

Wind speaker

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QUOTABLE QUOTE

"The government felt it had to convict someone of these tragic deaths."

- Ramsey Clark,
Leonard Peltier's
lawyer

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Self-government takes back burner

CALGARY

Self-government was not first on the agenda at last week's annual meeting of the chiefs of the Assembly of First Nations.

Poverty, health care and education superseded Native political sovereignty as important issues, said Tsuu T'ina Chief Roy Whitney.

"People want to make sure they have bread and butter on the table, they have a job, their children have clothing," he said. "To me, those are more pressing issues. Self-government is meaningless unless the rest of it is able to take place."

The 633 national chiefs met on the Tsuu T'ina Reserve southwest of Calgary June 24-30 to discuss plans for combating government funding cutbacks at a time when many Natives across Canada are still living in Third World conditions, Whitney said.

But securing federal aid could prove difficult because Ottawa is using last year's defeat of the Charlottetown Accord as an excuse to avoid dealing with issues like Native self-government, said assembly Grand Chief Ovide Mercredi.

"There's no doubt in my mind that Kim Campbell's government will be tougher on Indian people than Brian Mulroney's," he said. "We have a tough place in this country, a place we don't want to be."

Mercredi also chided newly appointed Minister of Indian Affairs and Northern Development Pauline Browes for not attending the conference.

"The absence of the the Minister of Indian Affairs from this assembly in inexcusable. This is not the politics of inclusion."

An official for Indian Affairs said he was unable to track down the minister's whereabouts during the conference.

The Tsuu T'ina gathering marks the second AFN chiefs' policy conference this year. The assembly met earlier in Halifax to try and outline a new mandate for the organization but delayed forming any new policy.

Meanwhile, 17 bands from Alberta are holding their own conference in Morley, just west of Calgary. The bands, which make up the Treaty 6 Confederacy, are dissatisfied with the assembly because of Mercredi's approach to treaty issues, said Sunchild Band Chief Harry Goodrunning.

Treaty chiefs are the minority in the assembly, representing only 37 per cent of the total membership. Over 70 representatives from treaty bands met on the Tsuu T'ina Reserve last April to discuss the creation of a United Treaty First Nations Council, a new national political organization aimed at enforcing treaties with the Crown.



Where'd she go?

Bert Crowfoot

Keisha McMaster pulls a fast one past a Michigan guard at the North American Indigenous Games in Prince Albert. The Siksika Juvenile Girls team was tied at the last eight seconds of play and Michigan sunk a basket just as the buzzer sounded. Siksika took home a bronze medal. (More games coverage in the Regional section.)

Browes bumbles first official visit

Northerners have doubts about new Minister's abilities

By Judy Langford
Windspeaker Contributor

YELLOWKNIFE

Newly appointed Indian Affairs and Northern Development Minister Pauline Browes spent much of her first official visit to the Northwest Territories trying to reassure Northerners she can handle her new portfolio.

Just over two weeks after being appointed, Browes met with the NWT cabinet in

Yellowknife and attended the ceremony marking the royal assent of the Nunavut land claim in Coppermine.

Browes, a 55-year-old grandmother who represents the Toronto-area riding of Scarborough Centre, is best known for lobbying to have the Rouge Valley in Ontario preserved as a wilderness area.

At a news conference in Yellowknife, Browes was asked if she felt qualified to run the department since she is neither Native nor Northern.

"Well, I am a Canadian," she replied. "In the political and democratic process that is set up in Canada, people from a variety of backgrounds (play a role in Cabinet)."

Browes grew up in a farming community north of Toronto. She believes having lived in a small place and having experience in health and education issues will help her.

Browes said she supports the extinguishment of Aboriginal

rights as a condition of settling land claims.

"I think when you're establishing any agreement that you want to have certainty between the two parties."

Rights over land must be very clear, she said.

The minister has lobbied for the return of the death penalty. She was asked how she could reconcile that view with Aboriginal groups pushing for a justice system that is less punishment-based.

"I believe in law and order," Browes said. "I believe in people abiding by the laws of Canada. I believe that's the only way of having a civilized country."

Browes said the justice system had to be more creative and find ways to "get people back into the community." When pressed on how that could be done, she suggested reporters read a report by the Standing Committee on Justice.

Browes said she wanted to promote Northern develop-

ment, including a possible deep-water port on Coronation Gulf at Coppermine. The minister confessed she'd been "fascinated" by the North after hearing former Prime Minister John Diefenbaker talk about northern development when he was in power.

Some Native leaders were not, however, impressed when the new minister said the federal government does not recognize the inherent right of Aboriginal peoples to self-government.

Members of the Inuit Tapirisat of Canada (ITC) and the Assembly of First Nations (AFN) both walked out on the meeting with federal, provincial and territorial officials in Inuvik July 15.

ITC spokesperson Rosemarie Kuptana and AFN regional Chief Wendy Grant both said they were outraged that Ottawa has retreated from its commitment to Aboriginal peoples.

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Court withholds adoption decision

By Susan Lazaruk
Windspeaker Contributor

VANCOUVER

The B.C. Court of Appeal will decide if an 18-month-old child would be better raised by his Native mother in Alberta or the white couple in Victoria who adopted the toddler 16 months ago.

James Tearoe, 47, and his wife, Faye Tearoe, 49, privately adopted the boy when he was two months old.

But Teena Sawan, a 20-year-old member of the Woodland Cree band near Manning, Alta, revoked the adoption. Last month, Justice Allen Melvin of B.C. Supreme Court granted custody to the birth mother, citing the importance of the child's Native heritage.

Faye Tearoe went into hiding for three days with the toddler, whom they named David, after the June 14 decision. She surrendered the child to authorities after the appeal court said they wouldn't hear their appeal until the child was returned. They were granted interim custody of the blond, blue-eyed child pending the decision.

James Tearoe was in court July 21, and sat quietly in the middle of the front row with his hands folded in his lap next to a companion. Faye Tearoe and Sawan did not attend.

The appeal panel of three

justices agreed in an unusual step to hear new evidence questioning the suitability of Sawan to raise the child.

But they reserved decision July 21 on whether that evidence was admissible, as well as their decision on the appeal, to an unspecified date.

At the hearing, Tearoe's lawyer, Brian Young, introduced Sawan's medical records that included clinical notes indicating alcohol and drug use, suicide attempts and an assault against her.

Young said the evidence came from Dr. Daniel Bester, Sawan's doctor in Manning, who contacted Young after the June 14 trial.

In a 145-page report, Bester said Sawan took five to 10 Tylenol while drinking in a "suicide attempt," consumed alcohol and marijuana in excessive amounts and refused counselling for personal problems.

But Jean Morgan, Sawan's lawyer, disputed the medical report, saying there were no toxicology reports to back up the claims and therefore the evidence should not be admitted.

"There are no psychological assessments, no neurological reports," she told court. "The (general practitioner) is making statements and there is no objective evidence by a doctor who specializes in that area."

Morgan said there was no clinical evidence of drug abuse by her client and that the alcohol

abuse was not ongoing.

"These are isolated incidents that happened at a specific time, and that's after the child is gone and she's tried to get him back."

Under Alberta law, a birth mother has 10 days to revoke an adoption, in writing.

Sawan gave up the child, whom she named Jordan, two months after he was born in December 1991. The Tearoes adopted him at the end of January.

In February, Sawan called the couple to say she had changed her mind. The Supreme Court trial heard that she wrote a letter to the Social Services Ministry revoking the adoption. The letter never arrived.

Included in the grounds for the appeal was that Sawan's Native race was established but not her culture, Young told court.

"How is it in the best interests of the child to show him Native culture if his biological mother doesn't participate in Native culture?"

Young also noted that Sawan has a Native mother and a white father and that the child's father was white, making the child one-quarter Native.

The Tearoes have indicated that they will make the child's Native culture available to him when he is older, if he desires.

Young also said that the child has bonded with the adoptive parents and their other adopted daughter, and it would

be in the best interests of the child to remain with the Tearoes.

Morgan said Sawan has indicated a willingness to learn more about her Native background, has been granted her Indian status, wants to move to the Woodland Cree reserve and attend Native courses in Lac la Biche, Alta.

And the child is eligible to become a status Indian, she added.

In a letter to the Tearoes in May 1992, Sawan wrote, in part: "When I gave Jordan to your family, the day he left I sat and cried all day and I sat up all night thinking of him. Jordan means everything to me and he's even that much more special to me because he was my first child."

"I know this letter will come as a shock and I'm not trying to make things harder for your family. Jordan has been with your family for two months and from talking to Jim the other day, things seem to be doing well."

"I regret what I did to this day because in all honesty I wanted to keep him and not give him up. I miss Jordan to this very day even more now than yesterday."

"I hope you can understand how I feel. I'm not trying to upset you and your family, I'm just expressing the way I feel."

"I'd like Jordan back and I realize you probably would like to keep him."

Blood council facing contempt charges

By Linda Caldwell
Windspeaker Staff Writer

BLOOD RESERVE, Alta.

The Blood band council has been ordered to appear in Federal Court in September to answer contempt of court charges for a June 30 byelection held to replace Chief Harley Frank.

The byelection violated a Federal Court order upholding Frank's right to stay in office until at least Nov. 2.

Roy Fox, who served as chief for 12 years before being defeated by Frank in November 1992, was re-elected in the byelection. Some

band members say only about 14 per cent of the band's 3,955 eligible voters cast ballots.

The dispute began in March when Frank bought a buffalo herd, which council claims was not authorized by them. It has escalated to the point that the reserve is in chaos, with band members afraid to speak out, fearing retaliation.

But the band council is proceeding with business deals, including a recent one with Chancellor Resources, which will let them drill several wells this summer on 55,000 acres of reserve land.

And although Indian Affairs has said it will not recognize Roy

Fox as chief, the chief's consent is not required for business agreements.

Ken Jobin, Director of Funding Services for the Department of Indian Affairs, said a quorum of council - a majority of council - has the legal authority to approve documents.

Fox and council are eager to give the impression it's business as usual, said Frank's wife Lois. After all the confusion and disruption, they want to be seen as doing something positive for the Blood people.

But they are continuing to ignore Frank's federally upheld right to be chief, including withholding his paycheques. This is

forcing his already-broke family to endure great hardship, even to the point of rationing food, said Lois Frank. And Frank himself is suffering from exhaustion.

But he has no intention of giving up the fight and has asked the tribal Elders to mediate. At a recent meeting called by the Elders, Lois said they were disgusted with council and they feel council has embarrassed the tribe and are acting on their own with no consideration of what their people want.

The solution as the Elders see it is to have an election to replace council members and forbid current members from running for another two to five years, Lois said.

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PLAY, PLAY, PLAY

That's what athletes did at the North American Indigenous Games in Prince Albert, Sask. Competitors came from all over Canada and the U.S. to take part in track and field events, archery, basketball, soccer, baseball, swimming - the list goes on. See the Regional section for extensive coverage and photographs of the action.

DREAMSPEAKER'S RETURNS

It's back and in the black. Somehow organizers managed to pay off a \$65,000 debt left at the end of last year's festival and they're back for a second year. Films by Aboriginal filmmakers and presentations and workshops featuring Native writers, producers and directors will take up most of the three days. But there'll be plenty of entertainment in Churchill Square and hopefully this year the weather will cooperate. See Page 9.

AD DEADLINES

The Advertising deadline for the August 16th issue is Thursday, August 5, 1993.

NATION IN BRIEF

Chiefs vow action on treaties

Treaty chiefs attending the second annual National Treaty Chiefs Gathering in Kenora, Ont. said they plan to set the stage for a national campaign of "direct action" aimed at compelling Ottawa to honor treaties. "Our chiefs have come to the regrettable conclusion that the federal government will not move forward unless they are forced to by our people," said conference co-chair Tony Mercredi. "We must create the necessary political pressure if First Nations are to achieve treaty justice." To date, the federal government has rejected the demands to establish a negotiation process or mechanisms to address Treaty implementations, Mercredi said. Many of the problems that exist for First Nations people today are caused by the Crown moving away from Treaty principles through imposition of the Indian Act and other unilateral legislation and policies, said Assembly of First Nations Grand Chief Ovide Mercredi. "We can't dream about change. We have to make it happen. The Treaties must be given life." The AFN plans to hold several events in the next few months, including a national day of action, to draw attention to the Treaties. Other events may include mass border crossings, pub-

lic education rallies, re-enactment of Treaty signings and other treaty commemorations. The objective of the planned nation-wide campaign is to encourage all First Nations peoples to exercise their rights in the spirit of the Treaties, an AFN spokesperson said.

Ottawa reaches fish agreement

The federal government has reached a deal with Natives in Eastern Canada over the gill-netting of Atlantic salmon. The agreement, which involves conservation, surveillance and enforcement of new salmon fishing rules under the Aboriginal Fishing Strategy, will cut down the use of gill nets in favor of trap nets, said federal Fisheries Minister Ross Reid. Unlike gill nets, which indiscriminately kill anything they catch, trap nets allow larger fish to be released alive. The issue of Native fisheries has been a sore point for many non-Native fishermen in the Atlantic provinces who are having to restrict the types and quantities of fish they catch. Many have accused the Native fisheries of destroying salmon stock through the use of gill nets. One group of angry non-Native fishermen in Nova Scotia tried to stop Micmac fishermen from setting trap nets in the North River July 21. The non-Natives blocked

a road leading to the salmon-heavy river. Natives from the Wagmatcook Reserve left the area without incident. Some Natives have, however, refused to comply with Ottawa's demands to preserve salmon stocks, saying they have a historical right to fish the area. Members of the Listuguj Mi'qmaq in Quebec said they were "appalled" that interest groups like the Atlantic salmon Federation are accusing them of depleting stocks.

Manitoba band wants commission's ear

The Sayisi Dene band in northern Manitoba is upset that the Royal Commission on Aboriginal Peoples won't come out to hear their troubled history first-hand. Former Chief Ila Bussidor was giving a presentation June 1 at a commission hearing in Thompson when she asked the commissioners to come up to the reserve, located about 1,000 kilometres north of Winnipeg. But in a letter to Bussidor, the commissioners said a visit would not be possible because of a lack of time and money. More than 100 people in the community, a third of the band's population, died in a camp at Churchill because of government relocations, Bussidor said.

News

Former inmate suing for discrimination

By Linda Caldwell
Windspeaker Staff Writer

EDMONTON

The federal Human Rights Commission has agreed to investigate a claim made by Anita Hunt that the federal government discriminated against her as a prisoner both because she is a woman and a Native.

Hunt was sent from Edmonton to Kingston, Ont. last June to finish her sentence. She left behind two children, one four and one 11 years old, a mother who was near death from cancer and all her friends.

"Everybody and anybody that had been part of my life was in Edmonton," Hunt said.

Other federally sentenced white women in the province - those serving longer than two years - were being allowed to stay in Alberta in provincial institutions, Hunt said. Prison officials told her she couldn't stay because she was a high-profile, politically active prisoner with a past record.

Although she's been told her behavior is considered negative because of drug use, she has never had a drug-related charge in jail. She's also been told she's dangerous, although she's never hit another inmate and has never

"She's politically very outspoken and they don't like that. They like people they can push around."

- Lawyer Jenny Reid

beaten anyone up.

"She's politically very outspoken and they don't like that," said Kingston, Ont. lawyer Jenny Reid. "They like people they can push around."

Reid filed an application in federal court to quash Hunt's transfer back to Kingston. In a recent federal court decision, Justice Max M. Teitelbaum refused to rule on the application, insisting it was moot because Hunt is now out on parole.

Reid is appealing the decision.

"This is a very serious issue. It affects all women who are federally incarcerated," Reid said.

"The only reason she was transferred was because she's a woman and there's no other prisons for women except Kingston."

Even though Kingston is slated for closure in the fall of 1994, that's not soon enough to help women in the system now, Reid said.

"We've had so many suicides here. It's not acceptable." Between 1989 and 1992, seven Kingston prisoners, six of them Native, killed themselves. All were from out-of-province.

Reid examined all the government reports on Kingstons since 1936 and all reached the same conclusions: Close the prison and have more programs and services for women prisoners.

"But nothing has been done."

Hunt is also suing the federal government for \$1.3 million in damages for unfair and inhumane treatment.

"I've lost a lot of money, I've lost a lot of everything," she said.

When she got out on parole in February, her mother, whose cancer is in remission, wanted her daughter back immediately and her children wanted an instant mom. Hunt found it so hard to cope with their demands and with trying to rebuild her life that she wanted to go back to Kingston.

Gradually she slipped back into her roles of daughter and mother, started volunteering for a number of Native organizations and found a full-time job at the housing registrar for the Metis Women's Council of Edmonton.

She's also serving on the site selection committee for the new women's prison to be built in Alberta.



Linda Caldwell

Anita Hunt has gotten her life back on track and is fighting a battle that will, if successful, set a precedent for all federal female and Aboriginal prisoners.

Court denies Peltier's bid for freedom

By Linda Caldwell
Windspeaker Staff Writer

Leonard Peltier's third bid for freedom was denied after a three-judge panel of the 8th U.S. Circuit Court of Appeals spent eight months in deliberation.

Peltier was devastated when he heard the decision, said his fiancée Lisa Faruolo-Peltier, who broke the news to him in Leavenworth Prison in Kansas.

"He kept telling me to go out and find a husband who could give me a family, that he was going to die in there."

It's been 17 years since the American Indian Movement activist was sentenced to two consecutive life sentences for the murder of two FBI agents during a shootout on the Pine Ridge Reservation near Wounded Knee, South Dakota.

Since his conviction, a long series of legal battles has been waged on his behalf and international support from around the world continues to grow.

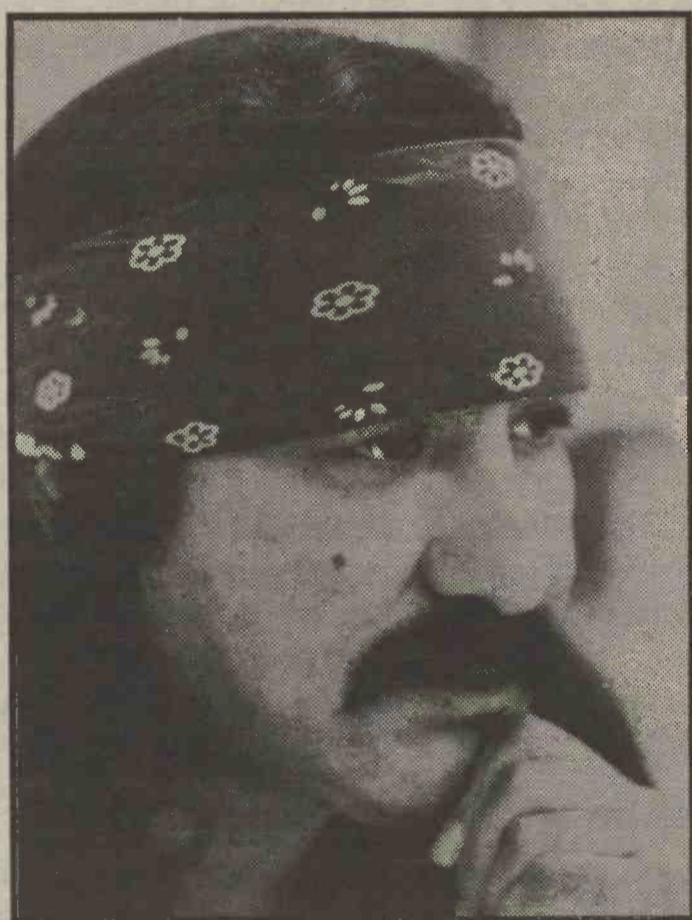
In the latest appeal, heard Nov. 9, 1992 in St. Paul, Minnesota, there were two issues the judges were asked to rule on, said Faruolo-Peltier, who is also one of two people to run the Leonard Peltier Defence Committee.

The first issue was that Peltier's rights had been violated because the government changed its theory mid-trial. Peltier's lawyers maintained the prosecution switched at trial from arguing that Peltier, a 48-year-old Ojibwe and Lakota from North Dakota, had murdered the FBI agents to maintaining he aided and abetted in their murders.

Several U.S. government prosecutors have admitted they don't know who shot the FBI agents on the Pine Ridge Reservation in 1975. Agents Jack Coler and Ronald Williams were trying to serve a warrant on someone else on the reserve.

"The government felt it had to convict someone of these tragic deaths," said Ramsey Clark, Peltier's attorney and former U.S. Attorney General in the Carter administration.

During the appeal hearing, Clark had



Leonard Peltier

less than 20 minutes to make his arguments. He talked about the "long trail of broken treaties and abuse of Indian people." Taking into account the recent history of violent confrontations on the Lakota lands, Clark said "in many ways it's similar to engagements between cavalry and Indians in the past century."

Two other men were charged in the shootings of the FBI agents. Bob Robideau and Dino Butler argued self defense and were acquitted of the same charges Peltier faced in a 1976 trial in Iowa.

An Indian man, Joseph Stuntz, was also killed in the shootout but no one was tried for his murder.

Assistant U.S. Attorney Lynn Crooks, one of the original prosecutors, said the government still believes Peltier delivered the fatal shots. And the government didn't change its position during the trial; it offered alternate theories on Peltier's part in the crime, Crooks said at the appeal.

But Crooks agreed with Clark that the government lacked evidence that tied Peltier directly to the agents' murders.

"We had numerous shooters. We didn't know who fired which killing shots,"

Crooks said.

The appeal court panel decided Peltier's due process was not violated because the government didn't change its theory; it didn't have to have one in the first place, Faruolo-Peltier said.

On the second issue, Peltier's claim the government was guilty of misconduct, the court's decision cited the McCleskey case. It was a precedent-setting case in which the Supreme Court decided when filing a writ of habeas corpus, (a writ requiring a person be brought before a court, usually to investigate the lawfulness of his restraint), anything that could or should have been argued already was, so Peltier had nothing new to say.

Hopes were high for a positive decision from the latest hearing, Faruolo-Peltier said. One reason was because of the attention focused on the Rodney King case in Los Angeles.

"We saw a breach of trust between law enforcement and the judiciary with the Rodney King case," she said. "It helped reawaken concern about lawlessness by law enforcement." Rodney King was dragged from his car and beaten by Los Angeles police. A jury verdict of not guilty sparked the L.A. riots, which caused millions of dollars in damages and injured scores of people. A jury in a subsequent trial returned a guilty verdict.

Incident at Oglala, a 1992 documentary narrated by Robert Redford, and a 1983 book about the events helped to refocus attention on the killings, added Faruolo-Peltier.

Numerous supporters have spoken out, signed petitions and written letters on behalf of Peltier since his 1977 conviction. They include U.S. senators and congressmen and 17 million Russian citizens.

At his November appeal hearing, Dianne Martin, a professor at Osgoode Hall Law School of York University, spoke on behalf of 55 Canadian Members of Parliament. The MPs believe the U.S. wrongfully secured Peltier's extradition from Canada.

"In my view, it's clear that the extradition treaty was violated," Martin said.

Peltier fled to Canada after learning of an assassination plot against him, which he said the FBI hatched. He was extradited in 1976 by the U.S. government, which used affidavit evidence from Myrtle Poor Bear, a woman from Pine Ridge who allegedly swore she saw Peltier shoot the FBI agents. Poor Bear said an FBI agent threatened to kill her and abduct her daughter if she did not sign the false affidavit incriminating Peltier. She later testified at Peltier's trial for the defence, but the jurors were not allowed to hear her recant the depositions used to convince the Canadian authorities to extradite Peltier.

Judge Gerald Heaney wrote an appeal decision in 1986 affirming Peltier's conviction, which said the appellate court declared the trial "record as a whole leaves no doubt that the jury accepted the government's theory that Peltier had personally killed the two agents, after they were seriously wounded, by shooting them at pointblank range with an AR-15 rifle. . . ." Heaney, now a senior judge with the 8th circuit court, recently wrote a letter urging President Bush to consider commuting Peltier's prison sentence.

President Bill Clinton has indicated an awareness of and interest in Peltier's case, Faruolo-Peltier said. While campaigning in Florida last fall, Clinton said he would consider commuting Peltier's sentence.

Peltier's lawyers have filed a motion to re-hear the appeal.

"Our argument is that they skirted the issue," Faruolo-Peltier said.

They are planning a demonstration in Washington sometime in November, she added, and in the meantime they need support and money.

"We need to get commitments from people to put aside what they're doing and concentrate on Leonard Peltier. Keep those petitions and letters coming in," said Faruolo-Peltier.

Peltier and Faruolo-Peltier have also made a deal. If Peltier is still in prison 10 years from now, when Faruolo-Peltier turns 36 and her biological clock is ticking loudly, she will find someone else.

Our Opinion

Blunders a beginning for new Minister of Indian Affairs

It has been only a few weeks since newly-appointed Indian Affairs and Northern Development Minister Pauline Browes took office. But in that short space of time, she has proved that Prime Minister Kim Campbell's choice for Indian Affairs Minister might have needed further consideration.

Browes was quick to drop her first big bomb during a meeting in Inuvik, NWT last month between federal, provincial and territorial Aboriginal Affairs ministers and Native officials. The minister made no bones about the federal government's reluctance to use the constitutional route to recognizing Natives' inherent right to self-government.

Browes' comments, that Ottawa does not recognize the inherent right of Aboriginal peoples to self-government, was something of a slap in the face and took many Native leaders by surprise. Members from the Inuit Tapirisat of Canada and the Assembly of First Nations actually got up and left the discussion table shortly after Browes' lunch time departure.

And no wonder. The federal government's sudden reluctance to pursue Native self-government comes as a great surprise. If Browes was expounding on official federal policy, it would seem that either Indian Affairs, under Tom Siddon's guidance, was misleading us, or that Browes has brought in her own agenda. More than likely, it was a case of a new minister speaking out of turn, or speaking without thinking. Or both.

Twenty-four hours later, Browes' media relations staff were still doing damage control. The Assembly of First Nations and the Inuit Tapirisat had released their own press statements denouncing the new minister's retreat from Ottawa's commitment to Aboriginals.

The following day, Browes released her official clarification on her Inuvik speech. The minister does not believe Canadians want to recognize the inherent right to Native self-government because they rejected the Charlottetown Accord last October. And although the government is "fully sympathetic with the aspirations of Aboriginal Canadians to take greater control of their lives, (they) are simply not willing to re-start this process."

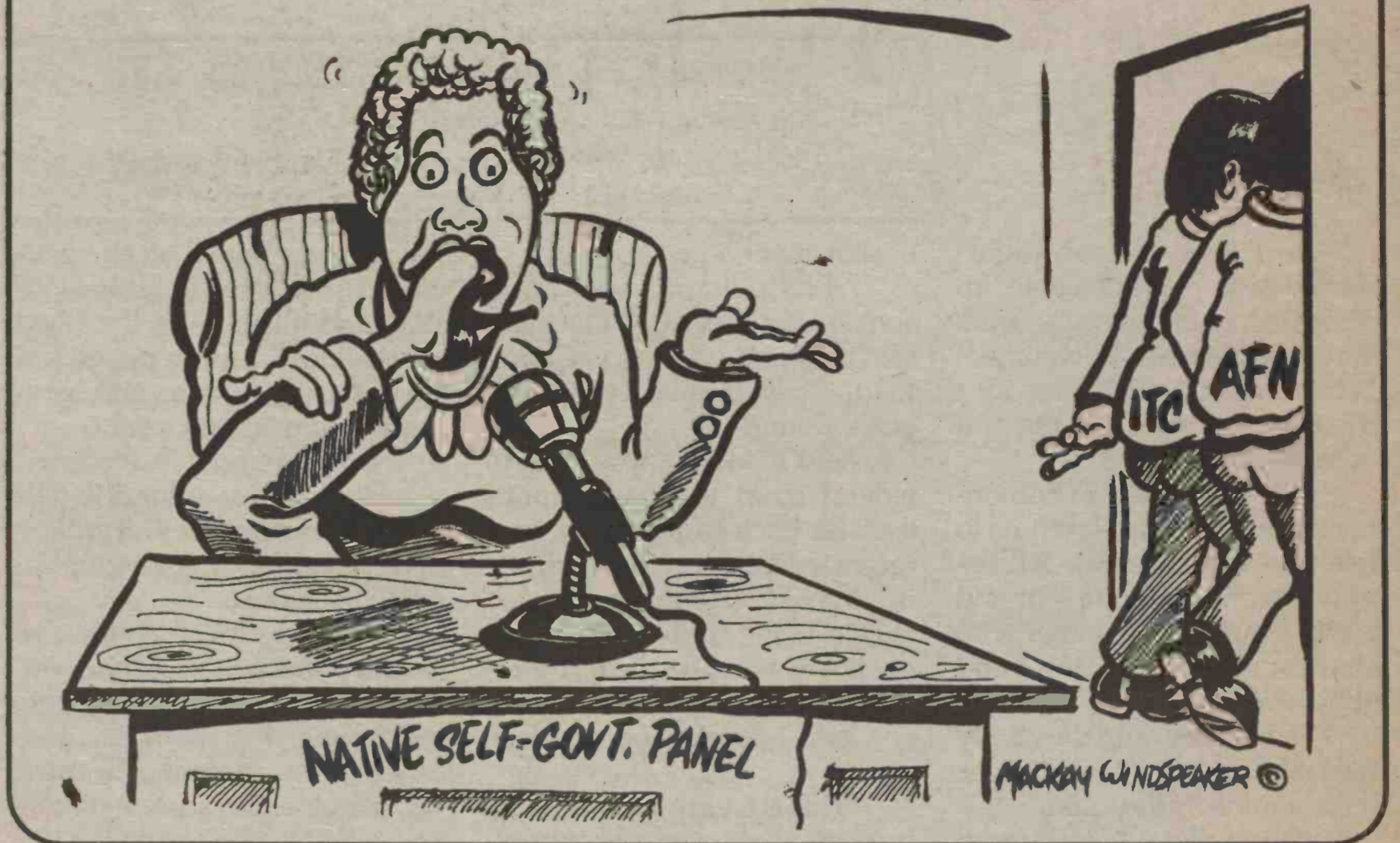
Anyone who would interpret the constitutional referendum results in those terms is, at best, a tad fatuous. Canadians didn't vote solely on the concept of Native self-government. That was only one of half-a-dozen issues in the package, which also included Quebec's call for distinct society status, inter-governmental reform and the Triple-E Senate.

Pre-referendum polls showed most Canadians reluctant to approve the deal simply because they did not understand what it was all about. Post-referendum polls showed the majority of Canadians, around 65 per cent, in favor of Native self-government, but unwilling to approve it through the 1992 referendum because of everything else in that package. Browes can say what she likes about results but the facts still won't add up to a national rejection of Native sovereignty.

Then there's Browes' second major gaffe - her absence from the AFN's annual general assembly last week. Assembly Grand Chief Ovide Mercredi was notably upset, calling the minister's absence "inexcusable" and questioning Prime Minister Campbell's "politics of inclusion." Mercredi's feelings are justified. Despite her inexperience at the post, Browes should have shown up, if only to be a visible presence at the gathering.

Then again, maybe it was a good thing she didn't show. The assembly met last week to discuss Native issues other than self-government - things like health care, education and poverty. One only wonders what Browes might have said on those topics.

PAULINE BROSE TAKES FIRST BIG STEP AS INDIAN AFFAIRS MINISTER.



Reds gaining equal footing

The old saying "it's not winning or losing, but how you play the game that counts," sounds very inspiring, if the rules of the game are just to all players. Such is not the case with the 'games' that have occurred throughout history.

The events that occurred between the Native people of the Americas and the European intruders were part of a strategically planned game called "Conquer, Divide and Annihilate." The rules of the game are quite complicated and are subject to change according to who's winning.

The game was new to the Reds and they thought they understood the rules. Initially, the Natives were on higher ground. They owned the field and they thought they could cover the bases. Relations were good and they figured they were in for a fair game. Getting to first base wasn't too difficult. They traded a few players and trinkets and the White's pitcher wasn't warmed up yet.

By second base the pitcher was in full swing. The Reds were starting to tire, their numbers reducing. The rules were changing - should be three strikes and you're out. Those people with the fancy language and scribbles counted differently. The Reds were not used



MARLENA DOLAN

to this. They were confused!

It didn't matter how well you played the game or how fast you ran. There didn't seem to be any chance of winning. The odds increased as the games progressed. The Whites kept bringing in new players. Soon they outnumbered us, we who kept dying. I think they've poisoned the drinking water! We have to stay in the game, not for the glory, but for playing the game.

Batter's up and the Whites are cocky! They have the bases covered, no way the Reds can come back. They're outnumbered three-to-one and are weak. Furthermore, they haven't quite figured out the new rules. We can entertain them! Soon there won't be enough left to make a team.

Made it to third base! Seventh inning and the Reds are up to bat. Bases are loaded. Looks like the Reds are getting a second wind. The glory of the win depends on the wit and strength of the batter. The game has been a

long time playing and still the rules are changing. The game was never fair. The Whites had experience, more players and nasty little tricks to weaken the opponent. If they couldn't wipe out the other team, they'd weaken their spirits. Occasionally, they borrowed a player to infiltrate the team.

The odds were against them but the Reds persevered. Their real strength lies in their ability to stick together and play as a team. They've managed to survive 500 years of oppression and now they're making a comeback. Numbers are growing, along with a sense of pride in being Indian and a growing spiritual reawakening.

There's still a long way to go, but the first steps have been taken. The game has a way to go to the ninth inning, but the Reds are ready to see it through. And they've learned a few tricks of their own along the way.

Batter up!

Windspeaker

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Your Opinion

Meeting treaty obligations would aid independence

Resources going to other countries should be used to help Indians

Dear Editor,

Today, Indians can be found in all levels of society. They are on the streets of every city in North America. Some are well-to-do, but most are struggling just to stay alive.

Who is responsible for the hardships facing the First Peoples of this great land of opportunity today? What a stupid question. No one is more responsible for them than the Natives themselves.

If the people, the non-Natives, only knew, the Natives are looking after their own.

It is the governments of this land who are denying these people their right to a respectable standard of living. The governments refuse to honor the treaties that were signed by our forefathers many years ago. The governments want us to stay dependent on them because that is where their wealth is coming from.

All kinds of businesses, companies and agencies make money from the Indi-

ans. To non-Natives, we are, like our fair and tanned skin, "gold." Gold that is there for the taking.

Give me a break. The situation reminds me of a great big lie that was perpetrated in our lifetime somewhere across the great waters. The lie was so huge, the outside world could not begin to comprehend how very real it was. Millions of people were sacrificed because of this refusal to grasp reality.

To this day, people are out there trying to convince others it did not happen.

Well, it is true, I have brothers who were there to free the people and help correct this big lie. Only to come back home and live this new lie. The lie that the Indians of this land are doing well. We are not.

Our houses are falling down due to improper construction and lack of funds. Multiple families are crammed into houses that were built for a family of four. Jobs are non-existent on the Indian lands because the government refuses to live up to the treaties and their obligations.

Instead, they opt to help out other countries with resources that should, by right, be used to honor the treaties. Then the heads of government take all the glory and fame of aiding another country while its people of Native origin live in Third World conditions.

The government knows very well we are not going to complain about it because it is aiding a people in dire straits. No more. Enough is enough.

For I have seen enough of

hunger and despair among my people. We are in dire straits. The frustration and hopelessness that is felt by my people is turning them to alcohol and drugs. Alcohol which is compounding the lie that we are always drunk and lazy.

Trapping, a way of life among my people for thousands of years, is now a thing of the past because of Greenpeace and its infinite wisdom. They should go after the people who are really destroying our world, the big oil companies and their drunken skippers who spill their oil on our life-giving waters.

We, the Natives, are not lazy, and we are certainly not asking for handouts. We are taking care of our own, and all that we request is that our treaties and rights be honored.

Today's society believes that the Natives lived in a dangerous environment before the white man came. People believe the living standard of Natives were upgraded with the arrival of the Europeans.

Lies, all lies. Maybe this would become truth if the governments of today honored our treaty rights. Until then, it is all lies. The lives of the Indians are now more in danger than ever before in time immemorial.

Allan Crow
Whitefish Bay First Nation
Ontario

Government buck-passing grounds man

Dear Editor,

I am hoping that this story will interest you enough to print it.

My name is Colleen Canas and I have a friend whose name is Andy Angecneb. Last November his son Michael was killed in a truck crash. He was 17 years old. At that point or shortly after, I suggested he take a vacation. He told me he would like to see the ocean, British Columbia, and the totem poles in the North.

So we started planning our trip and this is where the problem started.

Andy was unlucky enough to have contracted an uncommon lung disease 20 years ago. Its name is blastomycosis. It is a virus that is breathed in and if left untreated, will cause death.

He has received treatment but only has the use of about half of his lung. He is on oxygen at all times or he can't function.

Ontario's health plan will not cover his oxygen use outside of Ontario. So we have been trying since last year to find someone to fund the oxygen. We have received answers like no, no one can expect taxpayers to pay for a vacation, he doesn't live on the reserve so we can't help you, and assorted other silly excuses.

Andy doesn't expect anyone to pay for his vacation. He has enough for that even though he is on a disability pension. He can't afford the rental on the tanks and the oxygen. I'm sure he's not the

first person on oxygen to ever want to leave Ontario on vacation.

And as for living on the reserve, where his reserve is you can only get to it by water, or an ice road in the winter. So during break-up he couldn't get oxygen across. He isn't close to a doctor or hospital and so, not by his choice, he lives in town on his doctor's recommendation. So that makes him not able to get help from other sources.

So what the government has said is: "You are cornered in Ontario." So if he stays within provincial boundaries, he's OK.

I feel he is a prisoner in Ontario and he doesn't want any more or any less than a healthy human being. Andy is an Ojibway Indian, 53 years old, and has never been away from Ontario. I think he is being treated unfairly and I think they - the government - think he will just take 'No' for an answer and sit in his house the rest of his life.

I have contacted R. Nault, our MP, and Frank Miclash, MPP. They are working on this but I haven't heard anything at this point.

I hope this story will interest you. We need all the exposure we can get. You can contact me at the address below or phone 1-800-737-1782.

Meegwetch.
Colleen Canas
Box 1762
Sioux Lookout, Ont.
P8T 1C4

Memories sail forth with power to save

Tansi, ahnee and hello. When I was a boy I played in an old barn behind one of the places I called home. Saturday afternoons found us swinging from ropes strung from beams to land in heaped-up piles of straw. My friends and I spent hours chasing each other along those same beams in devil-may-care games of tag that always ended in flying leaps into those same piles of straw.

That old barn is gone now, fallen into its own foundations long ago, but the memories remain. There was one game in particular I remember all these years. We called it The Maze. The Maze was the most challenging, most frightening and therefore most satisfying game of them all.

We'd take turns going out to the barn after school and building a maze of tunnels through the entire hay mow. The point was to build the most complex maze possible. The rules said you could only go down two levels of bales. That was so we could track each other's progress from the surface and so the maze traveller could get out quickly if their nerve failed.

Maze construction was as complex as the minds of boys

allowed. We had dead ends, drop-offs, switch-backs, hair-pin turns, squeeze-throughs and a plethora of gooeey surprises we'd leave somewhere in the darkness. The Maze was our greatest joy.

I've never figured out whether we got more enjoyment out of our construction jobs or out of making it the length of someone's maze. All I know is the Pepsis we stashed away sure tasted awful good after the heat, dust and sweat of maze travel. We'd sit on the beams for hours after, laughing and joking about someone's success or failure that day.

Once when it was my turn to crawl around the darkness on my hands and knees or belly, the maze was particularly inventive. It was hot that day. Mid-July in southwestern Ontario is notorious for its sweltering summers and that year was one of the most sweltering.

I sank to my knees at the maze entrance and grinned weakly at my pals. As they placed the top bale in place and the darkness surrounded me it was like being cut off from the world. I still remember the smell of hot hay, dust and fear. Nonetheless I began



A Native Life by Richard Wagamese

to crawl forward.

There isn't any light two bale levels down in a hay mow. You're left with your wits as a guide and you feel your way along trying to find the turns and the drop-offs before it's too late. All sound is muffled. Almost like swimming in an ocean of hay.

You had to push against the bale at every dead end you came to. The rules said that the end of the maze had to be a lightly balanced bale that would tumble away at the slightest touch. The only time you knew it was over was when the light and air slammed into your senses as that bale fell away.

So there I was in the sweltering heat of July crawling through this monster maze, full of fear and determination. After about five minutes the sweat began dripping into my

eyes and pasting the dust to my skin. After 10 minutes or so I wanted to scream. After 15 minutes I wanted out. But I kept going.

I could hear the sounds of my friends laughing somewhere above me. It was a comforting sound. Time after time I came to dead ends, pushed against the bale expecting a rush of light and air. Time after time I was disappointed. Finally after what seemed like hours the bale fell away and I was drowned in a wave of relief and laughter.

We jabbered away like crazy after that. My friends all agreed I'd navigated the toughest, most gruelling maze ever and I assumed the status of hero for not chickening out. That night I slept the sleep of kids everywhere who've conquered the impossible, dreaming dreams of even bigger victories.

It's strange how your memory somehow chooses to spew out the exact things you need sometimes. I hadn't thought of that barn or The Maze for years until this past couple months. Sometimes navigating my way through life is just like the dust, heat and sweat I endured in The Maze.

Crawling through the darkness of doubt, confusion and fear is a maze itself. The desire to scream and get out is overwhelming. Only when the light and relief spill in and you're out of it does the magnitude of your effort come home to you. You stand in the sunlight again, laughing, surrounded by friends and secure.

There's salvation in the things we store away. The memories we recall have the power to save us if we stop long enough to listen. You don't have to be Aboriginal to understand that. Just human. Somehow surviving that maze was a lesson I'd need someday, a reminder that sailed out of the darkness on the light of memory, taking me home to dream the dreams of kids everywhere who've conquered the impossible.

Until next time, meegwetch.

Indian Country

Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENTS IN THIS CALENDAR FOR THE AUGUST 16TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, AUGUST 4TH AT 1-800-661-5469, FAX (403) 455-7639 OR WRITE TO: 15001-112 AVENUE, EDMONTON, AB., T5M 2V6

NATIVE ELDERS SOUP & BANNOCK

Every Wednesday at noon

11821 - 78 Street, Edmonton, Alberta

PAUL BAND ALL NATIVE GOLF TOURNAMENT

August 14 & 15, 1993, Duffield, Alberta

BUFFALO CLASSIC

August 14 - 15, 1993, Ponoka, Alberta

11TH ANNUAL FIRST NATIONS EDUCATION GENERAL ASSEMBLY

August 16 - 18, 1993, Seven Sisters Falls, Manitoba

KIKINO ANNUAL SILVER BIRCH RODEO

August 13 - 15, 1993, Kikino Metis Settlement, Alberta

CHALLENGES OF THE 90'S

August 20 - 22, 1993, Saskatoon, Saskatchewan

COUNTRY JAMBOREE '93

August 20 - 22, 1993, Riel Beach, Alberta

GATHERING OF INDIGENOUS PEOPLE FAIR

August 25 - 29, 1993, Yorkton, Saskatchewan

ONT. 1ST NTNS GAMING CONFERENCE & EXPO

August 26 - 28, 1993, Toronto, Ontario

1993 ALL NATIVE CO-ED FASTBALL TOURNAMENT

August 28 - 29, 1993, Edmonton, Alberta

1ST ANNUAL PLAINS INDIANS VETS COUNCIL

September 3 - 5, 1993, Frazer, Montana

5TH ANNUAL INDIAN ART EXPO

September 10 - 12, 1993, Bismarck, North Dakota

NAIDF INDIAN SUMMER GOLF CHALLENGE

September 11, 1993, Enoch, Alberta

3RD ANNUAL AMERICAN CONGRESS ON ENVIRONMENT & ECONOMIC DEVELOPMENT

September 15 - 19, 1993, Vancouver, British Columbia

NATIVE MENTAL HEALTH PROGRAMMING IN CANADA

October 1 - 2, 1993, Winnipeg, Manitoba

WOMEN & WELLNESS CONFERENCE

October 3 - 5, 1993, Saskatoon, Saskatchewan

Powwow Country

ENOCH POWWOW

August 6 - 8, 1993, Enoch, Alberta

LHEIT LIT'EN NATION POWWOW

August 6 - 8, 1993

Prince George, British Columbia

PRINCE ALBERT POWWOW

August 10 - 12, 1993, Prince Albert, Saskatchewan

DRIFTPILE POWWOW

August 13 - 15, 1993, Driftpile, Alberta

ERMINESKIN POWWOW CELEBRATIONS

August 12 - 15, 1993, Hobbema, Alberta

CROW FAIR & INDIAN DAYS

August 18 - 23, 1993, Crow Agency, Montana

10TH ANNUAL POWWOW

August 20 - 22, 1993, Long Lake, Alberta

THREE FIRES HOMECOMING POWWOW

August 28 - 29, 1993, New Credit 1st Ntn, Ontario

1993 POWWOW & RODEO

August 26 - 29, 1993, Siksika Nation, Gleichen, Alberta

NAKOTA LABOUR DAY CLASSIC POWWOW

September 3 - 5, 1993, Morley, Alberta

BATCHEWANA POWWOW & TREATY DAYS

September 10 - 12, 1993, Sault Ste. Marie, Ontario

24TH ANNUAL INTERNATIONAL POWWOW

September 9 - 12, 1993, Bismarck, N. Dakota USA

SCHEMITZUN '93

September 16 - 19, 1993, Hartford, Connecticut USA

Oki. Daniel Beatty/Pawis of Shawanaga, Ont. came and shared some information about a club in Calgary. The Anishinabek Club of Calgary is a get-together of Saulteaux and Ojibwe people who moved from the east. This club is to promote and teach their language and culture and to keep it alive. They usually have their meetings every second Thursday at the Calgary Friendship Centre. They had a two-day conference dealing with Aboriginal issues this past weekend.

Spirit back intact

Poundmaker, Sask. - Did you ever go somewhere and feel really lost? You have been going to these events for most of your life and there is one place where you felt like you didn't belong. A couple of weekends ago I attended the Poundmaker powwow in Saskatchewan and this is how I felt. But as the weekend passed, I started to meet some old friends of mine, like Glen Little Wolf of Onion Lake, I met through the powwow trail. Then I met new friends like Glen Chatsis (hopefully, I wrote the name right) who was on the powwow committee. I would write down all the people that I had the pleasure of meeting but it would take the whole column. The powwow to me was a great success. They had different events throughout the weekend. I put a picture of a little boy in the last issue. I want to apologize for writing his name incorrectly. His name is Curtis Albert instead of Andrew. He was initiated into the powwow circle on Saturday. Some visitors from Oklahoma presented some of the different dances they have down there. There was good music and good spirits from all around. This is what put my spirit of powwow back into place. All I can say is skepticism can lead to many assumptions that can turn negative. Can you understand what I mean? I hope so.

During the week the band put on a conference on Racism in the Justice System. They had many chiefs from around that area and AFN Grand Chief Ovide Mercredi, who participated in Friday's grand entry. The conference was on the different relationships between the Native people and the law. This is the first one of six that will be held at Poundmaker.

Onto another powwow... Tsuu T'ina Nation in southern Alberta had their rodeo and fair. I had a great time shivering in the rain. As I said before, if you love powwows nothing will stop you from going to one.

One thing I want to say is... Bert, can I have the summer off? Jokes!

Making a mark

Edmonton, Alta. - There is a new singer I would like to introduce you to. Her name is Tineta Couturier. A Metis, originally from Red Deer, she now lives in Drayton Valley. A performer and singer for most of her life, she began at the tender age of 8 and hasn't stopped since. By the time she was 14 she had dominated many local contests. From one of the contests she won a trip to the Grand Olé Opry in Nashville to perform. She sang



PEOPLE & PLACES

by Ethel Winnipeg

one of her own compositions, That's What Love's About. Through winning and singing, she finally found some stardom. Her biggest win is to produce a 10-cut compact disc and cassette. She will sing most of her songs on the tape.

When Tineta has free time she will go and share her happiness with the old and sick. In her early years, she was diagnosed as being completely deaf, so she can understand how it feels to be sickly or handicapped. Now, she is completing a Business Development and Drama Course.

So, here is Tineta Couturier of Drayton Valley. If you would like to see this talented girl (she's younger than me), she will be performing at the Dreamspeakers Festival in Edmonton in August.

Award for service

Seattle, Wash. - Just five years ago, a new addition to the Alcoholics Anonymous was introduced across the border. The program is the Native Association for Native American Children of Alcoholics. They have received the Margaret Cork award for recognition. They have been a service to the many Native children of alcoholics around North America. This new program is trying to establish a network for Native children of alcoholics and to raise awareness. I attended many of the Adult Children of Alcoholics meetings. The program is for children who grew up in homes of alcoholics. We grow up thinking the same negative thoughts and attitudes as our alcoholic parents. Sometimes, we think we are alcoholics. This program goes deeper into the past and heals the wounds of yesteryear. Congratulations, my prayers are with you.

Recognition for your work

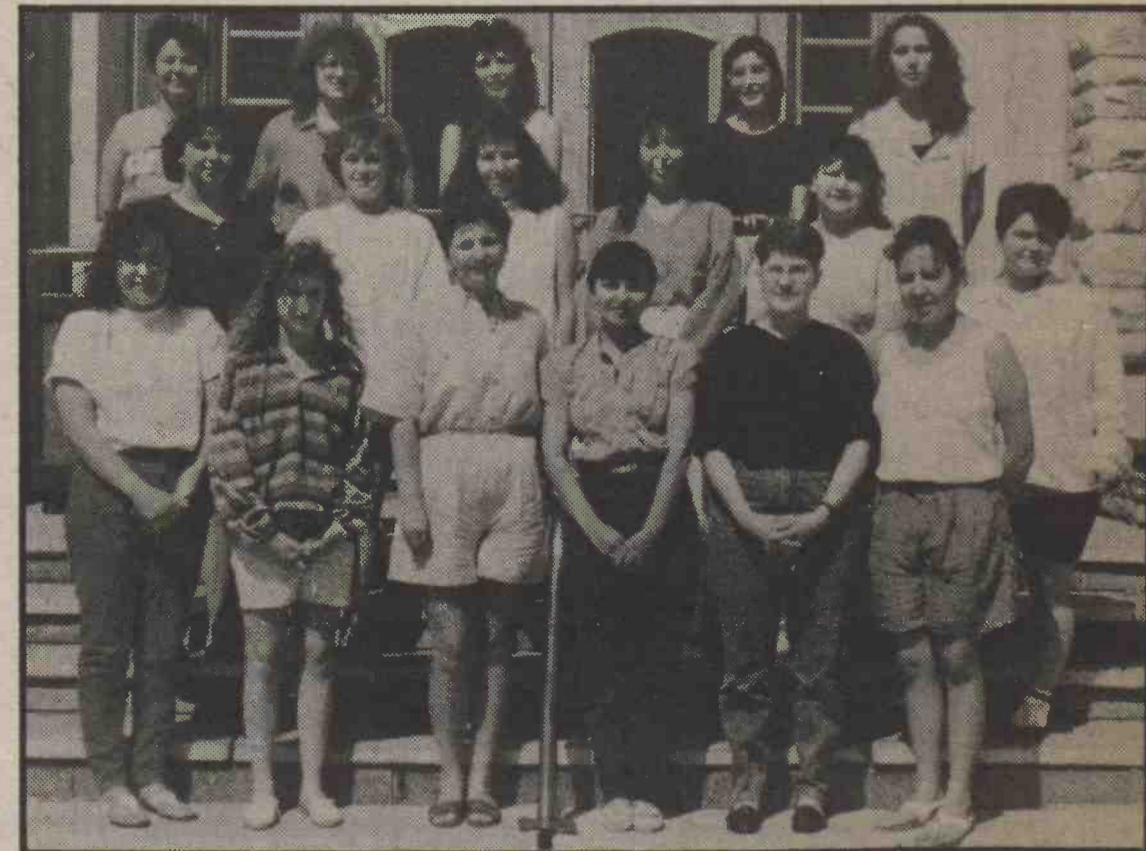
Alberta - Each year, Alberta presents an award for an outstanding Albertan who is dedicated to enhancing human rights in the province. This year is special because it's the Year

of Indigenous Peoples. If you know anyone that is true to their beliefs and shares it with the people around them, nominate them, give them a chance to shine for their efforts. Everyone loves one moment in the spotlight. The deadline for nominations is Sept. 30, 1993. Call this number if you need more information: 1-800-432-1838.

They are also looking for an Aboriginal artist. They wish to give this piece produced by the artist to the winner of the award. Past contributors were Cliff Supernault for his soapstone sculpture Lost Faces and Bill Skelly for his soapstone sculpture, Tranquility. The commission is seeking a piece that reflects the Aboriginal culture. All you have to do is send a photograph of your artwork, whether it be sculpture, painting, sketch or weaving. Please send your photograph with your name and address to Human Rights Award Selection Committee, 805, 10808 - 99 Ave., Edmonton, AB T5K 0G5. Or if you have questions, call Sherry at (403) 427-3116.

Graduate working hard for her dream

Saskatoon, Sask. - Victoria Clark is one of the graduates of the nine-week spring program that ended in June. She is a Woodland Cree from Southend, Sask. When she first started her education, she had to sever her close ties with her family. She moved to La Ronge to attend high school, but dropped out. She moved back to her home in Southend for a few years. She, like many others, wanted her education. She took three years of upgrading and university classes to help her with her dream of being a nurse. She finally made it in April when she started her classes. Many of her classmates came from all over Canada, from British Columbia to Quebec. Victoria is taking chemistry this summer and will be taking her first year nursing at the University of Saskatchewan in September. Good Luck in your future plans Victoria!



This is the graduating class of the National Native Access Program to Nursing of College of Nursing at the University of Saskatchewan in Saskatoon.

Reality of writer's life far from glamorous

I don't know if any of you have heard, but it's not easy being a Native writer in this country. Oh, I know the images that are going through your head. You're thinking of all the rumors you've heard. The stories of the limousines, the scantily clad girls and guys, the all-night drumming parties, a buckskin suit for every day of the week, the fabulous homes with indoor lacrosse facilities. But I'm sorry, you can only have your nails buffed so many times before you get bored.

Just last week I was up at Tomson Highway's palatial estate on the shores of the tropical Lake Scugog. We were wondering aloud just what the poor Indians were doing this time of year. Oh, yes, and the spirits of Grew Owl, still trying to be Indian, and Pauline Johnson were floating about the hot tub, wishing they had a slice of the lucrative theatre and publishing industry we all enjoy today. Lee Maracle and Thomas King joined us a little later, roaring in on their vintage 1949 Indian Scout motorcycles. We spent the afternoon comparing our stock portfolios. Soup stock, that is.

That is an illusion. The

reality is, if it weren't for Kraft Dinner, I wouldn't weight anything at all. Most of us Aboriginal writers, like the majority of all writers in Canada, get by on what little money we can muster from our writings. Granted, I do occasionally work in one of the more lucrative fields of writing, screenplays for television and film. But as the saying goes, it's a great job if you can get it.

My work there is far and in between, mostly by choice. In fact, I got out of the business for four years and starved as a playwright because of the perceptions and attitudes major film companies had toward Native people. That is why I have 47 different recipes for Kraft Dinner. My favorite is Kraft Kabob.

My disenchantment with TV writing first started when I worked on the Street Legal series way back in the late 1980's. I had written a script for them that they were about to shoot. But first they had to send it off to one of their staff writers to add and shape the continuing story line about two of the lawyers having an affair. Fine and dandy with me. I understand the need to



**DREW
HAYDEN TAYLOR**

add continuity to a series like that. But I "accidentally" saw the memo the producer was sending with my script to the white writer.

He asked the writer to make my central character, an old man, "more Indian," whatever that meant to them. I was enraged, I was angry, I stole his stapler. Not really, but I wanted to do something. But the writer in TV has very little authority. We're sort of like the Parliamentary backbenchers of the industry.

Another incident involved the series Danger Bay. I had submitted the story to the production company, a story about a blockade, back before it was in vogue. And as is the custom, they sent the story off for consideration to the two big investors - the CBC and Disney Channel in the States. CBC had no problem with it, but Disney, on

the other hand, had recently done a poll that showed, and they told this to my face, "the American public is not interested in stories about Indians, so we cannot commission such stories."

Yes, this from a company that's created an empire from talking mice, ducks and dogs. Now, this type of mentality interests me. Of course this was all before the Great God Costner delivered his Movie on the Mount, Dances With Wolves. Now, as you know, we're in style, hip, vogue, whatever. Everybody and their grandmother wants to do something Indian, or even better, have miraculously found the odd drop or two of Indian blood in them.

A couple of years ago, I was approached by the company of a famous Hollywood director who lives in Toronto. They were interested in

adapting a short story about Indians into a feature film and they wanted to talk to me about it. We chatted, shmoozed, all the proper things to do, then as a favor, I wrote out sample scenes for them to look over. It was passed around the office and this one obviously successful and educated woman who hadn't met me commented that the scenes were fine but the characters didn't seem to talk or sound very "Indian." When she was told I was Native, she looked perplexed.

I began to wonder about this as I sat on the bus, on my way home to visit my family on the reserve I had grown up on for most of my life. I thought about the approximately 50 reserves across Canada and the States I have been lucky enough to visit. And on that bus, I had a major revelation.

Maybe I don't know how Indians talk. Maybe I'm too close to the subject matter. Maybe because white people look at us with this anthropological curiosity, they are better equipped to say what is Native and what isn't.

And if you believe that, I have some swamp land in the Muskokas.

Announcing First Annual

Ontario First Nations Gaming Conference and Expo

Introduction to Gaming in Canada

Training
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Structures
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August 26-28, 1993
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Toronto, Ontario
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Sponsored by the
Union of Ontario Indians



LOOKING AHEAD TO GAMING

First Nations in Ontario and throughout Canada are preparing to break onto the gaming scene. With this first-ever event, representatives from all First Nations in Ontario and from many other Canadian based First Nations will be examining how gaming can work for them.

DEFINING THE OPPORTUNITY

This is the event that will help you define the opportunities that may be right for your nation. This conference will provide you with the perspective you need to develop a gaming plan that can be successful and provide you with a viable economic development tool.

TOPICS DISCUSSED

The issues that will be discussed in-depth are the building blocks needed to ensure that your investment of resources will have the best possible return.

The program will include feasibility studies, financing, government negotiation strategies, game selection and planning, launch planning, how to select and work with suppliers productively and other discussions relevant to effective planning and execution.

Other areas presented will include discussions of economic and social impacts and planning issues beyond the gaming venture alone. Gaming has contributed to the development of many successful social services programs on many reservations in the United States. No doubt, your planning process can be enhanced by the ideas exchanged in these discussions.

EXPERTS AT YOUR DISPOSAL

The speakers are all leaders in their fields. They will provide an excellent overview of how to assess the opportunities gaming can offer individual First Nations.

Question and answer sessions will allow you to examine concerns particular to your Nation's plans and goals.

Conference & Expo Registration

YES, I want to attend the Union of Ontario Indians Gaming Conference and Expo in Toronto, Ontario. Enclosed is my registration fee.

Pre-Registration \$150 (\$125 U.S.)
On-Site Registration \$200 (\$175 U.S.)

There will be a group discount of \$10 per person if you have 5 or more people attending from your tribe or company.

** To qualify for the group discount, all registrations must be received together. Group discounts only apply to pre-registered attendees.

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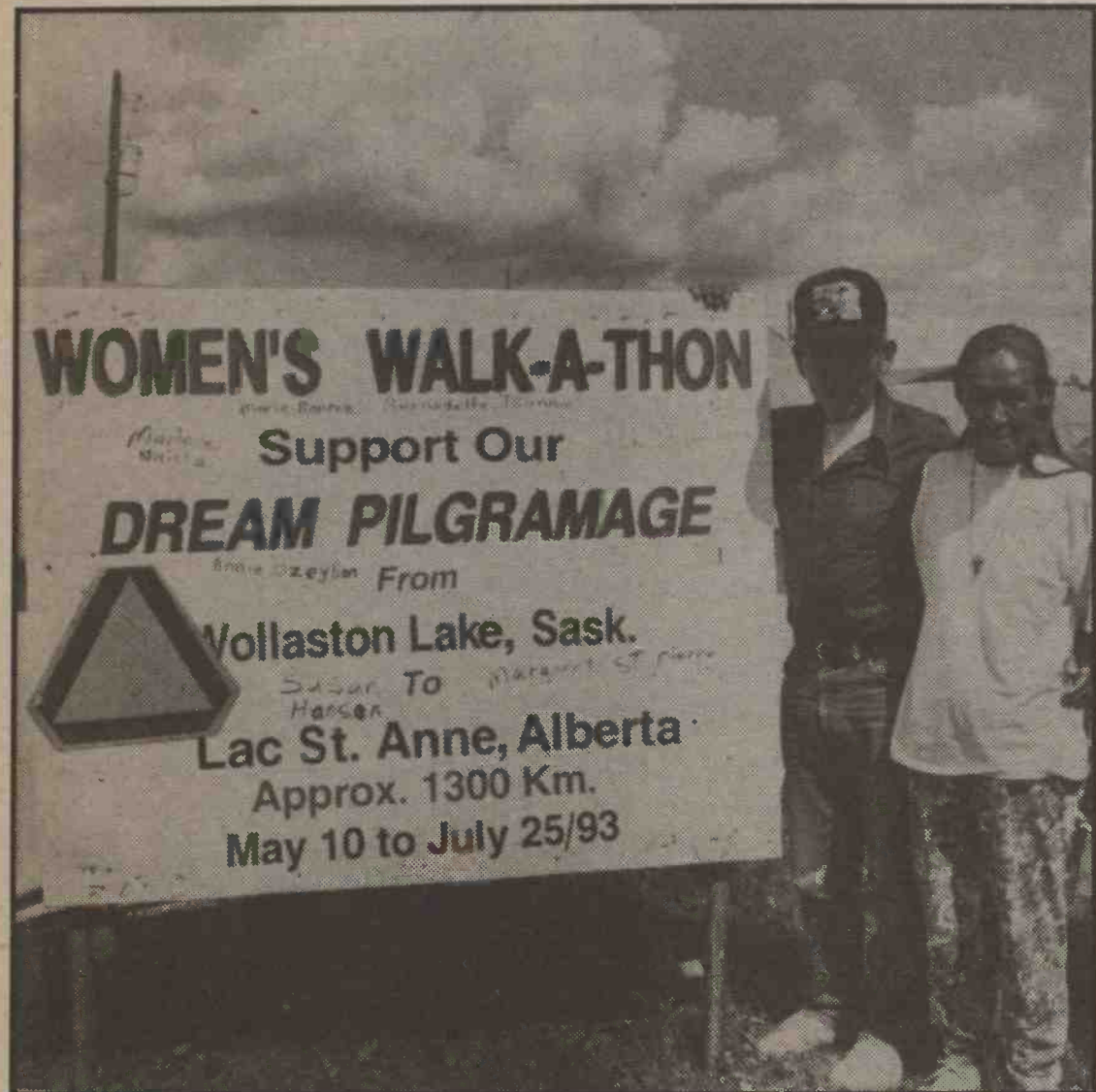
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Pilgrims converge on Lac Ste. Anne



Gina Teel

Margaret St. Pierre, above with her husband, was the oldest of seven women who walked 1,300 km from Wollaston Lake, Sask. to Lac Ste. Anne.

Believers pray on 1,300 km trek

By Gina Teel
Windspeaker Contributor

LAC STE. ANNE, Alta.

Sitting in the shade of her tent, 53-year-old Margaret St. Pierre munched reflectively on a piece of dried meat. The Wollaston Lake, Sask. woman was thinking about the significance of her 63-day, 1,300 km pilgrimage to Lac Ste. Anne.

"I'm too old to do it again," she said in Chipewyan, gesturing to her road-weary feet. "Maybe in the future one of my kids will walk to pass on the tradition."

St. Pierre, the oldest of the seven women to complete the journey, said she and Marie Bonnie, Bernadette Tsannie, Sarah Tsannie, Marlene Kkaikka, Annie Dzeylion, and Susan Hansen did a lot of praying during their two-month trek to Lac Ste. Anne, 80 km west of Edmonton.

"Sometimes we said the Rosaries four times a day," she said. "Other times we said nothing at all."

Begun by Oblate priest father Jean-Marie Lestanc in 1889 as a tribute to Jesus' grandmother, Ste. Anne, the five-day Lac Ste. Anne pilgrimage attracts thousands of worshippers from across North America. Many of them come to bathe in the lake, known for its healing powers.

This year, St. Pierre is one of the 30,000 who have come to bathe in the lake. She hopes the waters will heal the ache in her leg, which was broken three years ago.

"I have metal pins in my leg. It still bothers me." Like many others, she will take a jar of the sacred water home to use in medicines.

Marlene Kkaikka, 26, said it's the first time any women from her Chipewyan band have walked to the lake. The group, accompanied by 13-year-old Georgie Dzeylion, followed the footsteps of men from their band who made the pilgrimage two years ago from their home, 600 km north of Prince Albert, Sask.

Averaging 25 km a day, the women dealt with snow, rain, wind, bugs, blisters and sore legs as they walked through La Ronge, Meadow Lake, Cold Lake, and Redwater. Kkaikka said prayers carried them through the low times.

"When we felt weak, we prayed to the Lord for strength, and we carried a statue of the Virgin to keep us walking," she said. "We also told lots of jokes."

The group collected \$1,700 along the way from drive-by donators. Kkaikka said the money is going towards the Wollaston Lake reserve church.

"We're going to build a bigger one," she said.

Kkaikka said the best part about the walk was learning traditional skills from the older women at night as they rested and camped under the stars.

"I learned to scrape beaver skins, how to sew, and how to tell stories," she said. "Now I can pass it on to my kids."

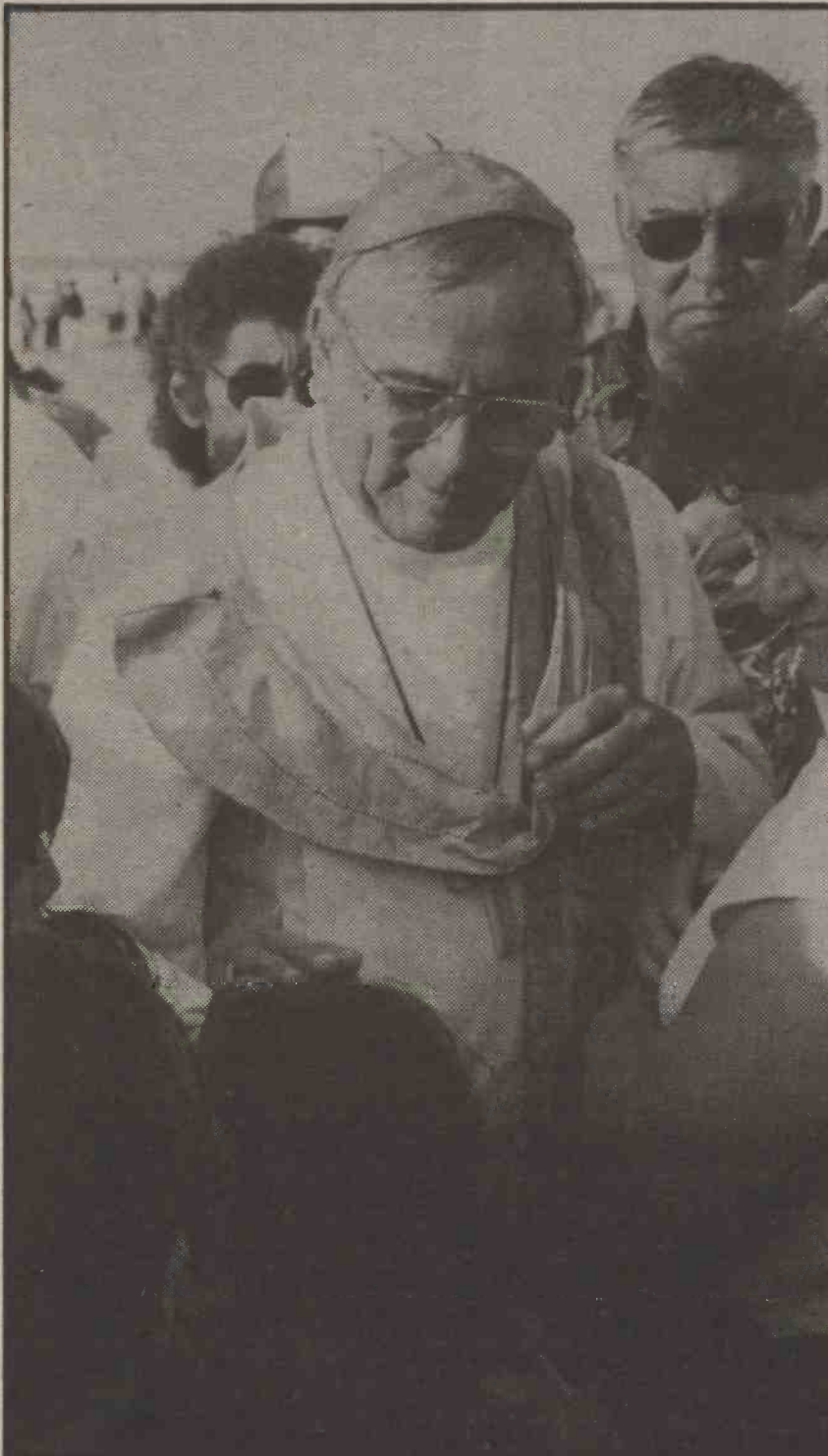
Kkaikka and St. Pierre both said the hardest part of the lengthy pilgrimage was leaving their children on the reserve. But it helped to have their husbands, who were driving the supply trucks bearing walk-a-thon banners, with them.

"They set up camp and did all the cooking," St. Pierre said with a grin, adding that the women will drive home with their husbands and children, who met them at the lake.

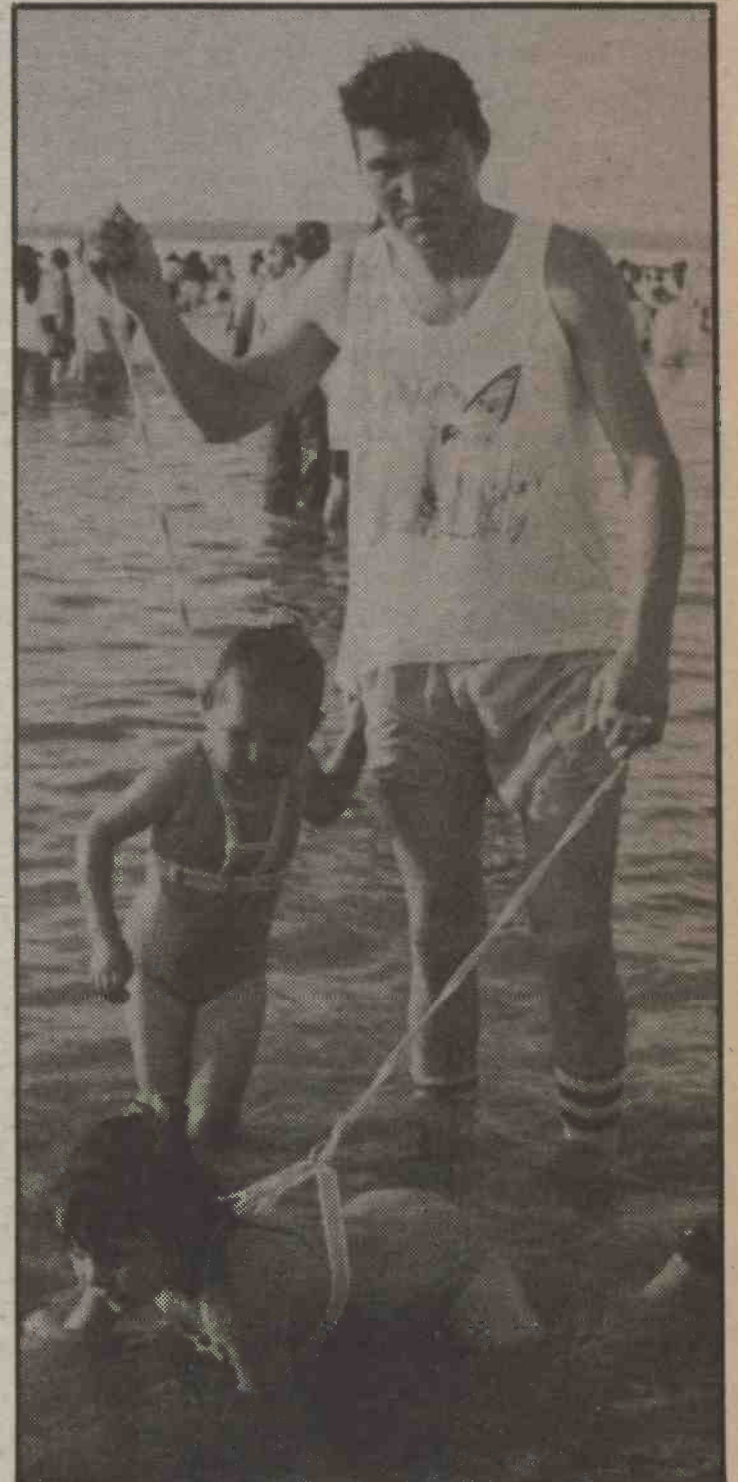
Relaxing with family members in a sea of tents, the women contemplate their reasons for their journey as religious prayer, blasted from loudspeakers, wafts through the hot July air.

Kkaikka, who is on her first pilgrimage, said it's a time for spiritual renewal and religious reflection. St. Pierre, who has been to the pilgrimage several times, is also here for spiritual fulfillment. But she said walking the 1,300 km hasn't heightened the experience for her.

"For me it's the same. Some women walk to thank the Lord. For others it's a personal way of sacrifice. And some just do it because it's in their head."



Bishop Sutton blesses a child in the lake on Tuesday, July 27. The blessing of the lake is the culmination of the five days of religious observation.



Lester Herman isn't taking any chances with Alverna and Launa in the lake, which has a rock-littered bottom and can be tricky to navigate. The three hail from LaLoche, Sask.

Photos by Bert Crowfoot



Emile, Margaret and Yvonne Kootenay from Alexis, Alta. pray as Yvonne bathes Margaret with the lake's holy water. Pilgrims believe the water has healing and restorative powers.

Windspeaker

August 2 - August 13, 1993

Regional Section

Volume 11 No. 10

Have an interesting story that affects your community? Send us a letter c/o Dina O'Meara, regional editor.



Photos by Bert Crowfoot

Off to a good start

The North American Indigenous Games got underway in Prince Albert, Sask. with ceremonies including the passing of the eagle staff from Charles Wood, president of the first Indigenous Games in Edmonton in 1990, to Eugene Arcand, president of the 1993 games. Both opening and closing ceremonies featured entertainment and festivities, including Assembly of First Nations Grand Chief Ovide Mercredi jiggging with Pearl Calahasen, Alberta MLA for Lesser Slave Lake.

Athletes awed by games' success

The 1993 North American Indigenous Games were a tremendous success, say athletes.

"The games were excellent," said Joan Wolfe, middle on Team Alberta's senior women's soccer team. "Whoever is responsible has done an awesome job.

"And they were smart to choose this city - Prince Albertans have been wonderful hosts."

The city of approximately 33,000 swelled to more than 40,000 with the wave of athletes, support personnel and fans attending the games and cultural events.

The most common adjective used to describe the opening ceremonies was "thrilling." More than 6,000 athletes, coaches and fans took part in the event at Harry Jerome Track, at Prince Albert's Prime Ministers' Park. A long list of dignitaries, including Ovide Mercredi, Grand Chief of the As-

sembly of First Nations, and Roland Crow, Chief of the Federation of Saskatchewan Indian Nations, helped open the games.

"I know that in the future, as we deal with our struggles, our people will be well represented," said Mercredi, a former track-and-field athlete. "I say to you, on behalf of the chief of Canada, you have made us very proud."

City Mayor Gordon Kirkby praised the games, crediting the event with breaking down cultural barriers between the Native and non-Native residents of Prince Albert.

The games are also the largest event ever hosted in the city. All the hotels and motels were full and business around the city was brisk.

"All the businesses are hopping," said Greg Dionne, manager of Prince Albert's Gateway

Mall. "We've been busy since July 12 when the officials started to arrive."

Dionne said July is usually the slowest commercial month because many people head north to the lakes for the summer. Not this year.

Hot, muggy weather, combined with a plague of mosquitoes could have been driving spectators inside to air conditioned malls. But Dionne didn't mind the reason for the upswing in customers.

"Saturday (July 17) was so busy we thought it was Christmas," he exclaimed.

On the organizational side of the games, things could have run smoother. For example, sports results were slow to be announced and sometimes lost, several events started late, and the closing ceremonies were criticized for starting too late and running too long.

Protesters demand free electricity

By Dina O'Meara
Windspeaker Staff Writer

KAHNAWAKE, Que.

Hydro-Quebec is pulling the plug on errant customers on the Kahnawake Reserve.

Approximately 40 Mohawks marched through the reserve in mid-July to protest the huge company's efforts to collect \$3 million in unpaid bills.

But claims that Natives are entitled to free electricity because of their inherent rights to the land and its resources hasn't phased Hydro-Quebec.

It has cut services to 40 commercial and residential clients on the Six Nations reserve since May. In doing so, Hydro-Quebec is following standard procedure for accounts in arrears, said spokesperson John Pelltier, adding the people had been warned.

"We sent letters to our customers but didn't receive payment over this period," said Pelltier.

In the last three years, approximately 400 clients have failed to pay their bills with the electrical company, some for a few months, others for years.

Most of the cases involve people who just don't have the money, said Pelltier, or who simply are bad customers.

"The case of political reasons are very few, 10 or 15 people, like the traditionalists who demonstrated this week," he said.

Most who had their lights turned out paid after their services were cut, Pelltier said.

He admits the megacompany's relationship with Kahnawake has been difficult in the past.

However, communication with band council has improved since the Oka crisis in 1990, and the chiefs support Hydro-Quebec's efforts in recouping the lost revenue, he said.

Unpaid hydro bills throughout Quebec account for an annual loss of approximately \$100 million.

Entertainment a universal language

Two of the many cultural events celebrating the Games showcased unique groups that proved entertainment crosses international barriers.

Kashtin, the Canadian duo of Claude McKenzie and Florent Vollant, rocked the audience with their signature songs in Montagnals, a language spoken by only several hundred people. But who cares? Obviously no

one at the sold-out Communiplex on July 23. The audience was on its feet from the opening number, and the toe-tapping, clapping and dancing continued throughout the purely magical evening.

From across the world, another group crossed the language barrier with dance.

The Taiwanese Folk Dance Group brought a graceful message to audiences at the games.

Three young and tiny beauties performed the Dance of the Golden Bracelet, a piece inspired by a tribe who fled from the western side of mainland China.

The dance troupe is made up of 15 girls who performed three dances during the closing ceremonies. The group spent five days in Saskatchewan, then performed in Alberta and British Columbia before returning to Taiwan in August.

Prairies

Officer's goal to bridge gap

Helping Aboriginal community motivates constable

By Dina O'Meara
Windspeaker Staff Writer

EDMONTON

The first question that pops into mind on meeting Randy Wickins is what is a blue-eyed red-head doing working as a Native liaison officer?

Besides, there's no mistaking Wickins for anything other than a cop. The 32-year-old has been with the Edmonton Police Services for eight years. He walks with a wary confidence and sports the short hair and moustache that seems to be de rigueur for police officers.

Wickins also has a ready smile and a background in Native studies at the University of Alberta.

"I'm fascinated by Native studies. I want to learn more and figure out how I can help breach the gap between non-Natives and Natives," said Wickins. "There's a problem be-

tween police service and the Native community, and that revolves around how each perceive each other," he said.

Six years spent as a beat cop in Edmonton's downtown core taught Wickins a bit about how misunderstandings between the two cultures cause often-unnecessary clashes. His negotiating skills grew sharper, adding to his success dealing with potentially explosive situations.

From Edmonton's mean streets, Wickins transferred to St. Joe's High School to serve as a resource officer. Approximately 1,700 students from 50 countries attend the school, making it a multicultural melting pot.

While at the school, Wickins was involved in counselling, gave talks about the court system and investigated criminal cases, including sexual and physical assaults.

The Native counsellors at St. Joe's helped Wickins gain insight into issues affecting Aboriginals and increased his desire to work with the community.

"I'm not a wannabe. I know I will never be an Indian," he said, comfortably. "I want to help a community, and that community is the Aboriginal one. I have an interest in all aspects of their spirituality and traditions."

For more information on the Edmonton Police multicultural relations unit, contact Const. Wickins at 421-2822.



D.B. Smith

Const. Randy Wickins

Prairie Briefs

Casino expands

Despite legal roadblocks and declining business, the Bear Claw Casino in Carlyle, Sask. is under construction to double in size. Eager fortune seekers will be able to gamble at the White Bear Band's new 1,155-square-metre casino by September, said casino president Ed Pasap. And this facility will have both card tables and slot machines, he promised. The White Bear Band-run casino recently laid off 21 employees, citing lack of revenue due to provincial gaming restrictions that prohibit the casino from running slot machines. The band has obtained a temporary licence to operate card table gambling out of its golf course clubhouse for the summer.

Cultural centre re-named

A proposed cultural centre in northern Alberta has a new name following protests the first name had racial overtones. The First Canadian Cultural Society of Grande Prairie tentatively called its \$500,000 project Moccasin Flats Cultural Centre, to be built on 10 acres of city park land. But some consider the name derogatory since in many communities the poor section of town, which often have large Aboriginal populations, is called Moccasin Flats. The new name is Wapisiw Cultural Centre, after the Cree word for swan. The name was chosen from 19 entries in a naming contest. Plans for the centre include a 1,440-square-metre lodge complex, longhouses, tipi village with sweat lodge and amphitheatre.

Justice system scrutinized

Members of the mainstream judicial system met with Aboriginal representatives in Saskatchewan to discuss Native justice. RCMP officers, judges, correction workers and Aboriginal groups met at Poundmaker Reserve mid-July to discuss ways to improve service in the justice system for Natives. The first in a series of six cross-cultural immersion meetings dealt with Indian culture and spirituality. The meetings are organized by the Katapamisuk Society, whose main goal is to open dialogue between Aboriginals affected by the judicial system and the people providing the justice service. The society was formed in 1992 as an equal partnership between the Battlefords Justice Advisory Council and the Aboriginal community in northwestern Saskatchewan.

LIBRARIES, ARCHIVES, AND MUSEUMS TRAINING PROGRAM

Sponsored by the Metis Nation of Alberta in conjunction with the University of Alberta

PROGRAM DESCRIPTION:

In order for aboriginal people to become fully self governing they will need to have people trained to acquire, control and disseminate information - i.e., in information and cultural resource techniques. These techniques are used in libraries, archives and museums. Aboriginal individuals trained to work in such institutions will be able to play a major role in the cultural and political developments of their peoples. They will be able to preserve and make accessible information related to their people's present and future.

The program will consist of four modules: introduction, libraries, archives, and museums. Each module will contain both classroom instruction and on the job training. A one week Job Search Training program will also be included.

The duration of the entire program is 50 weeks, and runs from September 20, 1993 to September 2, 1994. All students will receive a training allowance during this time.

ENTRANCE REQUIREMENTS:

Participants:

- must be of aboriginal descent
- will be required to have completed, or nearly completed, a high school diploma
- must currently be unemployed
- must reside within the metro Edmonton area

Upon successful completion of the Libraries, Archives and Museums program, students will be eligible to apply for the following careers:

- Technician (library, archive or museum)
- Library Clerk
- Information Specialist
- Library Assistant
- Resource Centre Manager/Operator
- Circulation Clerk
- Heritage Interpreter
- Library Programs Assistant
- Audio - Visual Assistant
- Curator/Collections Assistant
- School Library Aide
- Public Programs Assistant
- Records Processor
- many other careers

APPLICATION PROCEDURES:

If you are interested in registering for this course, please contact Bob Andersen, Project Manager, Metis Nation of Alberta Association, 451-2870. Applicants will be required to complete an application for training form, write an entrance exam, and attend an interview with the Project Manager. All interested individuals are requested to respond as soon as possible, as space is limited.

Pending final approval, this project will be funded by Employment and Immigration Canada and the Edmonton Local Aboriginal Management Board

GET YOUR APPLICATIONS IN EARLY! APPLICATION DEADLINE IS SEPTEMBER 3RD, 1993.

Health & Wellness

TB making a comeback

By Vicki White
Windspeaker Contributor

BRANTFORD, Ont.

Aboriginal health care workers must be trained to deal with the re-emergence of tuberculosis in their communities, say experts.

"It is absolutely crucial that we not only have enhanced training, but enhanced retraining," said Dr. David Penman, an epidemiologist with Health and Welfare Canada.

Penman spoke on the issue at the annual meeting of the Aboriginal Nurses Association of Canada, held recently in Brantford, Ont., approximately 75 km southwest of Toronto.

"Tuberculosis is re-emerging as a major health epidemic," warned Penman.

The advent of effective antibiotic treatment in the 1950s heralded what many people saw as the death of tuberculosis, a bacterial disease which usually infects the lungs and can be fatal if untreated.

But it festers on in Native communities and urban ghettos, and the steady decrease in the overall national incidence of the disease has now been reversed.

In 1989, for the first time in decades, Statistics Canada noted a 4.5 per cent increase in the rate of tuberculosis. Almost one-fifth of those cases are found among Aboriginal people.

Some communities are seeing rates of infection which are remi-

niscient of the 1940's, when tuberculosis reached epidemic levels among Native people.

For example, Penman said 42 cases of TB were detected last year in the remote Cree community of Fox Lake, northern Alberta. And Black Lake, an isolated Chipewyan community in northern Saskatchewan, has levels comparable to the Third World, he said.

The increasing rate of tuberculosis may be due in part to the emergence of a drug-resistant strain of the disease which has startled medical workers across North America. The new strain is linked to improper use of antibiotic treatments and HIV. The World Health Organization reports that more people with the immunological syndrome in Africa die of TB than of AIDS-related complications.

Health care workers need to learn how to deal with the new strains of tuberculosis, said Penman. That includes treating the disease with a combination of drugs.

"Never, ever treat a case of tuberculosis with one drug, because it will rapidly become resistant to that drug."

Since Native people are 10 times more likely to contract the disease than non-Natives, Penman believes training must be a high priority among Native nurses and health care workers.

"You solve the problem in Aboriginal areas, or you don't solve the problem at all," he told the audience of nurses.

The statistics both frighten and frustrate Jean Goodwill, from Standing Buffalo Reserve, Sask.

Goodwill, who has been awarded the Order of Canada for her efforts to improve health care among Aboriginal people and the Inuit, suffered from tuberculosis as a young girl.

"I'm very disturbed about the fact that TB is on the rise," she said, because it shows Native people are still living in poor conditions and getting poor nutrition.

"What is happening to the so-called millions of dollars that have been spent on Native people? How and why has this come back? It's dreadfully disturbing, and it should be disturbing our leaders, too," Goodwill said.

Lea Bill, a Cree from Carlsland, Alta. who recently retired from the health field, shares Goodwill's fears. Her grandmother spent five years in a sanitarium in the 1950s after being diagnosed with tuberculosis.

"We are revisiting a disease that devastated many of our communities. I believe many of us will try to get our band councils and people who are leaders in our communities to revisit this as well," Bill said, to make sure everyone is aware of the risks and work together to combat them.

The disease can be transmitted through airborne bacteria or through the blood. It is most often found among people living in overcrowded conditions who don't have proper nutrition.

Fast facts on TB

What is tuberculosis?

It is a disease transmitted through bacteria which usually causes an infection in the lungs.

How serious is it?

With proper treatment it can be cured in most cases. Left untreated, it can be fatal.

How can you get it?

The disease can be spread through bacteria in the air, after a sustained period of exposure. It can also be transmitted through the blood.

Who gets it?

Tuberculosis is most common among people living in over-crowded housing, with poor nutrition and an unhealthy lifestyle. Native people are 10 to 20 times more likely to be infected than non-Natives. People with HIV or AIDS and new immigrants from Southeast Asia and Africa are also high

risk.

What are the symptoms?

People suffering from the disease usually have a persistent cough, a fever and often experience weight loss.

How is TB treated?

Patients are given a combination of up to seven drugs, are exposed to sunlight, given lots of rest and a well-balanced diet. Sometimes, but not often, the treatment can last more than a year.

How common is the drug-resistant type of tuberculosis?

Statistics are still sketchy on this, but officials believe it is present in less than 10 per cent of cases in Canada.

(For more information on tuberculosis, contact your local health clinic and/or regional lung association. Information is also available in several Aboriginal languages.)

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Health & Wellness

Diabetes becoming an epidemic

OTTAWA

Diabetes is reaching epidemic proportions in Native populations, said the head of the Assembly of First Nations national diabetes program.

At the current rate, more than 20 per cent of Aboriginals will have the disease by the year 2000, said Alethea Kewayosh.

A 10-year study released in Saskatchewan last year said Natives with diabetes in that province are seven times more likely to develop kidney failure requiring dialysis than non-Natives. Half of all diabetics who suffer kidney failure die within two years, she added.

The situation is the same in the United States. Native Americans who are over 35 and overweight have a 50-per-cent greater chance than the rest of the population of developing Type 2 diabetes.

Before the arrival of the white man and even before the turn of the century, diabetes was unknown to Aboriginals. The first epidemics in the states appeared in the southwest in the 1940s among the Pima Indians of Arizona. Now, about 50 per cent of all Pimas over 35 have the disease. Diabetes is also one of the top three causes of death among Aboriginals.

What exactly is diabetes and how does it develop? Normally your body changes sugars, starches and other foods you eat into fuel. This fuel is a form of sugar called glucose. Your bloodstream carries glucose to your body's cells. Insulin (a hormone made by the pancreas) helps the glucose to enter the cells.

In diabetes, something goes wrong with this process, either your body does not make enough insulin or your body cannot use the insulin correctly. If glucose can't enter the cells, it builds up in the bloodstream, causing high blood sugar. High blood sugar can cause serious damage to all organs of the body, including the eyes, kidneys and blood vessels. Symptoms include frequent urination, excessive thirst and hunger, wounds that heal slowly and frequent infections.

There are two major types of diabetes: Type 1 and Type 2. Type 1, or insulin-dependent diabetes, occurs most often in children and young adults. It usually appears suddenly and progresses quickly. People with Type 1 must take daily injections of insulin and follow a healthy diet in order to stay alive.

Type 2, or non-insulin dependent diabetes, usually occurs in adults over 30 who are overweight. About 90 per cent of all people with diabetes have Type 2. The onset is usually gradual and can often be controlled by diet and exercise, but some people also need oral medications or insulin injections to help control their blood-sugar levels.

Diabetes is a chronic, progressive disease that has no cure. Few people die from the disease. Death is usually caused by the disease's complications such as kidney disease, heart disease and stroke, never damage or amputations. Blindness, impotence and other devastating conditions may also occur.

The tendency to develop diabetes is believed to be hereditary, which contributes to its spread in small, isolated communities where many residents are related. But there are two other major factors that contribute to the staggering statistics for Aboriginals.

The first is the change of lifestyle which has also changed the diets of most Natives. Ways of life have changed from nomadic hunting and farming to a more sedentary, indoor lifestyle that includes eating more processed foods.

Stress also contributes to the development and onslaught of disease. Native people have many stresses in their lives, beginning with the negative impacts of ignorance of their culture, extreme poverty and racism.

Many experts agree that early intervention and culturally relevant educational resources and interventions need to take place. The first step is education. And the first lesson is that fried bannock or frybread, a major food staple for most Natives, is perhaps the worst food that one can eat, because it has such a high fat content and no real nutritional value.

Many other foods need to be looked at and compared to the foods eaten hundred of years ago. The focus of a diet should be on lean meat, whole grains, including whole grain breads and cereals, fresh fruits and vegetables and low-fat milk and dairy products.

No more than 30 per cent of calories should be from fat, and less is even better. This means that for a person who eats 2,000 calories a day, only 600 calories should come from fat.

(With files from Ruth Denny, editor of The Circle.)

Treatment plan reduces complications

A landmark study shows that people with Type 1 (insulin dependent) diabetes can retard complications in the eyes, kidneys and nervous system by injecting insulin and monitoring blood sugar more frequently.

The Diabetes Control and Complications Trial followed 1,441 patients, including Aboriginal participants, with Type 1 diabetes, for an average of six years.

One group followed the most common regimen for people with Type 1 (checking blood sugar and taking injections twice a day), while the other group tested their blood sugar four or more times per day, injected insulin three or more times a day and followed a special diet.

The new regimen showed reductions of approximately 70 per cent in eye disease that can lead to blindness; 50 per cent in significant

kidney damage and 50 per cent in nerve damage. Complications only occurred if the new regimen was used incorrectly.

Study results also indicate that the new treatment will benefit those with Type 2 diabetes.

Type 2 use of the regimen will be tested in the coming year by the National Institute of Diabetes and Digestive and Kidney Diseases.

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YOUTH FORUM	Wednesday & Thursday, Sept. 15 & 16 at 8:30 am - Rexentre Discussion & Decisions on Treaty Four Issues & Concerns
AMATEUR HOUR & DRY DANCE	Wednesday, Sept. 15 - Bert Fox Composite High School 1 pm - Treaty Four Presentation/Panel
ROUND DANCE	Wednesday, Sept. 15 at 7 pm - Rexentre Special Guests: WINSTON WUTTUNEE & BUFFY STE. MARIE
BINGO	Thursday, Sept. 16 at 8 pm - Rexentre Family Entertainment
OPEN GOLF TOURNAMENT	Friday, Sept. 17 at 1 pm - QIRS GYM - Lebret, SK
PARADE	Friday & Saturday, Sept. 17 & 18 Location: TBA
TRADITIONAL POWWOW	Saturday, Sept. 18 at 11 am
SLO PITCH TOURNAMENT	Fri, Sat, & Sun, Sept. 17, 18 & 19, 1993 - Rexentre First Grand Entry on Fri., at 7 pm. All dancers and drummers paid daily
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For more information or entries contact:
The Treaty Four Planning Committee, c/o TFLQ Tribal Council, P.O. Box 178, Lebret, SK S0G 2Y0
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Health & Wellness

Cookbook makes controlling diabetes easier

Choice Menus by Marjorie Hollands and Margaret Howard, published by Macmillan Canada, spiral bound paperback, 128 pages, \$19.95

By Linda Caldwell
Windspeaker Staff Writer

There is an easy way to help control non-insulin dependent diabetes, and cookbook authors Marjorie Hollands and Margaret Howard have condensed it into book form.

Choice Menus is not just a cookbook, however. It offers suggested menus, all with computations of calories, amount

of fat, carbohydrate and fibre, based on the Canadian Diabetes Association exchange system. The menu section has pages split into four parts, starting with breakfast on the top portion and snacks on the bottom portion, so readers can plan their meals according to what they want to eat.

Any breakfast, lunch, dinner and snack combination will add up to the same number of calories. All meal plans offer a 1,200 calorie, 1,500 calorie and 1,800 calorie option, so if losing weight is your goal, this book can help.

In the general population, some 125,000 people have dia-

betes, or five per cent of the population. But the rate among Natives is two to three times higher, according to statistics compiled in 1989.

Part of the reason is the tendency to develop diabetes is inherited, and many Native people live in small, remote communities and choose their spouses from the local community, says cookbook author Marjorie Hollands. A change in lifestyle is another culprit. Hunting, trapping and living off the land has given way to a more sedentary way of life. That, combined with a change in diet, is also driving diabetes rates up.

Obesity is another important factor.

"It doesn't seem to be the amount of fat; it's the amount of fat above the belly - that 'beer belly'," she says, because upper body fat is around the organs.

Weight loss - even a moderate loss of five to 10 pounds - can help normalize blood sugar levels.

"Your doctor says you need to improve your diet and lose a few pounds and you say, 'How'?"

"We're saying use this book. Take your book to the dietician," says Holland, a diabetes educator and former chairper-

son of the National Nutrition Committee of the Canadian Diabetes Association.

Even if a person with Type 2 (non-insulin dependent) diabetes gets the disease under control, they must always be on guard against it recurring.

"It's like an iceberg just beneath the surface of the water. If you get stressed by work or sick with the flu, it comes up."

Lifestyle changes are the best way to control the disease, Hollands adds. More exercise, better food and a balanced diet, along with weight loss if needed, will be the most effective.

WRITING CONTEST

on
WHAT IS A ROLE MODEL?

The Meadow Lake Tribal Council is working toward the goal of holistic health and wellness, the balance between the mind, body, spirit and emotions.

As a part of this initiative, we are looking for various definitions of "What is a Role Model" from all nine First Nations.

There are 3 writing categories: Elementary, High School and open.

Successful contestants will have their essays printed as well as earn "healthy" prizes. (TBA)

Definitions of a role model will be 300 words or less. Deadline is October 15, 1993.

Send applications to:

ROLE MODEL CONTEST
MLTC Health & Social Development
Box 1360
Meadow Lake, Sask. S0M 1V0

For more information contact:
Marcia Mirasty

at Ph: (306) 236-5817 Fax: (306) 6485

NATIVE MENTAL HEALTH PROGRAMMING IN CANADA

• AN UPDATE •

A Two Day Seminar
Sponsored by the

NATIVE MENTAL HEALTH ASSOCIATION
OF CANADA

LATE REGISTRATION: October 1, 1993 (pm)

SEMINAR DATES: October 2 & 3, 1993

LOCATION: Holiday Inn, Crowne Plaza
350 St. Mary Avenue
Winnipeg, Manitoba R3C 3J2

ROOM RESERVATIONS: 1-204-942-055 1-204-943-8702 (fax)

REGISTRATION FEE: \$225 AFTER SEPTEMBER 1: \$250

Members of Association deduct annual membership fee, if paid, from the above amounts.

For further information and registration, call or write:

Native Mental Health Association of Canada
Box 89
Shannonville, Ontario
K0K 3A0

Telephone: 613-966-7616

Fax: 613-966-0670

Windspeaker is... What's happening in Indian Country



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a message from

The staff of

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Ph: (709) 882-2710 Fax: (709) 882-2836

& Chief Geraldine Kelly, Council,
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Saik'uz people are taking responsibility for healing
themselves through programs such as:

September 14 - every Tuesday:

Women's Healing Circle

September 15 - every Wednesday:

Men's Talking Circle

September 13 - weekly

Peer Group Leadership Training in 2 Schools

September 16 - 4-part weekly A & D Parenting Classes to stop
addictive behaviors in the children and young people.

September - October

4 Anger Management Workshops - Tuesday Mornings

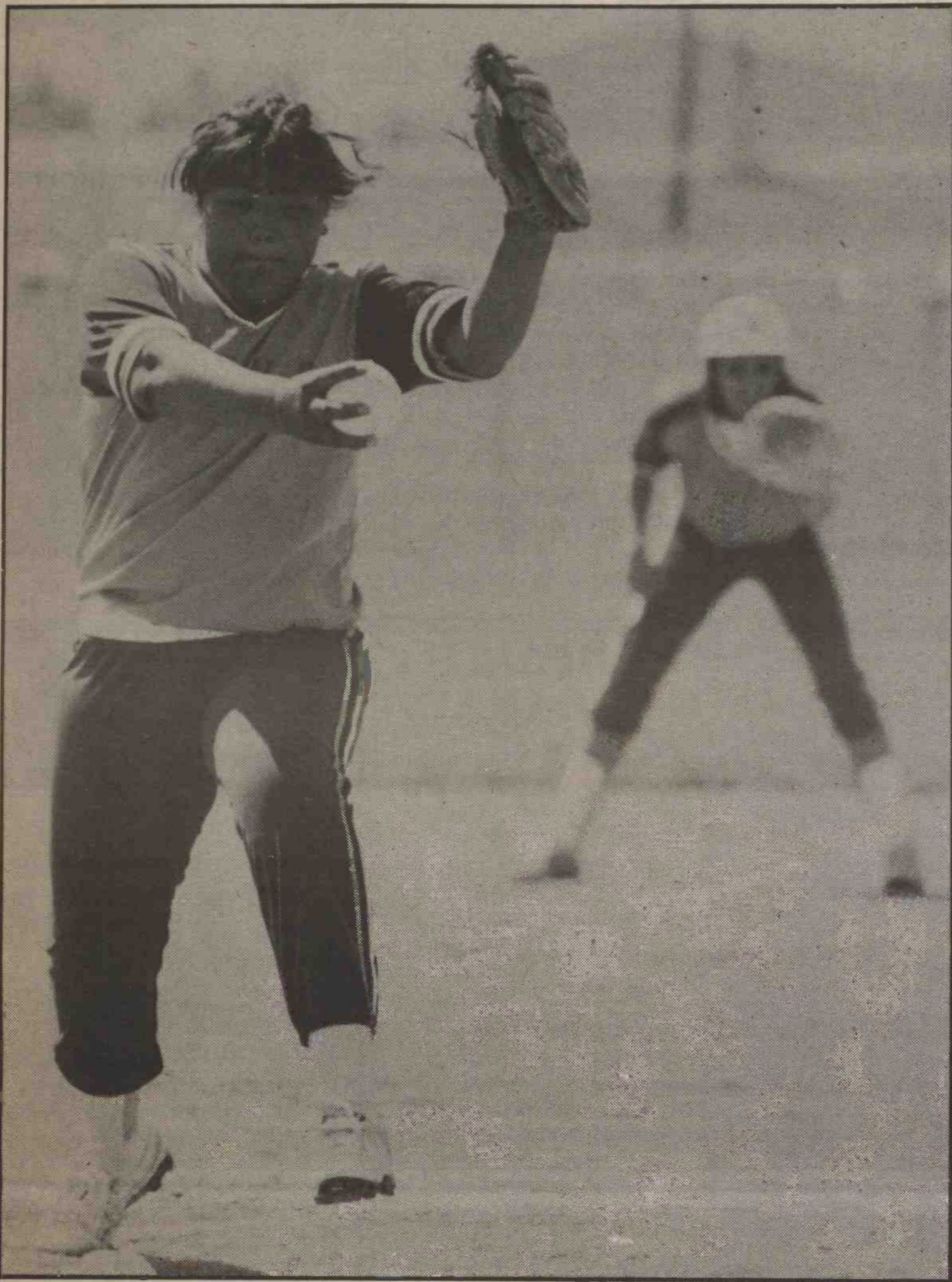
October - Nazko Healing Camp, Date TBA

Healing Journey to the mountains... Dates TBA



STONEY CREEK BAND
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Indigenous Games unite athletes from all



Saskatchewan gold medal winner Miranda Kalswatum (left) winds up for the throw in the midget ladies event, which she won.

Connie Ness (below) may be only 13, but don't let those few years fool you: She can hit. The centre field player and pitcher for the Hobbema Bandits took part in winning a gold medal 7-4 over the Ontario Six Nations team in the Juvenile Girls Softball competitions.



Team Minnesota marched proudly at the American Indigenous Games in front of 40,000 as athletes and spectators gathered over North America. Athletes competed in archery.



...m all across Canada and United States



...marched proudly through the opening ceremonies of the North American Games in Prince Albert, Sask. The city of 33,000 swelled to ... and spectators flocked to the second Indigenous Games from all ... ca. Athletes competed in everything from baseball to boxing to ...



Competition was tough during the Juvenile Boys' Soccer gold medal finals between Saskatchewan (left) and British Columbia.



Photos by Bert Crowfoot

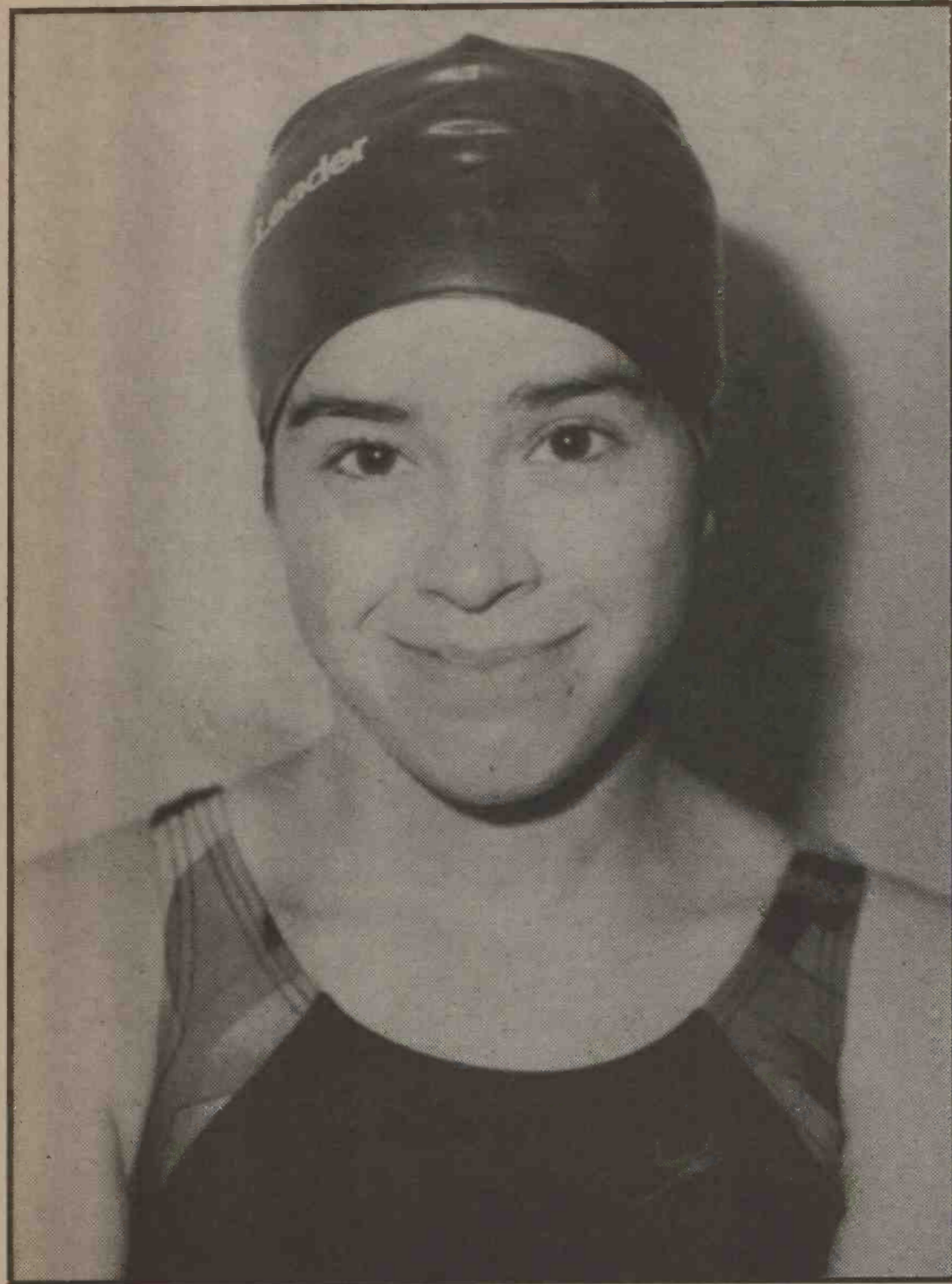


George Faval, (Tuffy), from Saddle Lake, Alta. took off in the Midget Boys 100-metre competition (left). Above, Frank LaLear won the Juvenile Men's 100-metre race, followed closely by Cody Weaselhead from Alberta.



Jody Louis of Alberta decides to pack it in against Jr. Moar of Manitoba in the 130-lb weight class. Moar won by retirement after the second round.

Sports



Gail Seymour

Glenda Clarke's trip to the Indigenous games was also her first trip away from home.

Yukon swimmer barely misses gold

By Gail Seymour
Windspeaker Contributor

PRINCE ALBERT, Sask.

It was a trifle wet and chilly outside but inside the Frank Dunn Pool it was hot and steamy.

And busy and noisy.

This city pool in central Saskatchewan was the venue for the swimming competitions during the 1993 North American Indigenous Games held July 18-25.

Dozens of competitors from across Canada made a big splash here, competing in breast-stroke, back-stroke, freestyle, butterfly and individual medley. A total of 79 gold, 52 silver, and 40 bronze medals were won by the graceful swimmers, most of whom competed in more than three races.

To Mitch Primeau, the pool is home. This 11-year-old member of Team Saskatchewan is from Prince Albert and he has been swimming competitively for four years.

"The games are fun. The fireworks the other night (following the opening ceremonies) were super. I've also met some new people, nice people," said the swimmer.

Primeau competed in the 50- and 100-metre freestyle, the 200-metre individual medley, the 100-

metre butterfly and the 100- and 200-metre back-stroke. He is a member of the Prince Albert Sprites Swim Club and he also plays softball and hockey.

Chanze Gamble, Primeau's swim coach, predicted his young swimmer would dominate the endurance events.

"Mitch does well with the sprints, but long distance is his specialty," he said.

To Glenda Clarke, the pool, along with everything else, was new. For this 16-year-old swimmer from Mayo, Yukon, participating in the games provided her first trip away from home. Clarke has been swimming competitively for two years but only in the summers because she practises in an outdoor pool.

Despite the limitation, Clarke is very talented. She missed a gold medal by a mere half-second in the 200-metre breast-stroke, coming in at 4:02.63. Albertan Juanita Minde took that honor, marking 3:56.12 on the clock.

Besides swimming, Clarke enjoys playing volleyball and running. She is entering Grade 11 this fall.

Clarke loved the games, not least because of the abundance of young men.

"They're so much fun. Lots of people, lots of guys. It's fun being here."

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- Youth Conference
- Teen Dance

THURSDAY, AUGUST 26

- Midway
- Arts & Crafts Display
- Youth Conference
- Rodeo
- Talent Show & Dance

FRIDAY, AUGUST 27

- Golf Tournament
- Arts & Crafts Display
- Rodeo
- Powwow
- Dry Dance

SATURDAY, AUGUST 28

- Breakfast
- Midway
- Arts & Crafts Display
- Golf Tournament
- Mens & Ladies Fastball Tournament
- Co-ed Slowpitch Tournament
- Pony Chariots
- Powwow
- Flat Races
- Pony Chuckwagons
- Huge Barn Dance

SUNDAY, AUGUST 29

- Breakfast
- Mens & Ladies Fastball Tournament
- Co-ed Slowpitch Tournament
- Interdenominational Church Service
- Midway
- Pony Chariots
- Arts & Crafts Displays
- Powwow
- Demolition Derby
- Pony Chuckwagons

For more information contact:
THE YORKTON FRIENDSHIP CENTRE
Phone: (306) 782-2822 Fax: (306) 782-6662

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YOU

And the winner is...

At the 9th Annual Native American Journalists Association Conference held May 12-14, 1993 in Kamloops, B.C. Windspeaker was honored with the following awards:

- General Excellence - Bi-weekly
- Best News Photograph
- Best Sports Photograph
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Sports

Paul Band - All Native Golf Tournament

Ironhead Golf
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August 14-15, 1993



ENTRY FEES:

MEN - \$150. LADIES - \$150. JUNIORS - \$100.

If entry fee is paid prior to August 13th, practice round will be included.

36 Hole Tournament

Shotgun Start - Both Days

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"JACKPOT KP's"

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Barbecue Steak dinner - Saturday

"JACKPOT - Long Drives"

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Golf Tournament held at the same time as Paul Band Indian Days.

FOR MORE INFORMATION

CONTACT:

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Windspeaker is ... Native Sports

Host team winners

PRINCE ALBERT, Sask.

The host team was polite but insistent. And they won.

Team Saskatchewan captured the most hardware at the 1993 North American Indigenous Games held here July 18-25. The team, which also was the big winner at the first games in Edmonton in 1990, finished with a total of 283 medals - 123 gold, 99 silver, and 61 bronze.

Team Alberta came in second with 234 medals in all - 76 gold, 82 silver, and 76 bronze. Manitoba and British Columbia tied for third spot with 53 medals each. Manitoba took 16 gold, 19 silver and 18 bronze, with B.C. accumulating 21 gold, 17 silver, and 15 bronze medals.

These top four teams also had the most athletes in attendance. Unofficially, Saskatchewan fielded 1,000 athletes, Alberta 850, Manitoba 600 and B.C.

450. Minnesota brought 200 athletes, Ontario 100, 95 athletes came from Quebec, and the Northwest Territories and Yukon each had 76 athletes in attendance. The Maritimes brought in 18 choice athletes.

Our southern cousins were represented with Michigan bringing 26 athletes, New York 25, Montana 17, Washington 12, South Dakota 5, New Mexico 3, while Arizona and North Dakota each sent one representative.

This unofficial total adds up to 3,555 athletes, approximately 1,000 less than projected. Approximately 2,200 were junior athletes, the remainder competed in the senior category. However, the lesser number had no impact on any of the sporting events and the coaches, managers, chaperones, and officials as well as those involved in the cultural activities more than took up the slack.

Hobbema cowboy tops

PRINCE ALBERT, Sask.

Hobbema, Alta. cowboy Leon Montour was the top cowboy at a crowd-drawing three-day rodeo, held in conjunction with the Indigenous Games.

Montour entered calf roping, saddle bronc, bareback and steer wrestling. He went home with a 16-foot trailer which holds up to five horses, plus a saddle hand-made by Robert Yellowhair of Snowflake, Arizona. Both prizes are emblazoned with the words Champion All-around Cowboy 1993 North American Indigenous Games, Prince Albert. Montour accumulated 1,399 points in the four events.

Winning jackets for placing first in their events were: bare-

back - Kenton Randall, from Paddle Prairie, Alta.; Calf-roping - Montour; saddle bronc - Gordie Lambert, of High Level, Alta., and steer wrestling - Wright Bruisedhead, of Hobbema.

In the ladies barrel racing, Donette Horn of Harlem, Mon. took a jacket, with Sonya Taypotat, of Broadview, Sask. taking one in the junior barrel racing event. Michael Benjamin, of Sandy Lake, Sask. took one in the junior steer-riding event, while the team-roping jacket was taken by Lyle Cochran from Arizona and Dion Yellowbird of Hobbema, Alta.

Bull rider Kevin Sanderson of the James Smith Reserve, Sask. bucked into a winner's jacket in his event, as well.

Games notes and anecdotes

The Symbolic Run which was to take place during 21 days, starting from Edmonton, Alta. and ending in Prince Albert, Sask., was shortened to a 14-hour event from Saskatoon, 150 kilometres south of Prince Albert. Ten runners took part.... Box lacrosse was dropped from the games because only two teams entered. Organizers will recommend that future games offer field lacrosse instead, as box lacrosse is not played in the east.... Sympathies were expressed to three athletes who had to leave the games due to deaths in the family. Two

stricken athletes were from Alberta, and the third from Washington.... Annie Halkett, 16, was crowned Miss North American Indigenous Games Princess. She is from Montreal Lake, approximately 100 km north of the city. During the games closing ceremonies, Halkett was presented with a huge thank-you card signed by more than 1,000 athletes, sponsors and merchants. The card was made by artist Debbie Ironbow, of Edmonton, Alta.... Bamidji, Minnesota will be the sight of the next games in July 1995.

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Sports

Women leap for gold

PRINCE ALBERT, Sask.

Team Alberta has top ambassadors as well as winning long jumpers in the senior women's class.

Angie Littlechild from Hobbema leapt into the gold with a 4.16-metre jump while Donna Paskemin, also from Hobbema, took the bronze with a 3.8-metre jump.

Crystal Cantre from Team Saskatchewan walked away with the silver medal after logging a 4.14-metre long jump.

Littlechild is a veteran of the

games, having been on Alberta's gold-medal volleyball team at the Edmonton games in 1989. The 17-year-old student got active in sports at 10 and maintained a high athletic profile throughout school.

Teammate Paskemin, a Grade 5 teacher at Miyo Wahkohtowin Education Authority in Hobbema, has been involved in sports since Grade 6, but only started training seriously for track and field two months ago. She also took the silver in both the 100- and 200-metre races.

While winning lends a special

rush to the occasion, Paskemin and Littlechild were enthusiastic about this year's Indigenous Games.

"The opening ceremonies were like the real thing, like the Olympics," said Littlechild.

Paskemin agreed the games did a lot to boost self-confidence. The teacher is no stranger to Prince Albert, having been raised on Sweet Grass Reserve, in western Saskatchewan.

"Myself and four of my sisters used to come here to play football and volleyball. We kicked butt. It was always fun coming here."

Yukoner hits bull's-eye

It's quite a ways from the capital of the Yukon to this central Saskatchewan city. But for Sam White, distance is no problem.

And the 14-year-old proved it, coming in second in the Bantam limited archery competition with a 742 score.

The Grade 9 student has been participating in archery competitions across Canada for three years as a member of the Bowbenders Archery Club in Whitehorse.

An eagle eye in rifle shoot-

ing as well, White recently won first prize in a shooting competition in Hay River, NWT. Although he was asked to enter the rifle shooting at the 1993 Indigenous Games, he chose archery and did well.

Gary Ducharme from Alberta took the Bantam gold with 770, and Geordi Kilfoyl from Team Saskatchewan took bronze with 707.

Team Saskatchewan shot the most, winning 10 gold, four silver, and one bronze medal.

Windspeaker is what's happening in Native communities

Kamloops Powwow

August 19 - 22, 1993
Kamloops, British Columbia

general admission:
family \$25 • all weekend \$10 • per day \$5
6 & under • seniors 60 & over free

Registration opens at Thursday, at 2 pm.
Registration closes on Saturday at 2 pm

SPECIAL CATEGORIES:

Team Dancers 1: \$250 2: \$200 3: \$150 4: \$100
Owl Dancers: 12 & Under 1: \$100 2: \$75 3: \$50 4: \$30
13 & over 1: \$150 2: \$100 3: \$75 4: \$50
Princess 1: \$200 2: \$150 3: \$100
Drum 1: \$1,500 2: \$1,200 3: \$900 4: \$600 5: \$300
Hand Drum 1: \$200 2: \$150 3: \$100 4: \$50

"Colton Mathias Coming Out Special"

Tiny Tot Boys 1: \$100 2: \$75 3: \$50 4: \$25

Sponsored by Jeannette Jules

"Sadie Casimir Annual Memorial"

Golden Age Women 1: \$500 2: \$300 3: \$200

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4 places & 6 consolation prizes

Sponsored by Peter Jo Olney

grand entry:

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saturday - 1 pm & 7 pm • sunday - 1 pm

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proceeds to cover the expenses of the powwow

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Host Drums:

Eagle Speaker, Yelm, WA, Hawk River, Alexis, AB

Master of Ceremonies:

Gerald Sitting Eagle, Gleichen, AB

John Terbasket, Keremeos, B.C.

Whipman: Peter Jo Olney, White Swan, WA

Arena Director: John Jules, Kamloops, B.C.

For further information: Kamloops Indian Band, 315

Yellowhead Highway, Kamloops, B.C. V2H 1H1

Phone: (604) 828-9700

The Kamloops Indian Band and the committee will not be held responsible for any lost or stolen articles or injuries.



"Good Luck to all contestants" from the 1992 - 1993 Kamloops Princess, Rhonda Jules Chase, B.C.

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1 - \$1,200 2 - \$800 3 - \$500 4 - \$300 5 - \$100
13-17 Traditional, Fancy, Jingle & Grass
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7-12 yrs Traditional, Fancy, Jingle, Grass
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6 & under 1 - \$100 Split between all contestants

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AUGUST 20 - 22, 1993 - DELTA BESSBOROUGH HOTEL, SASKATOON, SASKATCHEWAN

AGENDA

S.I.Y.A.C. YOUTH CONFERENCE

Consent form



The Regional Youth Advisory committee was established in September 1989 as a result of the NNADAP Regional Advisory Board recognizing the importance of having the Indian Youth of Saskatchewan properly represented at the regional level and to ensure programming would be relevant in meeting the needs of young Indian People.

As part of this programming S.I.Y.A.C. has organized a conference for youth focusing on the role of youth as we head into the 1990's. The theme of the conference is "Challenges of the 90's: Building Towards the Future."

The sessions are aimed at the development of ourselves as proud Indian youth, strengthening our culture and our communities in the years to come.

This year the conference will offer workshops dealing with:

- Suicide
- Healthy Community, Healthy Relationships
- AIDS/Teen Pregnancy
- Addictive Lifestyles (alcohol, drug, & chemical solvent abuse)

Each reserve or band is entitled to send on (1) delegate at a registration fee of \$50. Travel, shared accommodation, and meals will be provided for these sponsored youth are also invited to attend at a registration fee of \$75 which includes the conference packet, all meals & entertainment.

Sponsored by Canada's Drug Strategy, National Native Alcohol and Drug Abuse Programs

FRIDAY

3 - 10 pm

7 pm

6 - 10 pm

10 - 12 pm

SATURDAY

7:30 am

8 - 9 am

8:45-9 am

9-9:30 am

9:45-12pm

1:30-3:45pm

4-5 pm

7 pm

9 - 1 am

SUNDAY

7:30 am

8-9 am

9:30 am

10:30-2:30pm

12 - 1 pm

Detailed Agenda Included in Conference Kit.

Registration
Bar-B-Que & Opening Ceremonies
Elders
Round Dance

Pipe Ceremony
Breakfast
Grand March
Welcoming Remarks
Lunch - Buffet Style
Workshop
Adult/Youth Debate
Banquet
Dance

Pipe Ceremony
Breakfast
Leadership Session
Assembly
Lunch

For more information please contact:

Barbara Lloyd (306) 780-8392

Regional Advisor for S.I.Y.A.C.

Denise Ledoux (306) 466-4800

Secretary for S.I.Y.A.C.

Authorization has been given to _____
to attend the August 1993 Youth Conference.
Parent/Legal Guardian Signature: _____

Approved by: _____

Registration deadline is August 6, 1993.

PARTICIPANT REGISTRATION

Name: _____

Age: _____ Male: _____ Female: _____

Mailing Address: _____

Postal Code: _____

Phone: _____

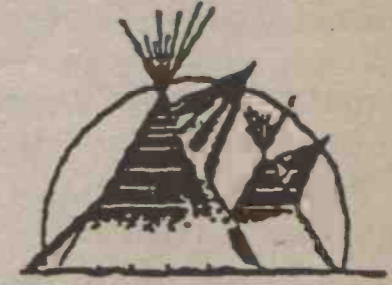
Residential School/college/band representing: _____

Fee Enclosed
Sponsored Delegate \$ _____
Non-sponsored Delegate \$ _____

Rooms to be assigned when fee of registration of delegate is returned to Registration Committee. For further information please contact Denise Ledoux.

Make Cheque or Money Order payable to:
S.I.Y.A.C./S.I.L.T., c/o Barbara Lloyd, 1911
Broad Street, Regina, Sask. S4P 1Y1

ERMINESKIN CREE NATION POWWOW CELEBRATION



August 12, 13, 14 & 15, 1993

<p>ERMINESKIN GROUNDS CAMPING DAY AUGUST 11, 1993</p> <ul style="list-style-type: none"> • All Visitors welcome! • Free Camping • Security • • Inter-tribal dancing • Honour Ceremonies • • First 40 Teepees Paid (poles provided) <p>DAY 1 AUGUST 12, 1993 Traditional Powwow</p> <ul style="list-style-type: none"> • Giveaways • Inaugurations • Traditional songs • Traditional Dancing and Elders • Ermineskin Tribal Giveaway, Sunday 	<p>AUGUST 13, 14, 15 DANCE CONTESTS</p> <p>Senior Men's Buckskin</p> <p>1st/\$600 2nd/\$400 3rd/\$200 4th/\$100</p>
<p>MEMORIAL SINGING CONTEST NO WORD SONGS For the late Jim Smallboy and Delford Saddleback</p> <p>1st/\$1500 with drum 2nd/\$1000 3rd/\$800 4th/\$600 5th/\$400 6th/\$200</p> <p>Sunday afternoon giveaway Sponsored by Immediate families & Bobtail Singers</p>	<p>Men's Traditional (40 & over) Men's Traditional (18 - 39 yrs) Men's Fancy, Men's Grass (18 & over) Men's Chicken Dance (open) Ladies Traditional (40 +) Ladies Traditional (18 - 39) Ladies Fancy, Ladies Jingle (18 yrs & up)</p> <p>1st/\$1200 2nd/\$800 3rd/\$600 4th/\$400</p>
<p>MC's</p> <p>Merle Tendoy: Rocky Boy, Montana USA, Ray Whittstone; Onion Lake, SASK.</p> <p>ARENA DIRECTOR: Cecil Potts, Ermineskin Tribe</p>	<p>Teen Category (13 - 17 yrs) Boy's Traditional, Fancy, Grass Girl's Traditional, Fancy, Jingle</p> <p>1st: \$500 2nd: \$400 3rd: \$300 4th: \$200</p>
<p>USA HOST DRUM: HAYSTACK - ROCKY BOY, MONTANA</p> <p>Canadian Host Drums will be selected each day</p> <ul style="list-style-type: none"> • Singers paid daily 	<p>Junior Category (6 - 12 yrs) Boy's Traditional, Fancy, Grass Girl's Traditional, Fancy, Jingle</p> <p>1st: \$300 2nd: \$200 3rd: \$100 4th: \$50</p> <p><i>Tiny Tots Paid Daily</i></p>
<p>MEMORIAL DRUMMING CONTEST For the Late Clayton Potts Sponsored by Potts Family</p> <p>1st/\$1000 2nd/\$800 3rd/\$600 4th/\$400 5th/\$200</p> <ul style="list-style-type: none"> • Sunday afternoon feast & Giveaway • \$1000 Men's Traditional Winner Take-all 	<p>Concession Stand Fees: \$250 per day First 12 paid in advance. Permits Required. Supply your own power and hook-ups.</p> <p>Native Arts & Crafts Stands: \$125 per day</p> <p>Contact Mitch Ermineskin: 585-3000 Lee Omeasoo: 585-3741</p>
<p>All contestant dancers must be at Grand Entry on Friday, August 13, 1993 for the start of the Powwow. Registration starts on Thursday, August 12 from 11am - 6 pm. DANCING BEGINS: Friday at 6 pm - Saturday at noon & Sunday at noon</p> <p>5 Grand Entries for contestants</p>	<p>Stickgame Tournament \$4000 + Entries + Prizes Contact: Tony Minde 585-3741</p>
<p>FOR FURTHER INFORMATION CONTACT: Ermineskin Tribe, Box 219, Hobbema, Alberta T0C 1N0</p> <p>Cecil Potts: 585-3814 Mitch Ermineskin: 585-3000 Lester Fraynn, Debora Young, Brian Lee at 585-3741</p> <p>Ermineskin Tribe or the Powwow Committee is not responsible for accidents, thefts, or travelers' aid.</p>	

Ironhead celebrates completion with grand opening

WABAMUN, Alta.

After 10 years of building and planning, the Paul Band's Ironhead Golf and Country Club, located 20 minutes west of Stony Plain off Hwy. 16 west of Edmonton, finally opened its doors in an all-encompassing grand opening and dedication ceremony June 28.

"We piece-mealed the golf course," said Paul Band economic development manager Arthur Rain. "It was not like most developments have done. We did it in stages."

The 18-hole course, complete with club house, was originally conceived in 1983 as a way to make money for the band by drawing in players

and providing employment for band members, said Rain.

Paul Band council, led by then-Chief Ed Burnstick, originally decided to approach the federal government's Native Economic Development Program for funding for a nine-hole golf course, said Rain.

"But it took a long time to get going. We wanted funding to do a study on recreation facilities. The study we did proved that the golf course could be an independent, viable project."

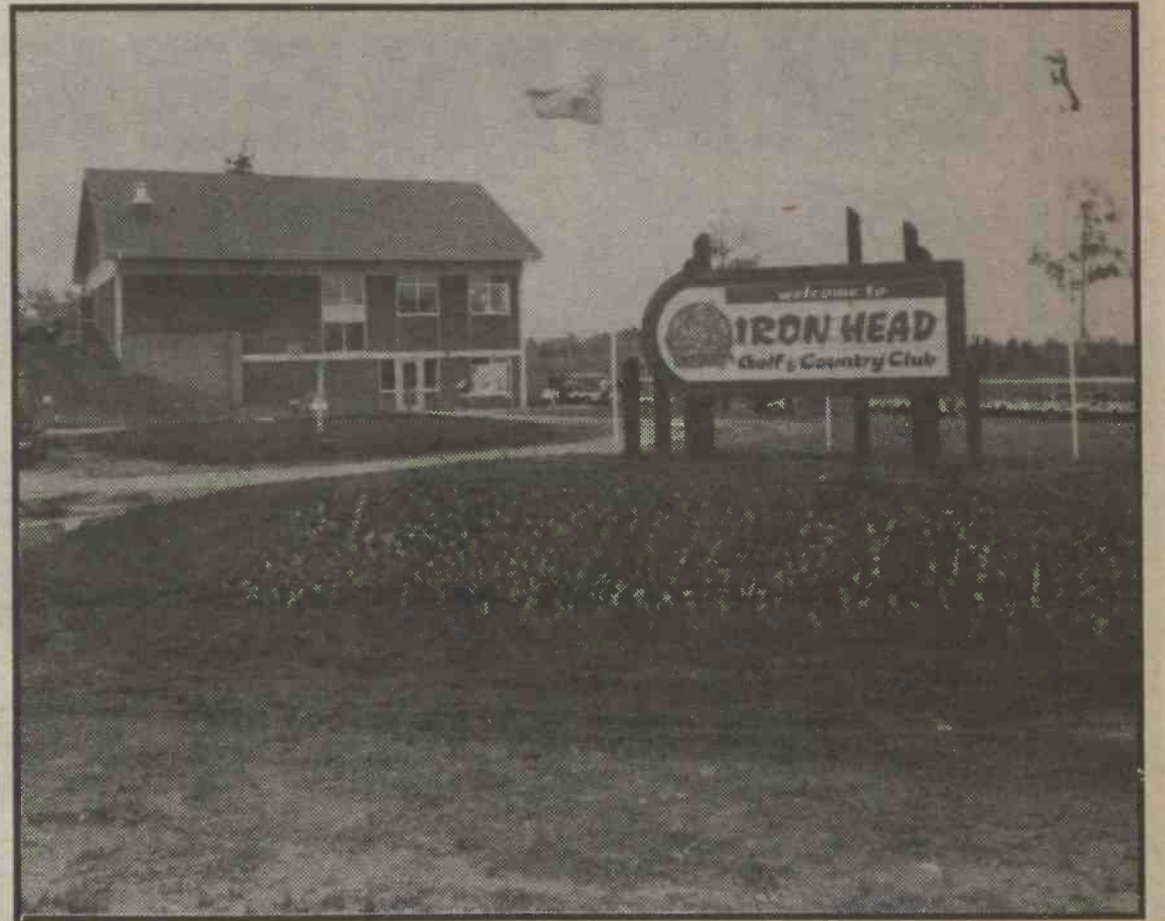
By the time the study was complete, the NEDP had changed into the Canadian Aboriginal Economic Development Strategy, a program shared by the ministries of Indian Affairs, Employment and

Immigration and Industry, Science and Technology.

Although NEDP was gone, the band was still able to get Ottawa's assistance, opening the first 9-hole range in August 1988. The "back 9", a second set of holes, opened in September 1991, fulfilling the council's dream of a quality 18-hole golf course.

But the project is still not complete, Rain said. The club's driving range, still under construction, is scheduled to open this fall.

"As a benefit, the course was intended to be a revenue-generating venture with spin-off employment. It's a big opportunity for band members here. A lot of people are golfing today."



The Ironhead Golf and Country Club officially opened its doors June 28 after 10 years of building and planning.

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Dreamspeakers sets stage for second year

By Gina Teel
Windspeaker Contributor

EDMONTON

After losing \$65,000 last year, it seemed the Dreamspeakers festival was destined to be a one-shot deal. But one year and several lumps later, the festival is back on its feet.

As of July 14, Dreamspeakers Festival Society Executive Director Loro Carmen proclaimed the Aboriginal arts festival debt-free.

"It was a long haul. We learned a lot of lessons, and I never want to see red ink around here again."

Carmen made the announcement at the unveiling of the Dreamspeakers 1993 festival. The celebration included a feast of moose stew, burgers, smokies and bannock and performances by traditional and contemporary Aboriginal artists.

Carmen told the crowd of 100 that paying off the debt is a triumph. She lauded the efforts of volunteer fundraisers and extolled the society's diligence in paying off its creditors.

"We had to take really tough measures to make sure every available dollar went to our creditors."

Other tough cost-cutting measures included slicing staff positions to just one full-time job. Carmen said the experience has left the executive a little older and a whole lot wiser.

"We know better this year. We have

learned that if it's not down on paper, we don't take people's word."

Dreamspeakers finances ran amok last year as a result of over-budgeting. Although 40,000 people turned out for the five-day festival, it wasn't enough to pay off debts resulting from \$65,000 in funds that Carmen said were promised but never showed up.

Because of last year's shaky finish, the City of Edmonton refused the society's 1993 request of \$75,000, instead offering \$5,000 and later \$30,000. Carmen said the \$45,000 shortfall effectively cut back this year's festival to three days from six.

Carmen is unhappy with what she calls a lack of co-operation from city bureaucrats. She called the city's original \$5,000 offer "insulting," and said wrangling to have it raised to \$30,000 left a bad taste in her mouth. She won't name names, but made it clear she is very disappointed with specific committees.

"I was most disappointed and really taken aback," she said.

"We feel slighted and we feel the city is not responding in a positive way."

Other 1993 funds include \$80,000 from the Alberta Foundation of the Arts and \$130,000 from the federal government - \$31,000 of which is earmarked for employee training programs.

Still, Carmen said the funding shortfall will in no way affect the festival's high quality lineup of films and performers. Despite the pared-down

schedule, a bounty of performers and artists are slated to show at Churchill Square Aug. 26-28, including the dance troupe N.W.T. Reelers and Chief Jimmy Bruneau School Young Drummers, also from the territories.

Workshops on producing, directing film and writing, including one with Windspeaker columnist Drew Hayden Taylor, will be held daily at the Westin Hotel, while selected films will be shown at the Colin Low Theatre at Canada Place. A traditional food fair is also scheduled for Churchill Square.

The festival runs about a month earlier this year than last. It's a move organizers hope will attract more visitors.

Unlike last year, Carmen guaranteed the film lineup is fixed.

"I can tell you there's not going to be any eleventh hour changes," she said, referring to last year's kerfuffle with the Aboriginal Filmmakers' Association of Alberta who, at the last minute, demanded five films directed or produced by non-Natives be withdrawn from the lineup.

Carmen is counting on Dreamspeakers 1993 being a success, and one that leaves a good impression with the city.

"I'm hoping next year we aren't going to have to jump through the hoops and we're not going to have to mount a political lobby again," she said.

"We've paid our dues."



Gina Teel

Dreamspeakers Executive Director Loro Carmen reflects on the lessons learned - the hard way - in the film festival's first year.



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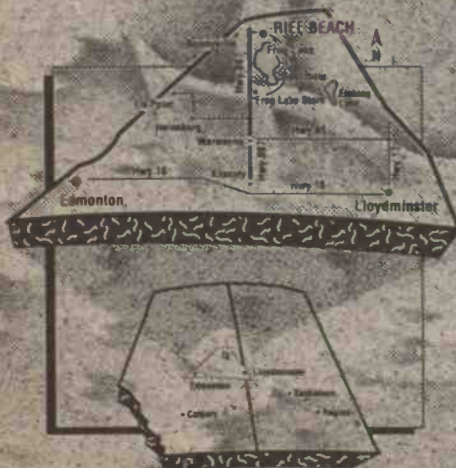
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CFWE 89.9 ABORIGINAL RADIO

Economic Development

FSIN, Taiwan Chancellor to drill on Blood land join forces

By Linda Caldwell
Windspeaker Staff Writer

PRINCE ALBERT, Sask.

Indigenous peoples from Saskatchewan and Taiwan have joined forces to open up economic and cultural opportunities.

The National Aboriginal Economic and Cultural Agreement was signed by Taiwan Aboriginal legislature member Chin-Sheng Chuang on behalf of the Taiwan government and business interests. Assembly of First Nations Grand Chief Ovide Mercredi also signed the agreement in Prince Albert, Sask. on July 24.

"It will be an umbrella agreement. Under that umbrella agreement will be specific business arrangements and projects," said Ken Thomas, Chief Executive Officer of the Saskatchewan Indian Agriculture Program.

They are already selling them

alfalfa products from Saskatchewan bands and want to expand those sales, Thomas said. They are also trying to interest the Taiwanese in investing in a major hog enterprise in Saskatchewan, similar to the B.C. enterprise they've already invested \$40 million in.

The SIAP is exploring selling wild rice, herbs, medicines and traditional foods like bison jerky. Another goal is arranging more cultural exchanges for children, similar to the one in which 25 young Indigenous Taiwanese folk dancers visited Saskatchewan and Alberta. They danced at the Indigenous games in Prince Albert and at the AFN assembly in Tsuu T'ina First Nation in Alberta.

There are nine Indigenous tribes in Taiwan with a total of 330,000 members, a small percentage of the total population of 20 million. They speak their own language and have their own traditions. Twenty of 300 seats in the legislature are reserved for them.

Business Briefs

Credit ratings threatened

A lower credit rating may be the price Manitoba has to pay for not taking into consideration the liability of outstanding land claims, says Roseau River band member Terry Nelson. He's asked the Canadian Bond Rating Service and Standard and Poors to consider the liability of the claims when calculating the credit worthiness of governments. Governments have kept bond rating agencies in the dark about the billions of dollars in outstanding land claims, he said. Manitoba Premier Gary Filmon said outstanding claims are a federal, not provincial, liability.

Company claims diamond find

Consolidated Pine Channel Gold Corporations has claimed a diamond find this week in the La Ronge area of northern Saskatchewan. Consolidated president Dale Hoffman said the stones were found in a sample from the southwest corner of a geological formation known as the Molanosa Arch. The find is geologically consistent with the Uranerz-Cameco project at Fort a la Corne, about 100 kilometres south, but analysts say much work must still be done.

Up to the minute news with CFWE 89.9 Aboriginal Radio

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CALGARY

Chancellor Energy Resources has landed an exploration permit which will allow it to drill on 55,000 acres of Blood Reserve land.

Chancellor will pay the band a lump sum for exploration rights and royalties equal to those paid on Alberta Crown-owned lands.

Tom MacKay, Chancellor president, said the deal is "a coup,"

since the reserve lands are unexplored and the permit is for 10 years.

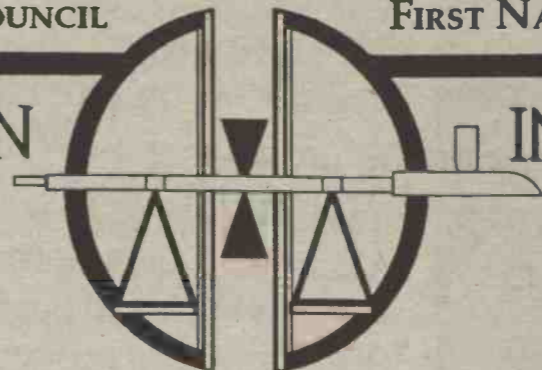
Chancellor plans to drill two wells in search of natural gas and conduct seismic tests. If they are successful, another four wells could be drilled by year's end.

The Blood band's leadership struggle has no effect on the deal. All that is needed to approve a document is a majority of council

members, said Ken Jobin, Director of Funding Services for the Department of Indian Affairs.

The Blood council has been trying to oust Chief Harley Frank since shortly after he took office last November. Ignoring a Federal Court injunction that upheld Frank's right to hold office until at least Nov. 2, council staged a byelection June 30 to replace him. Former Chief Ray Fox won.

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NEW GRAND CHIEF

Chief Tony Mercredi of Athabasca Chipewyan Band #201 was elected for a three year term on July 15, 1993, in West Moberly, British Columbia, for the position of Grand Chief for the Grand Council of Treaty 8 First Nations.

Three people were nominated by the Chiefs of Treaty 8; however, only two Chiefs ran for election, former Grand Chief Frank Halcrow (from Kapawe'no First Nation) and Chief Tony Mercredi.

The Grand Council, formed in December, 1990, is a federally registered non-profit organization, representing the united strength of 36 individual First Nation Bands and five Regional Councils across the Provinces of Alberta, British Columbia, Saskatchewan and Northwest Territory regions.

Each of the First Nations within Treaty 8 is a Grand Council member, represented in Assembly by their Chief.

By presenting a united Treaty 8, the Grand Council works to secure, preserve and protect the spirit and intent of the Sacred Treaty, signed in 1899. This work is achieved by promoting, advancing and representing the concerns and interests of the Indian First Nations within Treaty 8.

The Grand Council monitors and evaluates the actions and policies of all levels of government and their departments which affect the interests of the Grand Council members.

Each of the five Tribal Councils is represented at the Grand Council Executive Board, as are the two major unaligned First Nations, the Lubicon Cree and the Bigstone Cree Nation.

The Executive Board of the Grand Council is currently represented by the following:

Athabasca Tribal Corporation	High Level Tribal Council
NWT Treaty 8 Tribal Council	B.C. Treaty 8 Tribal Association
Bigstone Cree First Nation	Lubicon Lake Band
Lesser Slave Lake Indian Regional Council	

For further information, please contact the Grand Council office:



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OPTIONAL CHARTERED LAND PROPOSAL FOR SPECIFIC FIRST NATIONS

Presently, there is only one method available for the management of reserve land — the paternalistic Indian Act. Under the *status quo*, the *Minister* makes decisions on behalf of the First Nation.

The purpose of the Chartered Land Proposal is to provide specific First Nations with an *option* — recognition of their inherent right to manage, control and govern their lands (may include reserves, special reserves, fee simple lands, claims settlement lands). Under this *option*, the *First Nation members*, not the Minister, make decisions about their lands.

In the chart which follows, we have identified some of the risks and problems associated with remaining under the status quo situation of the Indian Act.

Issue	Indian Act	Optional Chartered Lands Proposal
1) Loss of reserve lands through surrender for sale	Sec. 39 provides that a band may surrender land for sale through a process which can result in a land being sold with only a "simple" majority — a handful of members who vote and consent to the sale.	Sec. 40 states that title to reserve or chartered land may be transferred <i>only if</i> it is in <i>exchange</i> for other land of greater size or value and only with the informed consent of an <i>absolute</i> majority of <i>all</i> voting age members on and off reserve.
2) Loss of reserve lands through expropriation	Sec. 35 provides that the federal, provincial and municipal governments and crown corporations can expropriate and take ownership of reserve lands without the band's consent	Sec. 48 restricts the expropriation of chartered land. Sec. 51 and 53 provide that <i>only</i> the federal crown may acquire a <i>license for use</i> without the band's consent for an immediate national public purpose only. Alternative land must be provided to the band during the period of use and becomes band-owned if the licence of use is renewed beyond 20 years.
3) Loss of reserve lands through pledging as security for debt	Land cannot be lost through use as security for debt.	Land cannot be lost through use as security for debt.
4) Minister's discretionary powers.		
a) Granting of interests in reserve lands	Sec. 20 provides that the <i>Minister's approval</i> is required when a Council of a band grants any certificates of possession or allotments.	Sec. 38 provides that a specific <i>First Nation</i> may grant any right or interest in reserve lands that become chartered lands subject to any limitations placed on their authority by the membership. <i>The Minister has no authority.</i>
b) Leasing of individual member land	Sec. 58(3) provides that the <i>Minister may grant</i> a lease on behalf of a member of a band who is in lawful possession of his or her land, for any purpose up to 49 years without the consent of Council of that band.	Each specific <i>community decides</i> what regulations are necessary if any, regarding the leasing of individual member's lands. <i>The Minister has no authority.</i>
c) Leasing of band lands	Sec. 58 (1) provides that the <i>Minister may grant</i> a lease for up to 49 years on behalf of a band for grazing or agricultural purposes without a designation.	Each specific <i>community</i> through its charter <i>decides</i> what rules will apply to band lands. <i>The Minister has no authority.</i>
d) Transfer of right of possession between members	Sec. 24 provides that the <i>Minister may transfer</i> the right of possession from one member to another on the request of the member holding the right without the consent of Council.	Each specific <i>community decides</i> what rules, if any, will govern transfer of possession between members. <i>The Minister has no authority.</i>
e) Control of monies derived from land transactions	<i>Minister's approval</i> is required for the use of a band's revenue monies unless the band has delegated ministerial authority under sec. 69.	Each specific <i>community decides</i> through its charter what rules will govern the use of its revenue monies. <i>The Minister has no authority.</i>
f) Law making powers	Sec. 81 and 83 provide for the making of by-laws dealing with lands, subject to the approval of the Minister, for: <ul style="list-style-type: none"> > zoning of classes of buildings and businesses; > residency; > control of noxious weeds; > construction and use of public wells; > preservation and protection of fur bearing animals; > the regulation of hawkers and peddlers > licencing of businesses, trades and occupations; and > the raising of monies from band members to support band projects. 	Sec. 63 provides that a specific First Nation has the authority to make laws in relation to the development, conservation, protection, management, use and possession of its chartered land and rights and interests in that land. Sec. 63 (2) illustrates these law making powers to include, but not be limited to: <ul style="list-style-type: none"> > regulation and control of zoning, land use, subdivision control and land development; > creation, regulation and prohibition of rights and interests in chartered land; > environmental protection; > provision of local services and imposition of equitable user charges; and > provision of services for the resolution of land disputes outside the courts. These law making powers will <u>not</u> be subject to the Minister's approval and will be <i>paramount</i> to federal and provincial laws where an inconsistency exists.

Drug & Alcohol Preview



The Desert Storm Warriors include Jerry Netmaker, Quinton Bear, Anita McAdam, Cindy Morin, Martine Morin and Darren Dreaver in the background. Jocelyn Dreaver is facing away. Connie Sampson

Play staged by children comes straight from the heart

By Connie Sampson
Windspeaker Contributor

BIG RIVER, Sask.

The Biblical quotation "And a little child shall lead them" has taken on a double meaning on the Big River Reserve in Saskatchewan. When a group of Grade 3 to 7 students decided to speak against substance abuse and gambling, they wrote a play that spoke from the heart. The short piece was straight-forward and eloquent, garnering the group second place over 89 groups competing in the Federation of Saskatchewan Indian Nations Student Drama Competition.

The students of Se Se Wah Hum school wrote their own play and choreographed the dance, rehearsing three times before presenting the piece to judges in April.

Using song and dance, the children in the play plead with family members to give up their addictions and join a powwow celebration. The central character, a young girl, is alone and depressed because her family members drink, do drugs, sniff gas or devote themselves to bingo. She wants them to go back to the old ways and be a family again but she feels helpless and lost. Her friend joins her and offers help. Together they go looking for their family members and try to call them into the dance.

"You look so stupid with plastic sticking to your face," they tell their glue-sniffing little brothers. "The Creator didn't make you like that."

At the bingo hall, a guilty mother tells the girls playing bingo was her friend's idea, and tells them to wait until her number is called.

But eventually, they all join the girls in a celebration powwow. The play comes from the hearts of 12 children who know how these things feel. Their sincerity and originality makes the play a winner in every way.

The players, who call themselves Desert Storm Warriors, hope their story will carry a message to their own friends and families.

Film may help deter sniffers

A movie starring a tiny paper polar bear may help northern children avoid the dangers of gasoline fume addiction.

The National Film Board's animated movie, *The Sniffing Bear*, is aimed at helping northern children avoid the dangers of inhaling gasoline fumes, said the film's creator Co Hoedeman.

"The Inuit, along with the First Nations, wanted to send a message to the children of the north that sniffing gasoline is hazardous to their health," he said.

The eight-minute film is about a polar bear who finds an old gasoline can in the ruins of an igloo. The bear starts sniffing the gasoline, but is eventually helped by his two friends, Seal and Owl.

The film was originally initiated in mid-1990 by a small group of Native inmates from the La Macaza medium security institution north of Montreal,

Hoedeman said.

"During one of my frequent working sessions with (the inmates) at the prison, it became evident that there are many similarities between sniffing and other forms of addiction," Hoedeman said. "We also realized that it is not just a problem of some individual, but actually affects entire communities."

As they talked about the story line, and what it is like to sniff, one of the men related a story of animals that became addicted to sniffing as well, said Hoedeman, who works with the NFB's French Program Animation Studio. From this idea came *The Sniffing Bear*.

"When the film was finally presented to all the inmates of the prison, one of the spectators noted that the effect of the film to him was 'like looking in the mirror.' His remarks confirmed for me the importance of this project."

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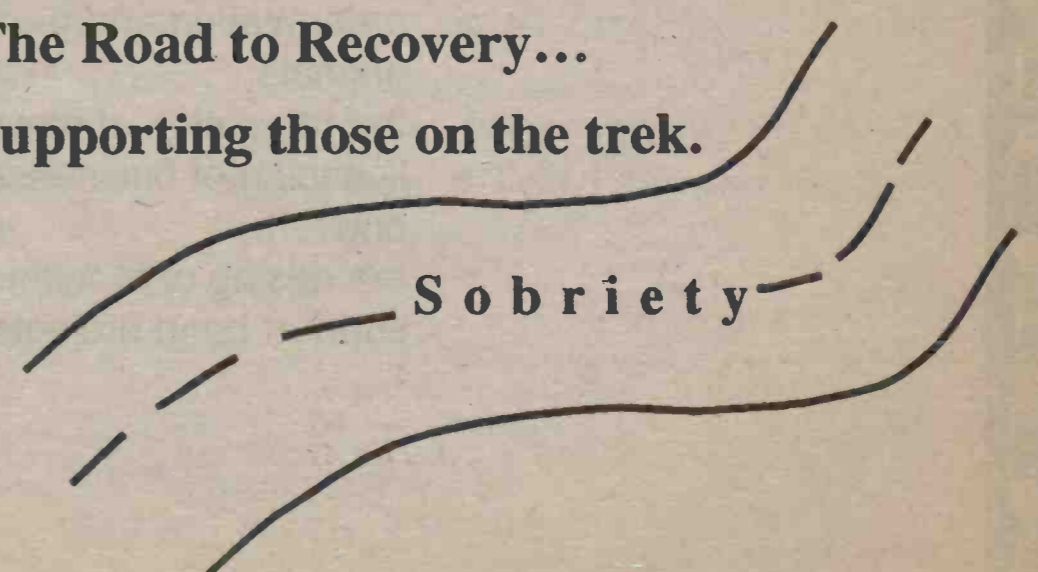


BIG TROUT LAKE FIRST NATION
Big Trout Lake, Ontario P0V 1G0

**CONFEDERATION OF TRIBAL NATIONS
Health Services, Inc.**

• 91 - 23 Street West, Battleford, SK1.
• BAG 5000, BATTLEFORD, SK S0M 0E0
• Head Office - Box 125, Cando, SK S0K 0V0
Phone (306) 445-5838 Fax (306) 445-0039

**The Road to Recovery...
Supporting those on the trek.**



Moosomin • Onion Lake • Red Pheasant
Saulteaux • Thunderchild • Poundmaker

Drug & Alcohol Preview

SANDY BAY NATIVE ALCOHOL AND DRUG ABUSE PROGRAM

*Sandy Bay First Nations says
"NO" to Drugs and Alcohol
for a Healthy Lifestyle*

Sandy Bay, Marius, Manitoba R0H 0T0
PH: 204-843-3276 • FX: 204-843-2706

Sponsored by Sandy Bay NNADP

WE SALUTE THOSE
WHO HAVE ACTED ON THEIR COURAGE
TO CHANGE WHAT THEY COULD •
AND WHO NOW SERVE
AS HOPE FOR OTHERS.

for more information on our program, contact:

**linda buchanan, director
rosaire house addiction centre
the pas, manitoba
204-623-6425**

Purchasers
of liquor
to be warned
of health risks

YELLOWKNIFE

If you buy your liquor in the Northwest Territories, be prepared to be reminded of the dangers of alcohol consumption with each purchase.

Bottles of alcoholic beverages sold in the Northwest Territories now boast warning labels similar to those found on cigarette boxes.

The health warnings are part of the NWT Liquor Commissions' latest campaign to educate the public about the detrimental effects of alcohol.

"We hope the warning labels will make the consumer think twice before they use liquor products," said Safety and Public Services Minister John Todd.

"Let's face it, alcohol is a dangerous substance and it has to be used with caution."

The labels warn women to abstain from alcoholic beverages during pregnancy because of the risk of birth defects and Fetal Alcohol Syndrome, which can cause problems ranging from emotional difficulties to learning disabilities and retardation.

As well as warning of possible health risks associated with drinking alcohol, the stickers caution drinking alcohol impairs one's ability to drive or operate machinery.

All wine and hard liquor bottles, cases and six-packs of beer are being labeled before distribution to liquor outlets in the NWT.

VISION IN ACTION



Alberta
HEALTH



invites you to explore a way of living which can help you gain respect for yourself, your family, your community, and your work.

The Rising Sun is a place to start to your healing journey

A New Way of Life.

A New Day.

FOR RENEWED STRENGTH, EXPERIENCE
HOPE AND FOR A RENEWED SPIRIT.

**Eel Ground, NB
Phone: (506) 622-5502
Fax: (506) 622-6152**

Up to the minute news with CFWE 89.9 Aboriginal Radio

The Medical Services Branch and the Health Promotion Office of Health Canada (Alberta/Northwest Territories Region) are pleased to support the efforts of Windspeaker to promote the health and wellness of Aboriginal Peoples.

We recognize the efforts of many individuals and organizations working towards freedom from dependencies and are pleased to offer support through drug and alcohol programs such as the National Native Alcohol and Drug Abuse and the Community Support Program of Canada's Drug Strategy. Our branches also support other wellness initiatives through such programs as the Health Promotion Contribution Program, the AIDS Community Action Program and community-based AIDS initiatives, and programs for seniors which include New Horizons, Seniors Independence Program, and Ventures in Independence.

We recognize your endeavors in advancing the health and social well-being of Aboriginal Peoples through leadership, partnerships and dedicated service.

Canada



Native Horizons Treatment Centre Inc.



A PLACE TO BEGIN YOUR
HEALING JOURNEY

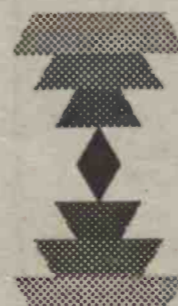
R.R. #6, HAGERSVILLE
ONTARIO N0A 1H0

Phone: (416) 768-5144
Fax: (416) 768-5564

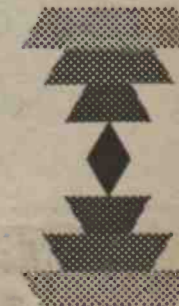
CHOOSE LIFE...

A MESSAGE TO CONGRATULATE
ALL THOSE WHO HAVE CHOSEN A
POSITIVE LIFESTYLE, FREE FROM
ALCOHOL AND DRUG ABUSE

a message from...



**NEMASKA
FIRST NATION**



#1, Lake Shore Road
Nemaska, Quebec JOY 3B0
Phone: (819) 673-2512 Fax: (819) 673-2542

Commission cost could top \$50 million

OTTAWA

The Royal Commission on Aboriginal Peoples could cost up to \$50 million, making it the most expensive commission in Canadian history.

Since it first began hearings in April 1992, the commission has spent more than \$13 million, government documents revealed.

A spokesman for the royal commission said the federally sponsored research project examining the conditions of Native life in Canada could hit the \$40 million mark, give or take a million, by the time it wraps up in early 1995.

Another \$8 million will go towards funding witnesses, said Don Kelly.

The commission has run up the high tab because researchers have had to do a lot of original work, Kelly said. So far, the half-a-dozen commissioners have travelled to more than 1,200 communities throughout Canada listening to thousands of witnesses' testimonies.

As of the end of January 1993, the commission had spent more than \$4 million on salaries, \$3 million on professional services and \$2 million on transportation and communications.

The commission has conducted hearings on Aboriginal justice systems, education and housing. Commissioners also recently held special hearings into the problems facing Inuit families relocated to the High Arctic in the 1950s.



GANOHKWÁ SRÁ FAMILY ASSAULT SUPPORT SERVICES

P.O. BOX 257, OHSWEKEN, ONTARIO NOA 1M0
PHONE: (519) 445-4324 FAX: (519) 445-4825



Ganohkwá Srá Family Assault Support Services, is pleased to announce the release of

Eagle Child Book 2.

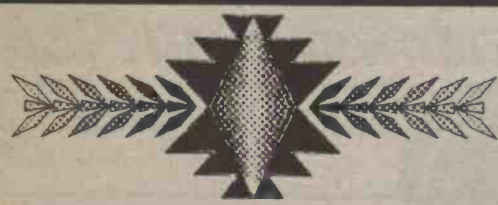
Eagle Child Book 2, centers on sexual abuse prevention for children from a traditional native perspective. This book is written for all children between the ages 4 - 12 years. Eagle Child Book 2 is the second publication in a 4-volume series.



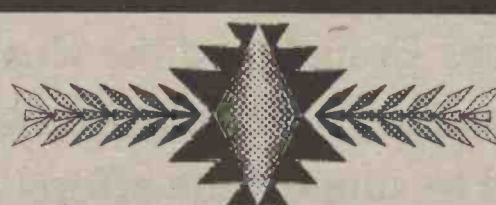
Eagle Child Book 2 is written by Sandra Montour and illustrated by Bill Powless. It is published by Ganohkwá Srá Publications with the help of Health and Welfare, Canada.

This book is available free of charge (postage, shipping and handling charges only apply). Call, write, or send a fax for your free copy. Donations are gratefully accepted.

If you can't find Windspeaker at your band office, ask why.



WINDSPEAKER'S CAREER SECTION



"COSMOPOLITAN CITY..." "COSMOPOLITAN COPS"

The METROPOLITAN TORONTO POLICE is looking for dedicated women and men to provide vital law enforcement services in our community.

We are committed to providing equal employment opportunities to qualified individuals and particularly encourage applications from aboriginal peoples, women and racial minorities.

Contact

The Metropolitan Toronto Police
Employment Office, Recruitment Section

40 College Street
Suite 207
Toronto, Ontario M5G 2J3
FAX: (416) 324-0618
(416) 324-JOIN or (416) 324-6105

Job Opportunity

ALCOHOL & DRUG COUNSELLOR

QUALIFICATIONS:

NWT Alcohol & Drug Counselling Level 2, minimum 2 years experience in counselling. Must have a minimum 2 years sobriety. Slavey language an asset, but not necessary. Must be a self starter with an ability to work in a cross cultural setting.

DUTIES:

Individual and group counselling. Promoting and participating in the prevention, education, rehabilitation and referral/follow up programs in the community. Perform other duties as directed by supervisor.

Please send resume to:

Alison de Pelham
Executive Director
Deh Cho Tribal Council
Box 89
Fort Simpson, N.W.T.
X0E 0N0

For more information call (403) 695-2355 or fax (403) 695-2038
Competition ending date: September 7, 1993

AN ALTERNATIVE



TO THE GRID

SOLARGENSET™

Solar battery charging with a generator backup—dependable full time rural electrification.

KYOCERA Solar Electric Panels
TRACE Inverters Send \$6 for our comprehensive
KWATT Batteries Design Guide/
ENERGY ALTERNATIVES Catalogue

#12 Morewater Road Lasqueti Is, BC V0R 2J0

1-800-265-8898

GRANTS TO PROFESSIONAL ARTISTS

Arts Grants "A"

For artists who have made a nationally or internationally recognized contribution to their profession over a number of years and are still active.

Deadlines: 1 April and 1 or 15 October, depending on the field of art.
15 May and 15 November, nonfiction writing.

Arts Grants "B"

For artists who have completed basic training and are recognized as professionals.

Deadlines: 1 April, 1 or 15 October and 1 December, depending on the field of art.
1 May, special projects for singers and instrumentalists of classical music (formerly mid-career program).
15 May, 15 September and 15 January, visual arts.
15 May and 15 November, nonfiction writing.

For the Grants to Artists brochure, write to:

Arts Awards Service
The Canada Council
P.O. Box 1047
Ottawa, Ontario, K1P 5V8

The brochure also contains information on Short-Term Grants and Travel Grants.



The Canada Council
Conseil des Arts du Canada

ARCHITECTURE • DANCE • FILM
INTERDISCIPLINARY WORK AND PERFORMANCE ART
MUSIC • PHOTOGRAPHY • THEATRE
VIDEO • VISUAL ARTS • WRITING

Tips to survive a job interview

Going for a job interview? Here's some basic tips if you want to be one of the lucky few who make it through.

- Research the job you're applying for. No one is going to hire you unless they believe you're genuinely interested in the company. Take a little while to learn about the employer before you go to the interview.
- Dress well. Men should wear a conservative suit and tie - and shave.

Women are best going with a business suit or a modest skirt. Don't think blue jeans or a leather mini-skirt will impress a prospective boss. Interviewers go with first impressions so pretend this is the most important event of the year.

- Be on time. Actually, be better than on time - be early. Showing up 15 minutes ahead of time looks better than showing up one minute late.

- During the interview, answer questions promptly, calmly and with a smile. The best rule of interviews is to talk no more than 50 per cent of the time.
- NEVER bad-mouth a former employer. Be positive about your work experience at all times. If you've had problems with other jobs, explain clearly and without getting emotional. Good luck.

Job Opportunity

MA MAWI WI CHI ITATA CENTRE, INC.

The Ma Mawi Chi Itata Centre is a community-based Native Child and Family Resource Centre offering diverse services throughout the City of Winnipeg. In keeping with the philosophy and objectives of the Centre, and the Centre's special status under Section 21 (1) of the Human Rights Code (Manitoba), we are currently seeking applications from qualified individuals of Aboriginal descent for the position of combined Family Support Worker/Play Therapist. Under the direction of the Family Support Long-Term Leader, the worker functions as a member of the Team in providing supportive services designed to enable individuals/children/families to achieve their full potential.

COMBINED FAMILY SUPPORT WORKER/PLAY THERAPIST

QUALIFICATIONS:

- B.S.W. degree or acceptable equivalent and related experience
- Formal training and some work experience in play therapy essential
- Strong clinical/counselling skills with direct delivery of service to families
- Knowledge of community norms and values and their effects on the development and provision of services to the Aboriginal community.
- Comprehensive knowledge of contemporary issues and practices in social work field, particularly related to Child Welfare
- Some understanding and practice of Aboriginal traditional teachings and ability to combine with clinical skills
- Strong assessment skills
- Problem solving skills
- Effective communication and written skills
- Ability to speak an Aboriginal language preferred
- Valid driver's license and access to a vehicle

Salary to commensurate with qualifications.

Interested applicants should submit a complete resume to:

Thelma Morrissette, Team Leader
Family Support Long-Term Program
Ma Mawi Wi Chi Itata Centre, Inc.
2nd Floor, 531 Notre Dame Avenue
Winnipeg, Manitoba R3B 1S2

Deadline for receipt of applications: **Friday, August 20, 1993 at 5 pm.**

Job Opportunity

CHIEF OF POLICE

The Chief of Police will be accountable to the Whitefish First Nation/Gift Lake Metis Settlement.

The Chief of Police is responsible for the operation, administration and fiscal control of the police service. On a daily basis, the Chief of Police must ensure that law enforcement, investigations, and other functions of the members are conducted expeditiously and in a professional manner. The Chief of Police is also responsible for records maintenance and office management.

The chief of Police must identify policing needs on the reserve/settlement and develop and implement programs and strategies to deal with these needs.

The Chief of Police must be an experienced police officer with at least 8 - 10 years policing experience, preferable at an administrative level.

The Chief of Police must be an experienced police officer and meet the qualifications specified by the Gift Lake Metis Settlement/Whitefish First Nation Police Commission.

Salary: Negotiable Deadline: August 27, 1993 Interviews: August 30, 1993

Send Resume to:

Eddie Tallman
Whitefish Lake First Nation
General Delivery
Atikameg, Alberta T0G 0C0

or **Allan Lamouche**
Gift Lake Metis Settlement
Box 60
Gift Lake, Alberta T0G 1B0

YOU CAN HELP A.N.A.C. GROW IN 1993

The Aboriginal Nurses Association of Canada (A.N.A.C.), is the sole national Aboriginal professional nurses association, in Canada. We promote better health care for Aboriginal people by raising awareness of their special needs in both Aboriginal and non-Aboriginal communities. We need new members to strengthen our organization.



We need you! Join now! Call, fax or write:
Marie Ross, Executive Director
Aboriginal Nurses Association of Canada
55 Murray Street, 3rd Floor
Ottawa, Ontario K1N 5M3
Telephone: (613) 230-1884 Fax: (613) 230-1542



INSTRUCTOR NATIVE STUDIES, CREE, COMPUTER-AIDED INSTRUCTION

An instructor is required to provide quality instruction to young offenders who attend Kennedale School within the Young Offender Centre. Responsibilities include diagnosing student learning needs, providing instruction, evaluating progress, record keeping, curriculum modification or revision as required. Attending to individual student educational and personal issues while working with administration and EYOC personnel to ensure compliance with security policy and procedures is also required.

Qualifications: A related undergraduate degree, a valid Alberta Professional Teaching Certificate, and recent teaching experience. Knowledge of Cree language, Native Arts and Crafts, and familiarity with computers is essential. Knowledge of, and experience working in an aboriginal culture is a definite asset. Wage rate will be determined by education and experience.

This work location is AVC Kennedale, 18621 - 127 Street, Edmonton and is not served by public transportation. Applicants must make their own travel arrangements.

For information call Ms. Elaine Nichols or Ms. Pat Kaye at 457-7717.

Submit resumes including references to:
 Karen Chaykowski, Personnel Services
 Alberta Vocational College
 10215 - 108 Street, Edmonton, Alberta T5J 1L6
 (Telephone: 427-5532)

Closing Date: August 13, 1993

Note: This posting may be used to establish a list of qualified candidates for future openings and for substitute teaching.

SIFC is the only Indian controlled University College in Canada and is expanding to meet increased student demand. The college is committed to excellence in research and teaching in an Indian context.

SIFC invites nominations and applications for the following position:

EXECUTIVE DIRECTOR OF FINANCE & ADMINISTRATION

Reporting to the president, the major duties will include:

- Planning, organizing, directing and controlling special projects of the College;
- Managing the central administrative functions of the College through supervision of staff in the areas of Finance and Administration, Plant, Property and Maintenance, Human Resources and Information Services
- Co-ordinate the budget process for the College as a whole including supervising the preparation of program budgets by developing, reviewing and maintaining budgets in collaboration with Senior Management;
- Develop and administer management information systems;
- Responsible for establishing, implementing and carrying out organizational objectives in consultation with Senior Managers and Board of Governors;
- Planning and administering the accounting system in order to provide records of the assets, liabilities and all financial transactions of the College according to the Guide for Accounting Principles, Practices and Standards of Disclosure for Universities and Colleges of Canada;
- Develop College proposals and initiatives, liaison with funding agencies, granting councils, philanthropic trusts, etc.;
- Develop and implement fund raising initiatives at all levels for the College;
- Make recommendations to senior management of efficient and effective financial decision making processes in the following areas: salaries, income tax, employee benefits, labor legislation, fund investments, computerized accounts, audit preparation, insurance liabilities, special project accounts, accounting systems, etc.;
- Other projects that may be assigned from time to time.

Qualifications:

- minimum B. Commerce or B. Administration with preference for masters level.
- experience working with First Nations in Finance & Administration areas
- proven record in planning, project management and supervision
- excellent interpersonal and organization skills
- excellent verbal and written communication skills
- experience in a senior position within Indian (First Nations) governments
- knowledge of First Nations cultures and issues facing Saskatchewan First Nations people would be an asset
- First Nations preference

Salary: depending on experience and qualifications

Applicants interested should submit their resumés as soon as possible, to:



Selection Committee, Executive Director Position
 Saskatchewan Indian Federated College
 118 College West
 University of Regina
 Regina, Saskatchewan
 S4S 0A2
 Fax: (306) 584-0955



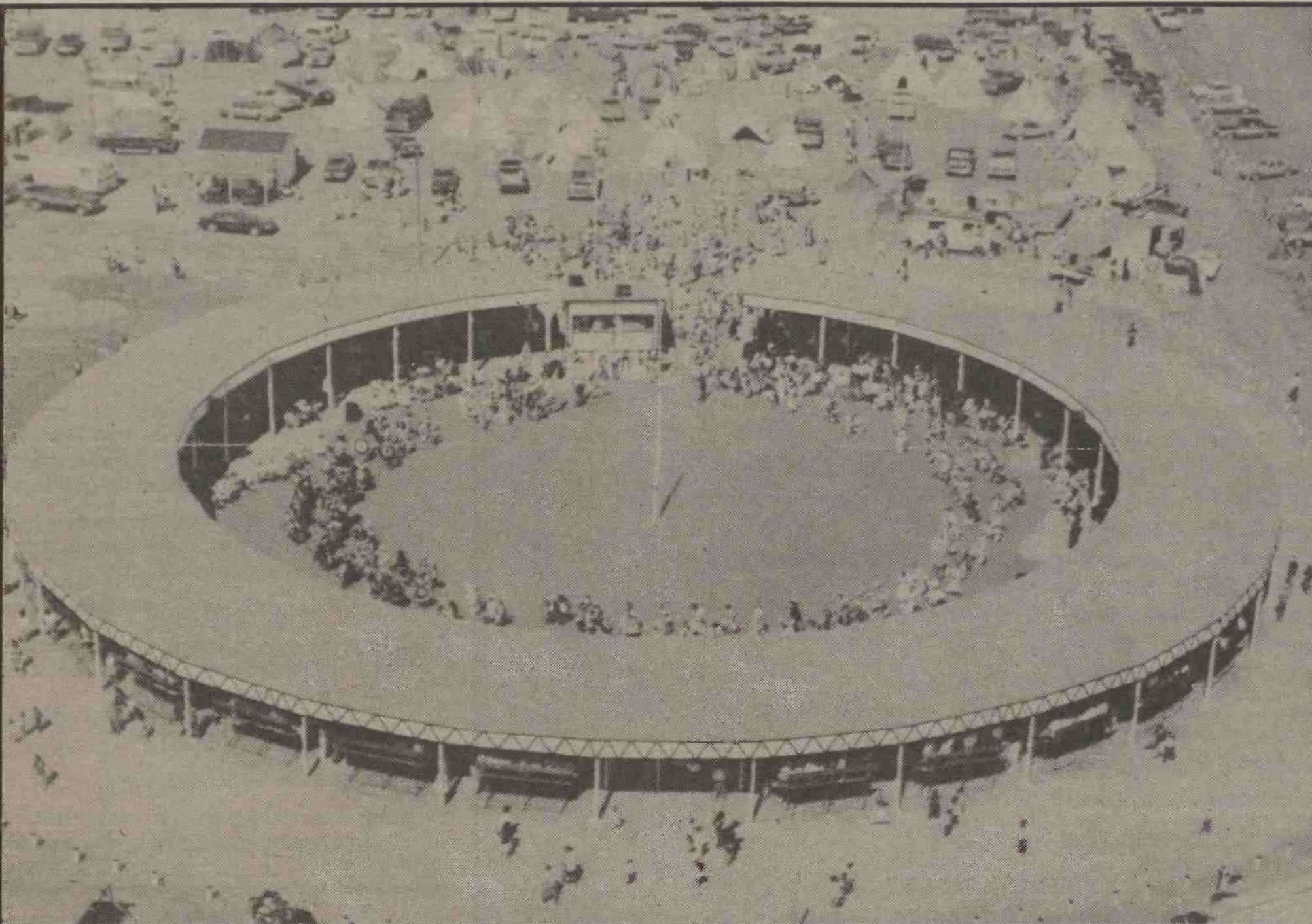
10th Annual Powwow August 20, 21 & 22, 1993 Long Lake, Alberta

GRAND ENTRY
Friday
7:00 pm
.....
Saturday
&
Sunday
1:00 pm & 7:00 pm
.....

DEADLINE FOR COMPETITION:
Registration
12 Noon Saturday
.....

ARTS & CRAFTS BOOTHS
.....

PIPE CEREMONY
8 am daily
.....



M.C.'s:
Roy P. Coyote
Hobbema, Alta
.....
Eric Cardinal
Saddle Lake, Alta
.....
Eugene Cardinal
Long Lake, Alta
.....

ARENA DIRECTORS:
Ron Watchmaker
Long Lake, Alta
.....
Glen Youngchief
Long Lake, Alta
.....
Gabe John
Long Lake, Alta
.....

COMPETITION CATEGORIES \$30,900 Total Prize Monies

ADULT CATEGORIES (18 - 49 Years)

MEN'S
Traditional, Fancy, Grass

WOMEN'S
Traditional, Fancy, Jingle
1st: \$1,200 2nd: \$800
3rd: \$600 4th: \$100
5th: \$100

MEN'S & WOMEN'S
Traditional (50 & over)
1st: \$600 2nd: \$400
3rd: \$300 4th: \$100
5th: \$100

TEEN CATEGORIES (13 - 17 Years)

BOY'S
Traditional, Fancy, Grass

GIRLS
Traditional, Fancy, Jingle
1st: \$500 2nd: \$300
3rd: \$200 4th: \$50
5th: \$50

JUNIOR CATEGORIES (7 - 12 Years)

BOY'S
Traditional, Fancy, Grass

GIRL'S
Traditional, Fancy, Jingle
1st: \$200 2nd: \$150
3rd: \$100 4th: \$25
5th: \$25

SPECIALS

Teen Girl's Fancy Special
Top Prize \$700 & Star Quilt Trophy • 4 Consolation Prizes
Championship based on Endurance, style & outfit
Sponsored by Reigning Princess Candace Gadwa & Family

Angelin Gadwa Tiny Tot Jingle Dress Special (5 - 8 years)
Top Prize \$200 & Star Quilt Trophy • Consolation Prize
Sponsored by Angelin Gadwa and Family

Sean Waskahat Young Men's Grass Dance Special (16 - 21 yrs)
Total Prize Money: \$1,500 plus jackets
Sponsored by the Waskahat family

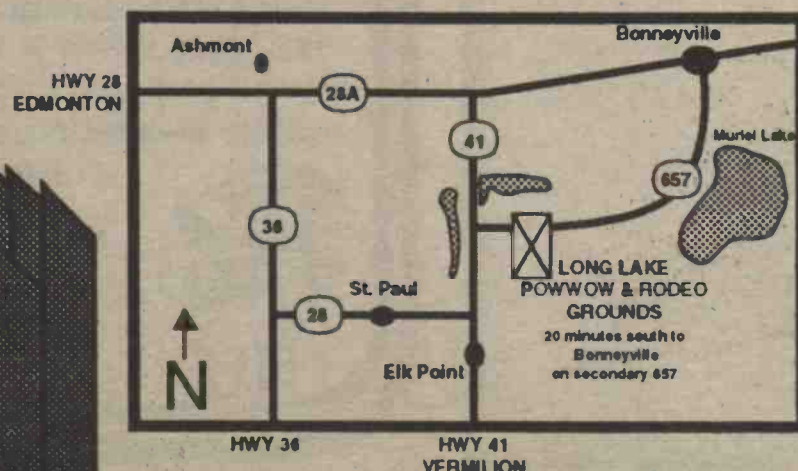
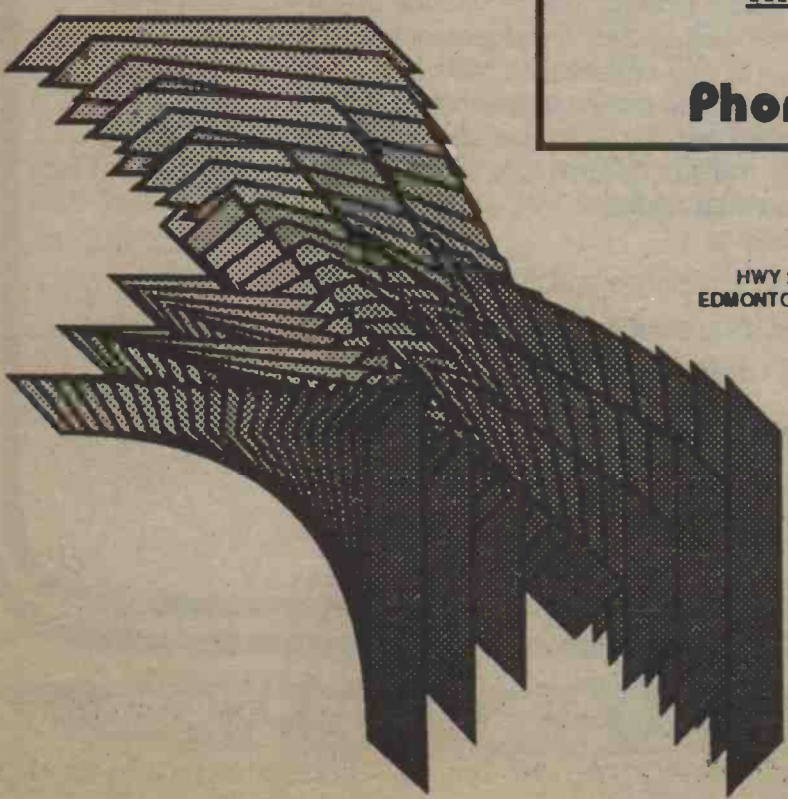
Other specials to be announced.

BAND GIVEAWAY ON SUNDAY.
FIRST 20 TEEPEES WILL BE PAID (poles provided)

Tiny Tots Paid Daily. Drum Groups Paid Daily • Host Drum picked daily (First 20 drum groups will be paid)

FOR MORE INFORMATION
Glen Youngchief or George Dion
ARTS & CRAFT BOOTHS:
Contact: Victor John
Phone: (403) 826-3333

HANDGAME TOURNAMENT
Total Prize Money: \$5,000 Plus Entry Fee: \$250
POKER TENT:
owned & operate by Chief Houle of Goodfish.
FIREWORKS: 11:00 PM Saturday



**HOW TO FIND
LONG LAKE
CREE NATION**

**Strictly no alcohol or drugs allowed on site. 24 hour security.
Band not responsible for losses, damages, accidents or thefts.**

