie Dillon hopes that people will go back and tell others about his town. He, too, echoed the hopes

of the premier. He was determined to see a better tomorrow for his community's economic hard luck.

"I wish more people would pick up on the positive," he said. "We have a problem [with alcoholism] but so does everyone else in Canada. We've had that problem for a long time now and we're going to have it tomorrow when everyone's gone. But now, at least, Tuk is well known."

The show began with a local group of Inuit dancers, drummers and throat singers. The first hint that ear plugs would be needed was when Moist got hot and heavy. This was the only Canadian band on the scene and they put on an amazing performance. The lead singer had a habit of pouring water over his head.

"It's just to keep the hair out of his face," explained Jeff Pierce, the bass guitarist.

A local group home had a surprise for a 17-year-old die-hard Metallica fan. The home was given two tickets and he would be going.

"You should see his wall and ceiling. Nothing but Metallica posters," said his chaperone. "He's been good for the past year and when this opportunity came up I immediately thought of him." This will undoubtedly be one of the high points of the young man's life.

Next was intermission, and a gate crashers' protest. People had come from Australia, California and Europe to crash this event. Molson finally allowed them in after they agreed to take down their signs — there were only 18 of them.

It was time for Hole. The band sounded good, but singer Courtney Love didn't during her obscene ramblings. Even band members seemed upset with her — the guitarist threw down his guitar at one point in disgust. Love had punched him out earlier in front of a horrified Molson staff. Molson public-relations people remarked that they didn't expect Hole to survive much longer.

It was time for Metallica, undoubtedly one of the best live bands in the world. Just before the show, Jason Newsted, Metallica's bass guitarist, told us that it had been a long time since they'd gone on tour.

Fans can expect an album release this spring. He said that it would be a Metallica sound, only rougher.

"Now we're trying to get more of a loose kind of groove feel — early Black Sabbath, early AC/DC," he said. Later that night they would perform two new songs for screaming fans.

"It was new ground," Newsted explained about the trip into the North. "New kinds of territories are very important to us because we've played a lot of places so far and it's hard to find places we haven't played. It's cool when you get a special offer like this."

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Making points damages peace

In both British Columbia and Ontario, there has been far too much third-party interference during this time of tension. Premier Mike Harcourt, in particular, used the standoff situation to score political points. There have been knee-jerk reactions from many people across the country — many of the "good-old-boy" ilk — who said the police should have just gone in and shot them Indians, and be done with it. Their penny's worth wasn't required.

The Native side has been just as confused. The bystanders, with as little on the line as white locals, have come in from surrounding First Nations, in the name of support, and done little more than clutter up the landscape. All jumping on the bandwagon of Native solidarity.

Politician Ovide Mercredi used both situations to attempt a resurrection of his dormant career. Lawyer Bruce Clark carried on like a delinquent child, stamping his feet and beating his chest with all the dramatics of a B-movie star.

The people in the camp at Gustafsen and behind the barricades at Ipperwash were badly served by almost everyone. It's a testimonial to tolerance and negotiation that only one life was lost and that both standoffs have ended without further incident.



Irregular militias rooted in American history

GUEST COLUMN

By Jack D. Forbes
Native American Studies, University of California

Since the Oklahoma City bombing the general public has become justifiably concerned about the proliferation of irregular bands of people (mostly males) organized in paramilitary units and now referring to themselves as 'militias'. The essential nature of these groups of well-armed mostly or wholly white males is that they are "irregular" (that is, without any legal authority or official status) and that they have been allowed to wear military-style uniforms, acquire sophisticated weapons, and carry out maneuvers without any notable interference from the FBI or other law enforcement agencies. This is in sharp contrast to the FBI's extremely hostile reaction to the Black Panther Party, to the American Indian Movement, and other non-white efforts at militant or armed "defensive" action.

Native North Americans and African-Americans are especially well acquainted with irregular white paramilitary bands or groups. Not only do we hear rumors that some "militia" types are infiltrating onto certain reservation areas (in Montana, for example) but opposition to Native fishing rights in the Great Lakes region has featured the similar "spear an Indian" movement.

In the western United States, irregular 'militias' have primarily been used to deprive First Peoples of their land rights and freedom. The most notorious examples include the Colorado militia of Colonel J.M. Chivington which carried out the Sand Creek Massacre against the

peaceful Cheyenne of Black Kettle on Nov. 29, 1864. Up to 500 men, women and children were murdered, carved up, begging for mercy. This militia outrage was on the order of the infamous "My Lai" massacre in Vietnam coupled with extreme sexual sadism and hideous brutality.

The Oklahoma City bombing bears direct comparison with Sand Creek, as it does also with the repeated massacres of Native People carried out in California from 1849 through 1865 by white "militias" with genocidal inclinations. These bands of armed men usually acted on their own but were encouraged by government authorities.

In the Round Valley area the Yuki people were reduced from perhaps 5,000 people to 100 or less within a decade. The number of slaughters carried out by armed bands in the Far West are simply too numerous to list. Suffice to report that in California between 1850 and 1880 the population declined by 80,000 or more and about 3,000 individual murders of Native People were reported without a single white person ever being found guilty of any crime.

Let's fact it: terrorism by bands of armed white men was the primary means used by the United States to harass, weaken, and then to almost wipe out tribe after tribe in the far west. The U.S. Army was usually brought in after irregular armed militias had done the dirty work.

It should be stressed that U.S. state and local police authorities almost never interfered with, punished, or otherwise took strong measures to halt the use of terror by white male gangs against Native People, Black People or attacks upon persons of Mexican descent, or (in California) attacks upon Asians. Is it not this legacy of the use of violence by white males which is at the core of the current surge of paramilitary activity in the U.S. today, coupled with the idea that the land belongs

to them to take and use as they please, without any restraints?

It has not been long since white cowboys and others led an irregular war against the Utes and Paiutes of the area of southeastern Utah (1880-1915), not long since white mobs attacked the colored section of Tulsa and even bombed it from the air (1921), and not long since white males were allowed (especially in the south) to organize lynch mobs, cross burnings and other assaults on Black People (1920's-1950's and later).

More recently, the U.S. government has contributed to the "legitimacy" of violence since it has organized, funded and armed a campaign of terrorism against the citizens of Nicaragua (mostly of the indigenous race) carried out by the notorious Contras, during much of the 1980's.

As a part of its effort to shore up right-wing regimes, the U.S. reportedly turned a blind eye to paramilitary groups in Florida, including Nicaraguan and Cuban exiles, staging maneuvers and boldly collecting weaponry. This, in turn, may well have provided direct encouragement to white supremacist and extremist groups to begin doing the same thing.

The term 'gang' has been used a lot lately as a way to refer to armed organizations created by some urban Blacks and Chicanos. Legislation has even been adopted which identifies a gang as a group of people dressed in a certain way and organized allegedly for illegal purposes. It seems to this writer that the white male militias may well fall under that heading, since violence against federal employees and environmentalists is already occurring throughout the west, in a pattern suggesting their possible involvement.

Professor Jack D. Forbes, Powhatan-Delaware, is the author of Columbus and Other Cannibals, Africans and Native Americans, and Only Approved Indians.

Windspeaker

Windspeaker is published by the Aboriginal Multi-Media Society of Alberta (AMMSA) every month to provide information to the Aboriginal people. Windspeaker has a circulation of 15,000. Windspeaker was established in 1983 and is politically independent. Indexed in the Canadian Magazine Index and indexed on-line in the Canadian Business & Current Affairs Database and Canadian Periodical Index, 35 mm microfilm: Micromedia, 20 Victoria Street, Toronto, Ontario, M5C 2N8.

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Windspeaker Res

- This month's question: *Did the government and Gustafsen Lake protests as well as the... Call the reader response 229 and record your month's issue.*
- Last month's question: *Are armed protests helping? Here's what you said...*

Solomon Yellowknife
I would think it's not protests, regarding Aboriginal so is the white society. I think the problems that are facing the... If the Aboriginal... sultants that they hire other people that they but within the band of people should be done and as such we should with greedy consulting Aboriginal rights

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Letters to the Editor

Windspeaker Reader Response Line

• This month's question:
Did the government and police at Ipperwash, Ont. and Gustafsen Lake, B.C. handle the standoff situations as well as they could?

Call the reader response line, toll-free, at 1-800-661-5469, ext. 229 and record your opinions. We'll print the responses in next month's issue.

• Last month's question:
Are armed protests helping or harming the cause of Aboriginal rights? Here's what you said:

Solomon Yellowknife, Bigstone Cree Nation

I would think it's not helping the cause, anyone of the armed protests, regarding Aboriginal rights. We are educated now and so is the white society. Both sides should understand the problems that are facing the Aboriginal people.

If the Aboriginal nations do away with these greedy consultants that they hire at times, not only consultants, but the other people that they hire regarding not only Aboriginal rights but within the band organization. I would think that these people should be done away with because we are educated now, and as such we should be utilized by our own band. Do away with greedy consultants and there will be no problems regarding Aboriginal rights.

Dan Ennis, Nagootkook, N.B.

I think that it's a good way to do it. It's the only way we can get their attention.

Gerald Quinn, Saddle Lake

I certainly believe that the armed protests are helping the cause of Aboriginal rights, because in a manner we are educating the mainstream society. They don't know why an Indian does not work, an Indian has certain education - like they were told that they could only go up to Grade 9, so many years ago and that they couldn't make money on reservation.

We certainly have to help educate the mainstream society. Some of these people are in their eighties and they still say that, in Gustafsen Lake, they should gas the people. A person 80 years old should have known about life by then. I believe the armed protests are helping. Hopefully, nobody gets injured.

Jerry Auger, Cree Nation

With these standoffs that are going on right now by our people, I don't think that it's setting a good role model for the youth of today considering that the youth of today is getting out of hand with violence.

Speaking from a Native perspective, I don't believe in these standoffs. I think we should be using what the white man has given us, which is education, as a tool in regards to solving these problems. Standoffs are not the way to do it. That's the old way. I consider myself to be the new breed, the youth of today. If I were to deal with some kind of conflict, I wouldn't through stand-offs. We need to head into a new direction.

Media's view narrow

Dear Editor:

I have been reading newspapers and following television news programs as an Okanagan Nation youth and member of the Penticton Indian Band. I feel inspired by the Gustafsen Lake stand-off to provide greater perspective and understanding. Something which the media does not seem interested in achieving.

My sole interest is to protect and preserve the land as the Creator instructed. A common question I've heard among many First Nation individuals is simply this:

"How can we say we're protecting the land when waters are polluted, animals are endangered and even more land is being pilfered?"

Is it not sad that First Nations people are forced to stand on roads in protest of the provincial and federal governments' blatant disregard for our inherent responsibility? I am angered and saddened by the extent to which First Nations must go in the hopes of getting not only the government's attention but of sending necessary information to the world. At times such communication seems impossible given the one-sided coverage and nature of the media.

Although the group making up the Gustafsen Lake camp consists of both Native and non-Native peoples, the group has achieved the label "renegade Natives". I can only imagine the negative impact terms

such as "renegades", "terrorists" and "squatters" have in the minds of non-Natives.

Are these labels used merely to incite anger and hatred toward all Native communities? Labelling our people will not change the fact that today's Penticton Indian Band youth are tomorrow's leaders. Leaders who are willing to continue the struggle currently engaging our parents and elders.

First Nations people will always be on this earth to preserve what little land remains. A need for protecting the environment flows through our blood and was in our hearts long before Christopher Columbus set sail.

Nikki Phillip
Penticton, B.C.

Reviewer misinformed

Dear Editor:

Although I have no objections to criticisms of my book, *Buried in the Silence*, I do take strong objection to total inaccuracies attributed to my book.

In his review of *Buried in the Silence* (September 1995), Stephen LaRose wrote Carney Nerland's shop was a hangout for off-duty police officers and prison guards. This is absolutely untrue.

He says the two men in the shop at the time of the shooting were jail guards. This also is untrue. How much the witnesses drank is not known by anyone but Mr. LaRose.

LaChance was not elderly. He was 48.

The description of the shooting is inaccurate.

Nerland was not at Stony Mountain Penitentiary when he was released.

Leo LaChance was not "barely educated." Prince

Albert does not have a Skid Row.

The Native community and I are unaware of the "very tense" relations in Prince Albert at the time of the shooting.

It would be very unfair to Mr. LaChance and the LaChance family to bring the Betty Osborne case and the Donald Marshall case into his book.

It is not correct to say ballistics experts disagreed. One made tests to prove the act could have been carried out as described by witnesses. The other was puzzled by lack of striations on the bullet that killed LaChance but said that didn't mean he didn't believe it went through the door.

What "score" of city policemen who Nerland said passed on racist views to him? He mentioned six and couldn't name them all. There are more than 700 peace officers in Prince

Albert. There are probably as many who knew and were friendly with Leo LaChance than there were with Carney Nerland.

RCMP Const. Lawrence was not in any way involved in this case. Corporal Andy Lawrence of Regina RCMP was the officer involved.

Nerland did not buy himself a ticket to Chile. Only his wife and child were going and he didn't pay for the tickets and it was not a month before the shooting.

If I have failed to make my message clear in the book, as it appears I have, let me say 'Aboriginal and non-Aboriginal people must stop leaping to conclusions based on inaccurate and incomplete information. Until we do, Aboriginal peoples will never have any justice.

Sincerely,
Connie Sampson

OTTER



By Karl Terry

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Indian Country

Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENTS IN THIS CALENDAR FOR THE NOVEMBER ISSUE, PLEASE CALL CAROLYN BEFORE NOON THURSDAY, OCTOBER 19TH AT 1-800-661-5469, FAX: (403) 455-7639 OR WRITE TO: 15001-112 AVENUE, EDMONTON, ALBERTA T5M 2V6.

MID-DAY SALMON BBQ SHOW

Tuesday-Saturday, June 13-Sept. 30, 12:00 + 1:30
Native Heritage Centre, Duncan, B.C. (604) 746-8119

WOMEN AND WELLNESS CONFERENCE VI

October 1-3, 1995. Saskatoon, Sask. (see ad on page 13)

1995 ABORIGINAL WOMEN AND WELLNESS CONFERENCE

October 11-13, 1995. Victoria, B.C. (604) 384-3211

THE SECOND ANNUAL ABORIGINAL CULTURAL FESTIVAL

October 13-15, 1995. Vancouver Aboriginal Friendship Centre, Vancouver, B.C. (604) 251-4844

2ND ANNUAL YOUTH ACHIEVEMENT AWARDS

October 19, 1995. Winnipeg, Man. (204) 957-7930

FOCUS ON THE NORTH-ARTS, CULTURE AND EDUCATION CONFERENCE

October 19-21, 1995. Prince Albert, Sask. (306) 975-0222 or 1-800-667-7732

CELEBRATE BIRTH CONFERENCE

October 20-21, 1995. Mayfield Inn, Edmonton, Alta.

Association for Safe Alternative Childbirth

DREAMCATCHERS '95 YOUTH CONFERENCE

October 20-22, 1995. Edmonton, Alta

1ST NATIONAL ABORIGINAL YOUTH

CONFERENCE ON SUICIDE PREVENTION AND COUNSELING STRATEGIES

October 26-27, 1995. Winnipeg, Man.)

MANITOBA FIRST NATIONS PEOPLES INTERNATIONAL POWWOW

October 27-29, 1995. Winnipeg Arena, Winnipeg, Man.

1995 ANNUAL PATIENT EDUCATION SYMPOSIUM

October 28, 1995. Edmonton, Alta. (403) 426-1213

3RD ANNUAL CRITICAL ISSUES IN FIRST NATIONS EDUCATION CONFERENCE

November 2-4, 1995. Toronto, Ont.

NATIVE HERITAGE CENTRE 4TH ANNUAL ART SHOW AND SALE

November 11-12, 1995. Duncan, B.C. (604) 746-8119

CANADIAN NATIONAL ABORIGINAL TOURISM CONVENTION

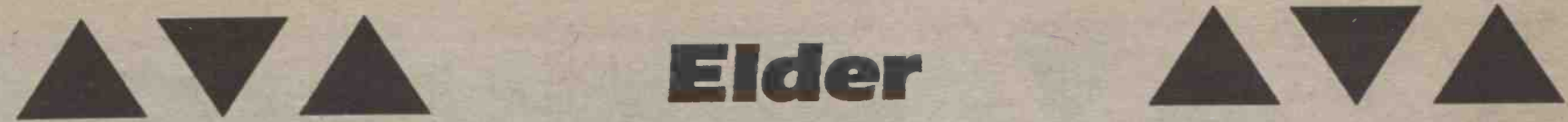
November 12-15, 1995. Calgary, Alta. (403) 261-3022

MANITOBA MINING & MINERALS CONVENTION '95

November 19-21, 1995. International Inn, Winnipeg, Man.

NATIONAL TREATIES & SELF DETERMINATION CONFERENCE

November 21-23, 1995. Winnipeg Convention Centre, Winnipeg, Man.



Elder

Blessing sets Elder's course

by Wendy MacIntyre
Transition Magazine

At the age of 15, Ojibway Elder Alex Skead received a blessing from an elderly Aboriginal woman that was to mark the course of his life.

"I hope that one day you will have white hair like mine," she told him, "and that you will spend your life helping others."

The old woman blessed him because he offered to haul a sleigh carrying her frail husband and a canoe which she was struggling to pull on her own. The 15-year-old was already pulling his own sleigh, transporting a canoe, plus his mother, young brother, and his father, who was ill. He hitched one sleigh behind the other and began to pull the four adults, the child and two canoes.

"It was hard at first," he says, "but I soon got into the rhythm." When the group stopped to camp for the night, the elderly lady presented him with a bowl of wild rice topped with dried blueberries, and bestowed her blessing.

A resident of the Rat Portage Reserve in Northern Ontario, Elder Skead has worked on the street patrol in Kenora, helping Aboriginal people who were living in rough circumstances because of problems with alcohol.

These days, he visits Aboriginal inmates in Kingston and Stony Mountain Penitentiaries, assisting them with sweat lodge purification ceremonies. He is an active participant in sweat lodges himself, given the negative energies he must absorb in his counselling of troubled people

across the country.

"I need a lot of purifying," he said.

He counsels people to be understanding about others' problems. Punishment is certainly not the answer, he maintains. To illustrate, he tells of a coffee shop owner in Kenora who was owed \$90 by a customer. She wanted to get the law involved to recover the debt, but Elder Skead suggested that she simply try inviting the customer into the cafe for a free cup of coffee to pass the time of day. This gentle handling of the situation worked, and the customer eventually paid back the money.

Overcoming our bad habits can take quite some time, the Elder reminds us. He took a feather from its place above his ceremonial drum and pushed the barbs on one side backwards, making a gap in the plume. It took him three or four tries before he was able to smooth the feather back into its natural shape.

"That's how long it can take us to correct our mistakes," he said. Persistence and patience are the keys.

"We all make mistakes," he said. "This is how we learn."

Elder Skead is as generous



Elder Alex Skead of the Rat Portage Reserve.

sharing the content of his dreams, as he is with advice based on his own life experience. He tells how he dreamed of a talking turtle that instructed him to cut a tamarack pole. This pole then turned into an Aboriginal man with long braids. The man's message was the Elder must preserve and treasure four things - his language, songs, dances and ceremonies.

"I am my language," Elder Skead affirms.

"I don't go by the clock," the Elder said of his own lifestyle. "You have to slow down and look at either side of the road. If you're on a galloping horse, what do you see?"

And the Elder's other essential advice?

"Exercise the brain," he said. "And be aware that the Creator is watching us."

Apply now and you could receive one of five ROYAL BANK NATIVE STUDENT AWARDS.

As a Status Indian, Non-Status Indian, Inuit or Metis, you may be eligible to receive up to \$4,000 a year for up to four years to cover the cost of your university or college education.

THE ROYAL BANK NATIVE STUDENT AWARDS are for students of First Nations origin studying in a discipline relevant to the banking industry such as business administration, computer science, economics, etc. To be eligible for one of this year's five awards, you must be a permanent Canadian resident or citizen and be in need of financial assistance to pursue your studies at a recognized Canadian institution.

An independent committee of native academics reviews all applications and makes the final selection based on your personal and scholastic achievement as well as your financial situation. Even if you're receiving partial funding from other sources, you may still apply for a ROYAL BANK award.

To find out more about the ROYAL BANK NATIVE STUDENT AWARDS mail in the coupon below. You'll receive a brochure explaining the program and an application form.

The deadline for applications is January 31, of each year. Successful applicants will be advised by March 31. Send in the reply coupon. Today.

Complete and mail to:

Coordinator, Royal Bank Native Student Awards, Human Resources Department, Head Office, Royal Bank, 123 Front Street West, 7th Floor, Toronto, Ontario M5J 2M2

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#2 Suicide Pre and the Com Mr. Ron Th

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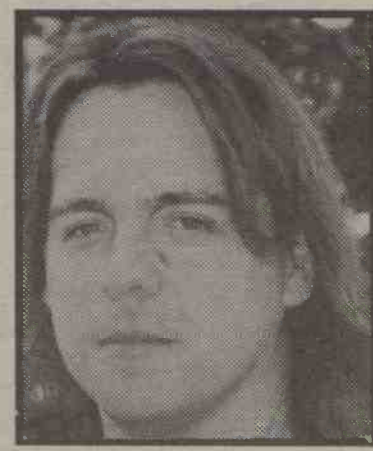
When I first read the job description for the position of Artistic Director of Native Earth Performing Arts, Toronto's only professional Native theatre company, I don't remember coming across any paragraph or subsection anywhere on the page requiring me to become the "Oracle of Aboriginal Trivia".

On any given day, questions of an unusual nature are posed to me and the other intelligent, though often puzzled, members of the office. The number of times, within our office, I've seen heads, with telephones attached, shaking in amazement, makes me wonder about the logical processes of people's minds.

We are a theatre company. That is what we do. We produce plays by and about Native people. Check it out. It's in our mandate. We'll FAX it to you if you don't believe us.

The majority of the questions Bell Canada sends our way are not within our realm of expertise.

While one of our functions as a theatre company is to educate the public, that does not mean one at a time, about obscure issues, while our other work waits. We have lives too,



Drew Hayden Taylor

you know.

Our beleaguered office staff has put together a collection of some of the more... interesting... inquires to come through our office in recent months. Here is a sampling.

"I'm trying to find Sam Kesome-thing-or-other. I really don't know how to pronounce his last name. Do you know where I can find him?" Or "I'm trying to locate a Bob Whitecloud of the Sioux Tribe in the States. I heard he might be in Canada. Can you tell me how to get in touch with him?"

It's a little known fact that Native Earth Performing Arts is the central focal point for all Native people in North America.

The one million or so people claiming some sort of Aboriginal ancestry all pass through our doors at one time or another. That's why we

have to replace our carpets at least four times a year.

"Do all the seats face the stage?"

I guess you can call us slaves to conformity. We did try having the seats face the back of the theatre, but the audience reaction, shall we say, was not too favorable.

"Hi, I'm wondering if you can help me. I'm trying to locate an Apache Wedding Prayer."

I checked. Sorry, no Apaches in our office, married or not. I did, however, manage to find a Mohawk secret handshake.

"I'm with a casting company for a movie. I'm looking for a Native man, tall and lean with long dark hair and presence.

Preferably he's in his early 30's. Oh yes, he has to look very striking.

Yeah, most of the women in my office are looking for him too. What do you want me to do about it? The line starts behind them.

"I'm phoning from Edinburgh, Scotland. I'm doing research on Native people in the 1930's. Can you send me information?"

There were none. I have it on good authority all Native people were killed of in the late 1800's.

But in the latter part of this century, due to an over abundance of bureaucrats in Ottawa, the federal government decided to create a new department to employ these people.

So the Department of Indian Affairs was created with no Indians.

Through secret DNA experiments, a new race of Native people were created at a clandestine location known as... Algonquin Park.

"I'm Herman—, from Germany. I'm looking for people of the Bear clan. My last name means bear in German. Do you know any or can you help me find the Bear clan?"

Sorry, we have yet to update our data base and cross reference our membership,

actors, directors, stage managers and others by clan affiliation. We're waiting for Windows to come out with the right software.

"We're an organization of men against men who commit violence against women. We want to know if you guys could provide any ceremonies or spiritual things of that nature that would help us with healing and matters like that."

While that is a noble cause, we are not "Ceremonies 'R Us" or "Have medicine pouch, will travel."

"Do you know where I can get my hands on some Inuit throat singers?"

As a Native organization, we do not condone violence against the Inuit.

In all fairness and honesty, we do try to be as polite and helpful as possible, and pass callers on to the appropriate organizations.

But we are in the business of making art, not being a Native Trivial Pursuit game. It makes me wonder if the Mirvishes ever get calls asking:

"There's this Jewish song I keep hearing. Hava-something. You wouldn't happen to know the full title and who sang it would you?"

EFFECTIVE STRATEGIES

Aboriginal Youth: Suicide Prevention and Counseling Strategies
1st National Aboriginal Conference Sheraton Winnipeg, Winnipeg, Manitoba
October 26 & 27, 1995

WORKSHOPS

#1 Aboriginal Adolescent Suicide Prevention Project

Ms. Patricia Serna; Jicarillo Mental Health and Social Services
Dr. Lemyra Debruyin; Indian Health Service

This workshop will provide a description of the project including a description of the community-systems model, interventions, prevention efforts, and data collection system. Topics to be addressed will include: suicide risk factors, grieving issues, community crisis intervention, and development of data collection and analysis methods.

#2 Suicide Prevention and Intervention: Working with Individuals and the Community

Mr. Ron Thome-Finch, M.A., M.S.W.

This workshop focuses on the core issues related to suicidal prevention and intervention. These issues include what happens when we are in crisis, the relationship between crisis and suicide, facts and fallacies about suicide, statistical trends, assessing individuals at risk, suggestions for intervention, and a crisis counselling model. The workshop examines how we can intervene in a system (i.e., school, community, reserve, agency, etc.) to prevent suicide or respond to one that has completed.

#3 Two Native Concepts on Death and Honouring of Both

Angaangaq; Inuit (Greenland) Drum Dance Performer and Counsellor

This workshop will present some historical concepts of death in the Aboriginal Nations of the Americas. The concepts include: a) Gateway to the New World, b) Two Concepts of Death, c) Selfish Choice of Dying of a Person, d) Aboriginal Concept of Life After Death, e) The Survival of the Spirit of Man in the Family/Society/Nation.

#4 Suicide Prevention: An Holistic Approach

Mr. Art Shofley; Spiritual Care-Giver, Aboriginal Consulting Services

Can traditional teachings help to stop Suicide? Oral tradition teaches that suicide was rare and was never seen by our ancestors as a solution. This workshop draws on the strengths of the family, clan, traditional care-givers and the Medicine Wheel to provide some answers.

#5 O-Kan-Way-Ni-Moway (The Guardian)

Mr. Roy Mason; Counsellor, Brandon School Division

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Rough 'N Ready Band has got the blues

By Ken Larsen
Windspeaker Contributor

The blues is a style of music not often associated with Native musicians. The Rough 'N Ready Billy Joe Green Band plays against type.

Billy Joe Green is an Ojibway from Shoal Lake, Ont. and Roger Krayshendo, a Manitoban Metis. This Winnipeg-based foursome is comprised of four full-time musicians: Green (guitar/vocals); Krayshendo (bass/vocals); James Walzak (keyboards/vocals); and Rod Demski (drums).

When *Windspeaker* caught up with the band at a gig in Edmonton, Mark Arnaud was filling in for Walzak and filling the void with jazzy-blues keys that would fit in nicely on a Tom Waits album.

Although he's played all over western Canada and the west coast of the United States, the Sneaky Pete's gig marked the first time that Green, a 20-plus year veteran musician, had played Edmonton.

Green cut his guitar teeth during his teenage years, and followed his father's footsteps into country music. Like many other North American musicians in the 1960s, Green was introduced to the blues by English bands.

"I was a huge fan of the Yardbirds. Eric Clapton and Jeff

Beck really brought American blues home to me. I had never really heard that stuff before," he said, adding that the Yardbirds pointed him in the direction of electric blues greats like Albert and Freddie King, and Albert Collins.

Playing the blues professionally didn't pay too well at the time and Green spent close to 29 years performing in assorted rock and country bands where work was more plentiful.

One of the pitfalls of playing in bars for that long is hard drinking. In 1991, personal changes led to musical changes too.

"Drinking was getting in the way of me doing what I wanted to accomplish, so I quit. It was a little overwhelming at first, but I learned to deal with things one day at a time and things got better.

"I also learned to play every song like it was my last. Tomorrow might never come, so don't worry about it and make today a good one."

Green heard the blues calling him home.

"That's the music I've always loved the best." Enter into the equation his longtime friends and collaborators Krayshendo and Walzak, and a succession of drummers ending with Demski (who also had a stint in Buddy Rich's band), and you have the current roster.

Their music reflects their col-



The Rough 'N Ready Billy Joe Green Band spends a lot of time on the road, but if you are unable to catch them in person, their first CD will be released in December.

lective influences along with a healthy splash of Texas-style blues in the style of Stevie Ray Vaughan.

Their name, "Rough 'N Ready", is more about how they play than anything else. Technically proficient? Up to a point. Polished? Not overly. Can they play? Is there feeling? Damn straight!

"Some nights I make a lot of mistakes playing, but night after night there's an edge to it. We've got a feel and a rawness and an intensity. That's some-

thing a lot of guys don't have," said Green.

Those good qualities show up on their two live cassettes Vol. 1 and Vol. 2 and will probably be on their upcoming compact disc available from Sunshine Records sometime in December.

"We're just finishing the vocals now and it should be out this fall," said Krayshendo. The new disc will feature 11 songs, including 10 originals.

"They're mostly straight-forward songs about life and it's

not necessarily unhappy stuff either," he added. Krayshendo's song *Aboriginality* is a good case in point.

"It's about being proud of who you are and where you're from and then pushing that pride out to the world in a positive way."

Tapes are available for purchase by writing Rough 'N Ready Billy Joe Green Band, 45 Sapphire Place, Winnipeg, MB. R2V 4N4 or by calling (204) 344-9989. Internet address: garfran@kwanza.com

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Trib

REVI

By Brian Wright
Windspeaker Com

An Evenin
Sitting
By Bob
Natural Visi

A moody 15
from an Albuq
Native America
features inspire
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pet player Bob

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Entertainment

Tribute to Sitting Bull inspired jazz

REVIEW

By Brian Wright-McLeod
Windspeaker Contributor

*An Evening With
Sitting Bull*
By Bob Conti
Natural Visions/SOAR

A moody 15 track jazz CD from an Albuquerque-based Native American record label features inspired works produced and conceived by trumpet player Bob Conti.

The concept album is based on the life and legend of the Hunkpapa visionary Tatanka Iyotaka (Sitting Bull).

The opening tracks blend a musical interpretation of the beginning of his life as described in the song titles that embody a story-telling device throughout the liner notes: *Wakan Tank's Gift* to the Sioux Nation was *Born Of Thunder* to a loving father and mother.

This only son, who was a blessing to his people, came to be known as Tatanka Iyotaka.

One of the biggest surprises on the CD is a special guest appearance by famed Chicano guitarist, Jose Feliciano who composed a short track called *Crazy Horse*.

Feliciano was so moved by the story of Crazy Horse and by the struggle of the Lakota people, he was inspired to capture the mystery which surrounds the legend and life of the historic leader.

The virtuosity for which Feliciano is legendary is presented in such a manner that it reflects a musical evolution to an experimental level.

Feliciano utilizes the guitar's body in a percussive way to imitate horses galloping.

He scrapes the sides of the strings with his fingernails to enhance synthesized and recorded sounds of nature as the piece closes.

The mood carries over into the next piece, *Sitting Bull*, a song that suddenly crescendos into a highly charged musical celebration with a Latin flair.

Another guest performer, traditional Lakota singer, Earl Bullhead, makes brief appearances in both the opening and

closing tracks.

The weakest segment of the album comes at the very end with an attempt to combine jazz and traditional chants.

It is not an easy combination to achieve, and has been attempted by other artists. Such cross-over combinations have more often failed than succeeded.

The band that accompanies Conti's wailing trumpet is the Starship BraveHeart Orchestra comprised of seven jazz musicians. If you'd like to spend *An Evening With Sitting Bull*, contact Koch International: 1220 Ellesmere Road, Unit 8, Scarborough, Ont. M1P 2X5; or call (416) 292-8111.

Brother
By Nadjiwan
Morning Star/Heading
North

After giving this an initial listen, I couldn't figure out who these guys sound like. To be fair, Nadjiwan is more than a generic rock band. It's three young Nishnawb artists out of Thunder Bay, Nawash and

Cape Croker who are really trying to pull things together while presenting their own musical identity in a very commendable way.

The blend of Native and contemporary flavors of music is presented quite beautifully in the first track *Chasing The Westing Sun*.

What follows are 10 more pieces that are electric-based with the exception of the acoustic ballads *Forever* and *In The Morning*.

The music is combined with lyrics that utilize a story-telling formula and relate cultural identity and love in an almost subliminal way.

Marc Nadjiwan's natural vocal style helps make the songs a pleasure. He doesn't strain or act his singing and sounds very comfortable with expressing himself.

Nadjiwan's strengths could be improved with more vocal control on the a cappella segments and assistance from a seasoned and compassionate producer.

The first cut and *Negamo* stand apart as exceptional pieces that cry out for the right

producer's touch.

The haunting quality of their playing and writing style is really likable and after the second listen-through, Nadjiwan's music becomes even more interesting than before.

The big drawback is the demo quality of the recording where some of the bed tracks and percussion sound a bit thin, but as demo products go, a record producer or Native radio station would find that this one works very well.

Another interesting twist to the album is the final track *Red*, that clocks in at more than 13 minutes.

Most pieces of this length have a meandering tendency and sound like several short songs strung together.

The combination of Nadjiwan's playing and songwriting abilities, as exemplified throughout the project, underlines their ability to hold an audience's attention for 14 minutes.

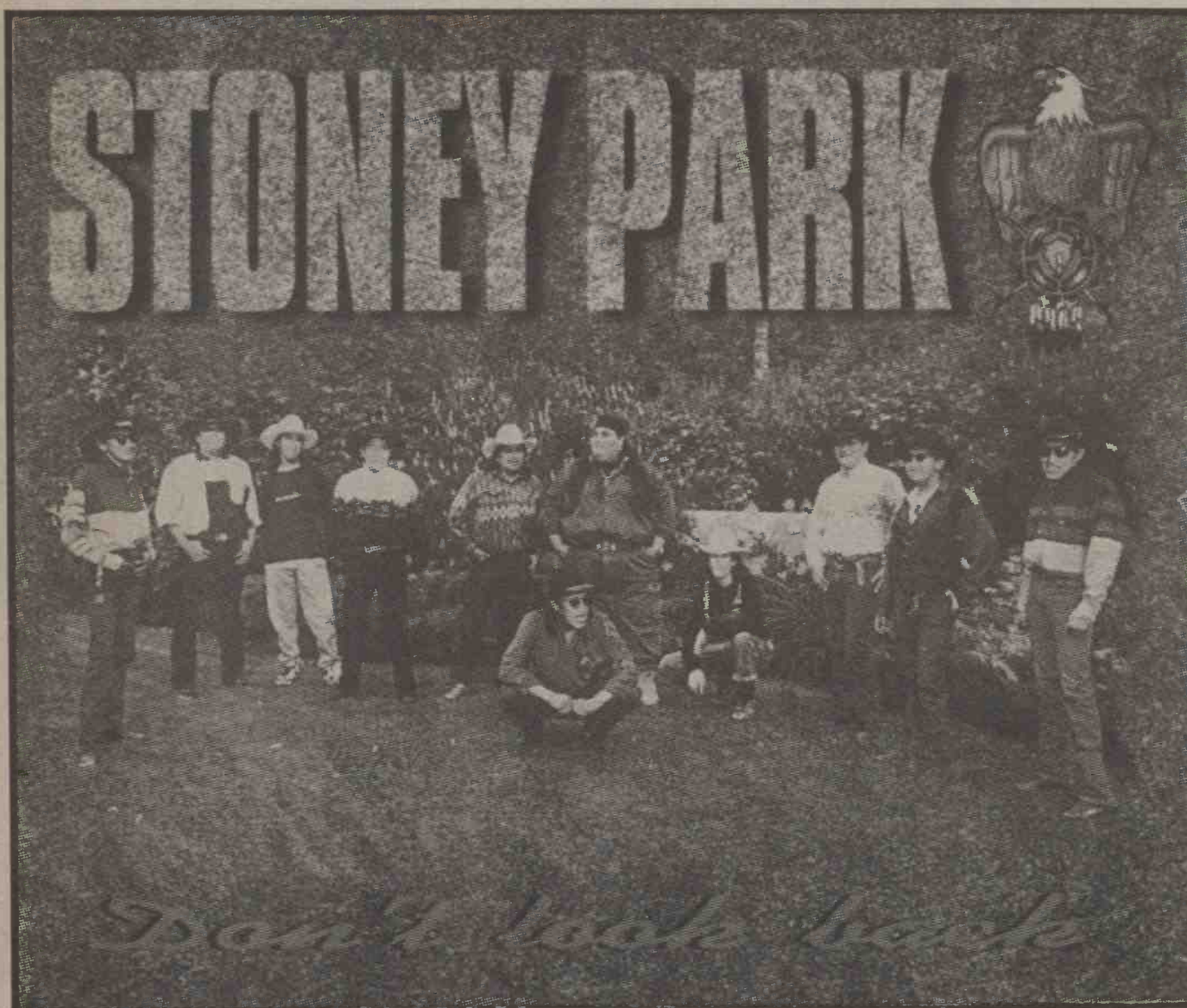
For more information, contact Nadjiwan, 215 Pine Sreet, Thunder Bay, Ont. P7A 5X9; (807) 345-5927.

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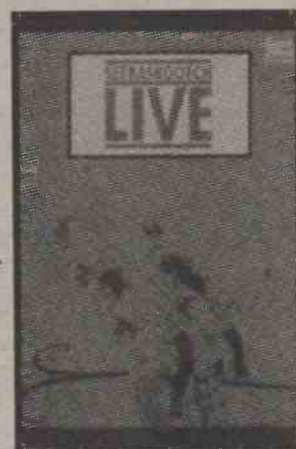
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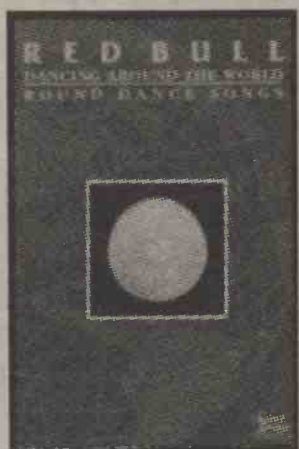
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Story of Cheyenne warriors misses mark

REVIEW

By Debora Lockyer
Windspeaker Staff Writer

Last of the Dogmen
Directed by Tab Murphy
A Savoy Pictures release

It is billed as a contemporary romantic-adventure film. A feisty female anthropologist (Barbara Hershey) and a crusty modern day bounty hunter (Tom Berenger), join forces to search out the lost tribe of the Cheyenne, dog soldiers whose ancestors, more than 100 years earlier, had escaped into the mountainous region of the Ox-bow in Montana, the only survivors of the 1864 massacre of Sand Creek.

Dogmen have always been presumed dead, but in this story

the group not only survived but thrived. Out of the reach of the white man and modern society, the Dogmen are a people living history, unchanged, unsullied, their culture in tact.

With a premise such as this, it would seem like Dogmen should have all the makings of a great film. It doesn't. While there is much in this film that is good, there is more that detracts. Sometimes this movie is fun. Often it is beautiful - breathtaking, in fact. But mostly, this movie is slow, plodding and ultimately disappointing.

Dogmen attempts to pay homage to a vanishing culture while providing a place in time for two people (Berenger and Hershey) to come together in love and wonder. Berenger describes the movie's main characters as two cantankerous loners thrown together, attracted to each other, yet unable to live with one another.

In reality, this relationship never heats up to the point of even a low boil. We're left unconvinced of the couple's passionate love at film's end. Add to this a storyline so thin that the slightest breeze could blow a hole through it.

There are some things in this film to applaud. There's Zip, the faithful dog that accompanies the couple on their adventure and has all the best shtick in the movie.

According to the production's promotional material, Zip was found in a city pound the day he was supposed to be put down. Lucky for Zip, he was saved. Luckier still for the movie makers.

There is also the cinematography. This film will probably go down in history as the best advertising vehicle the Province of Alberta has ever seen. Film-makers chose locations throughout the Canadian Rocky



A scene from *Last of the Dogmen* from left to right are Helen Calahasen, Steve Reevis, Eugene Blackbear, Barbara Hershey and Tom Berenger.

Mountains, in Canmore, Banff, and Lake Louise.

Then there's Helen Calahasen, an Alberta actress appearing as the wife of Yellow Wolf, leader of the Dogmen. Calahasen was on hand for the Sept. 6 screening of *Dogmen* in

Edmonton. It was her first time seeing the film in its entirety.

Calahasen's role is a small one, but when she appears on screen she is poised and beautiful. Steve Reevis plays Yellow Wolf, the quiet and intense Cheyenne warrior.

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The Sahtu Enrolment Board was established as part of the Comprehensive Land Claim Agreement and its purpose is to enroll all eligible participants in the claim.

You are eligible to enroll in the Sahtu Claim if you are a Canadian citizen and a Sahtu Dene or Metis.

For further information on eligibility or for application forms, contact:
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Sahtu Enrolment Board
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REVIEW

By Linda Caldwell
Windspeaker Contributor

The Trickster
By Muriel Gray
488 pages, \$27 (h)
Harper Collins

Whether a Scout who lives in Glas... edgeable or sens... write a novel abo... shaman denying... almost beside th... *Trickster*. Broad... Gray's first nov... foremost a thrill... it is a compulsiv... that keeps reade... the end.

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Entertainment

Fast-paced thriller given thumbs-up

REVIEW

By Linda Caldwell
Windspeaker Contributor

The Trickster
By Muriel Gray
488 pages, \$27 (hc.)
Harper Collins

Whether a Scottish woman who lives in Glasgow is knowledgeable or sensitive enough to write a novel about a Canadian shaman denying his heritage is almost beside the point in *The Trickster*. Broadcaster Muriel Gray's first novel is first and foremost a thriller and as such it is a compulsive page-turner that keeps readers guessing to the end.

Set in a small ski resort town somewhere in Alberta that sounds remarkably like Jasper, the story centers around Sam Hunt, who long ago shortened his name from Hunting Wolf. Sam not only tries to forget his Indian heritage, he's sensitive to the point of paranoia to racial

slurs and slights, whether real or imagined. He's even paranoid for his children, two-year-old Jess and nine-year-old Billy. Although their mother Katie is a blond, blue-eyed beauty, they both have their father's dark Indian looks.

Sam left his reserve as a young man, trying to forget his brutal alcoholic father and everything he learned at the knees of the band's shaman. He has embraced white culture in all its banality, loving pickup trucks, television shows and bland processed foods. He even loves his menial job as a snow groomer at the local ski hill. Most of all, he loves his life and his family.

But then Sam starts to have blackouts that last for hours and leave him with no memory of what happened. Often he comes to in the vicinity of one of the vicious murders that start to happen in and around Silver, inexplicable murders that leave victims horribly mutilated with no human tracks or trace of the killer anywhere near the body.

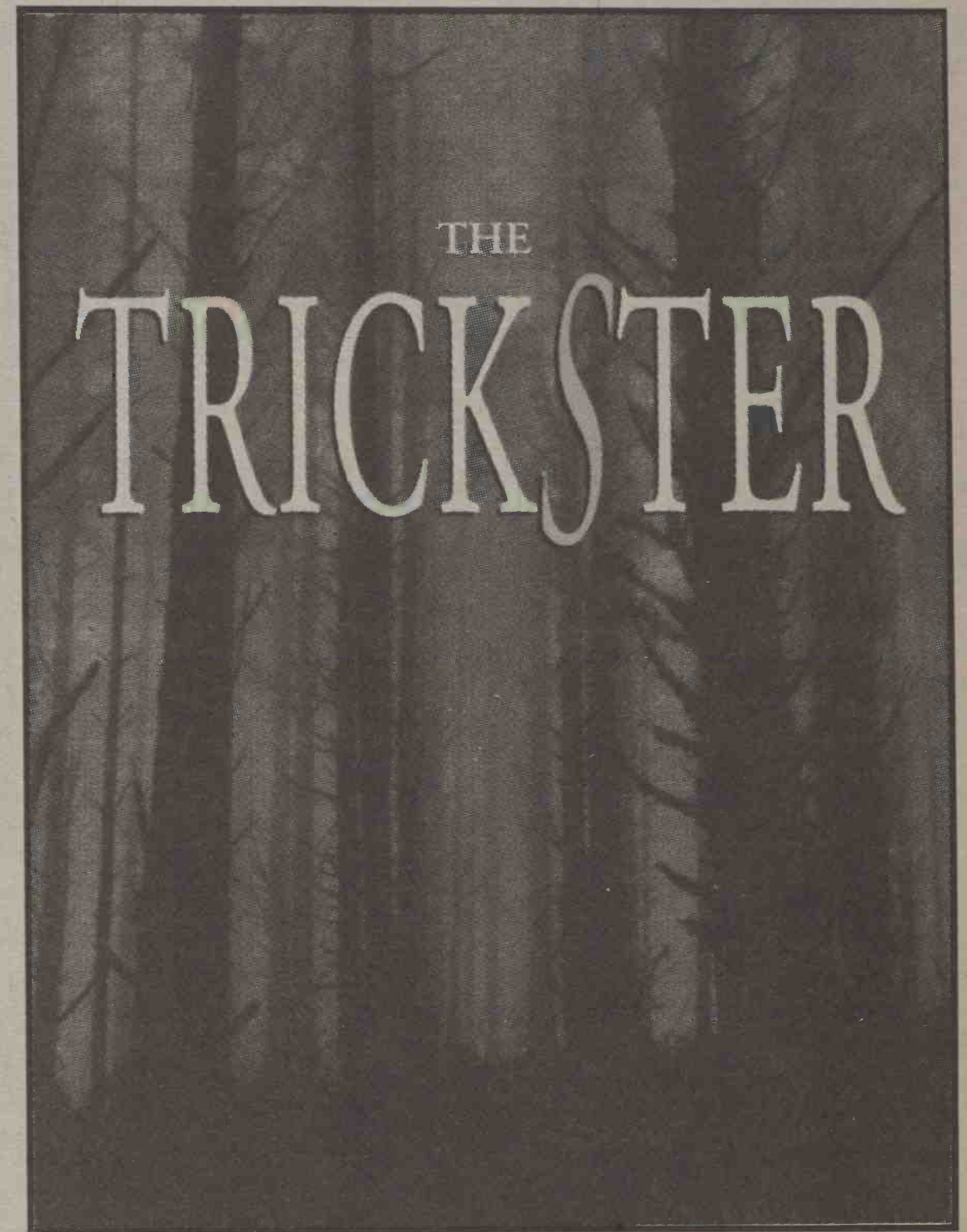
The Trickster is also a glimpse back into the past of 1907 when

the railway was being blasted through the mountains. Something very old and very evil is set free when the dynamite blows a hole for a tunnel into the mountain and it immediately sets to work wreaking havoc among the railway workers and the Kinchuinick Indians, Sam's ancestors.

The book alternates between the two time periods, keeping the reader in suspense as history starts to repeat itself. But where Chief Hunting Wolf in 1907 knew his enemy and knew the only way to defeat him, Sam Hunt in the 1990s had no such advantage.

Whether the 1907 chief could win the battle was not certain, but Sam didn't even know how to fight.

While the ceremonies and rituals Sam and his ancestor shamans conduct sound a bit like something an anthropologist may have observed, they seem credible enough to someone unschooled in Cree spiritualism. Readers may even find a soundness and credibility in the old Indian ways that are lacking in modern Christianity.



mark



to right are Helen Barbara Hershey

was her first time in its entirety. 's role is a small n she appears on oised and beauti- vis plays Yellow iet and intense rrior.

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International Powwow



Powwow season ends with a bang

By Debora Lockyer
Windspeaker Staff Writer

WINNIPEG, Man.

It's considered the wind-up bash of the powwow season, Manitoba's own International Powwow.

There is \$70,000 on the line for the 500 competitors expected to attend.

A full three days of some of the country's finest drumming, singing and dancing will be performed for the 20,000 spectators the powwow is expected to draw.

"This will be quite a show," said Jim Compton, an organizer of the event.

The International Powwow held is inaugural powwow last year.

It was designed to promote the traditional and cultural aspects of First Nations people and to promote First Nations spiritual awareness.

How did the powwow get its start?

It's simple, said Compton. A city the size of Winnipeg, with as many Native people living here, should have had a festival that featured Native culture. Winnipeg didn't have such a

festival.

Winnipeg is often called the biggest reserve in Canada, yet it did not have the same kind of large Aboriginal gathering that can be found in other Canadian cities. That is, not until the International Powwow came along.

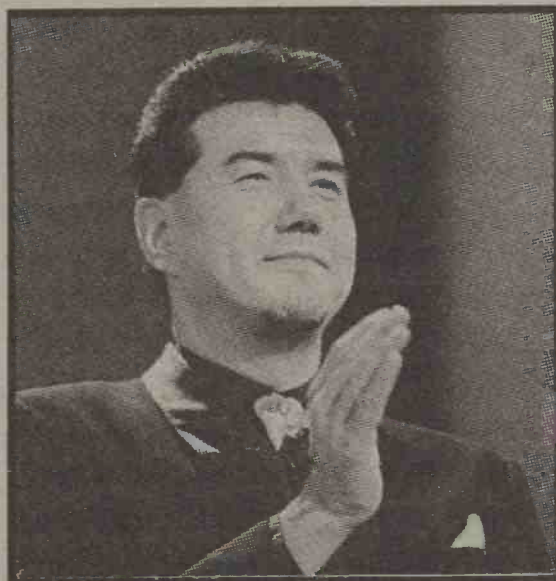
The event was a huge success with competition attracting singers and dancers from throughout Canada and the U.S. Since then it's taken on a life of its own, said Compton.

This year's powwow is expected to equal this initial success.

Entertainers such as rapper Litefoot, recently featured in the movie *Indian in the Cupboard*, singer/actor Tom Jackson, and some of the crew from *North of 60*, will be there.

There have been 12 drums invited to the powwow, said Compton. Host drum will be the incomparable Stoney Park Singers.

Anyone who wants to come and take in some good times and have a good weekend is invited, said Compton. For more information on the International Powwow, he suggests calling the main office at (204) 949-9061.



H. Ruckemann

Jackson



Ted Whitecaif

The Stoney Park Singers, world champion singers for two years running, are featured at the International Powwow in Winnipeg, Man. The powwow will be held Oct. 27 to 29.

Champions host drum at International

Windspeaker Staff Writer

The Stoney Park Singers are set to perform at this year's International Powwow, said Jim Compton, an organizer for the prestigious event.

The group will be the host drum for the powwow scheduled for Oct. 27 to 29 in Winnipeg, Man., and will be among some of the best drums in the country.

Stoney Park took the World Singing Championship at the Schemitzun Powwow in Hartford, Connecticut in 1993

and 1994. The singers are also popular recording artists with a number of CDs in circulation.

"Most of our songs are based on the Native language, said Jim Coleman Beaver, in a recent interview with *Windspeaker*. The group is a familiar feature on the powwow circuit.

Stoney Park has been singing for 18 years. Beaver said it started for fun, playing a powwow here and there, but the group's talent couldn't be contained.

Stoney Park is an extended family group with four brothers and a couple of friends and

nephews.

The singers are featured on a new CD to be released this fall by the Bare Naked Ladies. The chance to work with such a hot group was an extraordinary experience.

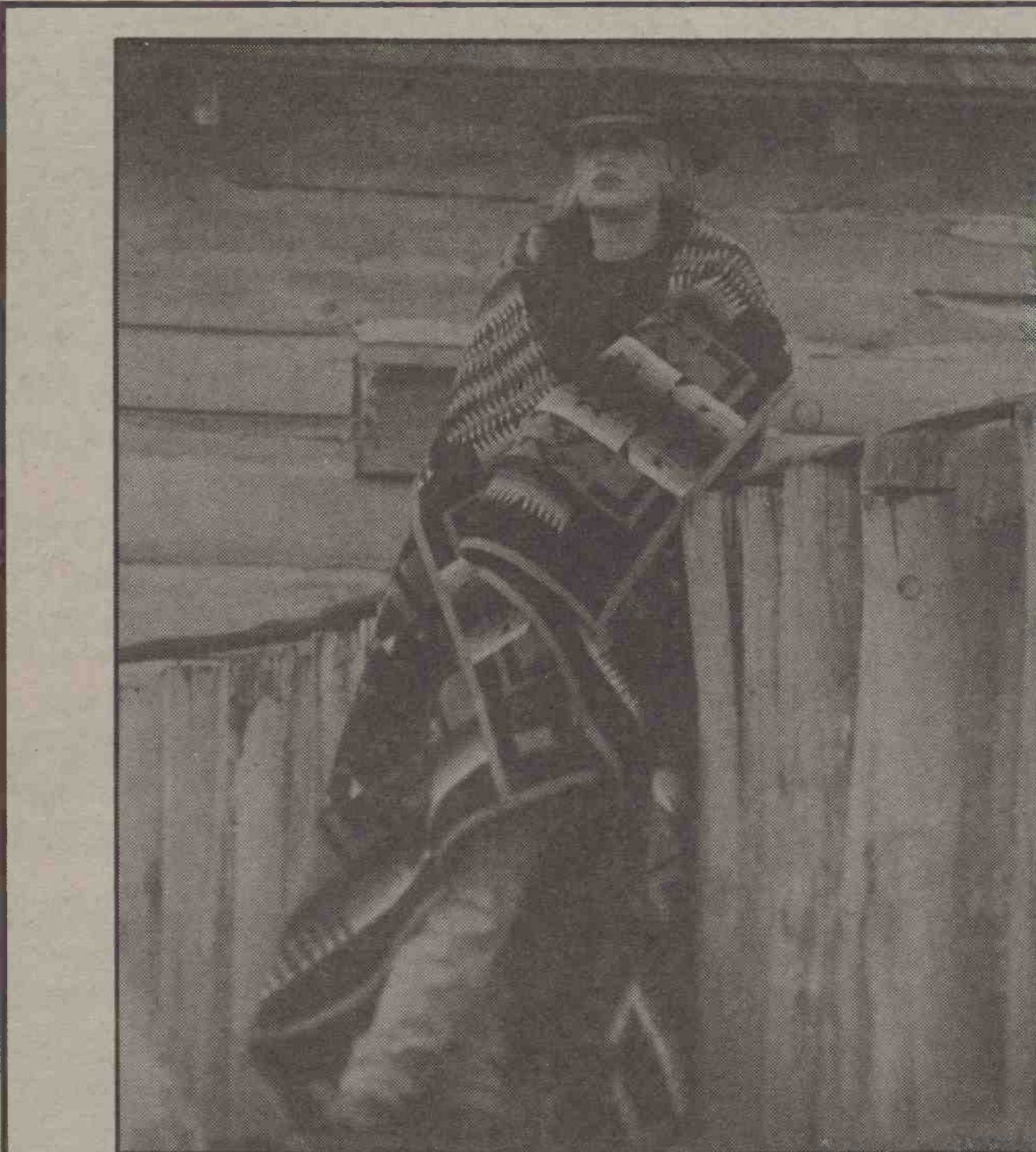
This experience should go a long way towards introducing the group to a wider audience, especially more Aboriginal youth.

"When we started there were hardly any young drum groups. Now, we look around, and there's a whole bunch. We're feeling the people coming back," Beaver said.

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International Powwow

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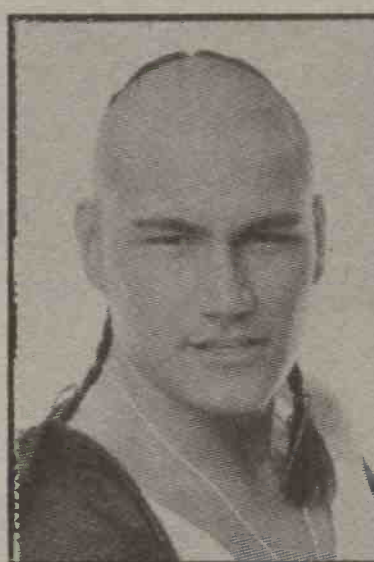
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Advertising Feature

First Nations celebrates new space

CREE NATION OF THE CHISASIBI

It's been a long time in the making, but the people of the Cree Nation of the Chisasibi finally have a new community centre.

Papers transferring ownership from the contractor to the band were signed Sept. 8. The 3,150 square metre facility will serve 3,000 community members. General contractor George Pachanos is pleased and proud of the finished product.

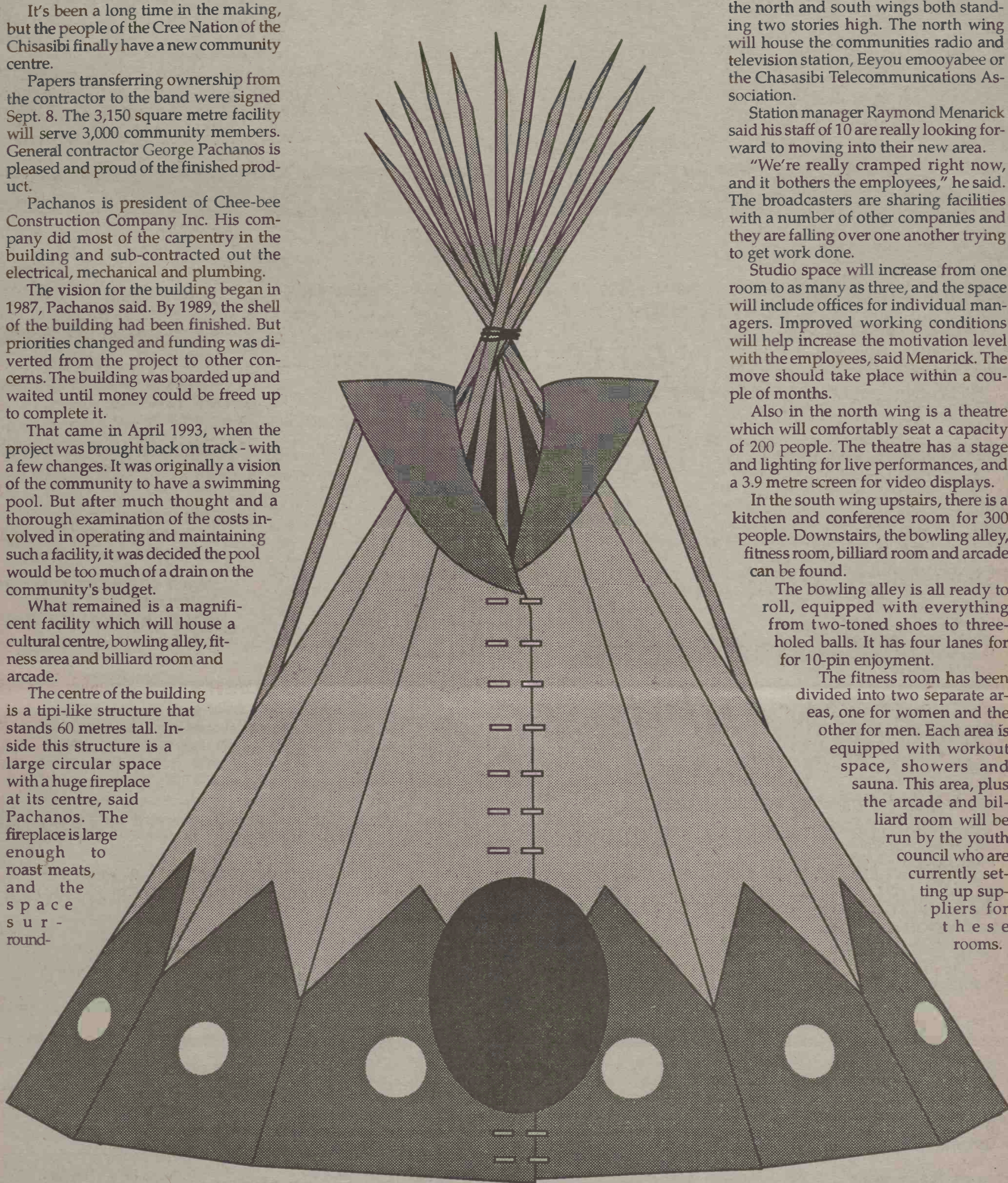
Pachanos is president of Chee-bee Construction Company Inc. His company did most of the carpentry in the building and sub-contracted out the electrical, mechanical and plumbing.

The vision for the building began in 1987, Pachanos said. By 1989, the shell of the building had been finished. But priorities changed and funding was diverted from the project to other concerns. The building was boarded up and waited until money could be freed up to complete it.

That came in April 1993, when the project was brought back on track - with a few changes. It was originally a vision of the community to have a swimming pool. But after much thought and a thorough examination of the costs involved in operating and maintaining such a facility, it was decided the pool would be too much of a drain on the community's budget.

What remained is a magnificent facility which will house a cultural centre, bowling alley, fitness area and billiard room and arcade.

The centre of the building is a tipi-like structure that stands 60 metres tall. Inside this structure is a large circular space with a huge fireplace at its centre, said Pachanos. The fireplace is large enough to roast meats, and the space surround-



ing it will be used for cultural activities.

On either side of the tipi structure are the north and south wings both standing two stories high. The north wing will house the community's radio and television station, Eeyou emooyabee or the Chisasibi Telecommunications Association.

Station manager Raymond Menarick said his staff of 10 are really looking forward to moving into their new area.

"We're really cramped right now, and it bothers the employees," he said. The broadcasters are sharing facilities with a number of other companies and they are falling over one another trying to get work done.

Studio space will increase from one room to as many as three, and the space will include offices for individual managers. Improved working conditions will help increase the motivation level with the employees, said Menarick. The move should take place within a couple of months.

Also in the north wing is a theatre which will comfortably seat a capacity of 200 people. The theatre has a stage and lighting for live performances, and a 3.9 metre screen for video displays.

In the south wing upstairs, there is a kitchen and conference room for 300 people. Downstairs, the bowling alley, fitness room, billiard room and arcade can be found.

The bowling alley is all ready to roll, equipped with everything from two-toned shoes to three-holed balls. It has four lanes for 10-pin enjoyment.

The fitness room has been divided into two separate areas, one for women and the other for men. Each area is equipped with workout space, showers and sauna. This area, plus the arcade and billiard room will be run by the youth council who are currently setting up suppliers for these rooms.

The community centre features a 60 metres tall tipi-like structure to be used as a meeting place for the community.

We proudly participated in the birth of the Mitchuap Community Centre

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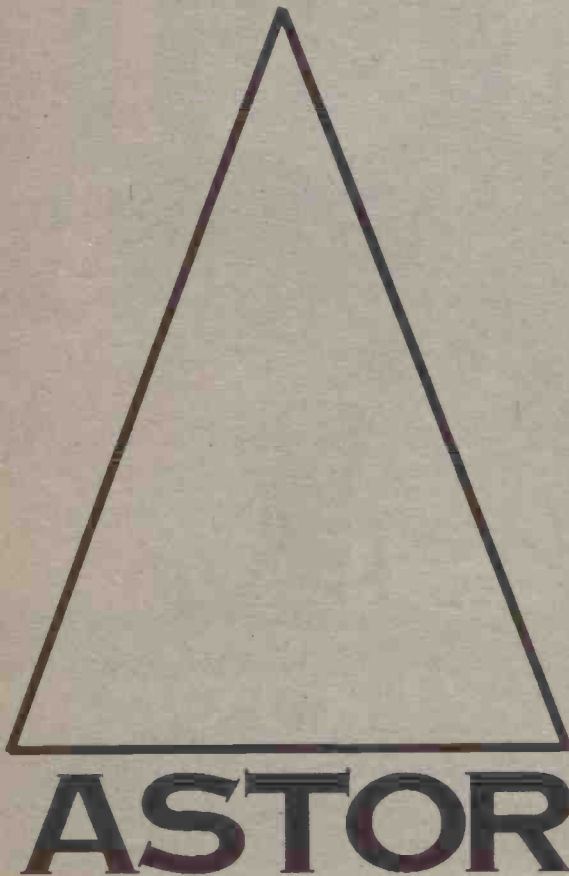
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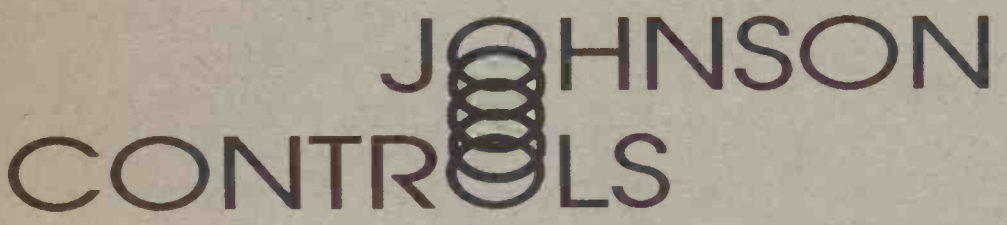
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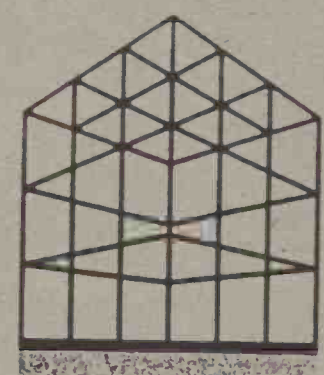
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Successful schools make great students

Windspeaker Staff Writer

TORONTO

Three Aboriginal schools are among 21 secondary schools across the country chosen as part of the Exemplary Schools Project.

The schools were selected from over 260 nominations, because they serve as illustrations of how schools respond to complex varied and often unpredictable challenges, reads a national report released by the Canadian Education Association Aug. 24.

Peguis Central School on the Peguis Reserve in Manitoba is one of the first band-operated schools in Canada. It has given priority to improving school attendance and retention, community involvement and a balance between Native and academic studies.

Joe Duquette High School in Saskatoon, Sask. is a small alternative school of Aboriginal students. It stresses Native spirituality, community involvement, healing and wholeness.

Qitliq Secondary School is located in Arviat, N.W.T. The school is in an isolated Inuit community with a strong community-oriented program that strives to prepare young people for a changing world and to negotiate Inuit and southern approaches to learning.

The Exemplary Schools Project was a two-and-a-half year study of successful practises undertaken in secondary schools and the primary issues confronting them.

"What makes these schools and educators successful at the present time is their sense of being special, their alertness and discernments in reading the landscape, their imagination and energy in responding to pressure points, and their competence and dedication in engaging their students in the pursuit of important ideas, valuable skills and humane values," said Jane Gaskell, principal author of the report.

No claim is made that these are perfect schools or that they are the best schools in Canada, but that they have had success in responding to specific challenges with an accent on well-being and health.

The community that Joe Duquette High School serves has a low rate of school attendance and a high rate of unemployment. The school was established in 1980 as the Saskatoon Native Survival School. About three-quarters of the school's 170 students are Cree, with the remainder about equally divided between Saulteaux and Metis.

The mission of the school is to assist students who have not succeeded in other schools. The school delivers programs offering healthy lifestyles, Cree language, infant day care, and after-school support circles.

What gives this school its distinctive quality is its philosophy of Native spirituality, regular sweetgrass and other traditional ceremonies, the role of Elders as teachers and models, and the focus on healing and wholeness.

Peguis Central High is located north of Winnipeg. It offers a complete program from nursery school to Grade 12 with 230 students enrolled at the high school level.

Though the school follows the Manitoba curriculum, it adds special courses in Ojibway. Half of the teaching staff is Native. The community and the school is united in wanting to ensure the Peguis students can compete for jobs and post-secondary education.

Arviat, N.W.T. is unique in that it is isolated in land (it is not accessible by road) and language (90 per cent of the population of 1,325 are Inuit who speak Inuktitut at home). Qitliq Secondary School is distinctive because it attempts to deal with this isolation.

The language of instruction is Inuktitut in Grades 1 through 3 and shifts to both Inuktitut and English in the middle grades. In high school the language of instruction is English with Inuktitut taught as a subject.

The school is distinctive in how it tries to deal with change and prepare young people for a different future. One program, in particular, stands out from the rest in its attempt to deal with the problems of teen mothers.

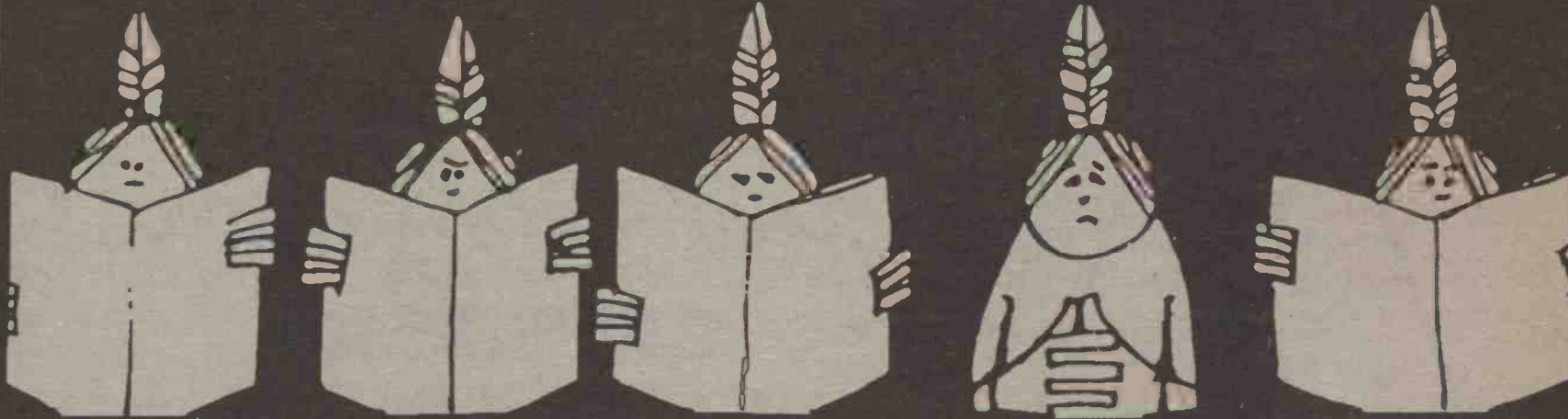
Shared Care is a local initiative, for drop-outs and returning students. Originally it was conceived as a way to provide babysitting services for young mothers while they went back to school, but it has become a teaching opportunity for the school.

As part of the career and life management course, all returning students with children share the babysitting duties in the shared care program and deliver programs to pre-school children.

The \$2.5 million study was carried out by more than 60 researchers and raises policy issues that challenge current teaching practises. There are no single solutions to improving high schools in Canada. The more information we have the better decisions can be made in education.

News

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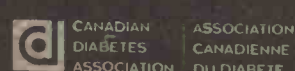
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Six

By Sam Laskaris
Windspeaker Contrib

NEW WESTMINSTER

In a series dubbed "The Wooden Floor Nations Chiefs' Cup" home-town New Salmonbellies to the second-straight Maritimes cup is representative of a Canadian senior men's championship.

Six Nations won their best-of-seven series concluded on Sept. 13.

"I didn't have any doubts about winning it," said Chiefs' coach Paul Gait. "We had eight new nucleus of our team. And I knew we were this year than we were last year."

Returnees on the team included John Paul Gait, two of the box lacrosse players Rich, Darrin Kilgour.

Wakeling, who won Ontario's Brampton to back-to-back crowns in 1992 and that, because of the Native history, he bring back a second title to the Six Nations.

"I don't really care or color of playing," he said. "It's special to do it for the impressive to see a team they give us."

During the regular season the Chiefs played nearby Brantford, league playoffs, Chiefs played their in Oshweken, Ontario's Reserve. Their success at both venues.

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Wind speaker *Sports*

QUOTABLE QUOTE

On presenting Jim Thorpe with an Olympic gold medal in 1912, Sweden's King Gustav V said: "You, sir, are the greatest athlete in the world." Thorpe replied: "Thanks, King."

Six Nations captures Mann Cup

By Sam Laskaris
Windspeaker Contributor

NEW WESTMINSTER, B.C.

In a series dubbed the "War of the Wooden Floor," the Six Nations Chiefs defeated the home-town New Westminster Salmonbellies to take their second-straight Mann Cup. The cup is representative of the Canadian senior men's lacrosse championship.

Six Nations won the fiery, best-of-seven series, which concluded on Sept. 13, in six games.

"I didn't have any doubt about winning it all this year," said Chiefs' coach Les Wakeling. "We had eight new guys but the nucleus of our team was back. And I knew we were stronger this year than we were last year."

Returnees on the Chiefs' roster included John Tavares and Paul Gait, two of the world's top box lacrosse players and brothers Rich, Darrin and Travis Kilgour.

Wakeling, who also coached Ontario's Brampton Excelsiors to back-to-back Mann Cup crowns in 1992 and '93, said that, because of the sport's rich Native history, he was proud to bring back a second national title to the Six Nations.

"I don't really look at race, creed or color when they're playing," he said. "But it is special to do it for the Natives. It's impressive to see all the support they give us."

During the regular season the Chiefs played their games in nearby Brantford, Ont. For the league playoffs, however, the Chiefs played their home games in Oshweken, on the Six Nations Reserve. The Chiefs had success at both venues, posting



Six Nations' Troy Cordingley (left, in white) pushes past the Salmonbellies' Doug Hill in game four action.

Craig Sleik

a 19-1 regular-season mark and winning all eight of its OLA playoff encounters.

This year's national final lived up to its nickname early on. In the opening minutes, one of the Salmonbellies' stars, Ben Hieltjes, was involved in a minor altercation with Tavares. One of the Chiefs' enforcers, Miles General, didn't like what he saw.

General levelled Hieltjes with a vicious cross-check from behind, a hit which signalled the end of the series for both players. Hieltjes was physically unable to return to action while

General received a game misconduct and was suspended for the remainder of the series. He will also need to return to the West Coast in November to answer to a charge of common assault laid against him after the incident was reviewed.

"It's just ridiculous," Wakeling said. "I've seen a lot worse hits during the time I've been coaching. If he had hit any other player but Hieltjes, nothing would have happened." Wakeling was also critical of the series refereeing.

"There was a lot of politics and a lot of bad refereeing in

that series," he said. "It was ridiculous. For our last game we were down to 16 runners."

Wakeling was especially upset that the refereeing crew saw his side as the more aggressive. During the six games, the Chiefs amassed 150 penalty minutes more than the 'Bellies, whom he felt were the ones instigating the rough play. "We do

not have to play that way," he said. "We have a lot of talent out there. But [the Salmonbellies] have been looking for their 25th Mann Cup since 1991. We knew they were going to try anything they could to win it this year."

The stats story

Sept. 6	Six Nations 16	New Westminster 14
Sept. 7	Six Nations 16	New Westminster 11
Sept. 9	New Westminster 12	Six Nations 6
Sept. 10	Six Nations 17	New Westminster 7
Sept. 12	New Westminster 13	Six Nations 4
Sept. 13	Six Nations 9	New Westminster 6
Six Nations wins the best-of-seven series 4-2		

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'Little NHL' hosts former Penguins' captain

By Raymond Lawrence
Transition Magazine

NORTH BAY, Ont.

For 24 years, First Nations across Ontario have enjoyed watching and taking part in hockey, Canada's high-action, unofficial national sport. Some Little NHLers have gone on to the big leagues — the National, American and International hockey leagues — but for those involved in the tournament, it is only those four days in March that matter.

This year, the Nipissing First Nation hosted the tournament. It was played in North Bay to accommodate the influx of players and fans. Fifty-seven teams competed during the 1995 tournament, for which people started booking hotel rooms a year in advance. Teams, with players ranging in age from four to 16, came from all across Ontario, including from Moose Factory on James Bay.

"The main purpose of the tournament is more like a get-together for the First Nations," explained Lloyd McGregor of Wikwemikong, Ont., one of the Little NHL organizing committee members. "It's a friendship and good sportsmanship tournament. As it's grown, it's become a more competitive tournament. The tournament is not there to make revenue. If there is some left over, it goes back to the community and it's up to them how they use it," he added.

The Little NHL has produced big-league players such as Ted Nolan, who was named as head coach of the Buffalo Sabres earlier this summer, and this year's guest of honor Dan Frawley, a former Pittsburgh Penguin and Little NHLer from Nipissing First

Nation.

"For a Native child to see a Native who has gone on to the NHL, it brings up his desire and his will to try to make an NHL team," McGregor said. He explained that parents also benefit from meeting the stars.

"It's from one Native person to another — they are quite pleased and I guess they get good advice. These players went through an awful lot when they had to leave their reserves to play; they are able to pass down their experience and advice to parents." He talked about parents helping their children prepare for the experience of leaving their close-knit communities. "They help encourage the children not to give up and to keep going on."

With 57 teams made up of between 15 and 20 players each, together with coaches, parents and family members all spending a week in North Bay, the tournament had plenty of positive offshoots for local business.

"We are glad that this organization chose our city for the tournament," says Dave Saad, manager of tourism and recreation for the City of North Bay. "We're working on establishing North Bay as a four-seasons recreational destination."

Saad estimated that the tournament would generate over \$1 million worth of business for North Bay.

"It's nice to be able to bring the dollars into the community and to showcase the talents of these young athletes," he said. "We want to be able to show off our city to these people who are coming in from all across the province."

McGregor says there will be a major effort next year to get active NHLers to attend the tournament for 1996 will mark the event's 25th anniversary.

Sports

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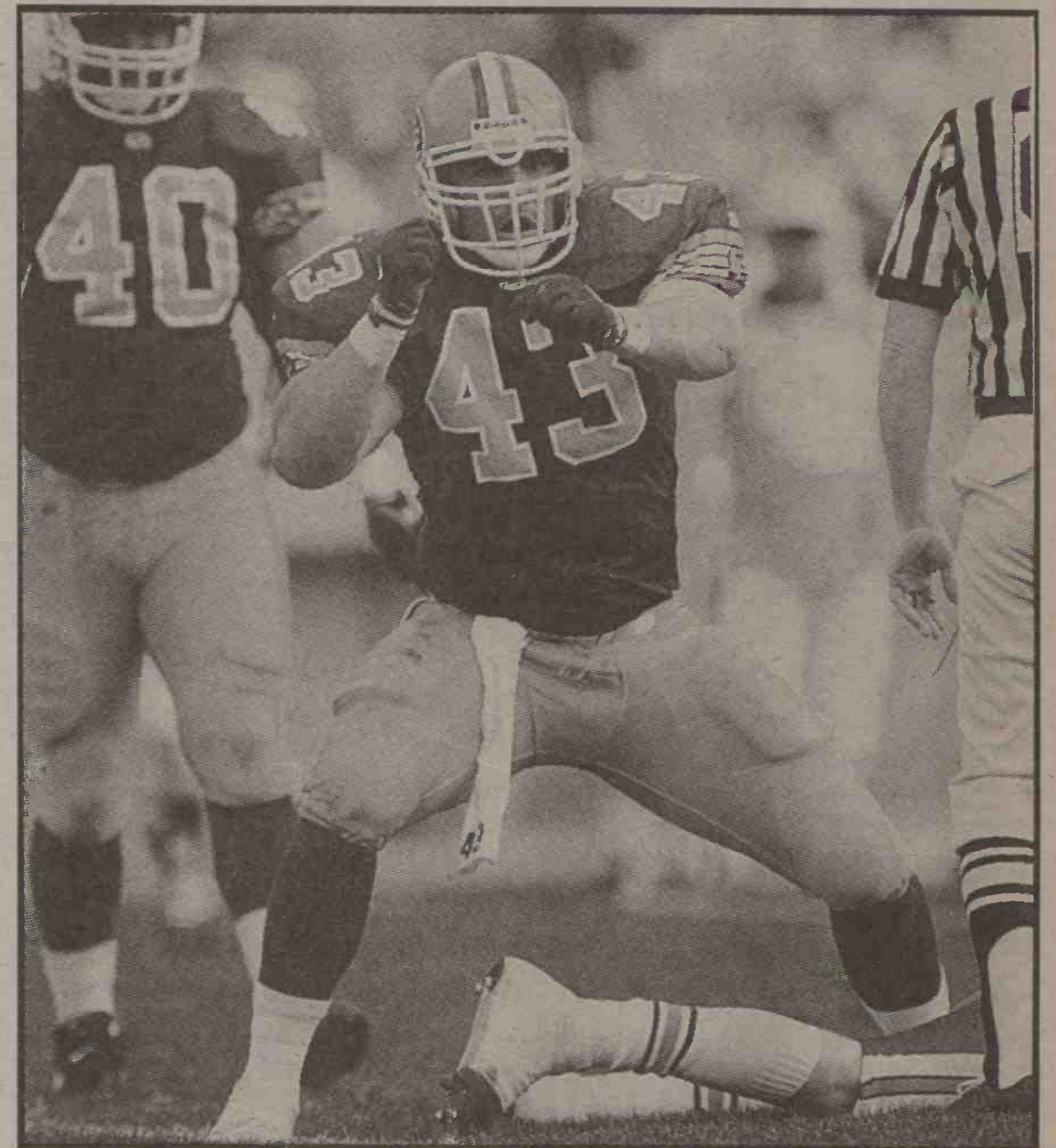
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Sports

Lineman establishing himself as role model

By R. John Hayes
Windspeaker Staff Writer



Paul Wodehouse

Jed Roberts is seldom noticed from the stands, but his contributions are recognized by teammates, management and, every so often, an opponent.

EDMONTON

Jed Roberts wants to give back through sports some of what he's got out of it. The 28-year-old defensive linebacker has got from sports — football, in his case — a university education and a pro career with the Edmonton Eskimos of the Canadian Football League. He says that he's only now beginning to discover his Native heritage.

"I'm only just beginning to discover it through my dad," says the articulate young man. "I wasn't able to be close to him as I grew up. But, when I was growing up, my sports idol was my dad. That was the one way I had of connection with him." Jay Roberts played tight end for seven years with the Ottawa Rough Riders. Jed was born in the Canadian capital.

"But I'm part Sioux, from Iowa," he explains, "and some of my family goes back to Oklahoma. My father's mother was full-blood Sioux." His father worked with several Canadian Metis organizations.

Jed Roberts has plenty to offer as a role model, having had to overcome more than the average man on his way to a professional career. He wears hearing aids in both ears, although he reads lips expertly.

"It's a pretty useful skill, and a lot of people have tried to get me to help them learn it," he says. "But, seriously, it's only in the last 10 years that I've come to terms with the hearing problem — it's a profound congenital hearing deficit that I've had since I was born. It'll likely get gradually worse until by the time I'm 60 I won't be able to hear much of anything."

Roberts learned to talk, to hear, to read, after other kids his age and, as does most any child who grows up with a disability, he felt embarrassed by it.

"I didn't like it when people would talk louder for me so I could hear," he says. "I know now that they were trying to help me, but then it was difficult. It's been a hard road. You start out with two strikes on you."

But with two strikes, the optimistic Roberts was far from out. He went to the University of Northern Colorado at Greeley, Colo., where he studied physical education and English, and played football for the UNC Bears, whom he captained in his senior year. The same year, he was named all-confer-

ence in the North Central section of Division II.

"After five years there, I signed with Winnipeg in 1990 as an import outside linebacker, the position I played in university," he says. Bill Quinter was Blue Bomber director of player personnel and Ron Simonson was defensive line coach — both knew Roberts from his university football days. Even so, he was released and picked up by the Eskimos later that year, only to play his first game at Commonwealth Stadium against Winnipeg. Roberts had played in every game since the start of 1991, until a hamstring injury sidelined him for two games this September.

"He's a good team guy, and he's the kind of player who fits into a position," says head coach Ron Lancaster. "Jed's a hard worker, knows what he wants and he does it. He's in a position that sometimes gets overlooked from the outside, but he's not overlooked inside the team."

When the Eskimos signed Roberts, it was as a linebacker, but the coaches didn't know quite where to play him that first year.

"He was a kind of mystery player when he arrived," says Lancaster. "We first looked at him as a linebacker, then with the style of defence we went to, we tried to play him at rush outside, but then we tried him

as a straight defensive lineman.

"In his development, he's been a good special teams player," the coach continues. "That's likely where he first made his mark. He's a quiet guy with a great sense of humor, and he fits in with those guys. I would think that he's pretty satisfied, now."

With his career, Roberts does indeed seem satisfied. And with his family — wife Nanette, three-year-old Arielle and 19-month-old Dakota. But he is concerned with helping out youth.

"I want to convince kids to stay in school, and to get involved in sports and recreation," he says. "I'm just starting to get involved with the Crystal Kids, and I'd like to help with some of the fund raising for a recreation centre so the kids have somewhere to go, like I did when I was growing up." Roberts says that time spent in his youth at a boys' club kept him off the streets and out of trouble.

"It gave me somewhere to go to shoot baskets, whatever," he says. "Sports is a great way for kids to develop as people. It is one way kids can develop themselves so that they're ready for a lot of things later on in life." Roberts recently visited Native communities in the Lesser Slave Lake area of northern Alberta, and there he saw youth, he says, who didn't see any future after they'd turned 15 or 16.

"I want to be able to do something in that kind of situation," he says. Just making himself available as a role model will help.

Career stats

	Games	Tackles	Sacks
1990	2	0	0
1991	18	27	0
1992	18	30	2
1993	18	31	10
1994	18	22	3

• All games played with the Edmonton Eskimos.

CORRECTION

In the September issue of Windspeaker, the ad for



should have read

Andrew Bear Robe - Program Director

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Over the past months, I have often found myself explaining the structure and functions of an investment firm.

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The departments in most firms, include: administration, sales, sales support, research, corporate finance, trading, clearing, accounting, and compliance. Your visit to an investment firm may utilize each of these departments.

Let's assume there is an oil and gas company that has found oil close to your community and you have heard about it through a news report or newspaper article and you decide to go to an investment firm



INVESTMENT INSIGHTS

By Barrie Shibley

to buy the shares.

Off you go to buy 100 shares of the stock hoping it will, of course, increase in value. At the beginning of your visit, you are greeted by the receptionist who will let the Investment Advisor ("I.A.") (Sales Department) know that you have arrived.

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called "XYZ Oil & Gas", and you write a cheque for \$500. The I.A. takes the order and passes it onto the Trading Department, and submits the New Client Application Form to the New Accounts Department to open your account (along with the cheque to deposit into your new account).

The Trading Department has in the meantime, bought your 100 shares of stock at \$4.50 per share and your I.A. charged you \$50 commission to complete

the transaction (totaling \$500).

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This does not mean that investment firms deal only in stocks. There are numerous types of investments including mutual funds, bonds, debentures, to name only a few. All of these investments are handled in a similar manner and may also have whole departments committed to them.

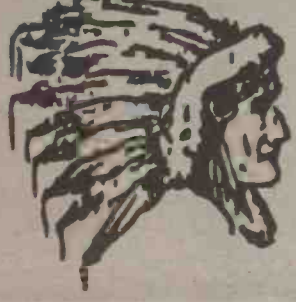
The range of positions in a medium-sized firm would include managers, receptionists, traders, secretarial, researchers, accountants, clerks, sales and sales assistants, to name only a few.

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Left to Right: Bob Wilfur, Portfolio Strategist; Janice Fell, Administrative Assistant; Betty Mann, Portfolio Strategist; Barrie Shibley, Manager, AIG.

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Abor

By Barb Grindler
Windspeaker Contrib

CALGARY, Alta

A major conference on Aboriginal tourism in Calgary, Nov. 12 is expected to attract to museum staff, festivalers and government from across North America as well as Europe.

Barry Parker, president of the Canadian National Tourism Association said he hopes about 100 people will attend the event, a national forum for the industry.

CNATA believes there are currently over 2,000 tourism companies operating in Canada, with more than 10,000 employees.

According to the role of the national tourism industry is to bring these people together to work more effectively in dealing with issues affecting its growth and the preservation of Aboriginal industry standards.

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Aboriginal tourism is a two-edged sword

By Barb Grinder
Windspeaker Contributor

CALGARY, Alta

A major conference on Aboriginal tourism, slated for Calgary, Nov. 12 to 15, is expected to attract tour operators, museum staff, festival organizers and government officials from across North America, as well as Europe.

Barry Parker, president of the Canadian National Aboriginal Tourism Association (CNATA) said he hopes about 500 people will attend the event, the first national forum for the emerging industry.

CNATA believes there are currently over 2,000 Aboriginal tourism companies and projects underway in Canada, employing more than 10,000 people.

According to Parker, "the role of the national forum will be to bring these people together to work more effectively in dealing with issues that are affecting its growth, such as our cultural integrity and the establishment of Aboriginal tourism industry standards."

He said there is little doubt

Aboriginal tourism is becoming a major growth segment of the tourism industry.

A resurgence of interest in Native cultures, especially in the United States and parts of Europe, has led to the development of hundreds of companies, both Native and non-Native owned, cashing in on the phenomenon.

Beth Russell-Towe is one of the key people with Trail of the Great Bear ecotourism travel consultants, an organization which helps arrange Aboriginal tours.

She thinks the interest in Native culture is in large part related to the public's concern over the state of the environment.

"To many white people, the Native culture represents an appropriate relationship between man and nature," she said.

"I think it's a very positive thing. The potential of tourism to add to the Native economy is great, and it also helps bring people to out-of-the-way tourism destinations, places that don't get much in the way of added income."

Russell-Towe says cultural

tourism can also help strengthen the traditions of Aboriginal peoples, by teaching younger generations about their heritage and by reinforcing the esteem in which traditional cultures are held by mainstream society.

"And the travel experience allows Natives to communicate with non-Natives, and thus lead to the evolution of a more appropriate perspective between the two cultures."

Claudia Notzke, an associate professor with the University of Lethbridge Native Studies program, is currently completing work for a book on Aboriginal tourism and will be one of the speakers at the conference. Though she's also positive about the future for Aboriginal tourism, she does have some reservations.

"I think the interest by Aboriginal communities in tourism is a positive phenomena. It shows Native people are trying to take control over their own lands and their own lives."

"But there's a danger too to be unrealistic. You have to educate the community about what tourism can do and what it can't, about what to expect.

Tourism can get out of control."

Notzke said there's some tendency for Native communities to look on tourism as a cow to be milked, with people looking to make a quick killing and overpricing their services.

She also fears the interest in Aboriginal tourism will decline if Native communities don't live up to their offers.

"You have to be prepared to meet tourists more than halfway," she said. "You have to deliver a good product and deliver it when you say you will. It's not easy."

Reg Crowshoe, a cultural leader on the Peigan Reserve in southern Alberta and one of the developers of the Oldman River Cultural Centre and Keep Our Circle Strong Arts and Crafts initiative, also feels tourism can be a two-edged sword.

"We still have to define what tourism means to us at the Band level, so we can take control over its development on the reserve. The provincial government wants to develop and regulate Aboriginal tourism, the way they have at Head-Smashed-In, but we have to do that ourselves."

Crowshoe says most tourists

still want only beads and feathers, rather than the realities of Indian life.

"White people see the sundance as a strange or romantic practice. They don't see it as part of our spiritual heritage or as a very practical tool for decision-making on the reserve."

Though Crowshoe commends the efforts of fellow Natives who emphasize the teaching of holistic concepts for tourism, he also cautions that understanding of the Native lifestyle won't come until outsiders also understand the practical, everyday facets of that life.

"Right now, one of our biggest problems is getting our people themselves to agree to what tourism is all about. A lot of people are worried about the loss of control and the destruction of our resources."

"In the long term, developing our tourism potential could be the hub of a renewal for the reserve itself," Crowshoe added.

Discussions of these issues and similar concerns will be one of the mandates of the Calgary forum. The conference and trade show will be held at the Calgary Convention Centre.

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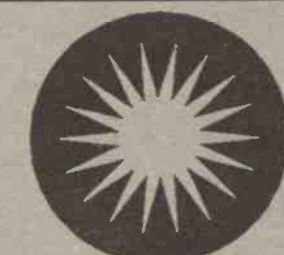
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Raoul McKay • Celeste McKay • Jim Daly

Native Web an easy and interesting drive

By Kim Ziervogel
Windspeaker Contributor

There are many stops along the information superhighway, but sometimes there are more important turn-offs than others.

The Native Web on the World Wide Web is one of those turn-offs. It is quite easy to find many items relating to Aboriginals on the Web. I did it by simply searching for the word "Natives".

The Native Web, located at http://kuhttp.cc.ukans.edu/marc/native_main.html, has almost everything one wants to know about Natives and then some.

The Native Web Electronic Store is a gem of a find for anyone who likes reading Native authors. There are over 1,100 titles in 35 different categories. The store can be reached at <http://www.9to5.com/9to5/NBC/>. They take orders through the Internet or can be reached in writing. The book orders are payable by Visa or MasterCard.

Another interesting site to visit is the World Wide Web Virtual Library of Aboriginal Studies. This site may prove to be a good source of information for anything remotely related to

Native studies. It is located at <http://coombs.anu.edu.au/WWWVL-Aboriginal.html>

The Aboriginal Youth Network at <http://ayn-0.ayn.ca/> is set up for younger people. However, it does have a lot of useful information for everyone. Although it does seem to have on-line Native newspapers, these were disappointing. Most had just one story, or briefs of stories that ran in the previous issue of the paper.

The Aboriginal Youth Network did have a list of powwow dates and places across Canada. This is extremely useful for anyone going on a vacation. It lists phone numbers and contact people for further information if you require any.

But the best site could be your own. Have you ever dreamed of having your very own home page? Well, it can become a reality for free. That is, if they haven't all been snapped up by now.

The Beverly Hills Internet is giving away homesteads on the information highway. They even provide an easy editor to assist you in creating your own home page. The address is www.geopages.com.

There is a catch though, it is for personal use only.

Library service star of INSAP

By Debora Lockyer
Windspeaker Staff Writer

SASKATOON

How will Internet affect First Nations' communities? How will information technology affect the curriculum we teach in our schools? How can our libraries improve their services? How can our institutions organize to preserve important documents, and pre-

pare for future archiving projects?

The answers to these and other questions will be found at the Information Services for Aboriginal Peoples Conference to be hosted at the Sands Hotel in Saskatoon, Sask. Nov. 7 and 8.

Gary Trujillo is the scheduled keynote speaker for the two-day event.

Trujillo is the founder of NativeNet, the largest Internet service now available on First

Nation specific topics.

Sessions at the INSAP conference will be held on such topics as the Internet, electronic publishing, computerized instructions and library information services.

Some sessions will be very basic, others will challenge the most adept computer whiz.

Call the Saskatchewan Indian Cultural Centre Library for details at (306) 244-1146 or FAX at (306) 665-6520. EMail: SICC@sasknet.sk.ca

Behavior

By Ron Rowell

It is seldom that of the words "alcohol" together with "AIDS" together with "health professional" that alcohol plays a role in the AIDS epidemic.

Although alcohol is a route of transmission, it does play an indirect role in the behavior of an individual while under the influence.

Researchers have found a correlation between alcohol and drug use, compliance with guidelines.

What are the im



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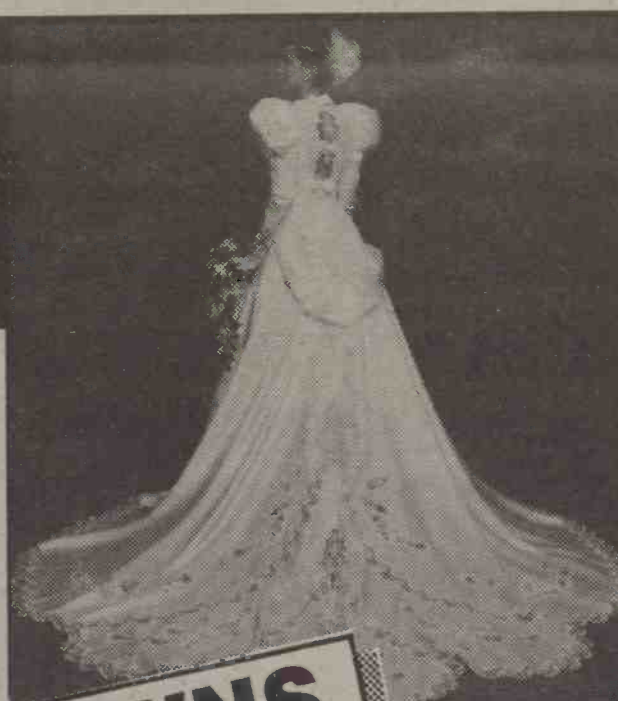
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WINDSPEAKER IS NEWS FROM INDIAN COUNTRY

AIDS

Behavior alters under the influence

By Ron Rowell

It is seldom that people think of the words "alcohol" and "AIDS" together, but many health professionals working in the AIDS field firmly believe that alcohol plays a serious role in the AIDS epidemic.

Although alcohol is not a route of transmission for HIV, it does play an indirect role by altering an individual's sexual behavior while under the influence.

Researchers have found a correlation between the use of alcohol and drugs and non-compliance with safer sex guidelines.

What are the implications for

HIV prevention education? First, we must be able to explain the excess risk caused by the use of alcohol and drugs when having sex.

Second, we must encourage individuals not to engage in sexual activity while under the influence.

Third, we must integrate HIV prevention education into every Native alcoholism treatment facility in the country, and into alcohol/drug abuse prevention activities.

We must view the treatment for addiction as fundamental to the fight against the spread of HIV and fight for increased resources for both drug and alcoholism treatment and preven-

tion.

We must become creative in our approach to disassociating sexual activity from alcohol and drugs.

Our success in HIV prevention will have a lot to do with how well we control the intersection between sex and alcohol abuse. The prevention and treatment of alcohol and drug abuse in our communities will not only help to control this epidemic, but will help us to achieve a better health status for Native people today and for generations to come.

Ron Rowell, MPH, is the Executive Director of the National Native American AIDS Prevention

Native women need to know more

More and more the lives of Native women are being touched by the HIV epidemic, some by being diagnosed with AIDS themselves, others by the diagnosis of family and friends, and some as caregivers.

HIV infection is a life threatening disease that threatens Native people in cities and on reserves. Native women are often the ones who care for the sick in our community. Our women also play an important role in teaching the young and providing guidance when problems arise.

For these reasons and others, Native women need to be informed about HIV infection and AIDS so that they can help to prevent the spread of HIV infection, and so that they can promote understanding of those already infected.

The figures show that Native women are contracting AIDS at a higher rate than white women. HIV is the virus that causes AIDS. HIV infection is sometimes referred to as a spectrum disease because it ranges from no symptoms in the early stage to life threatening conditions in the later stage.

It is the later stage of the spectrum that is called AIDS. HIV is present in an infected

person's bodily fluids, including blood, semen and vaginal secretions. HIV is difficult to contract and is preventable.

The three ways in which the virus is transmitted are sharing needles, (for example, for drug use), unprotected sex with an infected partner and from mother to child during pregnancy or birth. There is also some evidence that a nursing mother who is infected can transmit the virus through her breast milk.

Because of the way in which it is transmitted HIV can be prevented. Not using IV drugs, or at least not sharing needles is one way to protect against contracting the virus. If needle sharing cannot be curtailed, needles should be cleaned.

Other than abstaining from sex, proper use of condoms is the best way to prevent contracting HIV through sexual activity. At this time there is no known way to prevent the transmission of the virus from an infected mother to her unborn child.

It is also important for women to be aware of the role that alcohol and other drugs can play in the spread of HIV. Alcohol and other drugs may contribute indirectly in that they lower inhibitions and impair judgement.



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New  Brunswick
Health and
Community Services

UBC plays host to AIDS/HIV conference

Windspeaker Staff Writer

VANCOUVER

The 9th Annual British Columbia HIV/AIDS Conference is scheduled for Nov. 5 through to Nov. 7 at the Westin Bayshore Hotel in Vancouver.

The three-day event will be prefaced by a full day of workshops on Nov. 4 devoting energy to the topics of HIV Management for Physicians; Understanding Gay and Bisexual Male Communities and Public Health and Harm Reduction.

The conference proper will begin with a plenary session on HIV and drug use: The challenge of prevention and care and a round table discussion on the Canadian scene.

The round table discussion will include the epidemiology of HIV among drug users in Canada, trends in HIV risk among injection drug users in Toronto, issues in prevention and care from a Quebec perspective; and the outbreak of HIV in drug users in British Columbia.

On Nov. 6, the conference will turn its attention to strategies in responding to HIV/AIDS with a discussion on how well the province of B.C. is responding to the illness. Parallel plenary sessions will include integrating sexuality and spirituality or the clinical manage-

ment of HIV and injection drug use.

Workshops scheduled for the day are *Educators as Sexual Beings* which will address the educator's role in the 1990's; *Legal and Ethical Issues Raised by HIV/AIDS* which addresses the issues of care and treatment, discrimination, and criminalization of HIV transmission; and the *Treatment Choices in the '90's*.

There are two workshops regarding Aboriginal issues. The first will look at data showing a greater rate of HIV in the Native community than previously predicted.

The second workshop will look at how the Aboriginal community has responded to the threat of AIDS.

This workshop offers presentations by workers who travel the province delivering HIV/AIDS prevention messages to Aboriginal populations and by caregivers who work in urban settings with Aboriginal people with HIV/AIDS.

There are also two Cultural Competence workshops, which will explore the often diverse cultures between client and service provider and the potential for misunderstanding and conflict between different colleagues.

These are only a small sampling of a very busy agenda for the conference. For more information contact (604) 822-2626.

AIDS

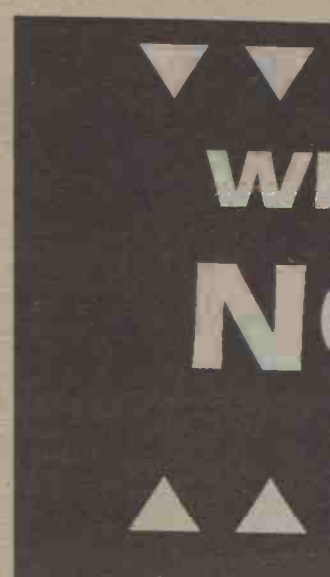
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- ~1989~
Eight Ball Gala
- ~1990~
Dancers for Life
Eight Ball Gala
- ~1991~
Dancers for Life
Leontyne Price Concert for Casey House
From All Walks of Life
Eight Ball Gala
- ~1992~
Dancers for Life
Fashion Cares
From All Walks of Life
Eight Ball Gala
Laughing Matters
Casey House Advertising Awareness Program
- ~1993~
Dancers for Life
Fashion Cares
From All Walks of Life
Kumbaya Festival
Eight Ball Gala
Laughing Matters
Art With Heart
CANFAR Youth Awareness Program
- ~1994~
Dancers for Life
Photographers and Friends United Against AIDS
Fashion Cares
Red Hot Nights - The Canadian Stage Company
Kumbaya Festival
Vancouver Walk for AIDS
Ca Marche - Montreal Walk for AIDS
From All Walks of Life - Toronto
Eight Ball Gala - Ottawa
Art With Heart
- ~1995~
Dancers for Life - Vancouver
Dancers for Life - Toronto
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Region

By R. John Hayes
Windspeaker Staff

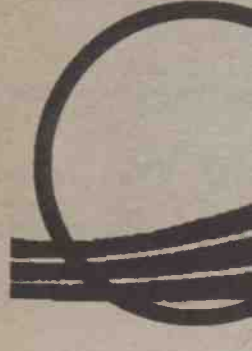
SWAN HILLS, ALBERTA

Lawyers for Slave Lake Region filed a statement with the Alberta Environment over increasing pollution from the controversial Swan Hills. The case represents eight communities in north-central Alberta a fugitive emission of PCBs 25 times higher than promised by the province in an environmental review in 1991.

Members of several bands hunt, fish and hunt in the Swan Hills, and the council is concerned about the contamination of fish there. There were several lawsuits filed with the Department of Environmental and Forestry regulatory approval other groups, as well as the opposition and an environmental group called Friends of the North.

In 1991, when a review of the since expansion of the mill plant, the Natural Resources Conservation Board ensured that the facilities — that include various kinds of count regular, expansion — running annually, would be 1.3 kg by 1994.

In 1994, the board ensured that the problem been solved by the operating the plant security (Alberta) however, in its approval renewal of approval



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Regional council protests deadly PCB emissions

By R. John Hayes
Windspeaker Staff Writer

SWAN HILLS, Alta.

Lawyers for the Lesser Slave Lake Regional Council filed a statement of concern with the Alberta government over increasing pollution from the controversial Alberta Special Waste Treatment Centre in Swan Hills. The council, which represents eight First Nations in north-central Alberta, cited a fugitive emission rate for PCBs 25 times higher than that promised by the plant's operators in an environmental review in 1991.

Members of some of the bands hunt, fish and trap in the Swan Hills, and the council is concerned about the contamination of fish and wildlife there. There were statements filed with the Department of Environmental Protection regulatory approval centre by other groups, as well, including the opposition Liberals and an environmentalist group called Edmonton Friends of the North.

In 1991, when conducting a review of the since-completed expansion of the money-losing plant, the Natural Resources Conservation Board was assured that the fugitive emissions — that includes leakage of various kinds but doesn't count regular, expected emissions — running at about 15 kg annually, would be reduced to 1.3 kg by 1994.

In 1994, the board was assured that the problems had been solved by the company operating the plant, Chem-Security (Alberta) Ltd. Now, however, in its application for renewal of approval to oper-

ate the plant, Chem-Security itself projects an annual fugitive emission total of 33.45 kg. The total for 1995 is expected to be around that amount, more than twice what was deemed unacceptable four years before.

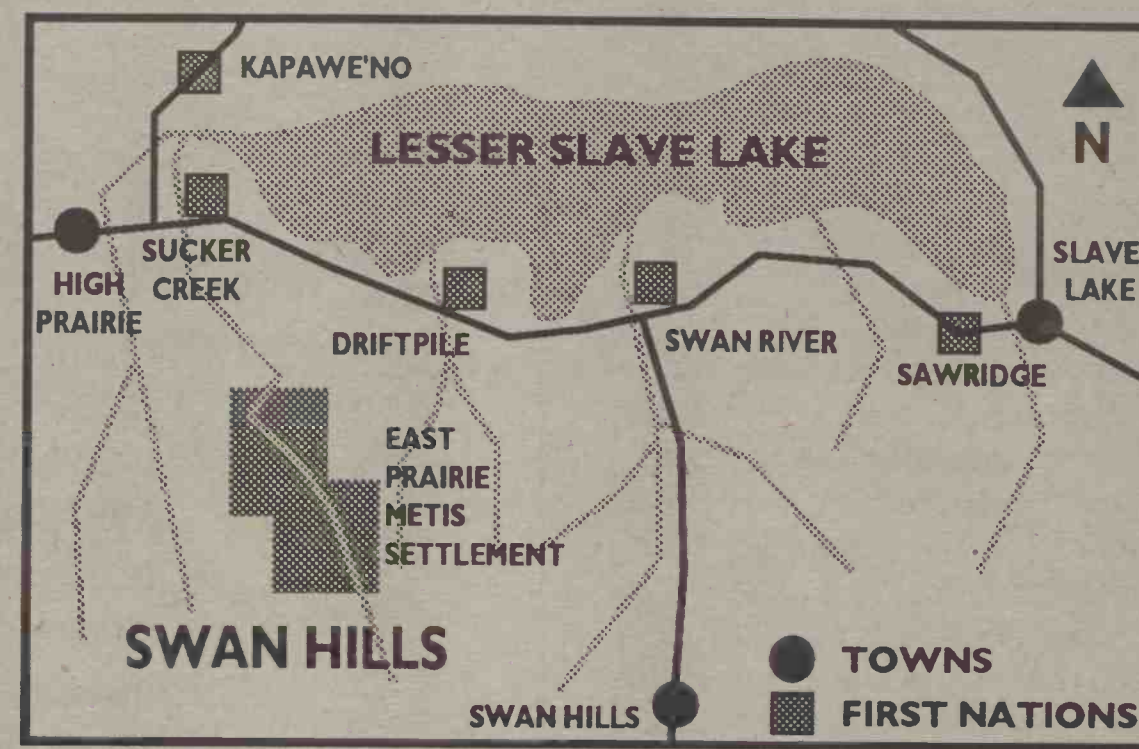
"We reserve our harshest criticism for the plant going from 15 kg to 33.46 kg, while promising to get down to 1.5 kg," said Bruce Collingwood, Alberta Liberal environmental protection critic and member of the legislature for Sherwood Park. "The operator of the plant obviously has an obligation to operate cleanly and efficiently."

"[The leakage] might impact the trap lines and the local environment," said Richard Secord, legal counsel for the Lesser Slave Lake council. "But the whole watershed slopes down towards Lesser Slave Lake, so anything released in the Swan Hills is the concern to the bands."

"This plant is not only a financial disaster, but is also contaminating the environment," concluded Collingwood. The plant has been a money-losing proposition since construction in the 1980s, and the technology employed there is in danger of becoming outmoded with recent technological advances in the waste-treatment field. The government has been trying to divest itself of its financial interest in the plant to Bovar Inc. of Calgary. Phase One of their deal must be negotiated by Sept. 30.

Under the current agreement transferring ownership to Bovar, the province will be left with all liability for clean-up after the plant is shut down.

That cost, when added to



Paul Macedo

The Swan Hills drainage flows into Lesser Slave Lake, affecting the First Nations who make up the Lesser Slave Lake Indian Regional Council.

the province's losses on the plant to date, will total some \$440 million, according to the Liberal's Collingwood.

The First Nations in the Swan Hills area aren't concerned about the cost, however, they're concerned about the damage, and potential damage, to the environment. PCBs, or polychlorinated biphenyls, do not break down, and can remain in an ecosystem for a long time.

The substance can be leaked or leached into the surroundings, and enters the food chain near the bottom. Because it doesn't break down, it will stay in the system and undergo a process known as bio-magnification, in which its effects get worse the longer it stays in the system. The PCBs will work their way into the higher life forms, generally carnivores such as bears, wolves and birds of prey, and humans, especially those who live off the land.

As well, improper processing can result in the release of more immediately deadly substances such as dioxins and

furans, which can be created when PCBs are burned at a lower temperature. The waste treatment plant is designed to burn the toxic substances at such a high temperature that they are, basically, broken down into relatively safe components.

In the statement of concern, the council details its concern over fugitive emissions, stating that they "clearly remain a problem at the Alberta Special Waste treatment centre." The council suggests that the estimate of about 34 kg per year is itself a projection of Chem-Security, "and cannot be relied upon." The statement goes on to say: "The PCBs which have been released to date have already created contamination in the soils, vegetation, wildlife and fish."

Chem-Security proposes in their application to decrease its monitoring of PCB emissions. According to the council, "this proposal is totally unacceptable."

Their final concern is that Chem-Security stick to the conditions of the 1993 ap-

proval, specifically that they consult with the council. The company has merely kept the council informed.

"Technically, the Natural Resources Conservation Board has no decision-making ability," Collingwood explained. "They advise the minister, and through him, cabinet."

The decision on the application is made by the director of chemicals assessment and management in the Department of Environmental Protection, Jerry Lack. He will be governed, to some extent, by direction from the minister, Ty Lund.

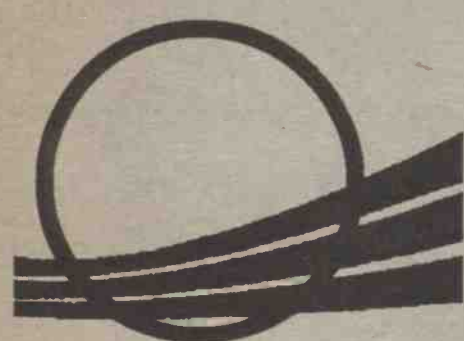
Secord is concerned that the decision will be made based solely on the written statements of concern, with no hearings.

"I was disappointed that there was no process, that decisions would be made away from public scrutiny," he said. "The director will issue the approval, probably in December, and then we will receive notification."

Because they filed statements of concern, the council and others will then have the option of appealing the decision to the Environmental Appeal Board.

"About the best we can hope for, I think, is that the permit be short-term, with limited volume, limited window, and binding test results," Collingwood said. But the First Nations are not part of the process, and that's where they would prefer to be. The opposition spokesman agrees.

"They should be part of a community advisory panel in consultation with the government," Collingwood said. "That would be the optimal solution for the Native people in the area."



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Ambulance wouldn't have saved child

Windspeaker Staff Writer

EDMONTON

When two-year-old Dalton Halfe-Arcand died in a taxi between hospitals in Edmonton and St. Paul, Alta., it sparked a furore from Native leaders, critics of Alberta's health policy and the boy's family. But doctors at a fatality inquiry into the death two weeks ago said that an ambulance crew wouldn't have been able to save him, either.

"You only have a short period of time — three or four minutes," explained Dr. Andrew Stewart, a veteran pediatrician who had treated the boy in Edmonton's Royal Alexandra Hospital.

"If you had the child in an operating room with his chest opened, perhaps something could have been done, but in an ambulance, no."

Dalton died Jan. 19 en route from the Royal Alex to St. Therese Hospital, 150 km northeast of Edmonton. In the wake of severe funding cuts and changes to Alberta's health-care system, transporting the child in

a taxi instead of an ambulance was seen as a heartless cost-saving measure in some circles. Others saw evidence of racism in the decision.

In fact, said the doctors at the inquiry, the blood clot that killed Dalton was extremely rare and couldn't have been predicted.

Three of the hospital's nurses, as well as hospital administrator Leslee Thompson, said that Dalton seemed to be in stable condition and improving.

"We knew in our hearts that there was no truth to [accusations in the media that the boy had been treated differently because he was Native]," Thompson said, of an investigation conducted by the Royal Alex. "But we wanted some clear evidence."

The hospital's own statistics say that, of pediatric patients transferred from the hospital in the past six months, 47.8 per cent were sent by taxi or private vehicle. Of treaty Indians transferred, 17.6 per cent did not go in an ambulance.

Alex Pringle, lawyer for Dalton's family, maintains that the boy was too sick to be transferred at all.



Imperial Oil Resources Limited would like to congratulate the recipients of the company's 1995 Cold Lake Aboriginal Education Awards.

Congratulations

Marlene Desjarlais, Buffalo Lake Metis Settlement. Marlene is in her second year of business administration studies at the Northern Alberta Institute of Technology, in Edmonton, Alberta.

Shelley Stone, Saddle Lake First Nations. Shelley, who is studying heavy oil operations, is in her first year at Lakeland College in Lloydminster, Alberta.

Imperial offers a one-time award of \$1,000 to aboriginal students entering a technical or community college for a role in the petroleum industry. For further information, contact Human Resources, Imperial Oil, (403) 639-5288


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WINDSPEAKER COMMUNITY EVENTS - PAGE 8

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Chief seat a

The newest pub of the Fairview College Governors is college and chief of the Little Band, Johnsen Sewapag.

Chief Sewapag was born and raised in the River area near Fort. He has been involved in education and public administration for most of his adult life.

He has been chief for more than a decade. Before that, he was assistant administrator of the Board of Education for First Nations in the

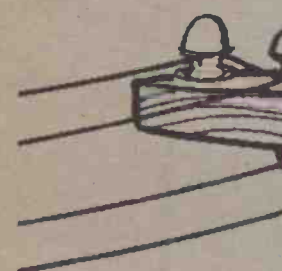
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Northern Alberta

Chief takes a seat at Fairview

The newest public member of the Fairview College Board of Governors is college alumnus and chief of the Little Red River Band, Johnsen Sewepagaham.

Chief Sewepagaham was born and raised in the Little Red River area near Fort Vermilion. He has been involved in education and public administration for most of his adult life.

He has been chief for more than a decade. Before that, he was assistant administrator. For eight years he was the chair of the Board of Education for the First Nations in the region and

currently sits on a number of other committees. He is vice-chair of the High Level Tribal Council.

He completed his high school education at Fairview College in the late seventies before taking a year of agricultural training.

Sewepagaham was appointed to a three-year term and replaces accountant Alan Tanaka of High Level who had served the maximum of two three-year terms. Sewepagaham has been married to Delia for 25 years. They have two children.



Chief Sewepagaham is welcomed to the Board by Fairview College Chairman, Gene Dechant, left, and Fairview College president, Fred Trotter.

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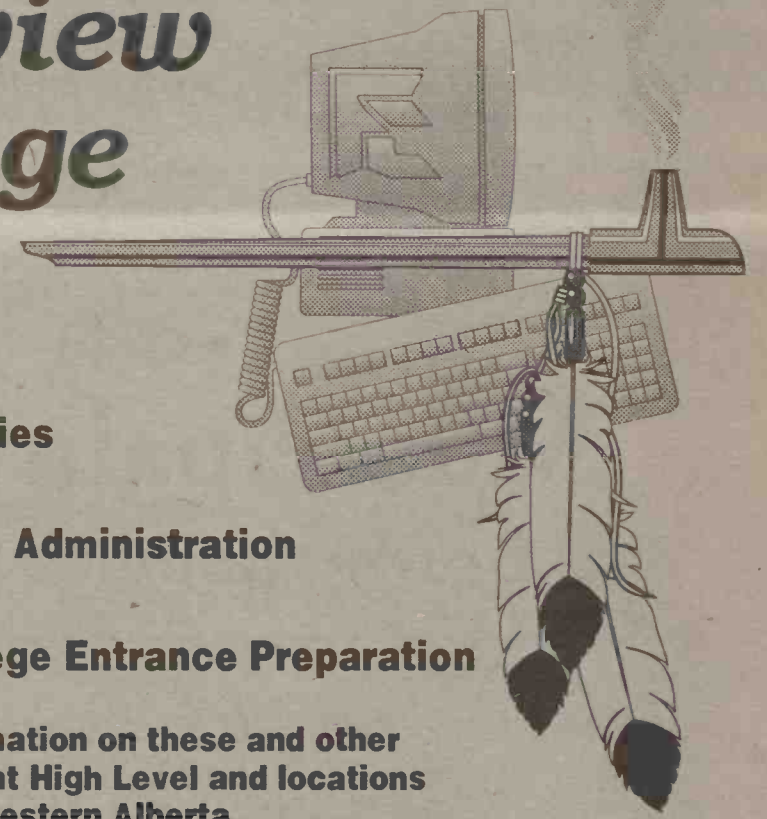
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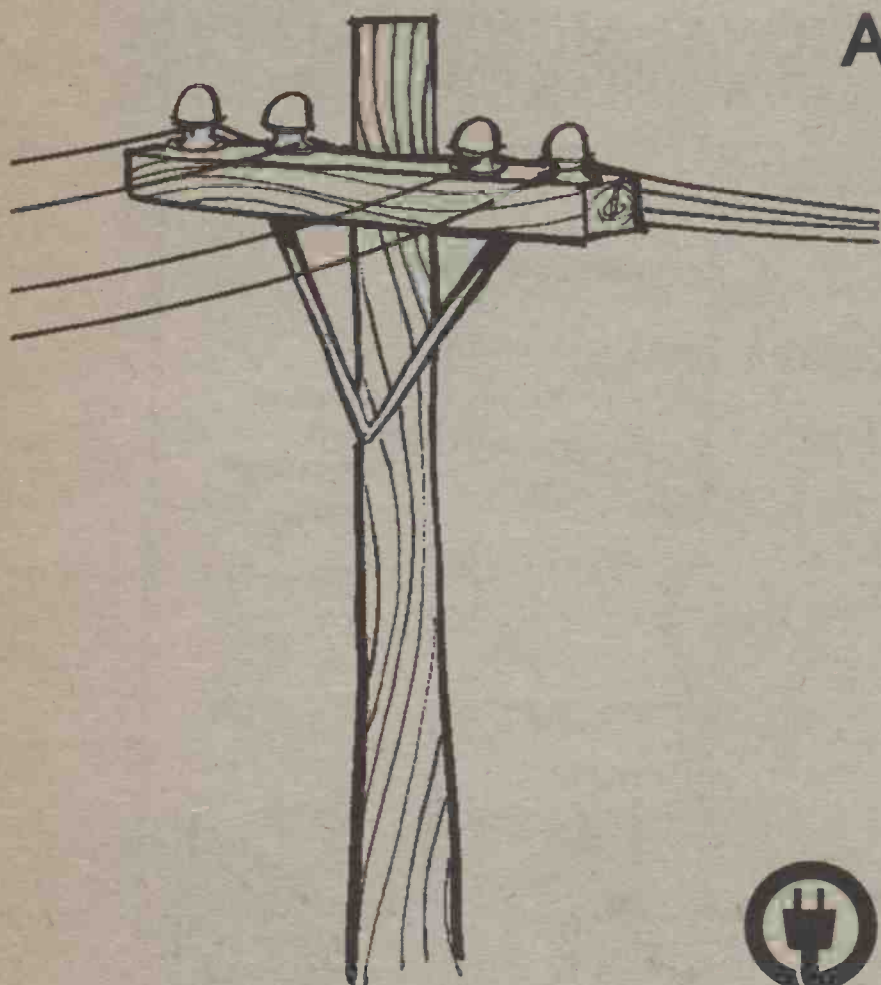
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Wood Buffalo



Communities work together for better future

By Pauline Phibbs
Windspeaker Contributor

FORT MCMURRAY, Alta

The Regional Municipality of Wood Buffalo came into existence on April 1, 1995 and is the first regionalized municipality in the Province of Alberta and the largest in North America. It is 67,000 square kilometres which is bigger than the provinces of Prince Edward Island and Nova Scotia combined.

The communities of Conklin, Janvier, Anzac, Gregoire Lake Estates, Saprae Creek Estates, Fort McKay, Fort Fitzgerald, Draper, Fort Chipewyan, Marianna Lake and Fort McMurray still keep their respective names. They do not, however, continue to exist as separate villages, hamlets or City.

In fact, Fort McMurray is now known as the urban service area in the new municipality. The rural service area embraces the 2,680 people living in the communities outside of Fort McMurray.

This regionalization has many benefits to the residents. It means more efficient and effective delivery of municipal services by sharing resources, reduction in elected officials and staff which provides for more seamless governing.

It means that the rural serv-



ice area will benefit from the expertise of municipal staff for the operation, maintenance and capital expenditure in the public works and transportation functions.

There is increased opportunity for economic development with the opportunity to now put resources together with dollars to ensure a better future for everyone. Amalgamation broadened the tax base creating a fairer distribution of industrial taxes to the residents of the area.

In six months, the benefits of joining together for a common cause has shown results. In the

Engineering and Public Works Department, upgrades to one-third of Secondary Highway 881 has resulted in better driving conditions and created work for 17 local residents and three contractors from the rural area.

Construction of Secondary Highway 881 will provide a year round link to the Lac La Biche area, again creating work for local residents.

A winter road to Fort Chipewyan (North Section) will be constructed and maintained from Fort Chipewyan. In the past, operations were directed from Lac La Biche. Negotiations

are nearly complete in consolidating an airstrip operation in Conklin and a maintenance agreement with Al Pac and other commercial users will result in better road conditions at a reduced cost to taxpayers.

The Fort McMurray Fire Department has initiated training sessions in the rural areas. During the serious fire situation experienced in the summer months, the rural area was able to see firsthand the cooperation of the firefighters from the urban service centre and the volunteer firefighters from the Anzac area when a grass fire

posed a threat to the community.

The municipality is poised for economic expansion well into the next century as investment in the oilsands and forest resource industries continue to grow.

Suncor Canada Ltd. and Suncor O.S.G. Inc. are committed to developing new mine sites over the next five to ten years. Production of oil is expected to increase significantly in the next five years.

Other oil and gas development is expected on a smaller scale. Solv-Ex Corporation has announced a multi-million dollar oilsand pilot plant 85 km. north of Fort McMurray. This is anticipated to be developed in the next year. The doors are wide open for new investment in the Municipality.

The region's realty business climate is testimony to the commitment to economic development and the region's capacity to effectively respond to the needs of the private sector.

The Municipality encourages new and expanding industries and is committed at both the political and community level to work closely with prospective corporate citizens.

It is the dawning of a new 'Golden Age' for the Regional Municipality of Wood Buffalo, united in their goal to see this region prosper and take its rightful place as the engine driving the Alberta economy.

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Artist brings stone to life

WOOD BISON TRAIL, Alta

On the Sept. 4, Syncrude Canada Ltd. unveiled the largest environment artpiece in the world. The Bison Gateway is an awe-inspiring structure doubtless to become a major landmark in Canada.

The Gateway is the entrance to the Wood Bison Trail. The Trail is the newly named stretch of Highway 63 running past the Syncrude leases. The Matcheetawin Discovery Trails and the Bison Viewpoint (opening in 1996) are also parts of the Trail.

The Gateway's seven gigantic sculptures flanking each side of the southern entrance to the Wood Bison Trail measure up to four metres in height. The sculptures are images of a bison herd crossing the Trail.

Carved by nationally renowned Metis artist Brian Clark, the entrance will symbolize the strength and majesty of the wood bison and of the Aboriginal people of the area.

Clark is a self-taught sculptor whose work reflects a profound respect for the purity of nature and a remarkable understanding of the human character. His works are in the collections of art collectors from Asia, Europe and all over North America.

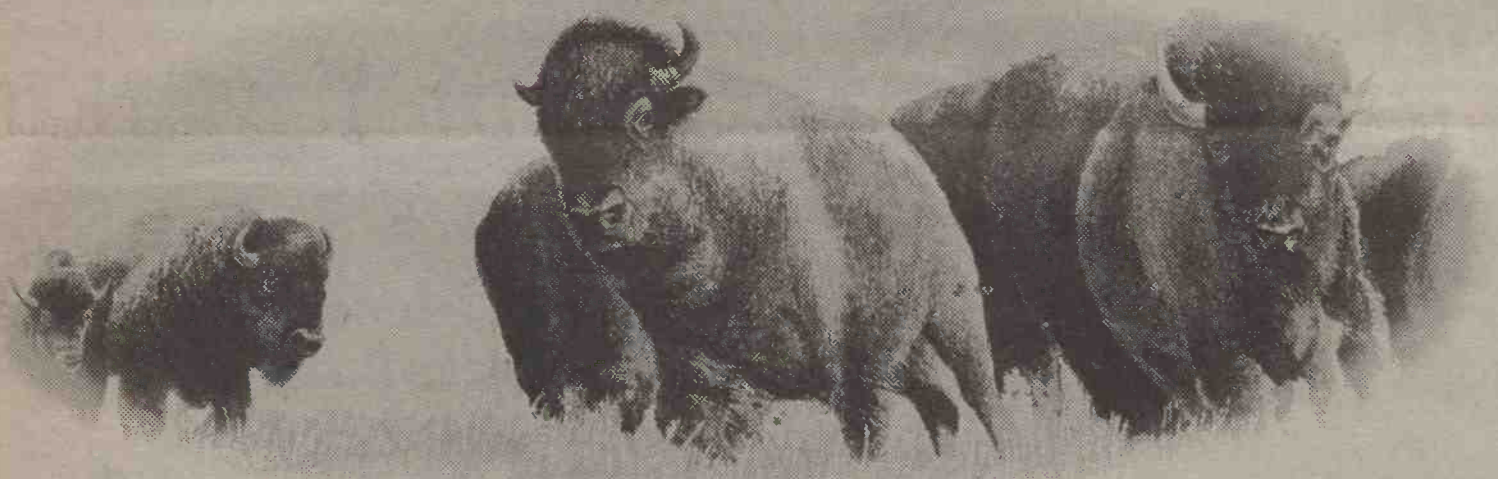
Prior to this project his largest was 40 individual sculptures for the 1989 Stanley Cup champions, the Calgary Flames. As well, in 1992 Syncrude commissioned a bison sculpture weighing over 200 kg of Chipewyan alabaster. The Gateway is by far the largest project Clark had worked on in his years as an artist. For that reason he enlisted the help of several apprentice sculptors from Fort McKay and Fort Chipewyan. During the project's construction he remained confident the work would be finished by the Labour Day unveiling.

"It was the most difficult art piece I've done, it's probably the biggest art project on the go in Canada right now," said Brian. "But I think it will send a message to other big corporations that there is nothing wrong with identifying yourself beyond hanging a sign on a fence."

The sculpture was made up of 150-million-year-old silt stone. The gigantic stones were taken from Syncrude's overburden project. No one has ever touched these unique stones with a carving tool before. It had to be sculpted using air chisels, rock drills, electric hammer drills, sandblasters and a high pressure washer. The sculptures are held in place with steel rods and cement.

The Gateway will no doubt increase Clark's profile across the country and open many doors in the artistic world. He said that will just be a fringe benefit.

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By creating a new natural area for all to enjoy, we also created a new standard for environmental and reclamation efforts.

And while we could tell you all about it, we believe this is one example you really should see for yourself.



For more information or a copy of The Syncrude Trail Guide, please call 1-800-667-9494.

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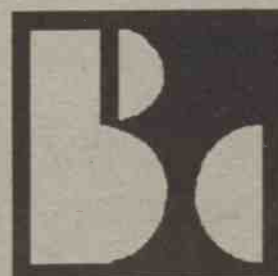


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Eight local apprentices take on the Bison

WOOD BISON TRAIL, Alta.

Working on The Bison Gateway provided a once in a lifetime opportunity for eight artists from Fort McKay First Nation and Fort Chipewyan.

Originally only two apprentices were assigned to help Brian Clark on the immense project, but due to the Marianna Lakes fire and rainy weather conditions the project was in danger of falling behind schedule.

Clark put out a call for help to Fort McKay and the response was great. Many wanted a hand in being a part of this magnificent project.

Gerald Gladue had been working on the Gateway from day one. He has seen the Gateway transform from an artist's concept in May to where it stands today.

"I'm getting a little excited," says Gladue. "Now that it's finished it is something to be proud of, knowing I put a lot of work into it."

Gladue was an operator at Neegan Development Corporation Ltd. before working on the Gateway. He'll probably continue to sculpt now that the Gateway is finished, he said.

"Who knows?" says Gladue. "This may be the start

of a new career."

John Piquette and Robert Ahysou were the first 'new' apprentices to climb aboard the bison project.

They came on shortly after the Mariana Lakes fire was doused in June. Piquette was already working on the Discovery Trails, another part of the Wood Bison Trail. But he jumped at the opportunity to work on the Gateway.

"In the future when I drive by it I can say I helped put it together," said Piquette. "It will not only give me pride, but I think for Fort McKay as well because we were the ones sculpting it."

When Ahysou started on the project they had just begun to cut into the stones. Now he can look back and see what he has helped create.

"This will put the north in the spotlight," says Ahysou. "I think it will show people that things are getting better up here. I will be able to show my grandchildren what I did."

Feelings of pride are strong among all of the workers. They are confident that the Gateway will open up new opportunities for the Aboriginal people in the north.

Victor Gladue came up from Edmonton just to visit his

brother Gerald, but the next day he wound up working on the Gateway himself.

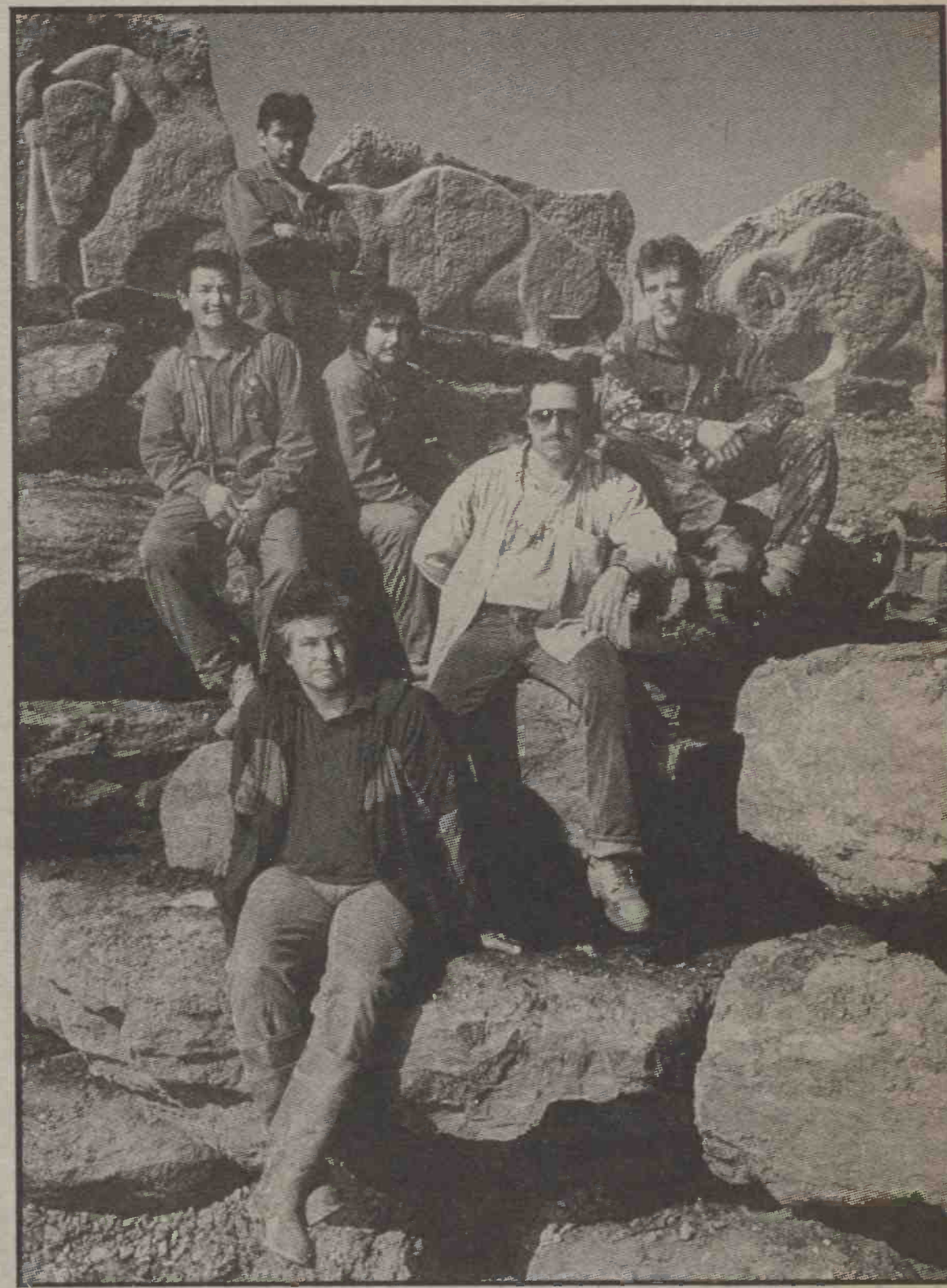
"I never thought I'd be doing something like this," said Victor. "Besides the pride, I am really enjoying the work. Seeing what we accomplish and just the fact that they are bison is excellent."

To help in the final push towards meeting the unveiling date, Clark added some more people to his crew. Lawrence Bekkattla, Pete Bouchier, Gordon Courtorielle and Antoine Irvine (from Fort Chipewyan) all joined the project team in August.

"I have done some basic small sculptures in the past but nothing that would come close to this," said Irvine. "This is a once in a lifetime experience and when we are finished it will be around for a long time."

Over 4,000 people took in the fantastic Wood Bison Trail opening and unveiling of the Bison Gateway.

Dignitaries at the event included Alberta Premier Ralph Klein, Mayor of the Municipality of Wood Buffalo Guy Boutilier, Fort McKay First Nation Chief Melvin Grandjambe, Tom Jackson and Laura Vinson.



Darren Jacknisky

Native Artist Brian Clark (foreground) takes a breather with his apprentices on The Bison Gateway.

Energy

By Pauline Phibbs
Windspeaker Contrib

Amalgamation communities of the Municipality of Wood Buffalo opened the door to better understanding and appreciation of the culture.

The Municipality that in order to build a first forge strong relationships within its boundaries.

At the first council held outside the Chambers of Fort Courtoirelle appeared Mayor and Councilor Buffalo to write to provincial premier age better working relationships between Aboriginal and non-Aboriginal people important to resolve differences in a peaceful manner.

The slogan adopted for the region is "We Have Energy." There may be whether cultural economic but the energy to bridge the gaps.

Mayor Guy Boutilier said "There is a tremendous

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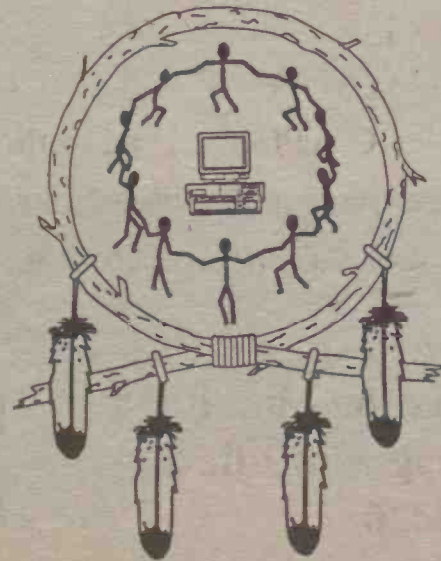
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Energy and understanding found to be key

By Pauline Phibbs
Windspeaker Contributor

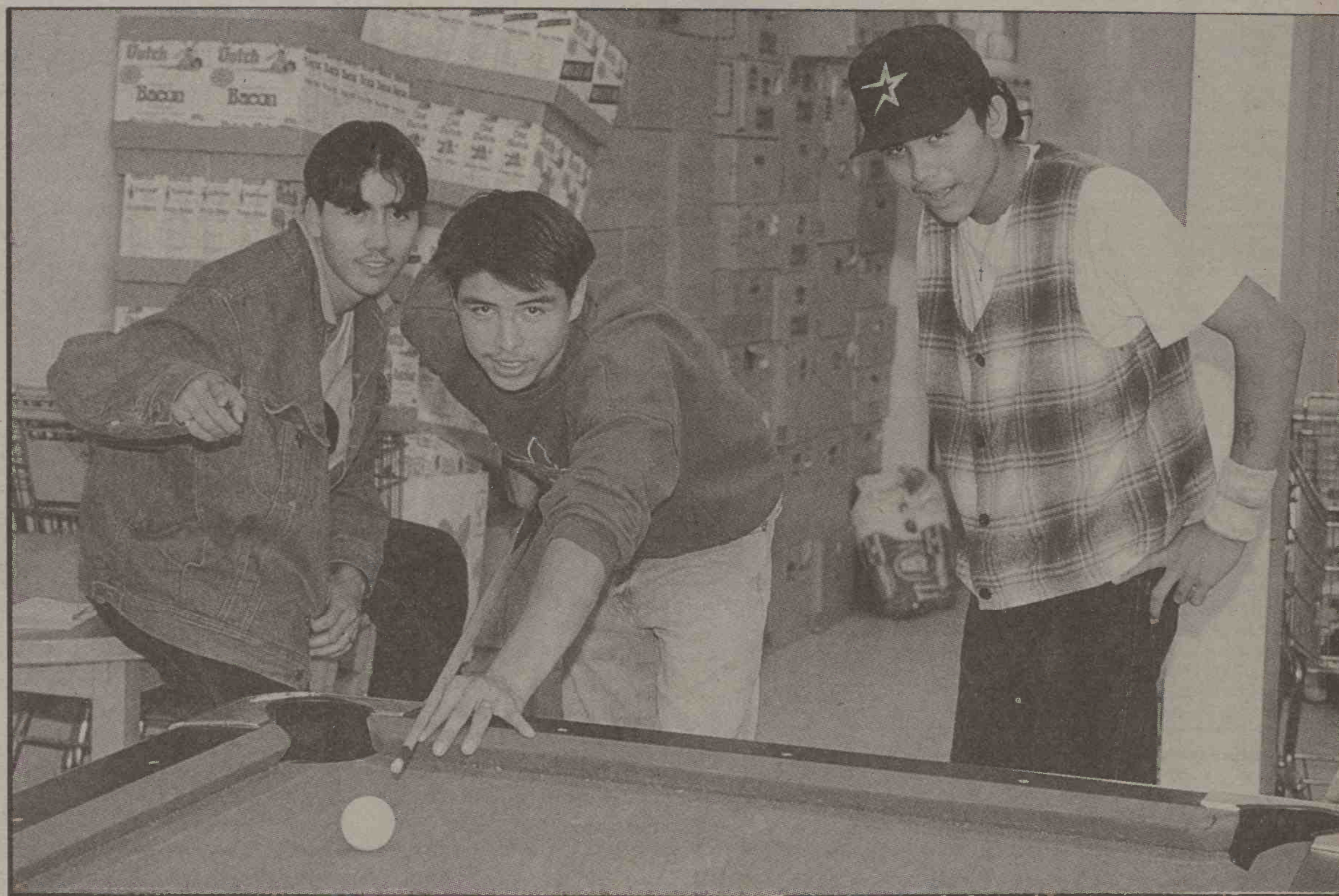
Amalgamation of the communities of the Regional Municipality of Wood Buffalo has opened the door to provide a better understanding and appreciation of the Aboriginal culture.

The Municipality believes that in order to build a successful municipality, they must first forge strong working relationships with everyone within its boundaries.

At the first council meeting held outside the Council Chambers of Fort McMurray, Councillor Lawrence Courtoreille appealed to the Mayor and Council of Wood Buffalo to write to Prime Minister Jean Chretien and all the provincial premiers to encourage better working relationships between Aboriginal and non-Aboriginal peoples. It is important to resolve their differences in a peaceful manner.

The slogan adopted by the region is "We Have the Energy." There may be gaps, whether cultural, social or economic but the region has the energy to bridge those gaps.

Mayor Guy Boutilier states, "There is a tremendous abun-



Bert Crowfoot

Sam Howe, Elvis Lacorde and Jason Gladue shot some stick at a local convenience store in Fort McKay, a community which is part of the Municipality of Wood Buffalo.

dance of resources in our area, from the black tar in the ground to the talents and skills

of the people who live and work in the Regional Municipality of Wood Buffalo.

The buffalo is an appropriate representation of what we are - a strong, persistent being

with a noble history. It is up to the people of the region to make the municipality work."

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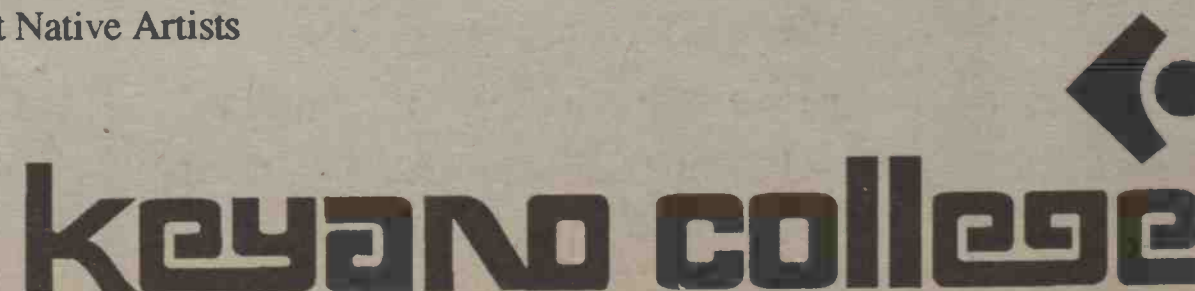
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- **Alex Janvier**, who recently completed his Morning Star mural at the National Art Centre of Canada: November '95
- **Edward Poitras**, a Metis from Regina who represented Canada at an Art Exhibition in Italy. An internationally renowned artist: January '96
- **Brian Clark**, an established sculptor who recently completed the Bison Gate on behalf of Syncrude Canada
- **Bob Boyer**, the first Native artist represented in the National Art Gallery of Canada and head of the Visual Art Program at the Sask. Indian Federated College
- **Joane Cardinal-Schubert**, Alberta's representative for the society of Canadian Artists of Native Ancestry
- **Jane Ash-Poitras**, originally from Fort Chipewyan, is hailed as one of Canada's most prominent Native Artists

Make the most of your artistic gifts. For more information about the Boreal Forest Art Institute, please contact Garry Berteig, Coordinator, Boreal Forest Art Institute, at (403) 791-8986



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EDUCATION: Must have minimum grade twelve or have passed the General Equivalency Tests for grade twelve. An applicant with an equivalent certificate must have successfully completed grade ten.

AGE: Must not be less than eighteen years of age.

VISUAL ACUITY: Preference is given to applicants with 20/20 vision, but the minimum is 20/40 in each eye, correctable to 20/30 in each eye. Color blindness will disqualify applicants.

CHARACTER: Applicants must have a good driving record, no criminal record, and a proven record of satisfactory performance.

SPECIAL QUALIFICATIONS: Driver's abstract from Province-of-Residence; Optometrist's report of Visual Acuity; Cardio-Pulmonary Resuscitation (CPR) certificate, Level "C"; Standard First Aid certificate

EXAMINATIONS INVOLVED: Mental Ability Test; P.O.P.A.T. (Peace Officers Physical Abilities Test); Extensive medical and physical examinations (including Optometrist's report); Thorough background investigation, including fingerprint examination; Polygraph Examination

INTERVIEWS: Personnel Officer, Final Selection Committee

We welcome your interest in the Saskatoon Police Service.
To apply, submit a resume to:
The Personnel Officer, Saskatoon Police Service
Box 1728, Saskatoon, Saskatchewan S7K 3R6

Case Management Officer

Correctional Service of Canada

British Columbia

As an integral part of Canada's criminal justice system, the Correctional Service of Canada provides rewarding opportunities for professionals in a wide variety of fields. If you would like to advance your career by making a meaningful contribution to Canadian society, consider your future working with a team of security and case management specialists actively encouraging and assisting offenders to become law abiding citizens. The salary for this position is \$36,417 to \$45,515 per annum plus \$160 to \$1,600 penological allowance.

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Interested candidates are invited to forward a resume, by September 29, 1995, to: Regional Recruitment Coordinator, 2nd Floor, 32560 Simon Avenue, Box 4500, Abbotsford, B.C., V2T 5L7

We thank all those who apply and advise that only those selected for further consideration will be contacted.

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NWT premier calls it quits

By Marina Devine
Windspeaker Contributor

YELLOWKNIFE, N.W.T.

Premier Nellie Cournoyea has ended months of speculation by announcing she is leaving the Legislative Assembly to go back to her first political love, the Inuvialuit and their land claim.

"I will not be running for a seat on the Legislative Assembly in October's election," she said. Cournoyea currently represents the riding of Nunakput, which includes four Beaufort Sea-Mackenzie Delta communities.

Cournoyea has been a member of the N.W.T. Legislative Assembly since 1979. She confirmed she will seek the chair of the Inuvialuit Regional Corporation.

During her 16 years as an MLA, Cournoyea has held many of the portfolios in the N.W.T. cabinet.

She became known for her negotiating skills, particularly in the transfer of powers from the federal government to the territorial administration.

She has been premier since 1991.

The initiative for which she wants to be remembered is the transfer of more responsibility to communities.

She's also proud of progress in dealing with the north's pressing social issues, through a community wellness strat-

egy, the new Education Act, income support reform, family law reform, a liquor law review, steps to improve the delivery of child care and health services and the Assembly's "zero tolerance" declaration on violence against women.

Perhaps her biggest disappointment has been the delay in the transfer of responsibility for oil, gas and minerals - the "Northern Accord" - from the federal to the territorial government. It's an issue Cournoyea has been working on since 1987.

Is she getting out while the going's good?

The main task of the new Legislative Assembly will be preparing for division of the N.W.T. into the new eastern Arctic territory of Nunavut and an as-yet-unnamed new western territory. Division is expected to take place in 1999.

The real challenge for new MLAs will be to see that it happens in "a respectful manner," as Cournoyea puts it, without excessive east-west bickering. And Cournoyea admits the job won't be easy, with federal funding cutbacks.

"The population of the N.W.T. is small. The need for a common vision gets stronger every day," Cournoyea said.

"We can't afford developments that take place in isolation or for selfish reasons, and we certainly can't afford to be fragmented in our approach to constitutional development."

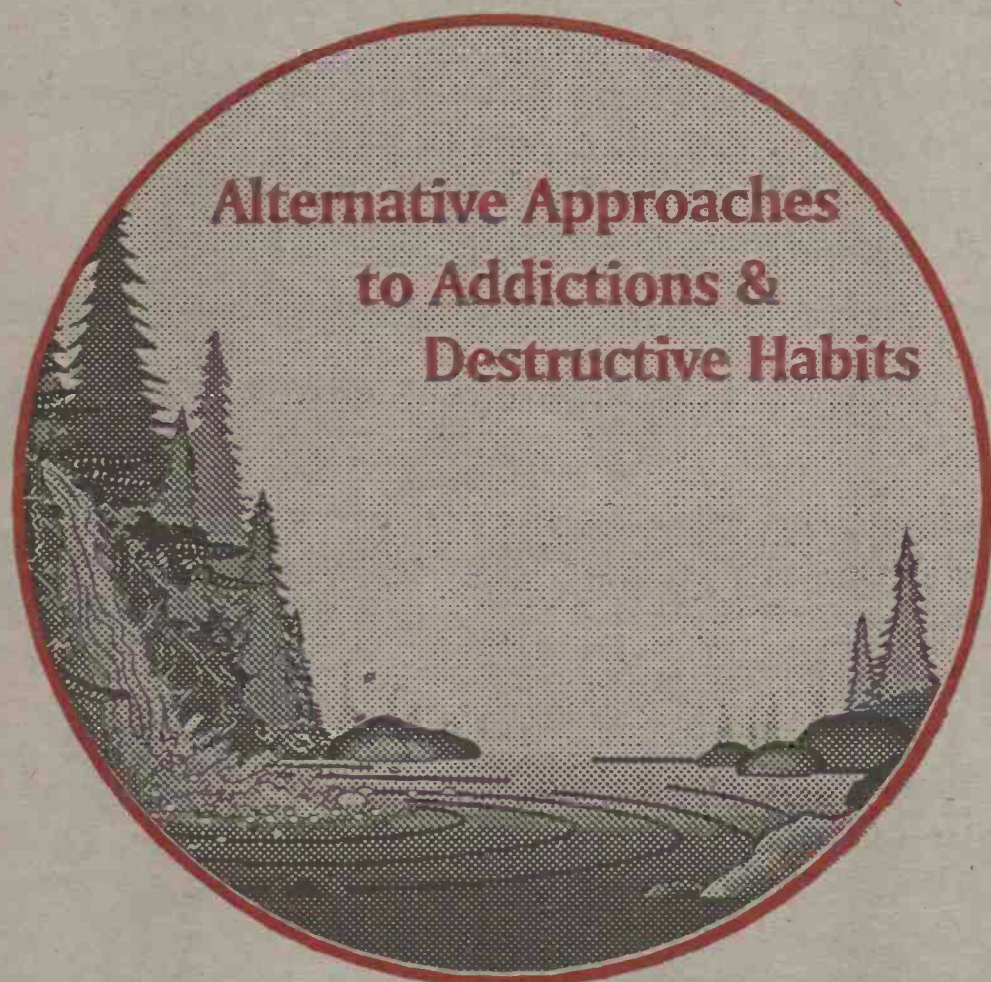


Colin MacDonald

Approximately 500 women gathered in Edmonton Sept. 15 to join women in 44 other cities across the country in the Take Back The Night Rally and March. The event helps to raise awareness regarding women's safety in society.

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CONFERENCE GOALS

- to examine current philosophies of addictions programs
- to increase awareness of alternative approaches
- to integrate new approaches into existing programs

CONFERENCE OBJECTIVES

- to solicit wide community participation from Treaty 6
- to provide a forum for leaders in the field of addictions to share new information with First Nations
- to discuss the information presented by these leaders through structured workshops
- to develop strategies to implement these new approaches

WHO SHOULD ATTEND

- community leaders
- health care providers
- members of community interagency groups
- treatment centre personnel
- addictions prevention workers
- youth and recreation workers
- justice and other human service workers

PRESENTERS

- Dr. Thomas Szasz, world renowned author, professor & psychiatrist
- Archie Brodsky, co-author of *The Truth About Addictions & Recovery*
- Jeffrey Schaler, international presenter on addiction & social policy
- Bruce Alexander, author of *Peaceful Measures: Canada's Way Out of the War on Drugs*
- Rose DeWolf, co-author of *Woulda, Coulda, Shoulda: Overcoming Regrets, Mistakes & Missed Opportunities*