

# Windspeaker

## QUOTABLE QUOTES

"The bottle never left me. It made me laugh and gave me courage to do things I thought I would never do. It made me cry and even at times made me sick." — Kay-Marie Quartz, speaker at the Healing Our Spirit Worldwide conference

See Page 13

August 3, 1992

North America's Leading Native Newspaper

Volume 10 No. 9

\$1.00 plus G.S.T. where applicable

## Cheslatta grave flooding continues



Bert Crowfoot

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

By Cooper Langford  
Windspeaker Staff Writer

### CHELATTA LAKE, B.C.

Traditional graves at the old Cheslatta reserve are flooding again this year, adding more fuel to the British Columbia band's 40-year-old drive for a fair land settlement.

Only 87 of the original graves in the three separate cemeteries remain after years of flooding caused by an aluminium smelting development.

"It is against the law," said Marvin Charlie, chief of the small band now centred on several small reserves around the northern city of Prince George.

"The Criminal Code and the Cemetery Act is very specific about graveyard desecration . . . They send people to jail for such offences."

The process that led to the

erosion of the graves began in 1952, when the Aluminium Company of Canada - now known as Alcan - temporarily dammed Cheslatta Lake for its Keman hydro project.

An estimated 30 graves at one of the sites were washed out in 1957 when Alcan released water into Cheslatta River. Alcan released water to deal with federal concerns that the Keman project was having negative effects on the region's salmon fishery.

The move washed away at least 17 graves, according to Indian Affairs records of the time released by the band. Band members estimate the number of lost graves at 30 and say coffins and grave houses were found floating in the water. They also said bones, crosses and debris washed up on the shore for years following the incident.

In a letter to Indian Affairs in the spring of 1957, Robert Skin, a

provincial delegate to the Native Brotherhood, wrote: "(W)e have seen for ourselves the graveyard that used to be at Cheslatta No. 9 Reserve. It's all gone and we don't know where the dead have gone . . . All the dead have floated away and gone ashore anywhere."

"People ask us why we are making a fuss now," Charlie said. "This desecration has been occurring for 35 years . . . They don't know how long we have been fighting this."

The Cheslatta band has been seeking a fair land claim settlement since 1952 when members were forced to leave their traditional homes by Alcan's Keman project.

Indian Affairs records suggest compensation agreements were reached between the band, the government and the company about the same time flooding began. But band research and outside analysts are alleging that

many of the original land surrender documents were forged, likely by government officials.

The band also said it never received the promised full compensation. Band research also indicates the Native people affected by the development were offered less than white people the project forced to move.

Ottawa agreed to negotiate a specific claim with the band in 1987, but negotiations broke down in 1990. There has been no action on the claim since, said band manager Mike Robertson.

"We are really pissed off," he said. "If they don't come back to the table real soon, we are going back to court."

The band has its case before the courts in British Columbia. The action is temporarily on hold while the band sees if a federal promise to negotiate goes anywhere.

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PUBLICATION MAIL REGISTRATION #2177

## SUMMER CONTEST • SEE PAGE 20

## WHERE TO TURN

CAREERS .....	18
FACING AIDS .....	14
HEALING CONFERENCE .....	12-15
NEWS .....	1, 2, 3, 8
OUR OPINION .....	4
PEOPLE & PLACES .....	6
STAN GLADSTONE .....	7
YOUR OPINION .....	5

## YOUTH CONFERENCE

**Windspeaker columnist Stephane Wuttunee combined a canoeing trip with a stop-over in Quebec City at the First World Indigenous Youth Conference. About 900 young people from around the world met to hold workshops and share their cultures.**

See Page 9.

## PILGRIMAGE

**Thousands of the religious faithful converged on Lac Ste. Anne for the 103rd annual pilgrimage. They came by bus, plane, car or on foot, from as far away as the Northwest Territories, to pray and bathe in the healing waters.**

See Pages 10 - 11

## AD DEADLINES

**The advertising deadline for the August 17th issue is Thursday, August 6th at 2:00 p.m.**

# Slide closes sacred mountain

By Barb Grinder  
Windspeaker Contributor

BROWNING, MONTANA

A major rock slide on July 2 has closed one of the most sacred areas in North America.

Chief Mountain, an outstanding landmark in north central Montana and southwestern Alberta, and the primary spiritual place for the Blackfoot people and other Plains Indians, have been declared unsafe. Since the slide, trails in the area have been closed by the Bureau of Indian Affairs and Blackfeet Tribal Council.

Bureau official Bob Martin said the area is still unstable, especially after recent heavy rains which are causing the debris to continue to move down the mountain side. The slide, in which a large slab off the north face of the mountain gave way, caused damage to about 500 acres of land, moving rock and soil and destroying several hundred acres of trees.

Many Natives believe the slide is a message sent by the spirit of the mountain - a message that bad things are happening on and around the mountain.

"A lot of people have been going up the mountain without



Many Natives believe a rock slide on Chief Mountain is a message sent by the spirit of the mountain.

proper preparation," said Keith Chiefmoon, a resident of the Blood Reserve.

"The spirits of the mountain have been offended by the lack of respect some people are showing. There's been drinking parties and beer bottles and rubbish left on the mountain. Tourists have been taking the offerings left for the mountain."

Chiefmoon said he's had some good visits with the mountain because he's been willing to do a lot of sacrificing before going, and because he has the proper respect for its powers.

But he said some Natives are going up without a genuine interest in the spiritual aspects of

the mountain.

"They haven't been praying or asking for permission, and they're not even pipe-holders. You have to be a pipe-holder to go up there," he adds.

Chiefmoon's sentiments are echoed by many in the area, said Brian Reeves, an archaeologist at the University of Calgary. The mountain is a sacred place and you can feel its power when you're there, he said.

"There are very few places like this in North America," Reeves said. "In the Christian faith, the Church at Ste. Anne de Beaupres is one and there's a mission in New Mexico that's another. It takes thousands of

years for the spirit of such places to develop. The people have to be tied to the land for it to happen."

Reeves said the Blackfoot have been here possibly for 5,000 years, so the spirit of this mountain is very strong.

But the attraction of the peak as a place to go is also strong, especially since a well was developed at its base and a road put in to the well.

"It used to be that you had to walk in from the highway, then walk around to the south side in order to climb up. But with the road in there now, you can practically drive right to the base," Reeves said. "Some pouches of tobacco that had been left there as offerings were stolen last summer and there's a lot of people going up who don't have any sense of respect for the place as a spiritual place."

The sacred mountain has a long history of usage for vision quests, and such use is still common.

"Some of the members of our Sun Dance group have planned to go there soon, for a spiritual meeting," Chiefmoon said. "We're getting together to discuss this but we'll probably still go up. We'll have to do some extra praying to ask the mountain's permission."

## Chief's death underlines problems of alcohol on Manitoba reserve

SHAMATTAWA, MAN.

An alcohol-fuelled family fight in a remote northern Manitoba reserve ended in the stabbing death of the community's young chief.

Noah David Redhead, 28, died in a Thompson, Man. hospital hours after being fatally wounded on the 800-member Shamattawa reserve, about 750 kilometres north of Winnipeg. His wife, 23-year-old Jessie Redhead, has been charged with second-degree murder.

"There are a lot of sad people walking around right now. They have lost their chief," said Wanda Helman, chief nurse at the nursing station on the supposedly

dry reserve.

Redhead's death followed a week of violence - including a shootout that left one man hospitalized - sparked by an illegal liquor shipment smuggled onto the reserve, police said.

"They're all separate incidents, but it's a domino thing when you get liquor into a community," said Cpl. Wyman Sangster, an RCMP spokesman in Winnipeg. "There's been a continuous pattern of substance abuse related incidents. Whenever we have a flare-up of crime, it's usually tied to alcohol or gas-sniffing."

The latest wave of violence has underlined the ravages of alcohol abuse on the reserve,

which is only accessible by air, water or winter road.

There were 100 reported assaults in the first six months of this year, including attempted murder. A further 346 crimes were committed in the same period, about half alcohol-related. Lucrative alcohol and solvent smuggling operations are also a continuing problem.

People who attended Redhead's funeral were asked to attend a community meeting, where they discussed the toll alcohol and drug abuse exacts from the community. But no one is expecting any fast changes.

"It's such an overwhelming problem, but things can be done," said Oscar Lathlin, an

NDP member of the provincial legislature and former northern chief. "It has to be an overall approach, including individuals assessing themselves and finding out why they do things."

Redhead was elected in February, partly because he was not drinking, community members said. He was seen as a chief who wanted to see progress on the reserve where poverty and unemployment are widespread.

"He was a good chief. He was excellent," said nurse Helman. "He was really trying to do something. We saw some changes."

Redhead and his wife started drinking again about one month ago, she said.

## NATION IN BRIEF

### Nerland will testify at inquiry

The Saskatchewan government is drafting legislation that will force Carney Nerland to testify at the inquiry into the shooting death of Leo Lachance. Nerland, head of the Saskatchewan chapter of the racist Church of Aryan Nations, has not been called because he is serving his four-year manslaughter sentence in a Manitoba prison. The inquiry does not have the power to subpoena witnesses from outside the province. But Bob Mitchell, the province's justice minister, said he expects new legislation allowing the inquiry to subpoena

Nerland will pass quickly. Nerland has been serving time for shooting Lachance, a Cree from the Whitefish Lake reserve, through the door of his Prince Albert gun shop. An inquiry into the incident was called after public protests against the justice system's handling of the case.

### Saskatchewan claim hitting snags

A \$455-million land claim involving 28 bands in Saskatchewan is bogged down in a dispute between the federal and provincial governments over funding. "I believe when the dust finally settles here, we'll learn that it's a mix-up at the negotiation table," provincial

Justice Minister Bob Mitchell said. "Somebody didn't understand their instructions or something like that." The dispute centres on a \$74-million payment that Ottawa now wants the province to pay up-front, Mitchell said. In the original deal, the payment was contingent on provincial savings once affected northern municipalities become reserves. Federation of Saskatchewan Indian Nations chief Roland Crowe said band members are frustrated by the delays and he can't be held responsible for their actions if the deal falls apart.

### Stop! In the name of Tehn Sta'ne

Mohawks from Tyendinga have

found a novel way of asserting self-government and their linguistic identity. Members of the southern Ontario reserve have started tearing down stop signs on nearby roads and replacing them with bilingual Mohawk-English signs. Provincial transport officials removed the first set of signs, reading "Tehn Stan'ne-Stop," only to find them replaced again a short time later. "If there is going to be self-government, we've got to start with some of these things," said band member Shawn Brant, who agreed the band's methods of expressing self-determination might be jumping the gun. Transport officials said the sign-swapping is illegal and charges could be laid.

### Band planning multi-million dollar real estate project

The Tsuu T'Ina band near Calgary is planning a \$14-million recreational and commercial development on the outskirts of the city. Chief Roy Whitney said the development will include an office complex, a gas bar and a 27-hole public golf course. "This economic growth will enable us to provide job opportunities for the future generations," he said. The project, which could begin construction as early as next year, is expected to create 300 full-time jobs. The complex will be built on band land.

# Lubicons get new proposal



Bernard Ominayak

EDMONTON

Indian Affairs Minister Tom Siddon presented a new offer on the 50-year-old Lubicon land settlement dispute to chief Bernard Ominayak.

Neither side was releasing details of the proposal after a one-hour meeting in Edmonton. But Siddon suggested the new proposal includes more money than the government's \$45 million, take-it-or-leave-it offer that has been a long-standing point of dispute.

"When you see the elements of this proposal you will see that it is our best effort at responding to the matters the Lubicon people have raised," he said.

Any offers over the original

\$45 million will have to be approved by the federal cabinet, he added.

Ominayak said he wants two or three weeks to study the proposal before discussing it publicly. He said the latest offer "is somewhat different" from its predecessors.

The Lubicon are seeking \$170 million compensation for loss of traditional lands around their Little Buffalo reserve 500 km north of Edmonton. Over the years, the band has lost much of its traditional hunting and trapping lands to oil, gas and forestry development.

Of that money, the Lubicon want \$100 million put in a trust fund made up of equal contributions from the federal and

provincial governments.

Siddon said the trust fund issue might best be decided in the courts.

Siddon and Ominayak last met in June, when Siddon travelled to Little Buffalo. Following that meeting, Ominayak said the Indian Affairs minister was trying to confine the band to the original \$45-million offer.

Siddon then insisted the federal offer would be much lower than \$170 million.

The meeting ended with Ominayak demanding a detailed federal response to the band's settlement proposal, which was promised earlier.

Following the recent Edmonton meeting, Siddon said disputes over the legalities

shouldn't get in the way of the process.

"I would like to see us get on with the construction of a new community and the beginning of a new future for the Lubicon."

Victor Buffalo, chief of the Samson Cree Nation, also attended the meeting between Ominayak and Siddon. The Samson band has loaned the Lubicon \$500,000.

Meanwhile, the Lubicon Settlement Commission, a coalition of church and social organizations studying the Lubicon situation, is planning to hold public meetings in Little Buffalo in early August. Business and political leaders from the nearby city of Peace River are expected to make presentations.

## Protest continues as chief stands firm

By Cooper Langford  
Windspeaker Staff Writer

STURGEON LAKE, ALTA.

Demonstrators attempting to pressure the non-status woman elected chief of their northern Alberta reserve vowed to continue their protest despite a court order keeping them out of the band hall.

"Everything has been affected by this," said one member of the protest camp at Sturgeon Lake, about 350 km northwest of Edmonton. "Don't make this sound like a petty argument . . . People's day-to-day lives are being affected here because she is not treaty."

But chief Darlene Desjarlais is standing equally firm, refusing all suggestions that she give up the job she was elected to do at the end of March.

"(Resignation) is what they want . . . Unfortunately I've got other people to think about," she said in a telephone interview the day after the first band council meeting since the protest began.

The protesters are now compiling a petition calling for the chief's resignation. They say recreation programming is not available for children this summer and student funding is in limbo.



Cooper Langford

**Spirits are high in the protest camp at Sturgeon Lake but deep resentments lie just below the surface.**

They also accuse the chief and council of giving local contracts to outside workers and letting Desjarlais vote on her own application for on-reserve housing.

"I don't think there's been any services provided," said Alfred

Goodswimmer, a band councillor who stopped going to council meetings in support of the protest. "Education-wise, I don't think they are supporting the students."

But Desjarlais said many of the cut-backs people are complaining about come

from decisions made by the previous council. Recreation budgets are running at a deficit and student funding agreements were made by the previous council. Desjarlais said she was allowed to vote on her application for a house, but noted there were enough people at the meeting to defeat the application.

"The argument seems to be with Ottawa, not here," Desjarlais said, referring to clauses in the Indian Act that allow anyone to run for the chief's office. "This is what has happened here. Powers have been broken that have been in here for 40 to 50 years. It's hard to make that change."

Band members have taken their complaints to Indian Affairs Minister Tom Siddon. But the department is refusing to get involved, saying the dispute is an internal problem.

There has been no formal contact between the protesters and Desjarlais since the dispute started. The protesters say several meetings have been scheduled and cancelled by the band council.

Desjarlais said the council is now preparing an audit of band finances that will be presented to the community. She said she hopes the information will defray some of the criticism of her administration.

## Blockade forces layoffs

CANOE LAKE, SASK.

The logging blockade in northern Saskatchewan has forced one forest-related business to lay off all 40 of its employees because protesters won't allow company trucks into the area for cutting.

"We tried to talk to (the protesters) to let us go in and they told us 'nobody goes in,'" said Lamont Heppner, president of Heppner and Sons Pulp Ltd., a pulp delivery contractor for Mistik Management.

"We only get paid for the wood that is delivered. I still have wood in that area."

Heppner said the layoffs are temporary. All of the company's employees live in or nearby Meadow Lake.

The blockade on Highway 903, about 65 km north of Meadow Lake, was put up more than two months

ago by members from three communities.

The protesters fear clear-cut logging in the region could damage the environment and want to stop timber harvesting practices they say limit employment opportunities.

Canadian environmentalist David Suzuki paid a recent visit to the blockade, which stayed up despite an armed police attempt to break up the protest and about 30 trespassing arrests.

"I don't need to tell you as a scientist this is wrong. You don't treat Mother Earth like this," the Vancouver-based biologist and broadcaster said after a two-hour tour of cutting sites.

"The problem is economics must subsume everything else. Because of economics we are driven to destroy the earth. But what about the quality of air, the earth, the soil - how does that fit into economics?"

Meadow Lake Tribal Council vice-president Oneill Gladue

blasted the environmentalist's visit, saying problems between the council and band members should be settled internally.

"I think it's really none of his business. I think we can settle this among ourselves," he said.

"Because he a national celebrity he has other ideas. Anyway, I understand this was a way of promoting his book."

Negotiations between the protesters and the tribal council, which is a part-owner of Mistik Management, have not led to an agreement.

Gladue has said the council doesn't want to negotiate with members of the blockade.

He said the council is currently negotiating to create management committees in each of the nine member communities.

## RCMP investigate sex abuse

SANDY BAY, MAN.

RCMP are investigating a string of sexual abuse allegations on the Sandy Bay reserve, the site of a recent inquiry into political interference in abuse investigations.

Sgt. Robert McAfee said officers are sorting details of the case, which emerged as some 50 children and adults came forward with allegations dating back dozens of years.

So far a teenager and two men have been charged with sexual assault. McAfee said more charges are pending, but it is unlikely there will be widespread arrests.

Many of the cases are social problems rather than criminal problems because they involve children accusing each other of indecent acts, he said. Social service workers will be looking for extra funding to help deal with the problem.

An inquiry into the hanging death of a teenager last spring in the 2,400-member community northwest of Winnipeg revealed

several allegations of political interference in abuse investigations. During 40 days of testimony, the inquiry heard several examples of problems in the system, including allegations that band officials closed down investigations or destroyed controversial files.

Meanwhile, a Winnipeg child abuse expert said a report revealing a non-reserve abuse epidemic was shelved by officials, who feared a backlash from the Native community. Sally Longstaff, who co-authored a 1987 report A New Justice for Indian Children, said both the federal and provincial governments turned their backs on the report, which said little was being done to protect Native children.

Phil Fontaine, head of the Assembly of Manitoba chiefs, said government fears do not justify their lack of action because the problem of child abuse is not going to go away. He said Native child welfare agencies are strained and need money to cope with the recent disclosures.

## Flooded graveyard a symbol of disregard for culture, traditions

The flooded graves at the old Cheslatta reserve in northern British Columbia are only the tip of the damage created by a government's negligence of Native land rights. They are a deep insult resting on top of a very deep injury.

The sight of the quiet white houses tilting into the waters of Cheslatta Lake is also highly symbolic. What are cemeteries if not a place where the living remember those who went before, a monument to a community's history and the culture handed down over generations?

But Native history and culture has never been highly valued in Canadian history. And in the 1950s, when Alcan was building dams to support its aluminium smelter in Kitimat, the concerns of a handful of Indians on small reserves could stand in the way of massive development.

The Cheslatta people were forced to move on short notice with precious little compensation and much personal loss. Band members say the relocation was the start of family disintegration and alcohol abuse in their community.

Like the graves, much of what they had to call their own was washed away.

With this history in mind, Ottawa agreed to negotiate a specific land claim in 1987. But the government's offers were minimal and talks ground to a halt in 1990. Since then there has been little movement towards an agreement.

It's hard to imagine how Ottawa cannot negotiate under the circumstances. The band has produced volumes of research, citing a litany of abuses by government and spectacular allegations of forgery on the original land surrender documents.

And then there are the graves. No single image could so easily portray the historical wrongs visited on the people, the utter disregard for culture and tradition.

To their credit, the Cheslatta people have developed a plan to restore their community and their connections with the past. The plan calls for the restoration of Cheslatta Lake and the identification of historical sites and nature walks for recreation purposes.

Ottawa should perhaps follow this lead. The government should stop counting its beans and get back to the table and negotiate a real deal. Then it should throw its support behind the band's redevelopment plans. And if at all possible, Alcan should be dragged along for the ride, maybe even pay some of the costs.

This much is owed to the Cheslatta people, who were independent and self-sustaining before Alcan came to town. Alcan has seen the benefits of flooding Cheslatta land in its profit lines. The provincial and federal governments have seen the benefits in increased tax revenues. Now it's the Cheslatta people's turn.

## Amendment may prevent conflicts

There's not a lot the federal government can do about the protest at Sturgeon Lake, where Darlene Desjarlais, a non-status Native from Saskatchewan, was elected chief. Indeed, department officials in Edmonton described the dispute as an internal matter.

But while it can do little in the way of direct intervention, the department - the politicians it informs, actually - should take steps to amend the Indian Act to prevent conflicts like the one in Sturgeon Lake from arising in the future.

There is nothing in the Indian Act saying chiefs must be members of their bands. Ensuring chiefs are band members through a small amendment to the Indian Act could prevent future conflicts.

Or maybe Parliament could equalize the situation by writing a new law that says MPs don't have to be Canadians.



## Powwows a time to celebrate

Once again the dreams called me to dance in the Arbour.

It's been a long time since I danced as a Plains Cree. When I stepped into the Arbour at Poundmaker's celebration, it was like returning home to old friends.

There were warm smiles, friendly handshakes, acknowledgements to one who has been away.

Of course, there have been changes.

In the early seventies, fancy dancing for women had just begun. There were no jingle dancers west of Kenora, Ontario, and you could still see the older style of grass dancing.

The beadwork had more floral designs. Women still wore brown buckskin dresses and there were fewer eagle feathers.



### Pikiskwe by Connie Buffalo

As I glanced around the dancers and spectators there were many familiar faces, but many were missing.

Big Bill McNabb, Caroline Goodwill, Ernest Tootoosis to mention a few, but they were never ones to miss a good powwow. They were probably there, too.

Alright, I admit I am acting nostalgic. Today's powwows are just as exciting.

Nowadays there are more

people attending these celebrations. The success of powwows is an indicator of the renewal that's taking place in Indian country. The powwows tell everyone that ours is not a museum-piece culture. It is alive, dynamic and evolving.

So time to shake out the tent, resole the moggies, pick up that new powwow chair, check the tires and set out for the nearest Indian Day's celebration.

It's powwow time!

# Windspeaker

*Windspeaker* is published by the Aboriginal Multi-Media Society of Alberta (AMMSA) every second Monday to provide information to Native people of western Canada. *Windspeaker* was established in 1983 and is politically independent. Indexed in the Canadian Magazine Index and indexed on-line in the Canadian Business & Current Affairs Database and Canadian Periodical Index. 35 mm microfilm: Micromedia, 220 Victoria Street, Toronto, Ontario, M5G 2N8.

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PUBLICATION MAIL REGISTRATION #2177

## Your Opinion

# Natives not responsible for AIDS

Dear Editor,

This letter is in response to the article printed in The Edmonton Journal on Monday, July 13, 1992, called Natives targets for AIDS virus. The words of Dr. Jay Worthman, the consultant on AIDS to Indian and Northern Health Services in Ottawa, are both insulting and extremely racist. He says: "Aboriginal people in this country have higher rates of other sexually transmitted diseases, high teenage pregnancy rates and have higher

rates of unprotected sexual activity, all of which create favorable conditions to spread the virus." Now, I fully realize that he is only interesting himself, being a federally paid consultant, with the Native perspective in relation to AIDS, but what about people other than Natives? He is from Ottawa, so surely he must be aware of the flagrant homosexual activity that flourishes in Ottawa, specifically around the canals? Surely he must also be aware of all the bars and lounges across this

country that are "smouldering" with (most likely) unprotected sexual opportunities? And is he also unaware that extramarital affairs and prostitution create these "favorable conditions" as well? AIDS crosses all barriers and is not a discriminative disease that chooses only certain groups. To single out Native peoples' problems, which seems to be a popular theme these days, is insulting to these people and extremely bigoted. News articles are sometimes easily misunderstood by people, so what

is Dr. Worthman trying to say? Is his underlying message that Native people are to be held responsible for spreading AIDS? What few people realize is that most diseases were unknown to Native people until the non-Native people arrived. Our "Native community, which has a history of sexual disease and pregnancy problems", has received this "prestigious" history from non-Native people. Native people have some catching up to do in terms of gaining back their self-respect and inherent

rights in this country, but people like Dr. Worthman, who really have no idea what it is like to be a Native person, should not make inflammatory comments such as he has done.

Native people will no longer be scapegoats for this country's social, economic and political problems. Each individual in this country is responsible for his or her behavior, no matter what nationality they are.

Sherryl Maglio; Alix, Alta.

## ALPAC story contained misimpressions

Dear Editor,

Your otherwise excellent and articulate OPINION article on Alberta Pacific Forest Industries (June 22, 1992) by Dwayne Desjarlais contained a couple of misimpressions about the project.

It will not be the world's largest bleached kraft pulp mill. It will have the largest single line

(meaning one machine), but will rank only 14th or 15th in overall size in the world.

Second is the statement that "never before in the history of Mother Earth has clear-cut logging taken place on the scale proposed by ALPAC." Alberta-Pacific's overall Forestry Management Area (FMA) is approximately 61,000 square kilometres in size. The area the company

needs to meet its fibre requirements is just less than 25 per cent of the total area. Approximately one-quarter of one per cent of the area will be harvested annually, in about 450 small cutblocks spread throughout the area.

The cutblocks will be totally harvested - as the forest management way of copying nature in its cycle of renewal. In the past, about 90 per cent of the

forested portion of the FMA has experienced forest fires and regrowth. Harvesting and good management replace forest fires in maintaining the genetic diversity and health of the forest.

Alberta-Pacific's annual harvest of 14,000 hectares a year can be put into perspective by comparing it with the amount of forest which is converted into farmland in Alberta each year. In the

past three or four decades, between 25,000 and 60,000 hectares have been cleared each year, and unlike forestry managed programs, are lost forever from the province's forest land base.

Edward K. Sager  
Public Affairs Manager  
Alberta-Pacific Forest Industries Inc.

## Anger tough to deal with

Dear Editor,

First of all anger can be caused in many ways.

My experience in anger may be different to some or I will be relating to people who have gone through the same thing.

My anger is when people I love are taken away from me, and I am not able to do anything about the situation, or even get help from someone. I have a psychologist, Dr. Max Plagemen, AADAC counsellor, an elder, an interpersonal skills counsellor, a counsellor who helps me with my problems, a criminal lawyer who helps, but not as much, and two financial lawyers, but no help to all the hurts I have suffered.

Anger to me also is having bills over my head. My daughter is a cocaine addict. There is no way I can cure or help her for she rebels against anything I want to do. It hurts deeply. She is also an alcoholic which does not help much. Also she gets monies that do not help much as the monies do not help with the bills. She has boyfriends that sleep here, and they just sleep with her and leave her without cigarettes or food, and nothing to support her in any way.

My anger is also at my friends, a boyfriend and family who do not support me and they turn on me for no reason, but they say they love me. Only to hurt me in many ways, which hurts deeply. Oh Great Spirit, I need your help! I know you watch everything there is to know about me. "When I ask, will everything change for the better? I love you deeply! I depend my life on you and I really need a desperate change. I have three children to think about whom I have not seen since Dec. 15, 1991. I miss them so much, and I am so full of anger. It is hard to elaborate on that. I need you soon, and your guidance so much I can only depend on you to help me stay sane, strong and to keep my serenity. I love all my people, then there are some who put on a mask to hide their faces, their mind, body and soul. I really wish people would put their thoughts first and their actions later. There is no communication in our lives to be truthful, open, and honest and it would be a better place to live in.

So someone please tell me about anger for I feel everyday I am moody all the time, and there are times that this anger is for no reason at all, and I hate being this way. Please help keep my sanity, serenity, and keep me strong

*"Anger is so built up inside of me that sometimes I feel I am about to explode."*

- Gail Arcand

willed. Thank you for listening, Great Spirit, for you are the only one. People I talk to do not listen, and they pretend to relate, but they cannot. I have been through so many troubles and problems in my life that I do not want anymore. Oh Great Spirit, thank you again. I want my good life back, so I can get rid of this anger I feel and hatred. It just is not me.

My daughter sleeps all day, stays up all night. I am going to send her elsewhere. If she wants my help, I am always here. I cannot stand or tolerate it any longer. Tell me about anger for I know lots.

Anger is so built up inside of me that sometimes I feel I am about to explode. I have taken anger courses which helps quite a lot. I learn how to control destructive anger. It is so hard when you are so close to someone I need to talk to for they pretend to listen, but hear nothing. People nowadays all want to do their own thing. They do not even have respect for their elders, and they disgrace our culture. They act white with dark skin, speak white when they are supposed to try to learn their own Native language. Whites have made our lives miserable, as they have taken our children from us thinking we are loveless and unable to care for anyone for we have fallen into their trap of alcoholism and drug abuse, etc. There are those of us who have serenity, but others suffer for they think once an alcoholic, a lifetime alcoholic. This I agree with, for alcoholism is a lifetime illness. Through our Higher Power we can fight it gracefully and peacefully. So why in God's name do they keep my children away from me? This is anger that mostly depresses me, for my children are suffering and losing all their Native ways. Oh, Great Spirit, bless our people one day at a time, moment by moment. I wish people out there can help people like me out here to deal with this problem. Thank you to people at Metis Association, Rocky Woodward, Windspeaker, Counsellors and Elders. I thank you all very much.

Gail Arcand

## Power struggle over healing lodge not Native way

Dear Editor,

I am writing this letter to express my disappointment at a few people that are trying to take over the People's Medicine Lodge, a healing lodge for all our people, which is located outside of Fredericton, New Brunswick. I know the elder that founded the medicine lodge and how much of her heart she put into this lodge for our people of the First Nations. As past leader of our Native women she gave all her heart to the betterment of our people and as an elder this direction has not changed.

This lodge is the people's lodge, not any committee's and board of directors, so this power struggle is against our healing process of the Medicine Lodge. I understand that ex-prisoners are not welcome if this power struggle is complete. A few of our people do not want ex-prisoners to come and heal at the lodge. This direction does not sound

like the direction of our people's way of life.

Everyone needs healing sometimes in their lives and it seems these people who want to take over the medicine operations need some healing.

I pray that this conflict will be settled and everyone will start to work together and join in the healing process for all our people. We should remember it's the People's Lodge for the People of Turtle Island: that is the only way our heartbeat as First Nations will be strong for our people and the generations to come.

There is no reason to mention names, those involved know who they are.

Thank you for your time and hearing my words from my heart.

In the Spirit of Crazy Horse,  
Hawk of the Winds  
Lakota/Sioux Nation

**Letters to the Editor must be typed or printed and include your name, address and day-time telephone number in case we need to reach you. Unsigned letters will not be published.**

## INDIAN COUNTRY

### Community Events

**IF YOU WOULD LIKE TO INCLUDE YOUR EVENT IN THIS CALENDAR FOR THE AUGUST 17TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, AUGUST 5TH AT (403) 455-2700, FAX 455-7639 OR WRITE TO : 15001 - 112 AVENUE, EDM., AB., T5M 2V6.**

**BINGO;** Every Tuesday; doors open 6:30 p.m., calling at 7:15 p.m.; Slave Lake Native Friendship Centre, AB.

**BEING METIS MAKES YOU SPECIAL;** every second Wed., 7 p.m.; 7903 - 73 Ave.; Edmonton, AB.

**NATIVE ELDER'S SOUP & BANNOCK;** noon Wed.; 11821 - 78 St.; Edmonton, AB.

**A.S.A. SUMMER SOCCER SCHOOLS;** Weekly from June 29 to August 28; Throughout Edmonton and surrounding areas.

**SPIRITUAL UNITY OF THE TRIBES GATHERING;** August 4-10, 1992, Tok, Alaska U.S.A.

**METIS ASSOCIATION OF NWT 20th ANNUAL GENERAL ASSEMBLY;** August 7, 8, 9; Fort Providence, NWT.

**B.C. FIRST NATION GATHERING;** August 8-16, 1992, Victoria, B.C.

**EDMONTON NATIVE BROTHERHOOD CELEBRATIONS 1992;** August 9 — 9 am to 9 pm, Edmonton Maximum Institute, AB

**THIRD ANNUAL YOUTH CONFERENCE;** August 9-11, 1992, Whitefish Lake Reserve, AB

**NEW DEMOCRATIC YOUTH CONVENTION;** August 14-16, 1992, Saskatoon, SK

**INTERNATIONAL NATIVE ARTS FESTIVAL;** August 15-23, 1992, Calgary, AB.

**KIKINO 3RD ANNUAL RODEO;** August 14-16, 1992, Kikino Metis Settlement, AB

**2ND ANNUAL EDMONTON CREDIT ASSOCIATION MIXED SOFTBALL TOURNAMENT;** August 15-16, 1992, Ellerslue Ball Diamonds, Edmonton, AB

**NIAA SOFTBALL FAST PITCH CHAMPIONSHIP TOURNAMENT;** August 20-23; Gardnerville, Nevada, U.S.A.

**PADDLE PRAIRIE RODEO;** August 22-23, 1992, Paddle Prairie, AB

**SILVER BUCKLE RODEO & SPORTS DAYS;** August 28-30, 1992, Shell Lake, AB

**NATIVE AWARENESS ON CANCER CONFERENCE;** Sept. 15-17, 1992, Rapid City, South Dakota, U.S.A.

**DREAMSPEAKERS 1992;** Sept. 22-27, 1992, Edmonton, AB

**GREAT LAW RECITATION;** Sept. 19 - 27, 1992, Six Nations Reserve, Ontario

**FIRST NATIONS BUSINESS EXPOSITION '92;** Sept. 28 - Oct. 1, 1992, Edmonton, AB

**WOMEN & WELLNESS CONFERENCE '92;** October 4 - 6, 1992, Saskatoon, Sask.

### THE POWWOW CIRCUIT

**1992 ERMINESKIN INDIAN CELEBRATIONS;** August 6-9, 1992, Hobbema, AB

**DRIFTPILE ANNUAL POWWOW;** August 14-16, 1992, Driftpile, AB

**PRINCE ALBERT INDIAN & METIS FRIENDSHIP CENTRE POWWOW;** August 18-20, 1992, Prince Albert, SK

**BIG RIVER 3RD ANNUAL POWWOW;** August 21-23, 1992, Debden, SK

**1992 SIKSIKA CELEBRATIONS;** August 19-23, 1992, Gleichen, AB

**BEARDY'S & OKEMASIS ANNUAL POWWOW;** Aug. 25, 26 & 27; Duck Lake, SK.

**1992 NAKODA LABOUR DAY CLASSIC POWWOW;** Sept. 4-6, 1992, Morley, AB

## International Native

A Festival of International Native Art,  
Dance and Culture,

August 15-23, 1992.

Art Exhibition and Sale, August 19-23, 1992.

Calgary, Alberta

For More Information, call (403) 233-0022

### Arts Festival

OKI!!! This is Ethel Winnipeg bringing you up to date on what's happening in my column, "People and Places".

**Burns Lake, British Columbia** - I was talking to Bert Crowfoot, who returned from the Cheslatta people in northern British Columbia and he told us about a prank Chief Marvin Charlie played on two non-Native hunters he was guiding. They were out hunting and the hunters were really bothered by mosquitos. They came up to the chief and asked him why he wasn't bothered by the mosquitos. Marvin looked at them thoughtfully and told them that instead of swatting at the mosquitos, he grabbed them and ate them. The mosquitos would see their brothers being eaten and wouldn't come around. Three days later the hunters came back to the chief and said, "We've been eating mosquitos for three days and they are still bothering us." The chief thought for a while, then handed them a can of Off and said, "Here, try this, it works better!"

**Lesser Slave Lake, Alta.** - From July 6 to 12, Kapown Adventure Days took place at the Hilliards Bay Provincial Park. The days are to promote drug and alcohol abstinence for the whole family through recreational and workshop activities. The workshops were diverse, ranging from the social problems in Native communities to the awareness of AIDS. The workshops were to make progress in dealing with those problems as a family unit. There were also teachings from elders who were invited to attend. The theme for this year's event was Searching For A New Life, a theme which was well represented throughout the event. There were many guests invited for the closing ceremonies, including Pearl Calahasen, MLA for Lesser Slave Lake, Dick



## PEOPLE & PLACES

by Ethel Winnipeg

**Fowler, municipal affairs minister and the minister responsible for aboriginal affairs, and Grand Chief of the Treaty 8 bands, Frank Halcrow.**

**Prince Albert, Sask.** - Lawrence Joseph from the Lawrence Joseph band is looking forward to retirement from his current job as a federal government worker, in which he has worked for 25 years. He has also contributed to his community as the leader for the band. He has not made plans to fully retire but to go into two alternative careers, either in music or politics, for his greying years.

**Sarcee, Alta.** - The T'suu T'ina nation put on their annual powwow and rodeo from July 23 to 25. The powwow is one of the most popular in southern Alberta, attracting many visitors from south of the border. There were about 450 dancers and 20 drums; two drum groups were from the deep south - Oklahoma and New Mexico. There were many events happening throughout the weekend: A golf tournament at Redwood Meadows, the rodeo and a mini mid-way park for the kids. Quinton Pipestem, a Sarcee Native, took the time from his busy schedule to entertain the crowd with his world championship Hoop Dancing.

**Lac Ste. Anne Pilgrimage** - When our crew was at the Lac

Ste. Anne pilgrimage, they ran into Elmer Janvier enjoying a corn on the cob. He hinted that he has already appeared in ANOTHER Native paper but would love to appear in Windspeaker. I just thought I'd give ole Elmer the opportunity to move up in the world.



Please remember this is your column so if you have any stories or Indian jokes, please call me at 455-2700 or fax it to me at 455-7639. Please keep it clean because this is a family newspaper. On second thought, send it anyway - I'll read it but I won't run it! See you next issue!

## 13th Annual KAMLOOPA POW-WOW

August 13, 14, 15, 16, 1992

GENERAL ADMISSION: All weekend-\$5; Per Day-\$3; 6 & under and seniors: Free

### CATEGORIES

**MEN (18 & over)** Traditional, Grass & Fancy **WOMEN** Traditional, Jingle & Fancy  
1st-\$700 • 2nd-\$400 • 3rd-\$300 • 4th-\$200  
**TEEN (13 - 17)** Traditional & Fancy **Boys & Girls** 1st-\$150 • 2nd-\$100 • 3rd-\$75 • 4th-\$50  
**JUNIOR (7 & 12)** Traditional & Fancy 1st-\$100 • 2nd-\$75 • 3rd-\$50 • 4th-\$25  
**TEAM DANCING** 1st-\$250 • 2nd-\$200 • 3rd-\$150 • 4th-\$100

*Tiny Tots split between contestants.*

### SPECIAL CATEGORIES

**GOLDEN AGE (45 & over)** 1st-\$500 • 2nd \$300 • 3rd-\$200 • 4th-\$100  
**JENNIFER JULES ANNUAL MEMORIAL (Tiny Tot Girls)** Sponsored by Chief Manny Jules  
**SADIE CASIMIR ANNUAL MEMORIAL (Golden Age Women)** Sponsored by Casimir Family  
1st-\$500 & Jacket • 2nd-\$300 • 3rd-\$200  
**KENNY GASPARD MEMORIAL (Men's 18&over Traditional)** Sponsored by Gaspard Family  
1st-\$500 & Jacket and Trophy  
**ALL-ROUND JR. GIRLS CONTEST** Sponsored by Roseanne Greene  
1st-\$500 & Jacket • 2nd-\$300 • 3rd-\$200  
**KAMLOOPA POWWOW PRINCESS • FRI.-Fancy • SAT.-Traditional • SUN.-Jingle Dress**  
**OWL DANCE CONTESTS** including 12&under • 13&under • Drum • Princess • Hand Drum  
**MEN'S BUCKSKIN** 1st-\$500 2nd-\$300 3rd-\$200 4th-\$100

### HOSTED BY THE SHUSWAP BROTHERS & SISTERS

Grand entries Thursday at 7 pm, Friday - 7 pm, Saturday and Sunday at 1 pm & 7 pm  
Registration opens Thursday at 2 pm. Closes on Saturday at 4 pm. Booths - \$250 Must be approved for a food fair permit. Deadline, July 26, 1992 (will not accept late concession registrations)

ALL DRUMS SPLIT: \$2000  
HOST DRUM: High Noon  
WHIPMAN: Larry Kenoras

ARENA DIRECTOR: John Jules K.I.B.  
MASTER OF CEREMONIES:  
Gerald Sitting Eagle & John Terbasket

### FOR FURTHER INFORMATION:

KAMLOOPS INDIAN BAND, 315 Yellowhead Highway, Kamloops, B.C. V2H 1H1  
Telephone: (604) 828-9700/828-9819 Fax: (604) 372-8833

The committee will not be responsible for any lost or stolen articles or injuries.  
ABSOLUTELY NO DRUGS OR ALCOHOL ALLOWED.

# Women have no place in male spirituality

My father advised me to always be honest with people and when asked about something, speak from the heart. This is what I try to do when I am writing what I believe to be true. About 10 days ago, when I was in the mountains, I had the experience of something that alarmed me. I had stopped off to visit one of our sacred grounds. What I found there really made me think. Being raised in the bush taught me ways to read signs. Some people had been there and did a lot of damage. There were things that had been offered to our Grandfathers that I could not see any more. Someone or a party of people went there for the purpose of destroying these sacred offerings. The signs were that Native people did not do this. It made me wonder about the white

supremacists - people that want to be rid of Native people. When I thought about that a kind of chill went up my back. What is there to stop these demons from going to our sacred places and destroying our offerings? We hear about people that are in some kind of satanic cult. I don't know what kind of people were these, but I do know they were not normal people. Is this going to be one of the ways of trying to destroy us? I am afraid that it could be.

I have heard for years that we had to stay in contact with our Creator because this was all we really had. I believe this to be true. It is not easy, trying to live in harmony with our Mother Earth with all the negative things that go on around us. I see something else that bothers me. When I look at

what is going on with the correctional centres, I can not believe that things are being done the proper way. We now have women in positions that should be maintained by men. I often wonder what our warriors of the old days would have said if a woman tried to tell him how he should go into battle. I see women doing things that only men should be doing. When it comes to Native spirituality, there are definite differences between men and women. Yet I see women being involved with spiritual ceremonies and other things that do not concern them. It is no wonder that the elders said we would be in for some hard times. I believe that the administration of these correctional centres wants to have women in these places because they can manipulate women much easier than they



## I Have Spoken by Stan Gladstone

could a man.

The powers that be certainly would not want to see any power being developed in these centres. For women to interfere in spiritual ways for men only is only stopping us from what little progress we have made in our spiritual ways. It seems that every time we get ahead on something, these immigrants find a way to stop us. I sometimes feel like what a wounded bear must feel like. The bear is feeling

pain from the wound but what about the spiritual wound? The bear is not allowed to live the way our Creator intended him to live. That is about the way I sometimes feel. I can not go hunting when I want to or I am not supposed to camp - only in certain camping areas. The warriors blood that I have sometimes makes it difficult for me. I try to have patience and tell myself that things will get better.

I have spoken.



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## When Canadians work together we can take on the world and win.

To succeed in today's world, Canadians must be able to compete because our jobs directly depend on it. Preparing ourselves through training will help us to compete and secure the prosperity we want for ourselves and our children.

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Hundreds of Canadian companies are achieving remarkable international success. They're creating jobs, developing new skills and opportunities for thousands of Canadians and creating markets around the world for Canadian products.



COMMUNITY TALKS

The Prosperity Initiative's Steering Group is developing a consensus-based plan of action to be presented to Canadians in September. Canadians told us that they wanted to participate in developing this plan of action. We listened...

Through a series of "Community Talks", thousands of people in 186 communities across Canada have contributed their ideas. They talked about how to address the challenges and opportunities facing us all in the areas of competitiveness and learning. They talked about how to maintain our standard of living and secure our economic future. They concluded that all of us have to play a part...and the government is listening.

**Yes we can.  
We've got the ability  
to build on our  
successes.**

We have a history of working in co-operation with others for world-class achievements in peacekeeping, medicine and space exploration. Now, with business, labour, governments, academic and social groups working together, we can achieve prosperity through international competitiveness. But there is one more critical factor: Canada's ultimate potential depends on the commitment of individual Canadians to being the best.



FREEWILL SAUNDERS, BRITISH COLUMBIA

"I had to make a decision to change careers. I chose to go into computer programming and part of my course was on-the-job training at BC Tel where I now work as a programmer analyst. Training really opened up a promising future for me in a fascinating industry!"

**Yes we can.  
We've got the people.**

It's time to focus our energies on our most important economic challenge yet ... and prepare ourselves for a more prosperous future.

**Yes, we can!**

Canada

# Inuit insist on right to self-government

INUVIK, N.W.T.

Inuit people are not pleased with the proposed changes to the constitutional package negotiated between Ottawa and nine provinces earlier this month, an Inuit leader said.

Speaking at the opening of the Inuit Circumpolar conference in the Beaufort Sea community of Inuvik, Rosemarie Kuptana said the Inuit will insist any deal includes full self-government rights.

"The Inuit are determined to amend the constitution so that aboriginal rights are recognized," said the president of the Inuit Tapirisat of Canada, which represents about 20,000 Inuit across northern Canada.

The current constitutional deal guarantees Native rights and the inherent right to self-government. Under the current agreement, self-government will become a right enforceable by the courts after five years if negotiators cannot reach self-government agreements.

ment agreements.

But the deal is on shaky ground. Before it can be passed it must be acceptable by Quebec, where Premier Robert Bourassa has expressed reservations about the Native provisions.

The Inuit Circumpolar Conference drew more than 800 delegates from Alaska, Greenland, Canada and Siberia. They met to discuss common concerns in constitutional development, environment and health issues.

Inuit whalers said they are tired of environmentalists trying to prevent them from their traditional lifestyles. Several delegates singled out the international environmental group Greenpeace for its role in undermining Native whaling.

"We have to cry out to the world that we want to avoid these disturbances from the outside," said Hans Larsen, a delegate from Greenland.

Delegates also shared stories of forced relocations by white governments.

governments.

The Yuit and Yupik people of the far eastern corner of the former Soviet Union were forced to move from their home 35 years ago. Like Canadian Inuit of northern Quebec, who relocated to the high Arctic, the Yuit and Yupik were never happy in their new homes, said Zoya Ivanova, head of the Association of Eskimo People from Naukun. Naukun is one of two towns the Yuit were forced to abandon on orders from Soviet authorities.

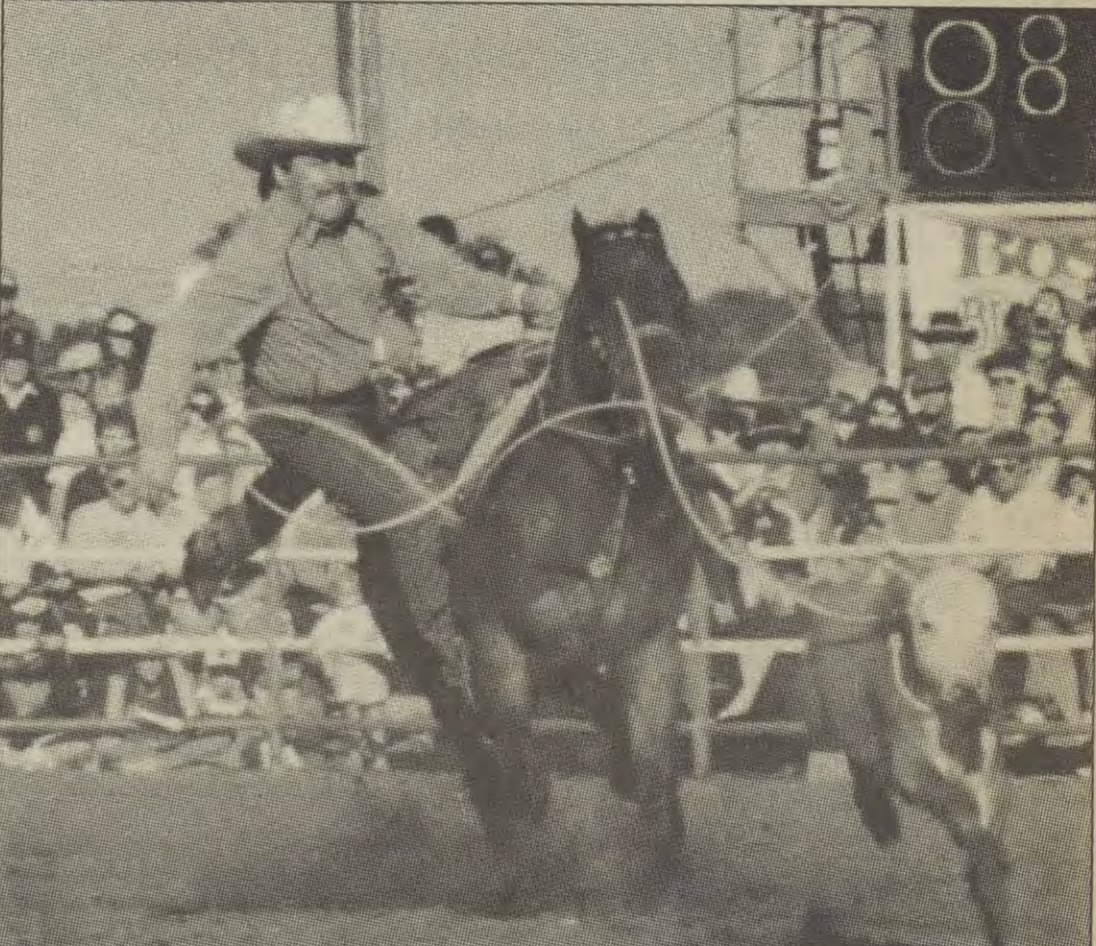
**NOTICE OF TEMPORARY GUARDIANSHIP TO: PEARL FLORANCE STRAWBERRY**  
Take notice that an application for Temporary Guardianship of your children, born on January 8, 1992, September 12, 1989, will be made on August 7th at 9:30 a.m. in Edmonton Family Court.  
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Alberta Family and Social Services,  
Stony Plain  
Telephone: 963-9424

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Larry Bull competing at 1991 Ponoka Stampede

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**BIG RIVER THIRD ANNUAL POW-WOW**  
August 21-21-23, 1992  
Competition - Pow-Wow  
Host Drums: Assiniboine Jrs. - Canada  
Black Lodge - U.S.A.  
Grand Entries - First Grand Entry - Friday, 7:00 p.m.  
Saturday & Sunday - 1:00 p.m. and 7:00 p.m.  
Master of Cermonies - Charlie Tailfeathers  
Prize Money - T.B.A.  
Concession Booth (\$200/day or \$500/weekend)  
Events:  
Specials, Ladies Fancy, Grass Dance, Hand Drum Contest, Drumming & Singing Contest, Men's Jingle Dress Dance, Give-aways  
All Drums & Dancers Invited  
Special Guests: Chief Ovide Mercredi, National Chief F.S.I.N. Executive  
Randy Lewis  
Detailed Poster will be provided at a later date.  
For More Information Contact: Tom Bear - Big River Band  
P.O. Box 519, Debden, Saskatchewan, S0J 0S0  
Tel: (306) 724-4700 • Fax: (306) 724-2161  
Committee not responsible for Accidents or Short Funded Travellers



**Driftpile Pow-Wow Society**  
4th Annual Pow-Wow  
August 14, 15 & 16, 1992  
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Charlie Tailfeathers  
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# Youth conference a frustrating experience

The Hilton Hotel lobby on the evening of July 12 in Quebec City was a beehive of activity. More than 900 delegates from 21 countries, in town for the First World Indigenous Youth Conference, gradually poured in, some eager to check into their rooms and catch up on sleep. Many, myself included, preferred to stay up and enjoy light-hearted conversations with youths from Australia, Canada and the Mullocan Islands.

Despite the lack of heavy topics discussed in the circles, we all knew the next day was time to buckle down and begin what we had come for. Couldn't rest much that night. Too excited.

Early the next morning, I attended the sunrise ceremony at the Abraham Plains, where the elders encouraged us to greet the new day in our own personal manner. The setting was beautiful. All around, authentic style Indian dwellings such as tipis, longhouses and even a

sweatlodge were set up for festivities and entertainment that would take place later in the afternoons. These daily ceremonies were an important part of the conference. All observers and admirers of indigenous cultures were welcome.

From then on, unfortunately, things began to sour.

Politicians who play safe and avoid getting to the heart of a question frustrate the heck out of me. We did have interesting speakers in the open forums, yet a few simply blurted out written speeches, failing to teach things we didn't already know. Accuse me of naivete, I know they don't have a choice for the population they represent. Duty takes over free will.

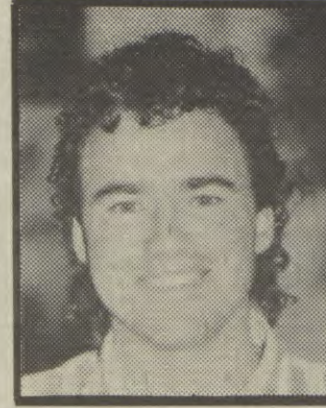
While acting as Master of Ceremonies, I'll admit I got off the subject of culture and asked Matthew Coon-Come of the Cree Nation what was being done with Bill C-31, a query I think he hardly expected to hear from a youth conference. I put him on

the spot.

Can't say I regret it too much. I'm sick and tired of wishy-washy replies from political leaders (I'm not saying you fit that description Matthew, it's just out of context) that don't do anything. Reminds me of imprisoned flatulence that finds an outlet only through words. For crying out loud - we had a representative of the United Nations Universal Draft on Indigenous Peoples read her consensus on the situation of Natives around the world. For more than 50 minutes!

The worst part of it was, we already knew our own plight and the issues surrounding it.

The Reverend Sir Paul Reeves, a Maori from New Zealand and head of the Anglican Church, managed to capture our hearts. We met in a small room before I introduced him and I gently broke the news that he would be placed in front of a very, very tough audience. He took the cue.



## First Person by Stephane Wuttunee

Watching a grown man of some worldly influence ignore his notes and speak straight from the heart (even adding some sayings in his own Native tongue) was a refreshing change. He and a few other keynote speakers went out of their way to satisfy delegate's questions.

The conference halted in the afternoon. Delegates took shuttles to the plains where singing and dancing activities were held. No doubt about it, relief was needed from frustrations building inside. An entire day had slipped by and nothing substantial had risen of it.

Day two and the third morn-

ing were carbon copies. Except now, half the delegates showed up for forums, no workable agenda for the conference had been formed and group enthusiasm took a dive. A Hopi elder from Arizona took the mike, saying he disagreed with the way the talks were going. We were getting too political; not enough emotional healing and spirituality was taking place.

We stayed silent for an instant, as if acknowledging his advice, and went right on doing our own thing anyway. Typical youth.

(More from Stephane next issue.)



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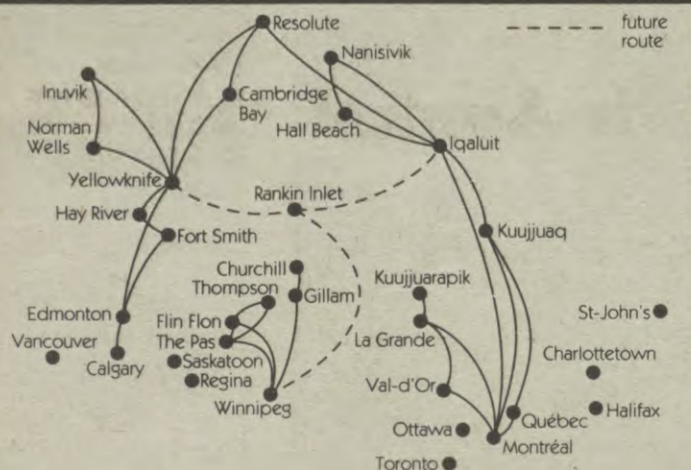
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# Thousands of pilgrims con

By Linda Caldwell  
Windspeaker Staff Writer

## LAC STE. ANNE, ALTA.

They came by the thousands, on foot, in planes, buses and cars to bathe in the healing waters of Lac Ste. Anne.

For many, it was an annual pilgrimage made every year for decades. Jules Montgrand, from La Loche, Saskatchewan, northwest of Prince Albert near the Alberta border, has made the journey every year for 30 years. He comes to pray and to take home some holy water from the lake, which he uses when he's sick, he said.

Raymond Bellerose and his mother Emily, from Edmonton, have both been making the pilgrimage since they were babies. Faith is what keeps them coming back, said Raymond.

"I especially come for my mother because the Lord said every time two or three of us gather in his name, whatever we ask for, we'll receive it." Emily has arthritis in her knees and walking in the lake water makes her feel better, she said.

Josephine Mercredi, 79, flew from Fort Chipewyan in northern Alberta to Fort McMurray, where she caught a bus for Lac Ste. Anne. She came for years with her husband and still comes every year, 10 years after his death.

At the blessing of the lake on Tuesday night, July 21, between 6,000 and 8,000 people waded into the waters as Archbishop Peter Sutton of The Pas, Manitoba blessed them. Pilgrims from all over western Canada and the Northwest Territories have been gathering for 103 years at the lake named after Ste. Anne, the mother of Mary and grandmother of Jesus Christ, the bishop said.

"Brothers and sisters, with open hands let us come and be touched by the water. Lord, set your people free," he said as he blessed the lake.

"Every one of us will be touched here in some way, because of the faith that's been given us," said Lucienne Meek, a pastoral worker at Sacred Heart Church in Edmonton.

Most of the people gathered at Lac Ste. Anne believe in the healing powers of the lake, in-

cluding Maggie Cardinal and her daughter Delphine Burrard from Caslan, Alta., southwest of Lac La Biche.

"She didn't want to bring her wheelchair," said Delphine of her mother. "She wanted to bring her cane. She said she would walk through the water."

Verna Dufresne, 70, from Onion Lake, Sask., made her second pilgrimage this year with her brother, daughter and grandchildren. The water helps her get better, she said, and she takes home the lake plants to boil and use as medicine.

Sophie Denechezhe and her mother-in-law, Angelique, walked arm-in-arm through the waters with Theresa Dettanikkeaze. The three have been coming by bus from Brochet in northern Manitoba since 1986 "to pray to God," said Theresa.

And yes, added Sophie, the waters do help people heal, "for those who believe in it."

Bertha and Howard Atkinson, from Edmonton, have been coming to Lac Ste. Anne for so many years they've lost count. Bertha, who spends much of her time in a wheelchair, said the waters help her.

"If you believe in it - really believe in it - you have a really good feeling," she said.

Not all the pilgrims were totally happy. Bertha Atkinson said in previous years, the berm separating the camping grounds from an open field near the church didn't exist, which meant campers had more room. Space is tight now and campers have to arrive early to get a good spot.

Robert and Barbara Schmid from Edmonton arrived four days before the pilgrimage began in order to get a good spot. His complaint was with the state of the portable washrooms.

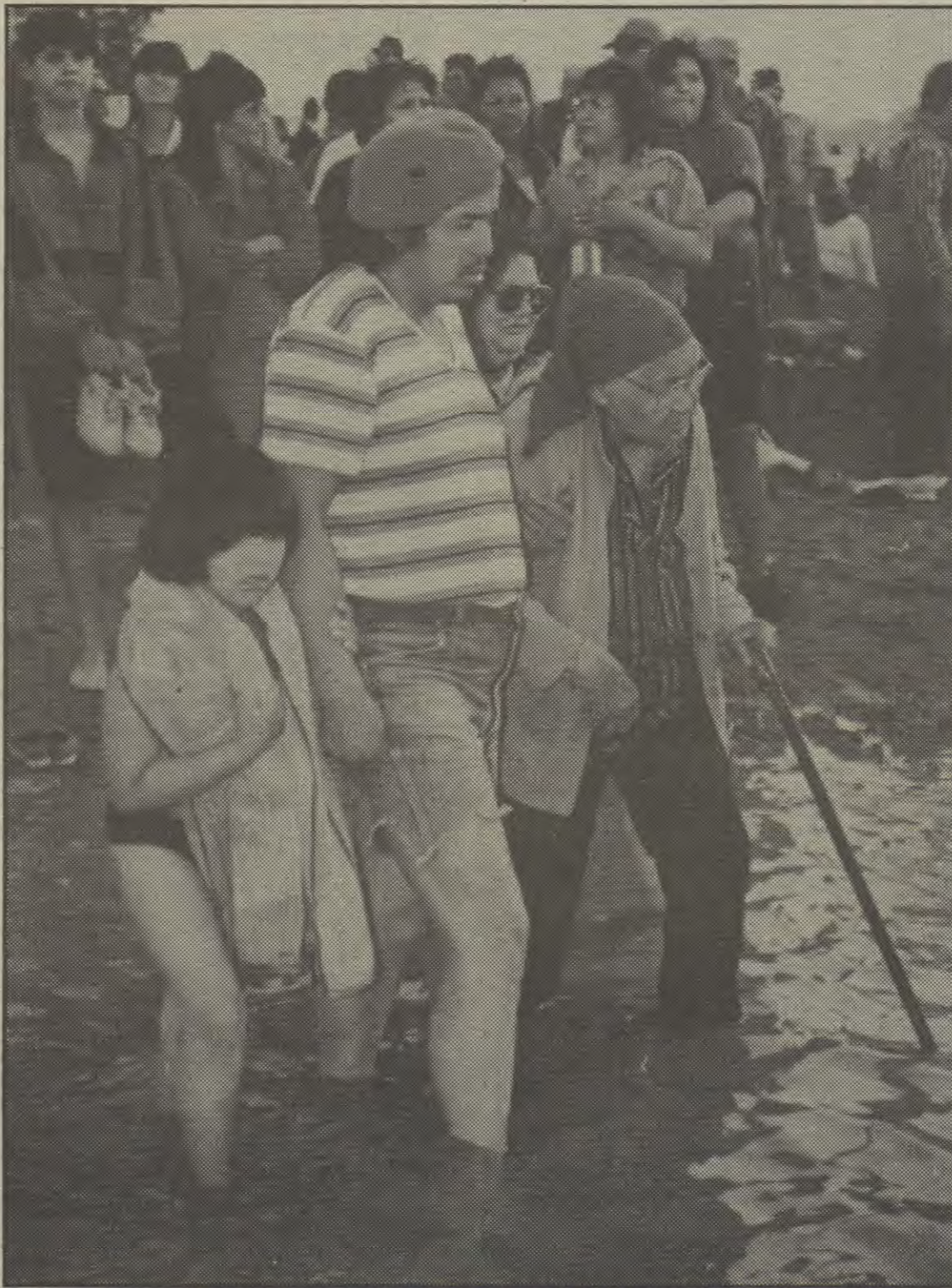
"Everything is great but the facilities," he said.

On the other side of a chain link fence, off the pilgrimage grounds, a cluster of vendors sell clothes, religious items, food and various items - including hair-cutting and ear-piercing services.

Pilgrims called it everything from West Edmonton Mall to the Black Market and Little Chicago, and it appeared to be a favorite gathering spot for children and teenagers.



Verna Dufresne, 70, takes lake plants home to use as medicine



Helen Couiwonneau, 76, is helped into the water by son, Peter, his wife Madeline and their daughter.



A bird's-eye view of the lake shows thousands of pilgrims.



Archbishop Peter Sutton of The Pas, Manitoba, blesses the lake.

## NADC Public Forum

Grouard Community Hall  
7:30 p.m., Tuesday  
August 18, 1992

The Northern Alberta Development Council sponsored public forum is an opportunity for you or your organization to present a brief to Council on matters related to the development of the people and resources of northern Alberta.

The ten member Council consists of eight public members and two MLA's. The Chairman of the Northern Alberta Development Council is Bob Elliott, MLA for Grande Prairie.

Groups or individuals interested in making submissions at this meeting may contact Council member Pearl Calahasen in High Prairie at 523-3171 or the Northern Development Branch in Peace River at 624-6274 for assistance.



Photos by  
**Bert Crowfoot &  
Leah Pagett**

# converge on Lac Ste. Anne



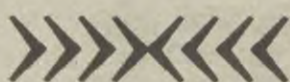
Harold and Helen Robinson waded into the waters during the blessing of the lake.



Flora Delorme, 78, came from Grande Cache, Alta to bathe in the waters as an interested observer looks on.



Rocky Ironchild carried a Canadian flag from the Grierson Centre in Edmonton to Lac Ste. Anne, a distance of about 80 km, with eight other pilgrims.



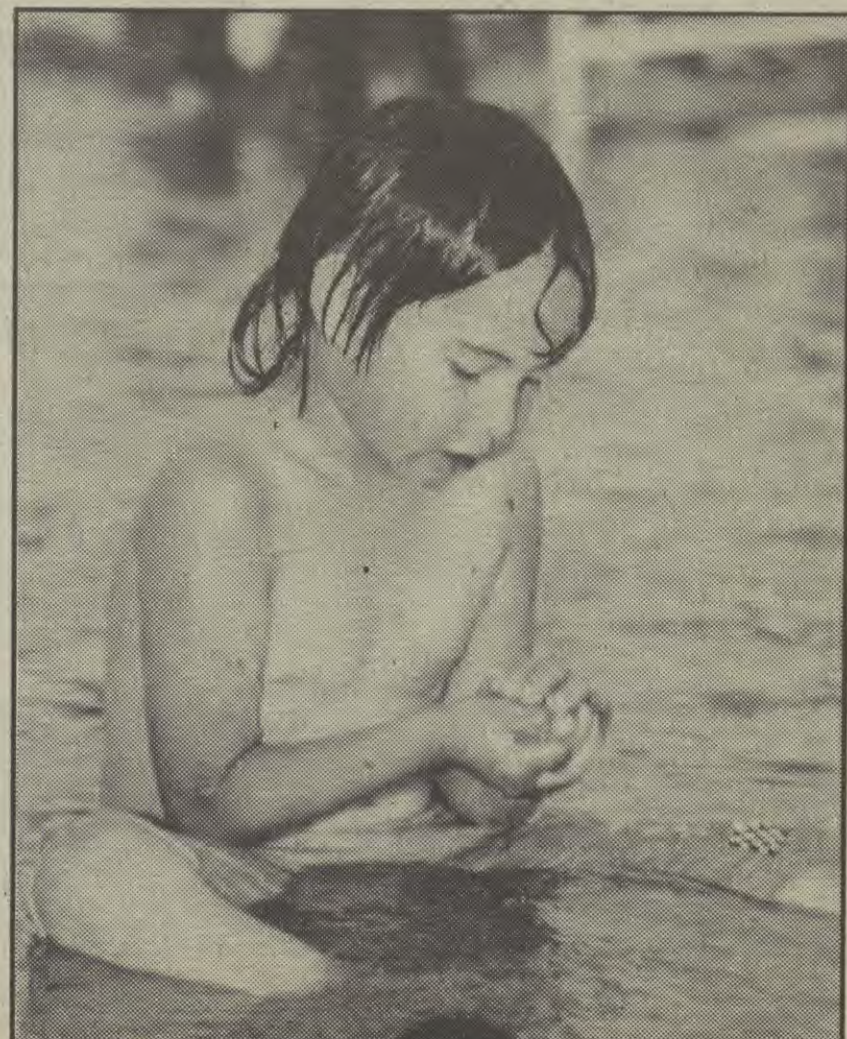
shows thousands of pilgrims wading into the holy waters.



Debbie Kormos of Debbie's Beauty Salon pierces Selena Wanihandi's ear in the area fokingly called The Black Market. Selena is from Horse Lake, Alta.



The Pas, Manitoba led the blessing of the lake.



Young Wes finds fun in the lake as he makes pub sculpture.

*Healing Our Spirit Worldwide '92.  
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 participants for lighting the way.*

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Leah Pagett

## Music, Chilean-style

Indigenous performers from Chile entertained the crowd at talent night at the Healing Our Spirit Worldwide conference in Edmonton recently

# Crime rates plummet when sports camps visit

By Sharon Smith  
Windspeaker Contributor

When Corporal Paul Currie and friends flew into the small, northern Manitoba community, crime dropped 78 per cent.

In other northern villages that the RCMP officer visited, vandalism statistics plummeted as much as 49 per cent.

Currie was astounded.

The 24-year RCMP veteran and Northern Fly-In Sports Camp board member expected some positive response to the fledgling sports program developed to serve Native youth in remote Manitoba communities.

But Currie and the other volunteers got more than they bargained for that summer when the camps first took to the air and visited Cross Lake and St. Theresa Point, Currie told his audience at the Healing Our Spirit Worldwide conference.

"This just about blew me out of the water," he said, referring to the drop in crime statistics when the camp was held. "We would have been happy with a five or 10-per-cent decrease."

Currie is still part of the sports and recreation program which started in the two small communities. Since then, the RCMP single-engined Otter aircraft has added 21 more stops on its route, including villages as remote as Pauingassi near the Ontario border and Pukatawagan on the Saskatchewan side. In all communities, the results have been gratifying, Currie said. The program clearly illustrated for him the maxim "The youth who shoots baskets doesn't shoot people, and the youth who's stealing second base isn't out stealing cars."

Northern Fly-In Sports Camps (NFISC) involve Native youth and local community workers in a unique and groundbreaking partnership with RCMP, university and college-trained recreation professionals

*"The youth who shoots baskets doesn't shoot people, and the youth who's stealing second base isn't out stealing cars."*

- RCMP Corporal Paul Currie

from the south. The recreation workers fly in and set up summer activities for the community's youth, and employ Native youth as leaders-in-training. Activities include water, boat and ice safety, creative arts, camping skills, team sports and co-operative games. Leaders encourage progressive skills development and culturally relevant activities, and use existing and accessible materials that are available in the community.

The leader-in-training segment fosters leadership skills through practical experience, weekly workshops, feedback and evaluations. Benefit comes not only from a drop in crime while youth are involved in some activity, said Currie, but through the development of self-esteem, communication and interaction with others.

Native youth also begin to see the idea of further education as something tangible when they work "arm in arm, hand in hand, shoulder to shoulder" with those who have that benefit.

One of the most important aspects of the program is development of Native leaders, Currie said. Often, while investigating a break-and-enter in a northern community, he would find not one but 10 or 12 young people had been involved. Someone had to be the leader, and those leadership skills could be put to better use, Currie thought.

"I figured that organizational skills are being displayed there, so let's direct that energy and skill in a positive manner," he said. "Our future is our youth and we have to train them."

In his travels around Native communities, Currie heard elders, leaders and councillors

tell police "your job is the prevention of crime, not the apprehension of the offender." The concept isn't new, Currie said. It was pioneered by the founder of the London, England police services, one Sir Robert Peel. Peel, like the northern Native leaders, stressed that police had to get the community involved in programs or they wouldn't work.

"Peel said when police fail in prevention of crime, they fill up jails," said Currie. With prevention in mind, Currie is sure programs like the NFISC can be "one of the small steps on the road to recovery" for Native communities.

During summer months, there is 16-20 recreation professionals that are assigned to the 23 communities. Their work is supplemented by many community members who volunteer time.

NFISC was started by University of Manitoba physical education professor Neil Winther in response to community demand, coupled with his own knowledge of the lack of activity for Native youth garnered during Winther's years teaching in the north.

Communities become involved in NFISC by applying and then meeting with a NFISC committee. Once the program need is established, the community provides accommodation for the NFISC team, ensures equipment and facilities are available (much equipment is donated), and provides transportation where needed within the community. NFISC is administered by a board of directors representing agencies, community leaders and RCMP.

# Prevention program's aim

By Dina O'Meara  
Windspeaker Contributor

Native legends and the words of Ojibway elders form the backbone of an innovative school program for students in kindergarten to Grade 12 in the United States.

The Red Cliff Wellness curriculum targets prevention of alcohol and drug abuse by developing cultural, emotional and social growth in students. The cross-cultural program was developed 14 years ago by the First American Prevention Centre in Bayfield, Wisconsin.

In the program, stories and legends are used as teaching tools in classrooms, from the Blue Sky puppet family in kindergarten to applying positive cultural teachings in high school.

"The program began when members of the tribal government started practicing sobriety. They agreed to work with the Bayfield public school system in developing a wellness program," said Ron DePerry.

Approximately 65 per cent of the school's students are Native. "We offered tobacco to our elders for help in putting the curriculum together. We are still developing it," said DePerry, a teacher with the centre.

Elementary grades participate in activities enhancing sharing, respecting honesty and kindness through the use of teachings and legends. Identifying and understanding emotions and developing communication skills are also included while gradually introducing factual information on alcohol and drugs.

Students at the junior high and high school level deal with issues such as attitudes toward substance abuse, family dynamics, self awareness and the influence of the media on alcohol and drug use.

An important aspect of the

Red Cliff program is the teacher training the First American Prevention Centre insists upon before providing schools with the curriculum.

"That way we are making sure that the curriculum is used. Too often, good programs get shelved because the teachers don't know how to use it," said DePerry.

Another consideration is that some non-Native teachers may not feel comfortable talking about drugs or alcohol, or talking about Native culture, DePerry said.

Regional differences can be integrated into the program which is being used by Navaho, Sioux and Hopi communities, among others.

The Red Cliff wellness program takes a holistic approach to education and prevention of substance abuse. In addition to the curriculum-based program, the centre developed linking programs for the community.

"You can't just work prevention with kids and school because there's a whole community out there," said Lynne Basina.

After assessing the needs of the community, workshops on a variety of subjects are held during the course of the school-based program.

"The grassroots approach is much more successful than coming in and setting up programs without community input," said Basina, a former social worker.

It is an open-ended process, she said. Interested members of the community work together to discuss problems, set priorities, find an action plan and implement it.

For more information on the Red Cliff Wellness Curriculum, write the First American Prevention Centre at P.O. BOX 529, Bayfield, Wisconsin, 54814, U.S.A.

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## Healing Our Spirit Worldwide '92

### Cultural clash adds to alcoholism

By Glenna Hanley  
Windspeaker Contributor

Conflicting cultures lead to a high incidence of alcohol abuse and violence in New Zealand's Tongan population, said a speaker at the world conference on indigenous alcohol and drug abuse.

Susana Mangisi works with Tongan inmates in two New Zealand prisons. She presented an overview of how her people, from the multi-island South Pacific dynasty of Tonga, are adversely affected by migration to New Zealand.

Tonga, the only independent kingdom left in the South Pacific, has a very strong culture, said Mangisi. And in that culture men "are very much the head of the family.

"A lot of our men abused their position," said Mangisi.

When families migrate to New Zealand, Tongan women discover the welfare system and they discover they no longer have to suffer their husbands' abuses. Men feel their position as head of the family is undermined. "The men find that really hard to cope with and many become violent," said Mangisi.

There are 90,000 people on the Tongan islands and 20,500



Glenna Hanley  
Susana Mangisi autographs a shirt for Richard Nokohoo, from Janvier, Alta.

living in New Zealand.

Tongan men feel further threatened when women seek self-development and higher education. Added to that, their lack of English and job skills places them in jobs which further erode their status in society.

Mangisi said there is a lack of support and services for men with alcohol and drug problems because there is a lot of denial. Allowances and excuses are made for their drinking because of their traditional dominant role in the family.

Many Tongan men end up in prison for sexual violence charges. Mangisi, working for the Tongan Alcohol and Advisory Services, counsels them and tries to help them understand what has happened to them.

"I try to get them to express their feelings, their needs and to get to know themselves."

In light of the traditional role of women in her society, Mangisi said it is unusual for her to be in such a position. It is not well received by many Tongan elders, she added.

### Spirituality replaces tequila

By Dina O'Meara  
Windspeaker Contributor

A Paiute woman's affair with tequila was dropped for a better love after she uncovered her roots in Native American spirituality. Kay-Marie Quartz shared parts of her journey as an alcohol and drug abuser and what led her to sobriety during a workshop at the Healing Our Spirit Worldwide conference in Edmonton.

All the elements of a love affair were there with Jose Cuervo Tequila, Quartz said.

"The bottle never left me. It was always there for me - always soothed me when I was down. It made me laugh and gave me courage to do things I thought I would never do. It made me cry and even at times made me sick," she told the audience.

Adopted into a non-Native family, Quartz suffered from a lack of self-esteem as she continually compared herself to her tall, blond brothers and sisters. She felt particularly self-conscious of her lack of "curves."

"I used to wear maxi-pads for hips because I was so ashamed of my body," said the narrow-hipped woman.

"But now I don't have to do that anymore. I am not built for those looks, I'm built for endurance," she said proudly.

After giving birth to her second child, Quartz realized her destructive behavior was multi-generational and decided to break the cycle. A Native treatment centre in Portland, Oregon appealed to a yearning to come closer to Native spirituality, but it was two years before Quartz drummed up the courage to go.

During that time, she traced her roots to Nevada and a family named Quartz. Finding her birth family and making a commitment to learn as much as possible about her people's spirituality brought Quartz onto the path of sobriety.

"As Native people, we have to empower ourselves. We can never forget where we came from if we want to heal ourselves," she said.



*"The beauty of life is seen through the many teachers of our lifetime."*

The organizers who had the dreams of bringing the Native people of the world — to promote freedom from alcohol and drug abuse. To the participants, who gave their time in helping the conference to be a success. The key is awareness.

Congratulations on the success of Healing Our Spirit Worldwide Conference '92.

a message from...

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### Healing Before Self-Government

A healing process for families and communities needs to be completed, before we can govern ourselves.

Alcoholism and family violence have taken a toll in too many families in our communities. If we want to live in a sharing, caring and respectful society we need to practice values in our daily lives and demand that our community leaders and government live up to them. We do not have to put up with alcohol, drugs, violence, sexual abuse, immorality, prejudice and different kinds of strife in our communities.

Why do people elect their leaders? Because they know they can do the best possible job for them, that should be the case, but in some cases they are elected through popularity or name. We need leaders that are examples and who have a sense of caring for the people, and not gaining selfish need. Leaders need to check their values too. How can you be a good leader if your household is in disarray?

Parents — are our values strong and healthy for our children? We need families to be stable and examples to our children. We drink, they drink, we curse, they curse, we gamble, they gamble...etc.

Train children in good strong values and they will be good future citizens. It is not hard to change your values and ways if your family is hurting. Once you change within yourself everything falls into place.

With your family in good order, you can become a good leader because you have experienced the hurts and you could do something about it. A word of encouragement to the leaders of the community, and government: Check your ways and improve upon it and you'll be surprised how you can make a difference.

A message from the

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We salute the organizers of the  
Healing Our Spirit Worldwide Conference 1992.  
We hope the message is heard throughout the world.

From Chief Herman Roasting

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# Prevention message preceding disease

By Judy Shuttleworth  
Windspeaker Contributor

Aboriginal people living in Australia's Northern Territory learn about preventing AIDS over a cup of tea, not in a classroom.

Health workers take a low-key approach when they visit aboriginal communities to explain how the AIDS virus can be spread.

"We wanted to give them the whole story, not just bits of the story," Greg Smith of the territorial department of health and community services told participants at the recent Healing Our Spirit Worldwide conference in Edmonton.

The territory has no reported AIDS cases yet but Smith and other health workers are preparing local people to deal with the disease.

Their program, called A story in our hands to share, stresses preventing the spread of AIDS as a way to preserve aboriginal culture.

"If everyone is getting sick and getting this disease, some of our dances might die," said Smith, who traces his ancestry to the Waramunga tribe from north of Alice Springs.

The prevention program, symbolized by a hand, has five sections: safe behavior, dangers, protection, caring for others and sharing the knowledge of how to prevent AIDS.

Health workers carry their information in a dilly bag - a common woven bag.

The workers explain people can't get AIDS from drinking from an infected person's a cup or a mosquito bite, but they can from unsafe sex or by sharing needles, razors or toothbrushes.

People traditionally make themselves bleed at aboriginal funerals by cutting themselves with a knife or rock. There is a danger AIDS could be spread by people sharing knives, Smith said.

"We say keep your ceremonies but keep your blood to yourself."

The health program encourages people to make their own



Artist: Bronwyn Bancroft

The two people in this postcard illustration are housed in condoms, safe from potentially infectious body fluids indicated in the outer patterning. The central image shows the continuation of normal lives without HIV infection through the use of condoms. This image also indicates the importance of protecting unborn children from AIDS.

anti-AIDS posters and stories to spread the word about the deadly disease.

Some stories are very blunt compared to Canadian information. Smith tells of a young man whose doctor explains safe sex. When the man and his friends go out drinking and pick up women for sex, he uses a condom.

His friends don't and they end up sick with AIDS. The man visits them in the hospital and tells them they should have used condoms.

Smith knows people have understood his message if they

reply that the man should have told his friends about AIDS before they went out cruising, not after it was too late.

The program also stresses the importance of looking after people with AIDS and not rejecting them.

"We've cared for people with leprosy," Smith said. "They live in the community."

People must look after each other, whether they're sick or not, if the community is to stay strong, Smith said.

"No one's going to look after us if we don't look after other people."

## FACING AIDS

### THE HIV TEST: DO YOU NEED ONE?

Are you concerned that you may have HIV, the virus that leads to AIDS? It could have happened through unprotected sexual intercourse or sharing needles to inject drugs.

There are many good reasons for wanting to know if you have HIV. Because drugs and treatments are available to help slow the advance of HIV infection, early diagnosis is an important reason to be tested if you have been at risk. Whatever your reason for wanting to find out, it is important to understand the HIV test before deciding to have one.

The AIDS virus is difficult to detect in the body. Instead of looking for the virus, a blood test is done to look for the antibodies which the body produces to fight it. These antibodies take from two weeks to six months to show up in the blood after exposure to HIV. The test can be done by a family doctor or at a Sexually Transmitted Disease (STD) clinic. It usually takes at least two weeks to get the test results. No one else will be told about your results.

Due to the life threatening nature of HIV infection, the decision to have the test may cause a lot of anxiety. Whether the results are positive or negative, it is a stressful time. Discuss the test with a health professional in advance. Be sure you understand what the results mean before being tested.

Many people in Alberta have HIV infection. They look and feel well. In many cases, they don't even know they have the virus. They may be unknowingly spreading HIV to others through unprotected sexual intercourse or sharing needles to inject drugs.

If you have been involved in any of these risky behaviors, consider getting tested. Either avoid sexual intercourse or always use a latex condom, and don't share needles. Otherwise you could pass the virus on to others.

Look at your lifestyle. If you are at risk, think seriously about being tested. It is important for you and your partner.

For more information about HIV/AIDS you can call:

- the health unit or your doctor in your community
- the STD/AIDS Information Line, toll-free, at 1800-772-2437
- community AIDS organizations in Calgary 288-0155, Edmonton 429-2437, Grande Prairie 538-3388, High River 938-4911, Jasper 852-5274, Lethbridge 328-8186, and Red Deer 346-8858.
- Sexually Transmitted Disease clinics for free information, and HIV testing in Calgary 297-6562, Edmonton 427-2834, and Fort McMurray 743-3232.

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Many stories were shared to give the world a better view of struggles of the indigenous people. The conference has opened some doors and lighted the way to purify our spirits. We congratulate the organizers and participants on the successful Healing Our Spirit Worldwide Conference '92.

a message from

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## Healing Our Spirit Worldwide '92

# Teens helping teens works

By Dina O'Meara  
Windspeaker Contributor

Teenagers working with their peers in community governments have an added advantage on their road to success: There is no need to bridge a generation gap within a youth council. "As adults, sometimes as much as we try, we can't do anything for our youths," said George Shields, a representative of the United National Indian Tribal Youth, Inc.

The American organization has seen the number of youth councils blossom from one original Oklahoma council in 1979 to 50 similar councils in the United States. The program was first discussed in Canada at the recent Healing Our Spirit Worldwide conference in Edmonton.

One reason for the concept's success is that teens feel empowered through their participation in local government with their peers, said Shields.

"Things change, times change fast. It's just not the same as when we were kids. In youth councils, youths learn how to deal with things themselves.



George Shields

They are given a process to go through and learn to solve problems and find alternatives," he said.

Youth councils give teens the opportunity to develop programs they want to see in their communities while providing a format for the groups to follow, he said. The councils follow the lines of tribal councils, in which the participants develop a constitution, select officers and es-

tablish bylaws.

"It gives everyone a chance to voice their opinion in the government. Youth councils give us a chance to express our concerns and talk about our problems," said Bert Pruitt, 17.

Pruitt was one of 29 youths, supervisors and councillors involved in the Tahlequah Cherokee youth council attending the Healing Our Spirits conference. The Oklahoma Native sees himself as a role model for other teens in his community. The youth council offers fun and healthy alternatives to substance abuse while providing a support system teens can feel comfortable with.

"Youths are reluctant to talk to adults about what worries them. Youths can relate to other teens, though," Pruitt said.

Although the program is based on Cheyenne tribal councils, it is adaptable to any community.

"Regional differences are important to take into account. There is no wrong or right way to do this. The idea is to develop a youth council depending on your needs," said Shields.

# Healing must start now

By Jeff Morrow  
Windspeaker Contributor

Before aboriginal people can heal the deep emotional wounds they suffer today, they need to recognize the problems they face are a result of the traumatic lifestyle they endured as children.

That was the message shared by Native American psychologist and author Jane Middleton-Moz at the recent Healing Our Spirit Worldwide conference in Edmonton.

She told a standing-room-only crowd of more than 1,000 that Native children will grow to adulthood repeating the cycle of abuse; expressing their outrage and the feelings of neglect. She noted it was a similar scene taking place around the world.

But before the continued problems of abuse, both physical and spiritual, can be stopped, Native adults need to ensure their children aren't put through the same trauma.

"We do not need to do to ourselves and our children what was done to us. As adults we are responsible for our children," said Middleton-Moz, an Indian originally from Washington state.

She warned that aboriginal traditions and rituals could be lost if spiritual powers and holistic healing methods are not handed on to Native children. "But we have to heal ourselves," she said, stirring the audience to premature applause. "And we have to start now."

Middleton-Moz commended Canadian Native organizations for setting the stage for other aboriginal peoples seeking to retain their spiritual healing traditions.

"I hope and pray other cultures of the world will be able to share this effort of healing, and I believe the indigenous people of this planet will once again be the teachers of healing," she said.

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# Native ballet planning national tour

The Native ballet In The Land of Spirits will tour Canada this fall as part of the country's 125th anniversary celebrations.

The tour, co-produced by the National Arts Centre, premieres at the centre Sept. 18. It then moves to the Manitoba Centennial Centre in Winnipeg on Sept. 23; Vancouver at the Queen Elizabeth II Theatre on Oct. 1 and to Toronto's O'Keefe Centre on Oct. 14 and 15.

In The Land of Spirits is a pragmatic work based upon the creation story of the Ojibway, The Legend Of Winona. Co-creators Miklos Massey and John Kim Bell devised a story where the Creator descends to the Earth at the beginning of time and marries Winona, the first human. Later, Winona travels through time and meets one whom she believes to be the Creator, who has fallen prey to alcoholism.

When Winona is kidnapped to the evil spirit world, The Land of Spirits, the man overcomes his disease and enters the evil realm to battle for his and her survival. Through love and courage he saves Winona and returns to the Earth a restored man.

Bell, the producer of the tour, said the production will feature professionally trained Native ballet and modern dancers from across North America as well as

traditional dancers. Mark Lopez, an Apache currently a principal with the Los Angeles Ballet, will be the featured principal dancer.

"The tour is a significant breakthrough for Native people in Canada as it is the largest Native dance production ever undertaken by a Native organization," said Bell.

"It is highly appropriate in this important year of 1992 that Native people are given the ac-

cess to opportunity. Spirits is a highly entrepreneurial undertaking reflecting the values of Native self-determination and Canada's business community. It will serve as an occasion in which all Canadians can derive great pride," said Bell.

To introduce Native youth to cultural initiatives, the CNAF will hold a free Native children's matinee for 2,000 to 3,000 Native youth in each city.

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**KNOWLEDGE ABILITY AND SKILLS**

- Knowledge of the philosophy and intent of the Louis Bull Tribal Administration.
- Considerable knowledge of the Administration's financial systems and procedures.
- Ability to maintain the Administration's system of fiscal and accounting records.
- Thorough knowledge of computerized accounting systems.
- Ability to maintain effective, harmonious working relationships with subordinates and other employees.

**TRAINING AND EXPERIENCE REQUIREMENTS**

Must have an accredited accounting designation (C.A. or C.M.A.)

At least ten (10) years experience in the accounting field as a manager or combination of accounting manager and consultant duties pertaining to the disbursement of monies in areas of new business developments, business transactions, etc.

**TYPICAL DUTIES:** List available upon request

**SALARY:** Negotiable

**CLOSING DATE:** Wednesday, August 5, 1992

**INTERVIEWS:** August 6 & 7, 1992

Please send resume to:  
Mrs. Bernice Raine, Director of Operations  
Louis Bull Tribal Administration  
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  - c) hay and silage crops
  - d) horsemanship
- Good Communication Skills:
  - a) written
  - b) oral

**SALARY:** negotiable

**CLOSING DATE:** August 17, 1992

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Ben Calf Robe Family Support Services, providing service to Native child welfare clients, requires a Social Worker.

A B.S.W. degree is required and a knowledge of the Cree language would be an asset.

Submit Resumes To:

Pat Dellaire, Program Administrator  
Ben Calf Robe Family Support Program,  
11833 - 64th Street  
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Reporting to the Chairman of Counselling, you will be involved in liaising with the local native communities as well as assisting in the recruitment and retention of native students.

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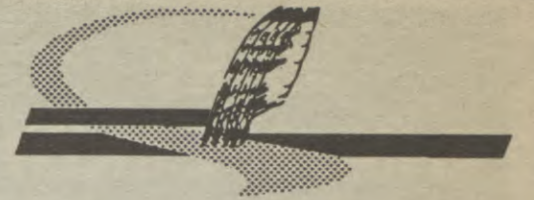
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## CAREER OPPORTUNITIES WITH THE CONFEDERATION OF TRIBAL NATIONS



The Confederation of Tribal Nations (CTN) is a Tribal Council formed in 1991 and made up of the Moosomin, Onion Lake, Red Pheasant, Saulteaux and Thunderchild bands. These five bands have approximately 6800 band members and are located in northwest Saskatchewan. The CTN Operations office is located in the historic town of Battleford. CTN provides challenging opportunities in a supportive, collegial work setting and is a progressive organization where the generation of cutting-edge ideas and services is part of the job requirement. An energetic, enthusiastic person who is willing and able to work as a team professional is required.

### SOCIAL DEVELOPMENT CO-ORDINATOR

The Social Development Co-ordinator is a senior team member who is directly responsible to the Executive Director. The person will provide co-ordination and program services and expertise and advice to band councils, band staff, band members and tribal council staff in the development, implementation and delivery of social policy area initiatives and priorities as determined by the CTN Executive.

A primary responsibility for the Co-ordinator in year one will be the co-ordination of all aspects of the Child Welfare and Family Services Program Planning Study (phase 2) for the five CTN bands. Other key responsibilities in year one will be activities oriented to the funding, developments and delivery in conjunction, with member band government, of program initiatives in family violence and spouse support, transition house funding, child development and family support initiatives and adjunct work with CTN Health Services on chemical dependency education initiatives.

The Co-ordinator will also carry out social policy initiatives of a general nature that will include elders, culture and youth programming, adjunct comprehensive community planning studies with CTN public works and CTN Health Services and land entitlement education and impact assessment activities on behalf of member band governments and other field related duties at the discretion of the CTN Executive.

It is expected that candidates for this position will have graduate training from a recognized post-secondary institution in the social sciences or in professional social work. Candidates are expected to have extensive field experience and applied research competence in small communities and program development and program administration experience in social services delivery, social impact assessment, and community consultation models, project management and project budget. Successful and demonstrated working experience with aboriginal peoples and aboriginal communities and governments is also required. Knowledge of Cree and Saulteaux language and culture would be a decided asset.

Application received after **August 14th** may not be considered.

Please send your resume, supporting documentation, and professional references c/o:

Mr. Eric C. Burt, Executive Director  
Confederation of Tribal Nations  
Bag 5000  
Battleford, Saskatchewan S0M 0E0  
Phone: (306) 445-5838  
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## CO-ORDINATOR, TRANSITION YEAR PROGRAM OFFICE OF NATIVE STUDENT SERVICES UNIVERSITY OF ALBERTA, EDMONTON

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### QUALIFICATIONS

Minimum of a Bachelor's Degree or equivalent; similar experience — program planning, academic counselling — (with Aboriginal students) within a post-secondary setting; knowledge of the University's admission and support systems and procedures; excellent inter-personal and communication skills; successful work experience with Aboriginal people; ability to work as a team, to be an initiator and to take on tasks as they develop.

**SALARY:** Commensurate with qualifications and experience (minimum of \$30,000 per year)

Send resume with names of three references by **August 7, 1992** to:

Office of Native Student Services  
The University of Alberta  
124 Athabasca Hall  
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**Responsibilities include:**

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- Screening, evaluation, referrals.
- Regular follow-up in the aftercare-plan.
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- Ability to develop and implement client treatment programs.
- Experience in substance counselling in a treatment Centre setting (minimum 2 years).
- Continuous alcohol/substance abuse free life and practising a recovery lifestyle (minimum 2 years).

Preference will be given to candidates who have a Social or Health Science related degree or diploma, plus experience as a paid substance abuse counsellor for two years: or equivalent combination of education and experience.

**Submit resume to:**

Ktunaxa/Kinbasket Tribal Council  
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Reference number: S-92-52-0152-0155(D99)

To meet this challenge, you will have significant experience in working with various levels of government including Indian, provincial and federal.

To qualify, you must possess a university degree in a related area and have experience in staff supervision, planning and implementing intergovernmental activities, and financial and budget management.

Knowledge of the social, economic and cultural characteristics of Indian peoples and familiarity with Indian rights, treaty rights and constitutional issues is essential for all the above-mentioned positions.

Proficiency in English is also essential.

A security check is required prior to appointment.

To explore these opportunities, forward your resume, quoting the appropriate reference number, by **August 7, 1992**, to: C. Willy Hodgson, Human Resourcing Officer, Public Service Commission of Canada, 400, 1975 Scarth Street, Regina, Saskatchewan S4P 2H1.

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**FIRST NATIONS CANDIDATES ARE ENCOURAGED TO APPLY.**

*Interested candidates should forward their curriculum vitae, three references and a letter of application to:*

Chair, Selection Committee  
Saskatchewan Indian Federated College  
118, College West, University of Regina  
Regina, Saskatchewan S4S 0A2

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Please forward resume, references, salary expectations, and any other relevant information or inquiries to:

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Phone: (403) 585-3744



Closing Date: *pending*

# B.C. festival celebrates Native culture

By Bert Isaac  
Windspeaker Contributor

VICTORIA

The philosophy of the First Peoples Festival to be held Aug. 8-10, 1992 at the Royal B.C. Museum in Victoria is similar to the co-ordinator's beliefs.

The purpose of the First Peoples Festival is to promote Na-

tive awareness, to educate the public about Native culture and to provide a chance for First Nations people to be showcased in a positive light.

Co-ordinator Krystal Cook speaks vividly about her strong upbringing from her parents while growing up at Alert Bay before moving to Victoria.

"I'm getting in touch with my spirituality and I have been

inspired to learn more about my own culture with healthy respected mentors," she said.

By being involved with the festival for the last three years, she hopes "to honor and acknowledge the spirit of First Nation people.

"We have valuable knowledge and teachings to offer and I feel we have a lot to share with those people who are seeking a

better understanding of First Nations people and of themselves," said Cook.

This will be the eighth year the festival has been co-ordinated by the Victoria Native Friendship Centre and the fifth year it will be held at the Royal B.C. Museum. The progress has been phenomenal with the addition of new events each year.

There will be Native performers from around the province, story-tellers, contemporary musicians. Also, an artist's display to sell arts and crafts.

Other events are the canoe races, salmon barbecue and the children's section.

Opening ceremonies will be held Aug. 8, 1992 at 10 a.m. at the Royal B.C. Museum grounds beside the main entrance.



## Tune in...

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

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## CONTEST

### ANSWER A FEW QUESTIONS - WIN A PRIZE

WHAT COULD BE SIMPLER?-OKAY, WHAT IF WE GIVE YOU THE ANSWERS TOO?

WINDSPEAKER ALONG WITH THE HELP OF SOME GENEROUS SPONSORS HAVE DEVELOPED A CONTEST FOR ITS READERS TO SPICE UP THE SUMMER.

ENTER THE CONTEST BY ANSWERING ALL THE QUESTIONS ON THE ENTRY FORM. THE ANSWERS CAN BE FOUND ON THE PAGES OF THIS ISSUE OF WINDSPEAKER. JUST BROWSE THROUGH THE PAPER, FILL IN THE ANSWERS AND MAIL YOUR ENTRY TO WINDSPEAKER BEFORE THE CONTEST CLOSING DATE TO BE ELIGIBLE TO WIN SOME GREAT PRIZES.

CONTESTS WILL RUN THROUGHOUT THE SUMMER, ONE EVERY FOUR WEEKS.

### ★ RULES ★ ★ ★ PRIZES ★ ★ ★

Contest is open to all readers of Windspeaker. You may enter as often as you wish, but all entries must be original, no photocopies or facsimiles please. Winners will be selected from completed and correct entries received at Windspeaker's offices by the contest closing date August 11, 1992. Prizes must be accepted as awarded. The decision of the contest committee will be final.

- 1** A CUSTOM MADE 10 FT. TIPI FROM KTUNAXA TIPI COMPANY
- 2** A CUSTOM PUTTER FROM PAR CAR GOLF SUPPLIES
- 3** A WINDSPEAKER GRAB BAG FROM WINDSPEAKER

### ENTRY FORM

CONTEST 1 B - CLOSING DATE AUGUST 11, 1992

WINNERS WILL BE ANNOUNCED IN THE AUGUST 17 ISSUE OF WINDSPEAKER

1. People & Places - Where were the Kapown Adventure Days held?
2. What is the phone number of Ktunaxa Tipi Company?
3. Which city hosted the 1st World Indigenous Youth Conference?
4. What is Par Car Golf's Prize Contribution?
5. How many years have pilgrims gathered at Lac Ste. Anne?

NAME:

ADDRESS:

CITY:

PROVINCE:  AGE:

PHONE:

FORWARD ENTRY TO: WINDSPEAKER CONTEST 15001-112 AVENUE, EDMONTON, ALBERTA, T5M 2V6

*Congratulations... to all Graduates of the Shuswap Nation from the Chief and Council*



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