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Windspeaker



QUOTABLE QUOTES

"The only way we are going to exercise self-government is to do it ourselves."

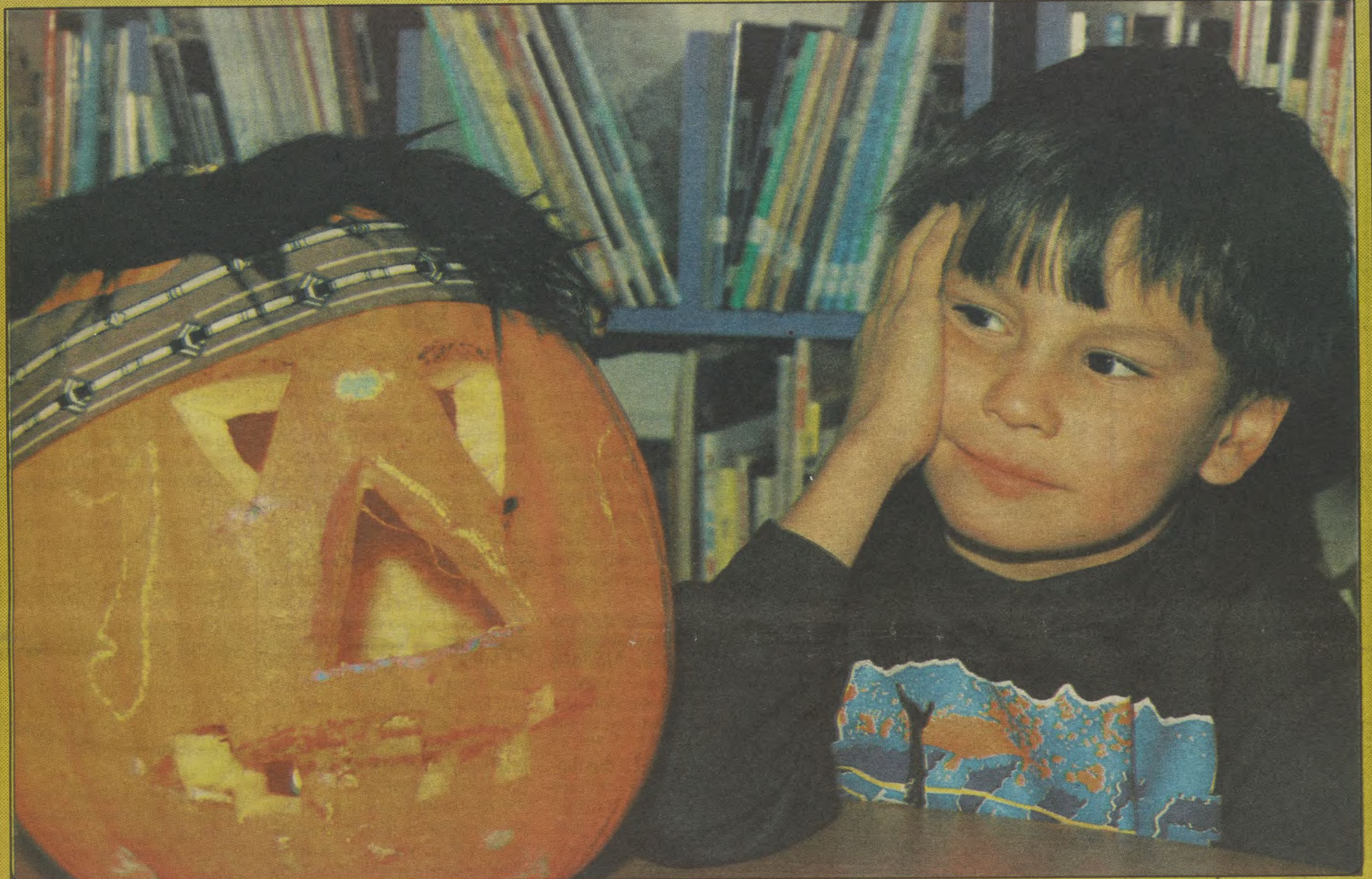
- Ovide Mercredi

November 9, 1992

North America's Leading Native Newspaper

Volume 10 No. 16

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Leah Pagett

Aboriginal artist

Giving his jack-o-lantern a cultural identity earned James Thompson first place in the pumpkin carving contest at Prince Charles school in Edmonton.

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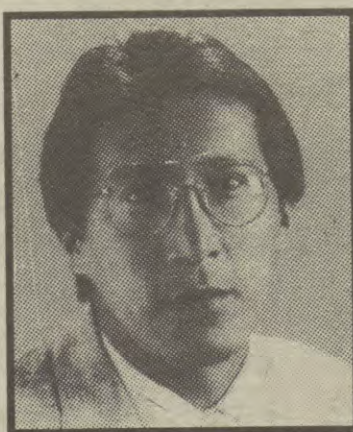
Self-government pursuit not over

Canadians did not vote NO to aboriginal self-government.

Of all the political prattling in these post referendum times, calling the results of the national ballot a nail in the self-government coffin is but the ruminations of the wounded.

Canadians simply voted NO to a series of proposals. A series of proposals which would ultimately define the scope of their national document. The Constitution. They voted NO to the inherent flaws of those proposals, flaws which were perceived as being limiting, divisive and pandering.

They voted NO to a mechanism of the elite. They voted NO to the perceived ethnocentrism of Quebec and the subsequent compromises offered it. They voted NO to wording that was vague, broad and speculative. And they voted NO to one man's



ANALYSIS

by Richard Wagamese

pitch for a place in history.

Aboriginal self-government had the unfortunate timing of being included in that package.

To simply write off the results of the referendum with the statement that the inherent right to self-government dissolved with the Charlottetown Accord is rampant near-sightedness on the part of leadership.

If self-government is indeed, in its most simplistic definition, the right of human beings to define their needs and then be

allowed the freedom to address those needs, then it is as inalienable a right as the right to breath itself.

No governmental process can either extinguish or grant it. Indeed as our leadership has stated many times in the past, you can't deliver or cancel something which we've always had.

Canadians recognize this. Aboriginal leadership has done more to clarify the self-government issue than Ottawa is willing to declare. The language of

the living room has always created more inroads to the national consciousness than the psychobabble promoted by the federalists.

Overwhelming support of self-government has already been evidenced. Poll after poll has indicated this in all sectors of Canadian society. Wardship and fiduciary dependency are widely recognized as anachronistic, futile and demeaning. The pursuit of that inherent right to govern ourselves has achieved much credence in the Canadian living room and such support will not dissolve with the passing of one weak-kneed document.

What is left is for aboriginal leadership to determine a new direction for promotion of their ideals.

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AUTUMN CONTEST • SEE PAGE 17

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TOP TEAM

Five Native chefs swept the Culinary Olympics in Frankfurt, Germany, taking home a total of 11 medals, seven of them gold. The team's goal was raising awareness of aboriginal culture and promoting aboriginal food and cooking.
See Page 9.

ROAD TO RECOVERY

National Addictions Awareness Week is coming up, and Windspeakers takes a look at some of the programs that help people along the road to recovery and some of those who have made that journey.
See Pages 12-17.

AD DEADLINES

The advertising deadline for the November 23rd issue is Thursday, November 12th at 2:00 p.m.

Dene rights protected

OTTAWA

The massive Nunavut land claim won't affect the traditional rights of Saskatchewan's northern Dene bands, the federal court has ruled.

In a decision refusing a request by three northern bands to stop a ratification vote, Judge Paul Rouleau said the massive settlement protects Dene hunting and fishing rights.

But rejection at the federal court level has not stopped efforts by the Fond du Lac, Black Lake and Hatchet Lake bands to block implementation of the deal until their concerns are dealt with.

The bands are now reviewing the decision with regional organizations in preparation for another federal court action.

"We are dismayed that the federal court has ended up using the same logic as Canada in making this decision," said Prince

Albert Tribal Council chief A.J. Felix after the ruling was handed down.

"For more than a decade the Athabasca First Nations... have been attempting to gain treaty and aboriginal rights within their tribal homeland in the N.W.T."

The Nunavut settlement for the eastern Arctic Inuit will be the largest land claim in Canadian history, covering 350,000 square kilometres of land with \$500 million in cash compensation.

But the settlement area, which reaches from the high Arctic to the N.W.T.-Saskatchewan border, also covers territory North of 60 that the Dene bands say is theirs by tradition.

Although the Inuit claim recognizes hunting and fishing rights in the disputed area, the northern bands say the deal doesn't recognize the full extent of their land rights. Prince Albert

Tribal Council spokesman John Dantouze said Dene bands would not be able to develop the land under the current agreement.

Inuit leaders are refusing comment on the federal court decision because of other court actions. Lawyer Don Brown has said the deal won't prevent future negotiations between the bands and the Inuit communities for additional rights.

"These plaintiffs are going to be able to use the land where they claim an interest in exactly the same way they always have," he said when the case was first argued before the court in September.

The Nunavut claim is also drawing fire from Western Arctic Dene bands who say Inuit communities are being allowed to take land traditionally used by the northern Chipewyan and Dogrib bands.

RCMP officer acquitted

EDMONTON

The RCMP officer accused of lying under oath at a special inquiry into the Wilson Nepoose murder conviction has been acquitted.

Justice Allan Wachowich rejected defence claims that Red Deer RCMP sergeant Don Zazaluk was suffering a temporary mental disturbance brought on by the stress of the Nepoose investigation.

But Wachowich ruled that since the officer did not intend to mislead the inquiry because he admitted the lie.

Zazaluk was charged with perjury after he testified that he did not alter police documents relating to the Nepoose investigation before the federal inquiry into the 1987 conviction.

Zazaluk later admitted he crossed out the words "slime ball" and "yeah" written in the margin of a police report on Nepoose. The reports were later entered as evidence at the Nepoose inquiry.

Defence lawyer Chris Evans described Zazaluk as a troubled man who was taken by surprise when first asked to testify about the altered documents. He said Zazaluk was a "good cop" who made a mistake and then admitted the mistake.

Zazaluk is currently working at an RCMP desk, spokesman Sergeant Loran Theiman said.

Nepoose served more than five years in prison on a second-degree murder charge stemming from the death of Marie Rose Desjarlais. He was freed last December after an appeal overruled his original conviction based on reversed testimony from key witnesses.

Crown lawyers refused to hold a second trial saying there was no longer enough evidence to win a conviction.

Bloods form splinter group

By Barb Grinder
Windspeaker Contributor

BLOOD RESERVE, Alta.

Self-government and independence are still hot topics in Native communities, despite the defeat of the referendum. But on southern Alberta's Blood reserve, the terms may be taking on a new meaning.

About 600 members of the tribe have recently signed petitions asking for independence from the Blood band itself, with the intention of setting up their own Mohk-e-suan (Red Clay) band.

"We want to go back to a more traditional style of government, based on our heritage and clan divisions," says Keith Chiefmoon, one of the leaders of the group.

Chiefmoon says he and the other members of the tribe promoting the Mohk-e-suan idea are fed up with what they feel has been more than 20 years of mismanagement, misrepresentation and lack of leadership. But they're also very concerned about the loss of their cultural and linguistic heritage.

"We have to do something to ensure that we don't become cul-

turally extinct," says Chiefmoon. "That means going back to our own language and our traditional ways of organizing and governing our people."

Chiefmoon, who was at one time a member of the Blood tribal council, says the Indian Act specifically grants the federal government the right to constitute new bands, if they are requested to do so by members of the community.

Addison Crow, another of the group's leaders, also served on the Blood tribe council for two terms but says he was ousted in 1982 for speaking out on what he felt were gross inequities in the system.

"They said I ruined the dignity of the council, but I can't see that they had much dignity," Crow says. "So many of the people working on council and administration are completely unqualified and almost illiterate. And they have no accountability to the people."

Both men say the recent ban on referendum voting by Chief Roy Fox is typical of the problem.

"Chief Fox never even bothered to explain to band members why he wouldn't allow voting on the reserve, much less ask for the opinion of the band members," says Chiefmoon.

NATION IN BRIEF

Mohawks brace for police clash
Tensions between Kanesatake Mohawks and Quebec police were on the rise after a high-speed chase through the community where officers shot at a fleeing car. Camouflaged Mohawks set up road-blocks at entrances to the community after hearing reports of an imminent raid by Surete du Quebec, the force that attacked a barricade in 1990, sparking the Oka crisis. "I think people are getting to the boiling point where they are not going to take this kind of harassment any more," said Kanesatake chief Jerry Peltier. Surete officers also set up road-blocks and diverted traffic around the troubled community. The situation was defused when police were told one officer would be allowed to make a security tour

of Kanesatake if police road-blocks were taken down.

Cigarette raid prompts border protest in Manitoba

Members of the Rouseau River band threatened to blockade a border crossing on the Manitoba-U.S. border after customs officials seized 300 cartons of cigarettes during a raid. RCMP said they wouldn't allow the blockade, which could cut off the province's major border crossing with the United States. The dispute erupted on the reserve 60 km south of Winnipeg when 17 officers seized the cigarettes, which were being sold tax-free to people who did not live on the reserve. Chief Lawrence Henry called the action an armed raid on Indian territory. Band members say they have the right to sell tax-free cigarettes to anyone they like.

Money, technology and exports answer to economic woes

Native people need better access to financing, technology and export opportunities if they are to achieve economic prosperity, says a report by a federal advisory committee on the economy. "Severe economic and social obstacles have restricted the ability of aboriginal peoples to participate in Canada's economy," the report said. Citing stumbling blocks like high illiteracy rates and poor math and science skills, the report pointed out five key areas that could improve economic conditions for first nations. The recommendations include: planning between banks and Native economic development groups to help get investment capital into communities, the development of new training programs

and encouraging Native business participation in international trade fairs.

U.S. Native court custody ruling OK in Canada, judge says

Canadian courts should recognize custody rulings handed down by Native tribal courts in the United States, a Calgary judge has ruled. Provincial court judge Hugh Landerkin made the decision in a case involving a Blood Nation woman with dual citizenship who won a temporary custody from the Blackfeet Tribal Court in Browning, Montana, to keep her two children in Alberta. In his ruling, Landerkin said tribal courts are not yet recognized in Canada, but that American precedents establish Native self-government rights.

News

Accord's death both mourned and cheered

Ovide Mercredi looked mad. Shifting uncomfortably on his chair he stared into the live television camera and gave his stark assessment of the No tidal wave that swept the Charlottetown accord away.

"We blew it," the embittered Assembly of First Nations chief told millions of Canadians tuned into live coverage of the referendum vote.

"We had a chance here to do something different; to respect each other on a different level. And we didn't do that. Instead we allowed our prejudices, our biases to dominate."

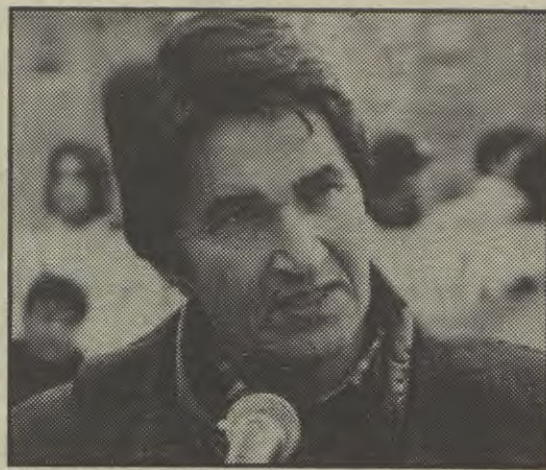
Earlier that evening in another televised live press conference, an equally grim Ron George, president of the Native Council of Canada, blasted the defeat of the Charlottetown constitutional accord.

"Our people are dying on the streets now, under the status quo," said George, whose organization represents an estimated 750,000 off-reserve Natives.

"I'd like to see those people who are celebrating the No victory come and see what it's like to live on the streets. Come and live under the bridges with some of my people and see if they have something to cheer about."

Likewise, on the night of Oct. 26 national aboriginal leaders were in mourning as they watched the 18 months of hard negotiations and unprecedented constitutional gains slip away.

The constitutional deal on the inherent right has a troubled history, starting with Ottawa's reluctance to invite first nations to the bargaining table. But over months of ups and downs - including several threats by dif-



Ovide Mercredi

ferent organizations to abandon the process - the negotiations survived.

Even when Alberta's treaty chiefs voted to reject the process, there was still optimism for the package, which would have set a framework for settling aboriginal concerns in Canada's fundamental law.

Fragmenting support for the package amongst the country's status Indian leaders only

showed its true depths in the final days before the vote. Treaty chiefs refused to ratify the deal at national meetings in Vancouver, while influential leaders in Manitoba, like Elijah Harper, called on their followers to boycott the vote.

But support appeared strong in the Metis and off-reserve populations, who - without treaties - had the most to gain from entrenchment of a court-enforceable recognition of the inherent right.

And though leaders like Mercredi saw the No vote as a repudiation of Native aspirations on referendum night, public support for self-government has been high throughout the tiring campaign. That support prompted other leaders to call for a salvage effort on the accord's Native component.

"I will go to the governments and say 'Look, you can't let the Charlottetown go to pot because there is such strong support for the self-government package from the Inuit as well as other Canadians'," said Rosemary Kuptana, president of the Inuit Tapirisat of Canada.

Kuptana said the country should take a six-month or one-year breather and then ratify the self-government sections of the accord.

Metis National Council president Yvon Dumont expressed hopes that their political accord could be salvaged from the wreckage. The deal, which would have constitutionalized Metis government and land rights, is set out in a separate package.

Continued on Page 10.

Light voter turn-out aided accord's defeat

By Cooper Langford
Windspeaker Staff Writer

EDMONTON

The Charlottetown accord was soundly defeated on Alberta's reserves where light voter turnouts added up to a simple rejection. But the final results held few surprises. Treaty chiefs across the province had long since abandoned the constitutional process, fearing it undermined the "nation-to-nation" relationship with Canada.

"Our people were not in favor of the accord because it did not reflect our understanding of the treaty relationship," said Indian Association of Alberta president Regena Crowchild.

"Whether the referendum vote had been yes or no (would have made no difference) because our people never consented to the process."

Most on-reserve voters followed the advice of their chiefs and boycotted the Oct. 26 ballot. Elections Canada was even prohibited from set-

ting up polling stations and conducting enumerations on some reserves.

Beaver Lake chief Al Lameman, who was an early and strident opponent of the accord, said he was pleased with the No vote and that the Native community is better off without Charlottetown.

"It's time for the federal government to sit down with the treaty chiefs and talk nation-to-nation about our understanding of the treaties," he said.

The accord, which would have established a framework for power now held by Ottawa to first nation communities, was even rejected in the few communities where chiefs supported the deal.

Less than half of the 1,200 eligible voters on the Siksika reserve near Calgary cast ballots, despite chief Strater Crowfoot's support for the plan. Voters there narrowly rejected the accord 261 to 242.

The turnout was also light on the Blood reserve - the largest in Canada - where Elections Canada scrambled to compile a voter list despite a ban on enumeration and polling stations by the chief and council. Of the 500

people on the list, fewer than 100 cast ballots, ending with a 60 to 26 vote against the deal.

Crowchild said it is now up to the chiefs and communities to figure out how they will approach Ottawa to reopen talks on self-government. She said some leaders are now discussing the possibility of creating a new organization to represent treaty issues at the federal level.

Charlottetown supporter Larry Desmeules, president of the Metis Nation of Alberta, said the overwhelming No vote wouldn't affect Metis self-government plans in the long run.

"I'm not pessimistic, I'm optimistic. We have a backup plan," he said. "We are well on the way to signing a deal that will give us legislated self-government. But a Yes vote would have made it law."

The Metis nation signed a three-way agreement with Ottawa and the province in September opening talks on transferring control over areas like social services and health.

No vote angered B.C. leaders

The defeat of the Charlottetown accord met with an angry reaction from B.C. Native leaders associated with the Assembly of First Nations.

But as with other provinces, the demise of the package that would have entrenched self-government in the Canadian constitution was greeted with relief and calls for continued efforts to press for Native rights.

"What they've managed to do is perpetuate class domination over the aboriginal people of this country," Squamish Chief Joe Mathias told reporters on referendum night.

Echoing the angry sentiments of assembly Grand Chief Ovide Mercredi, Mathias said accepting the deal would have made first nations "partners in confederation."

"The No side kicked us in the face in that regard," he said.

Opponents of the deal, however, said the overwhelming defeat on Oct. 26 was a clear victory for those who feared it would undermine first nation sovereignty.

"It's certainly not a rejection of the aboriginal people. It's a statement on the package that was pulled together in such

haste," said Saul Terry, head of the Union of the B.C. chiefs.

Calls for continued work on political development followed in the days after the vote. Status nations in the province recently signed an accord with the federal and provincial governments that created a treaty commission to deal with outstanding land claims. And leaders were saying the new organization might be able to implement some of the benefits of Charlottetown through the claims process.

Native communities are still on the fast track to self-government because the issues raised during the constitutional debate are alive under commission negotiations, said Okanagan chief Albert Saddleman.

Meanwhile, Pacific Metis Federation Norm Evans played down the accord's rejection as a symptom of the Canadian public's disgruntlement with its political leadership. He said there are many aspects of the deal which can be accomplished as long as the political will to improve the conditions of first nation communities survives the demise of the Charlottetown agreement.

Saskatchewan leaders disappointed at defeat

By Linda Caldwell
Windspeaker Staff Writer

The defeat of the Charlottetown accord is not the end of self-government, it just means the process will be delayed, said Roland Crowe, chief of the Federation of Saskatchewan Indian Nations.

His organization recommended that people both participate in the process and vote yes.

"I found it difficult that our own people abstained or voted no," he said.

It was defeated for a number of reasons, including the fact that westerners were disappointed at the powers the package granted to Quebec, Crowe said.

The no vote was not a vote against self-government on the part of white society, nor was it a vote against the leadership of Ovide Mercredi, grand chief of the Assembly of First Nations who negotiated the constitutional deal, Crowe said.

"He's torn apart right now," Crowe said of Mercredi.

"We in Indian country have to give someone some support and respect. We can't give these people these mandates and then try to oust them. We have an obligation and a moral duty to stand behind them."

At the annual assembly of the FISN, which immediately followed the referendum, a motion of support for Mercredi was passed.

To Perry Bellegarde, district representative of the Touchwood File Hills Qu'Apelle Tribal Council, the referendum's defeat means his people are no closer to having their treaties honored.

"We viewed it as the only way to get our treaties honored and implemented. We have a bilateral relationship with the crown already. We just want to get the treaties honored," Bellegarde said.

The no vote was partially a rejection of aboriginal self-government, but there were other main reasons the accord failed, he said.

"It's a reflection of the overall mood across Canada. There's a lot of mistrust and apprehension among the people. Quebec was holding everybody for ran-

som," Bellegarde added.

Ron Rivard, executive director of the Metis National Council, said he is very disappointed and frustrated at the accord's defeat, but he doesn't view it as a rejection of the inherent right to self-government.

"The people of Canada have spoken. They've probably lumped some of their peevs, like the GST, (Brian) Mulroney and unemployment into that two-letter word: No. I don't think you can isolate it to one aboriginal issue or item. It's a combination of all those issues," Rivard said.

The council will continue to press for aboriginal rights but the plan for now is to put the constitution aside and concentrate on the economy and international trade.

FOR MORE REFERENDUM COVERAGE, SEE PAGES 10, 21

Negotiation process must address diversity

Even when it fails, the constitutional process in Canada manages to educate the general public about the hopes and desires of first nations.

When Red Sucker MLA Elijah Harper uttered his quiet No in the Manitoba legislature and sent the Meech Lake accord into a tailspin, he sent a strong message to the Canadian public.

That message was: First nations aren't joking around here. Something must be done to address the historic inequalities and racist policies that have governed aboriginal communities since white settlers first came to this land.

It was a lesson well-heeded by federal and provincial politicians when it came time to negotiate a renewed constitution. In an unprecedented move, white leaders broke with their closeted traditions and invited four national aboriginal organizations to participate in the process.

But for all the effort and good intentions, the process failed - dramatically. News reports indicate more than 60 per cent of the status population rejected what national leaders believed was the best deal possible.

Why?

The answer can probably be found in the headlines of the mainstream newspapers. Throughout the 18 months of negotiations, the press reflected the attitude of many Canadians, saying Natives demand this or Natives demand that.

Who are these Natives? To put it simply, they are Ovide Mercredi and the Assembly of First Nations. One organization elected by chiefs, who are themselves the creation of the much-maligned Indian Act.

There is the problem. The process created to deal with the concerns of first nations was only tenuously connected to the multitude of realities that exist in first nations.

Federal and provincial politicians to a greater or lesser degree attempted to have these different realities present at the bargaining table. They invited representatives from the status, non-status, Metis and Inuit organizations.

But they miscalculated how far that representation reached into the community. There was no voice at the table specifically representing treaty nations, prompting opposition to the deal. There was no voice at the table for the women's organizations who feared constitutional entrenchment of the deal would lead to a form of government dominated by chiefs.

That is perhaps the lesson of this constitutional process. Ottawa cannot hand-pick who it chooses to deal with at the bargaining table. Native communities are diverse. They have different needs, different political traditions and exist at different levels of development. A process must be found to address this diversity in a way that reflects the grassroots.

Hopefully, future constitution makers will better understand this reality as a result of the Charlottetown failure.

And finally, perhaps it is best to look at Charlottetown as a case of putting the cart before the horse. If the referendum had gone the other way, there would be no fast changes for Native communities. The big difference would have been a legally binding agreement to negotiate self-government.

There is nothing in the laws of Canada that now prevent those negotiations from continuing. It is all a matter of political will. If Ottawa and the provinces had the will to entrench self-government, they should hang on to that and continue negotiations at the political level.

One of the problems with Charlottetown - especially in the treaty communities - was too much left up in the air for future negotiations. Trust us, the politicians said. For good reasons, many people in the Native community were not prepared to do that.

Self-government must continue to be advanced at the community level for all aboriginal people, whether status, non-status, Metis or Inuit.

When the ideas start to become reality at the community level, it will be much easier to find the words that will make them part of Canada's fundamental law.



Major contributions made by Indian veterans

Almost 50 years have passed since Canada was last involved in a major war. The young people who fought in those wars are now elders or have since passed on. Of the ones who remain, they are reluctant to talk about their wartime experiences, but one need only look into their eyes every Nov. 11 to recognize its effect.

For the young people of today, those wars were over a long time ago and sometimes we do not recognize the contribution our Indian veterans made to Canada and to our communities.

Some of their contributions include the highest enlistment numbers per capita among ethnic groups in Canada, more than the English, the French or any other group. Indian soldiers enlisted voluntarily, because of treaty provisions which said Indians would never be forced to fight the Crown's battles. Indian languages were used to send coded messages across enemy lines and the final evidence is the number of Indian soldiers buried in European soil.

For their home communities, changes were about to be made as a result of their sacrifices. It



Pikiskwe by Connie Buffalo

has been said that because of their bravery overseas, the Canadian government decided to look into conditions in which Indian people lived.

Indian soldiers, on their return to their home reserves, were finally given the right to vote. Many became leaders in their home communities. After they were treated as equals overseas, why should they return to a second-class existence in Canada?

As a result, in 1949, a committee, composed of representatives from the Senate and the House of Commons, was struck. Its task was to make revisions to the Indian Act. It was to be the first revision since the legislation was enacted in 1867. Finally, Indian people had direct access to the political process that governed this country.

As a young person, I watched

every Nov. 11 as our Indian veterans from the reserve fell into formation. Doc Swanson, Bob Bird, Ed Sanderson, Prisque Penny, Margret Stonechild, Bob Dieter, Victor Daniels and Lawrence Dieter, to name a few. Their bodies fuller, their step not as high as those young men that once marched in that same formation.

But the determination on their faces, the reverence in which they held the Canadian flag, the sombre manner in which they laid the wreath and saluted their fallen comrades was just as powerful.

Many of our Indian veterans have passed on, my father included. This Remembrance Day, let's thank the ones we have remaining for their contributions to Canada and our communities.

Wind speaker

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Your Opinion

"No" vote not an end to self-government

Dear Editor,

The referendum is history, it's over. First off, I would like to congratulate all first nations people who went to their respective polling stations to cast a ballot.

A majority of the dominant society voted a very clear "NO" in this country and made it clear to the first nations that the foundation for self-government will only be complete by the first nations themselves.

The first nations' elders repeatedly advised that to regain self-government, aboriginal leaders must take control of the political process and negotiate with the federal government a just settlement for first nations in this great country.

The Charlottetown Accord is dead. But we, the first nations, must not act like we've been defeated. We now know that the enemy is not only ourselves but the dominant society and the trust we had in them. They did not even consider the plight of the first nations when they had the chance to do something about it. They didn't. They voted no to all the work our four aboriginal leaders did to implement the Canadian unity package.

Just remember, brothers and sisters, it's not the end. We have to work harder and communicate our education and knowledge more readily to each other to

regain our self-government aspirations and dignity.

We want to control our own destiny and pay our own way in this country; so to do this we have to make a commitment in every little village, every community and tribal council to resolve the injustices we have endured for the past 126 years.

Do not feel sorry for yourselves brothers and sisters because even if every first nation voted yes, we still would not have gotten the inherent right to self-government through this process.

I ask you, at this time, is aboriginal self-government really a constitutional issue?

The question of self-government for aboriginal people of Canada has been denied implementation into the Canadian constitution by a simple "NO" at the polls on Oct. 26th, 1992.

The question, an inherent right to self-government for the first nations, in my opinion, should never have been included. Instead, it should have been a separate question in the referendum. Then it probably would have been a positive and overwhelming "YES".

We must never let this kind of process dictate the result of our future again. We must not let the governments get away with this trick so easily. We must fight on for our rightful place in this country. Canada is still our house.

Canada is a great country and it is our home. The English are in our house, the French are in our house. Recently, we have invited multiculturalism into our home. But in the last 126 years we have been pushed out of our own house.

This referendum would have been a good opportunity and sign for the dominant society to at least show they preferred justice served on the first nations in this country. You know, they had the chance to take the high road, say "YES" and invite all first nations people into our own house for good, but it was defeated because there were too many negatives in the accord.

This small gesture would have been a big step in the right direction.

You see, with everyone on the same level, co-operation and optimism would revive, and the economy would begin to change for the better and most importantly all cultures would flourish. The character of Canada would be second to none. And to you, brothers and sisters, that's visionary.

It is too bad that the dominant society in this country did not have visionary inclinations on Oct. 26, 1992.

The reason the referendum failed is because too many are spoiled, greedy and self-centred in the dominant society.

We as first nations must start now to change their attitudes or we will be sub-

servient until we decide to do something about it. I suggest we start now, or there never will be a compromise.

Brothers and sisters, you'll have to forgive me but it has to be said: Think hard about what has just happened and ask yourself, was it the right process for us? Were we fortunate the referendum failed? Then, think harder when you go to the polls to elect your next representatives or leaders. If you want to resolve the aboriginal question, you have to have persons in these positions that will communicate with you and listen to you at all times and make the rights decisions for you and your communities.

Many politicians tried, and I'm certain they did their best.

We must never give up, brothers and sisters. The inherent right to self-government is not denied, only delayed.

Our elders say, "We want to pay our own way in this country, all we need is the opportunity to make this a great and proud country!"

Last week at the Canadian Council for Native Business meeting, one great elder, a guest there, Chief Simon Baker said, "We must share, give us first nations people half a chance and we'll show you how to look after this land."

*K'Watamus Speaks Once a Month
Stan Dixon*

Simple sobriety not enough to solve problems

Dear Editor,

Hello! Tansi! My name is Charlotte Horseman and I'm an alcoholic. I have just recently begun my road to recovery again. I say "again" because I have been fooling myself with sobriety, thinking that I can quit and start again and have a normal life. This was a sad mistake. I thought that I could do this because I thought I knew a lot about Alcoholics Anonymous, but one thing I learned is that you cannot do it alone. Yes, it is up to you to stay sober, but you also need support.

I know there are a few peo-

ple right now who are doing it alone, like I was, thinking just because I was sober I was OK. Wrong. I was sober, but I never worked the program. I never worked on myself. I made myself suffer, I hurt me and my family and all who cared for me, trying to change them instead of myself.

Now I see that my family was always there for me; I just did not ask for their help. It is very difficult for me to do this, because I never knew how. I see now they did not understand what I needed from them. All I had to do was ask. But because of my negativity and loneliness,

I walked backwards instead of forward.

I understand the saying "You only get out what you put into it." I had a rough time with this, I did not understand it all. What it means is that it depends on you and how far you want to go with your sobriety. Also, you can never learn too much about AA. The more you listen, the more you learn. You not only learn from others but they also learn from you.

Yes, I know now how easy it is to slip if you let it. I know because I have been through some pretty rough times. With relationships, cancer, everything

an alcoholic goes through: loneliness, hurt, anger, resentments, feeling unloved. I dwelled too much on the bad things and living in the past, making myself miserable and feeling sorry for myself. But like one of my sisters said, "Life is too short to look back and stay back."

It's time for me to step ahead. My fault was not letting my family in on what I was feeling, not giving them a chance. I found out they do love me and I also love them very much. I am proud of them and I thank them. Sometimes I wish I could help the suffering alcoholics out there and ease their pain and let them

know it does get easier, if you just work on it and never give up no matter how hard it gets. There's always someone to help.

It does depend on you and how much you want sobriety. If you open up your heart and soar and stand up for what you believe in, your goals and dreams, you will go a long way. It isn't easy but you do go a long way as long as you have faith in yourself and never give up. And the times when you feel like giving up, reach out for help. There is always a helping hand to help you understand.

A struggling alcoholic

Recovery can be a return to spiritual life

Tansi, ahnee and hello. The city by moonlight. Inside my head is a man with a horn. Jazz. I imagine him sitting alone on a window ledge somewhere blowing gigantic holes of incandescent blue in the night sky. The luminescence around me throws silhouettes of house and tree and schoolyard into patterns and shapes at once foreign and familiar. I'm strolling the same city streets I used to prowling not so long ago.

There's a vague, soft yearning that calls me here into this night, this space, this place in time. Maybe it's the genetic memory of drums and fires on distant hills or, perhaps, merely the simple need for a stretch of the legs and a stretch of the spirit. Regardless, I head out on these unplanned journeys whenever the motions of that vague, soft yearning hit me.

I call it my gratitude walk. I take it every now and again when there's no particular place to go, people to be seen or something to be done. Pulling a jazz or blues CD from my shelf, I insert it into my

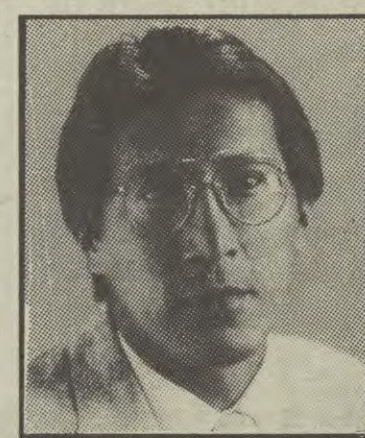
portable player and head out to walk the streets to think and feel.

Solitude. I revel in my aloneness these days as much as I celebrate the presence of friends and family. It used to be that such solitary nights were the birthplace of pain, misery, frustration and lostness. These days they're a handshake with my life.

Soon it will be National Addictions Awareness Week. Soon we'll be in the middle of another week in 52 geared primarily to recognition of recovery in our circles. Recovery from the abuses that threaten the survival of our collective spirits and communities. Recovery from negative choices and actions that stem from diseases called alcoholism and addiction.

Recovery. I asked someone about it a few years back when I couldn't find a suitable definition for myself. People around me were talking about recovery, recovery, recovery and despite my rampant alcoholism and drug addiction, I wrestled with the word.

The old man I talked to told me something I've never forgot-



**RICHARD
WAGAMEESE**

ten.

He said that when we're sent out into the world as babies we're sent out as spiritual copies of the Creator. We are, in fact, spiritual creations. Because we're spiritual creations we're sent out into the world covered in spiritual qualities like love, trust, honesty, faith, humility, respect, loyalty and self-worth. Each of us are born the same way.

Then, because the world is the way it is, things happen. As we move through the motions of our lives things happen. Those spiritual qualities are somehow removed from us. They're spanked off, church off, educated off, beaten off or sometimes, simply shrugged off.

When we choose to drink or use substances, he said, we rinse those qualities off completely.

We rinse them off. And the agonies we alcoholics and addicts feel when we're using those things is the agony of our spirits calling for the covering comfort of those spiritual qualities. A return to innocence.

When we make ourselves available to a process that leads us back to ourselves, we make ourselves available to the process of "re-covering" ourselves in those spiritual qualities we were born with.

That process can be the traditional healing practices of our people or it can be the 12 steps of established recovery programs. Or, as I choose for myself these days, it can be a combination of both.

Either way, he told me, recovery is the process of making myself available to something

on a daily basis that will allow me to "re-cover" myself in the spiritual qualities I was sent out into the world with.

I think of that often when I remember things like National Addictions Awareness Week. Recovery is happening all across Indian country. Every day it starts when someone somewhere reaches out to share themselves and their recovery history with someone else.

My gratitude walks are part of that process for myself. I reconnect to the poetry of this world out there among the stars and street lamps. I reconnect to the voice of my spirit. I reconnect to the days when those streets and alleys were home. A cold and empty home. I reconnect to the gratitude that I don't have to live there anymore.

And whether it's John Coltrane, B.B. King or Kashtin on the headphones, I reach out and gather up some of that poetry, embrace it and carry the feeling of it back into the motions of my life.

Until next time, Meegwetch.

Indian Country

Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENT IN THIS CALENDAR FOR THE NOVEMBER 9TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, NOVEMBER 11TH AT 1-800-661-5469, 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 ELDERS SOUP & BANNOCK; noon Wed.; 11821 - 78 St.; Edmonton, AB.

WEEKLY A.A. MEETINGS; every Thursday, St. Paul's Treatment Centre, Cardston, AB

NATIVE AWARENESS CLASSES; beginning September 14, Canadian Native Friendship Centre, Edmonton, AB

METIS CULTURAL DANCE CLASSES; beginning September 20, St. Peter's Anglican Church, Edmonton, AB

POW-WOW DANCE CLASSES; beginning September 20, Westmount Jr. High School, Edmonton, AB

KEEWATIN YOUTH GATHERINGS; every Thursdays starting October 22, 1992, #202. 10840-124 Street, Edmonton, AB.

PATHWAYS OF TRADITION, NATIVE ART EXHIBIT; Nov. 15, 1992-Jan. 24, 1993, Manhattan, New York USA

I CARE EXPOSITION; November 10-13, 1992, Saskatoon, SK

HOBBEMA VETERAN'S DAY POWWOW; November 13-15, 1992, Panee Agirplex, Hobbema, AB

ROUND DANCE; November, 13, St. Patrick's School, Edmonton, AB

BUILDING A CO-ORDINATED RESPONSE TO COMMUNITY AND FAMILY VIOLENCE; November 12-14, 1992, Calgary, AB

13TH ANNUAL RITA HOULE MEMORIAL AWARDS AND BANQUET; November 14, 1992, Chateau Louis Hotel, Edmonton, AB

ALEXIS N. A. A. W. ROUND DANCE; November 16, 1992, Alexis Band Hall, Alexis, AB

MANITOBA'S COMMERCIAL FISHERMEN CONFERENCE AND TRADE SHOW; November 17 to 19, 1992, Best Western International Inn, Winnipeg, MB

NATIONAL ADDICTIONS AWARENESS WEEK; November 16 to 20, 1992

NATIVE ARTS & CRAFTS SHOW; November 19 to 22, 1992, Big Four Building, Calgary, AB

11TH ANNUAL VOLLEYBALL TOURNAMENT; November 20-22, 1992, Brandon University, Brandon, MB

POUNDMAKER/NECHI ROUND DANCE; November 21, 1992, St. Albert, AB

2ND ANNUAL NATIONAL ABORIGINAL ADULT CHILDREN OF ALCOHOLICS CONFERENCE; November 22-26, 1992, Toronto, Ont.

WINTERGREEN '92/SK. CRAFT COUNCIL; November 27 & 28, 1992, Sask. Centre of the Arts, Saskatoon, SK

REUNION FOR FORMER CLIENTS AT ST. PAUL'S TREATMENT CENTRE; November 27, 1992, Cardston, AB

TRADITIONAL NATIVE ELDERS TEACHINGS; November 21 & 22, 1992, Slave Lake Native Friendship Centre, Slave Lake, AB

11TH ANNUAL C.B.W.C. BANQUET; November 28, 1992, Coast Terrace Inn, Edmonton, AB

COMMERCIAL DEVELOPMENT & ABORIGINAL NEWSPAPERS; Delta Bessborough November 26 to 28, 1992, Saskatoon, SK

NATIVE ARTS & CRAFTS SHOW; November 27 to 29, 1992, Convention Centre, Edmonton, AB

RECLAIMING OUR INNOCENCE CONFERENCE; November 28 & 29, 1992, Slave Lake Native Friendship Centre, Slave Lake, AB

KASHTIN CROSS COUNTRY TOUR; December 7, 1992, Jubilee Auditorium, Edmonton, AB

ADULT CHILDREN OF ALCOHOLIC WORKSHOP; December 11 to 13, 1992, St. Albert, AB

Oki! It's me again bringing you up-to-date on the latest of the latest. We start off on a good note for some people but end on a sad note.

Edmonton, Alberta - The Peace Hills Trust company has announced the winners for the Tenth Annual Native Art Contest. This annual event provides an opportunity for the up-and-coming artists from around the country to promote their work.

In the adult category, first place goes to **Sean Couchie from London, Ontario** with his entry called "If I had wings." He will be awarded megabucks and his work will be featured on the 1993 Peace Hills Calendar. Wow!

Second place goes to **Lyle Omeasoo from Hobbema, Alberta** for his entry called "Warrior on Horse." Third place goes to **Sidney Kirkness from Koostatak, Manitoba** for his entry called "Spirit of the Wolf." The honorable mentions are **Rocky Barstad from High River, Alberta** for "Chief," and **Marilyn Fraser-King from Calgary, Alberta** for her entry "Transitions."

The children's categories are cut into three: 9 years and under; 10 years to 13 years; and 14 years to 17 years. Here are the winners:

In the category of 9 and under, first place is **Kenneth Wook of Skownan, Manitoba**. Second goes to **Misty Ward of Edmonton, Alberta**. Third place goes to **Abby John of Bonnyville, Alberta**.

In the category of 10 to 13, first place is **Shirley Kunuk of Iqualuit, NWT**. Second place goes to **Samuel Marsden of Gypsumville, Manitoba** and third goes to **Michelle Louis of Hobbema, Alberta**.

In the category of 14 to 17, first place goes to **Lance Ballamy of Edmonton, Alberta**. Second goes to **Clint Yellowbird of Ma-Me-O Beach, Alberta** and third goes to **Shawn Yellowbird of Wetaskiwin, Alberta**.

I would like to congratulate all the winners and hopefully see more of your work in the near future.

Lac La Biche, Alberta - Last week, one of our co-workers, Nancy Thompson, died tragically in her home at the age of 36. She worked at CFWE radio



PEOPLE & PLACES

by Ethel Winnipeg

in Lac La Biche since 1986. Her contributions were greatly appreciated by the staff at CFWE and the Aboriginal Multimedia Communications Society.

Many people from across the country and around the continent share their sympathy with Ray and the staff at CFWE. She will be well missed from everyone in radio and Indian country.

She is survived by her three sons, Harley, Jodi and James, as well as her loving mother Ruth Nielsen and brother Gordon. When our publisher Bert Crowfoot went to Lac La Biche, he brought back this poem that she wrote, a poem for her son called Remembering to Spend Time . . .

My heart goes out to her two families, her family and the one she made at The Native Perspective. This issue's column is a tribute to Nancy Thompson. My prayers are with you.

To my grown up son:

My hands were busy through the day,

I didn't have time to play

The little games you asked me to

I didn't have much time for you

I'd wash your clothes, I'd sew and cook,

But when you'd bring your picture book

And ask me please to share your fun

I'd say, "A little later son."

I'd tuck you in all safe at night

And hear your prayers, turn out the light

Then tiptoe softly to the door

I wish I'd stayed a minute more.

For life is short, the years rush past

A little boy grows up so fast

No longer he is at your side,

His precious secrets to confide.

The picture books are put away

There are no longer games to play

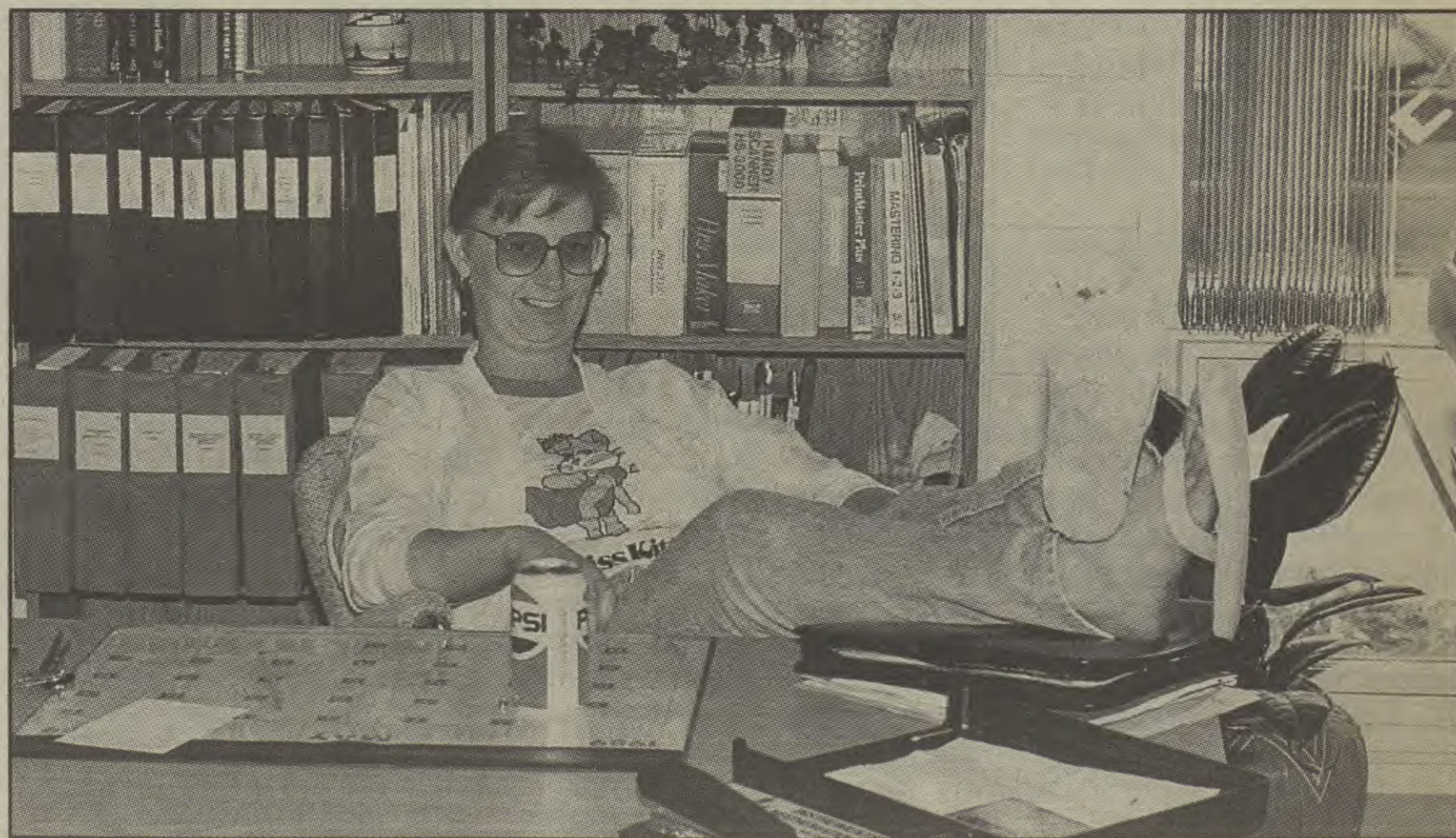
No good night kiss, no prayers to hear,

That all belongs to yesteryear.

My hands, one busy, now are still,

I wish I could go back and do

The little things you asked me to.



Nancy Thompson posing with her favorite drink at her desk, at CFWE, in Lac La Biche.

Anger, then forgiveness, is the way

Today, in a gentle manner, I ask you to walk with me. Having company for a change is nice, I often feel my way of thinking is lonely. Let us shed all differences and seek new vision together. The time for truth has come. My friend, close your physical eyes.

You will not need them to see. Like a flashback from the past, imagine this scene: A humiliated, weakened warrior sits with different-looking humans surrounding him. They anxiously wait for the pen in his hand to move. The dark-skinned man reflects. Thinking.

Long, hard, bloody battles. Too many. Endless nights spent tossing and turning, wondering how an entire race from faraway became so ruthless and hard in spirit. Buffalo. Nearly vanished. Families scattered and lost. Young braves, once proud, now wander the streets with heads held down, mumbling barely audible phrases through alcohol-stained lips.

And ahead. What - peace? Self-respect? Does not matter. Perhaps it is punishment for some unknown crime. Spirit is tired. Needs sleep. Grandfather will talk again one day.

The pen slides on the paper. Grunts of satisfaction emanate throughout the room.

The first treaty is signed. 1992

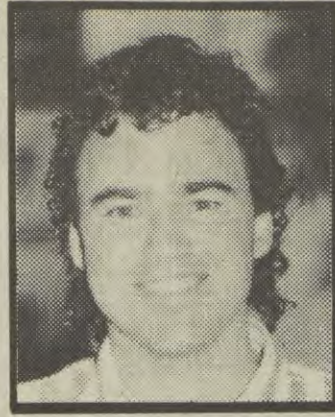
Come with me now to a Native art show. An oil company is the sponsor and plans exhibitions throughout the country. Read with me the panel's catch phrases: "Respect for mother earth." "Largest employer of Native people." "People as resources."

Look around. Watch the old man, who thinks of himself as an elder, bless the event. Watch the dancers. Oh, how the people enjoy it all.

This "Indian" culture.

In a small house 500 miles away, an elderly woman knits a pair of socks for one of her grandchildren. Strips of moose meat dry on the rack above the stove. The kids argue over whose turn it is to play Nintendo.

The skin below her eyes is dry. Tears never fall when she busies herself. Her husband was a wonderful man. Kind and thoughtful. Until the cutlines started appearing. The animals went elsewhere. Prices dropped. Pride and esteem dies.



First Person by Stephane Wuttunee

She misses him so mu - Ah! The socks are finished!

In a roaring jet plane 40,000 feet above ground. In-flight radio personalities speculate on "extrasensory phenomena" and whether it actually exists. Quotes from highly appraised university professors saturate the airwaves. They know so much, these academics. Years and years spent studying volumes and testing theories. What a privilege it is to hear their ideas.

At a much lower altitude somewhere in the far north, no one around the table makes much of a commotion about the dream Jim had the night before he killed the bull. He knew instinctively where to look, and where to shoot. Knowing that the man intended to use the meat and hide in a good

way, the animal spirit came to him in his sleep. For Jim, relying on the power of his dreams has given his family meat more than once. It is a normal part of his life. He does not question or seek to analyze it.

Come with me now to Quebec City inside a posh restaurant. Look at photographs of celebrities on the wall. Are they icons? They symbolize everything we cherish and love about this society: money, fame, status. Why, there's Marilyn Monroe, and James Dean, and Albert Einstein and look - Charlie Chaplin. Even Elvis! Wait. I remember now.

They died unhappy, didn't they?

Squint harder. Not only does truth hide in plain sight these days, the lie is often right beside it.

Things that aren't made with love are doomed to fail.

The earth, and we as well, are in a healing process. Our cultures are reappearing. Interest in the elders' teachings are returning. Young men and women are stronger, less willing to take racial beatings. Let us be wise regarding our future.

Just like all the other nations, one way to release anger is through slander. Not very pretty, but often necessary. This is the way.

Be careful not to do this for long. Anger will heal only for a certain time before it feeds itself. Then the consequence is different, and the goodness it originally brought, negated. Anger, then greater forgiveness is the way.

If the past almost destroyed our people, our ways likely needed cleansing.

These things are very hard to write about. We have close friends and relatives who indulge in living illusions. Yet, out of what we call respect, we refrain from saying how we truly feel when asked. Grandfather speaks once again. Some insist I am blind for the facts. I do not need eyes to see.



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Role Model For The
NEXT GENERATIONS...

Business

Northern successes chronicled by author

By Angela Simmons
Windspeaker Contributor

CALGARY

Anyone can be a success in business, claims Wanda Wuttunee, and she has written a book to prove it.

In *Business for Ourselves: Northern Entrepreneurs* records first-person accounts of the challenges and successes facing small business entrepreneurs in northern Alberta, the Yukon and the Northwest Territories.

"I didn't uncover any secrets," claims Wuttunee, "but the strength of these people who are vital, who have a spirit, an interest about being a success in their community, raising their family in a situation they like, comes out in their candid responses," she explains.

Wuttunee promotes "sustainable economical development" combined with diversity as a means to promote the small business industry of the North.

Six of the 15 businesses cited in the book are Native-owned and operated. They vary in markets from a combined store, gas bar and laundromat in Paddle Prairie in northern Alberta, owned by Elmer and Kim Ghostkeeper, to a translation and interpretation service from English to Inuktituk in the N.W.T., operated from a home-base.

Others include a game farm outside Whitehorse in the Yukon owned by Danny Nowland. He is known for his international reputation in breeding first class animals for captivity, to a band-owned business, Champagne-

Aishihik Enterprises, operated by Chief Paul Birckel.

The diversity of the north is ripe for small businesses, explains Wuttunee, who was born in Regina and raised in Calgary.

"Mega projects are not the only answer for the north. Small business is doing well. It is a significant proportion of the payroll," she adds.

"I think we can do 'economic development' thoughtfully by putting the heart and soul back in business," says Wuttunee, who is part Ukrainian, French and Cree and has paternal family ties at the Red Pheasant Reserve in Saskatchewan.

One of the ways she sees this happening is by learning from the Native population and their way of conducting business.

"I asked these people what environmentally sensitive and responsible policies and procedures they carried out. For the Indians it was something they were born and raised in and something they didn't really talk about too much because it is such an integral part of the way to do business. To me, that's what sustainable development is. It's when it's so integral you wouldn't think to harm the environment. It's just not an option."

"I like the idea that we borrow this land from our children. I think if we do business with this in mind, the two (business and the environment) can co-exist."

The strengths and common threads of sustainable northern businesses is the energy and vision that is shared. "Sustainable" is the ability to withstand the ups and downs of natural eco-

nomie cycles in the north, explains Wuttunee.

"You work as hard as you want to, you structure the business how you want. That's what's so wonderful about it, it crosses all boundaries.

"Anyone can be successful. Black, yellow, green, male, female, doesn't matter. Business is wonderful that way. Another wonderful thing is the standards these people have.

"Let's face it, you have to have quality and standards. If you screw your neighbor, it's so small up there that everybody knows about it and there's a window of opportunity for someone else to move in!"

Wuttunee, who is a research associate with the Arctic Institute of North America in Calgary, also sees small business as a venue to achieve self-determination.

"Small business is a wonderful way to be empowered, to have a say in how you run your own life. I think Native people are looking for things like that. We need to take advantage from the people who have done it and pick up the best and then make it culturally appropriate."

And that is what Wuttunee hopes will be provided through her book, an insight into the experiences and successes of small businesses of the North.

"It's important to do whatever is spiritually, culturally, morally and ethically right for you and success can be on your own terms," she explains.

"It's the best time to be Native. You have to stand up and do a good job. You are only limited by your own creativity and imagination."

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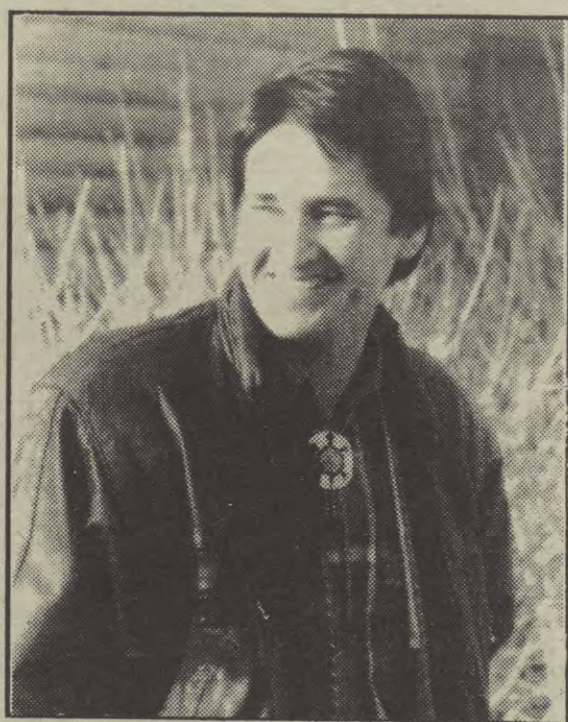
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Native chefs sweep Culinary Olympics

Victors headed for home bearing 11 medals, 7 of them gold

By Susan Thorne
Windspeaker Contributor

FRANKFURT, Germany

Native heritage came in for a good deal of attention in Europe recently through an unusual medium: Food.

A Canadian Native team took part for the first time in the international Culinary Olympics held in Frankfurt, Germany in October, competing with chefs from around the world in a demonstration of cooking skills.

The five professional chefs on the team prepared haute cuisine using ingredients typical of traditional aboriginal cooking - wild rice, Arctic char and salmon, musk-ox and caribou, among others.

They also manned a colorful display of Native artifacts and costumes in the large exhibition hall which changed each day to represent a different First Nation. Culinary entries varied daily to highlight the foods of different Canadian aboriginal peoples.

The group's main purpose in going to Frankfurt was to raise awareness of Native culture, and they were successful in this. German television and print media gave them wide coverage, and the Native kiosk was a favorite with the thousands of paying spectators who visited the site during the five days of competition.

But the team's culinary skills also took high honors, winning a total of seven gold, two silver and two bronze medals in different award categories - something none of the chefs had anticipated.

"It's just fantastic - beautiful," said Saskatchewan Native Arnold Olson, 29, after accepting the gold medals given for dishes based on Cree foods.

"I felt that I was representing the Cree nation - that the Cree nation won with this."

But Olson, who is currently catering in Toronto, where he has worked for the past 10 years, points out that competing at this level is hard work. Contestants cook during the night because judging is in the early morning. Chef competitors must maintain concentration on culinary details despite fatigue. Olson says strong team spirit helped the chefs in difficult tasks such as sculpting chocolate.

"Somebody else would take over for a while if you're tired," he said.

How can an aboriginal theme be expressed in the context of elegant restaurant cuisine? On their final day in Frankfurt, the Native team's Cold Table specialties focused on west coast foods. There were gleaming gelatin-coated hors d'oeuvres (based on Pacific seafoods) arranged attractively with oak leaves and driftwood, and entree creations of Campbell River salmon. A platter of mixed Queen Charlotte Petit Fours rounded out the 'meal.'

Participation in the Culinary Olympics is only the first stage in a larger program to promote aboriginal food and cooking. According to team captain David Wolfman, Head Chef with Marriott Management Services in Toronto, a culinary training course for Native youth is planned, and he himself would like to be involved.

He considers the Native team's recognition in Frankfurt is significant "to show aboriginal people what is attainable. That's what is important about the medals."

Other members of the team included Andrew George, 28, of the Wet-Suwetan band near Smithers, B.C. George owns and operates the Toody-Ni Grill and Catering Company in Vancouver, which provides both Canadian and traditional Native fare.

Pastry chef Bertha Skye, 60, from the Six Nations reserve at Ohsweken, Ontario, runs a



The team shows off a gold medal on their way home. David Wolfman, (left to right), Andrew George, Bertha Skye, George Chauvet, Arnold Olson and Brian Sappier were happy but tired as they left Frankfurt, Germany.

catering and crafts business. She is also a cultural interpreter and teacher and she performs with the Skye Dance Troupe.

Brian Sappier, 30, a Maliseet from the Tobique reserve in New Brunswick, is working towards a Bachelor's degree in culinary arts at Johnson Wales University in Charleston, South Carolina.

Sponsorship for the Native team came from both public and private sources. Where possible, ingredients for the dishes prepared in Frankfurt were purchased from aboriginal suppliers.

The Culinary Olympics, held every fourth year, is regarded as the ultimate competition for food-service professionals, and this year drew hundreds of participants from more than 30 countries.



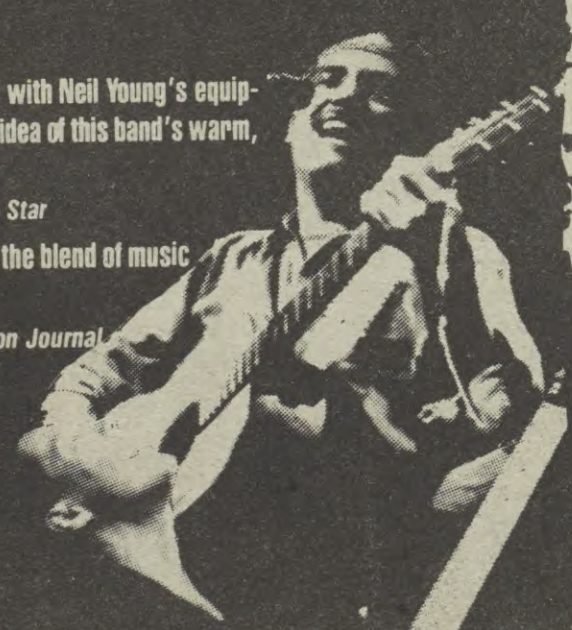
A meticulous attention to detail and a flair for display helped the team win 11 medals.

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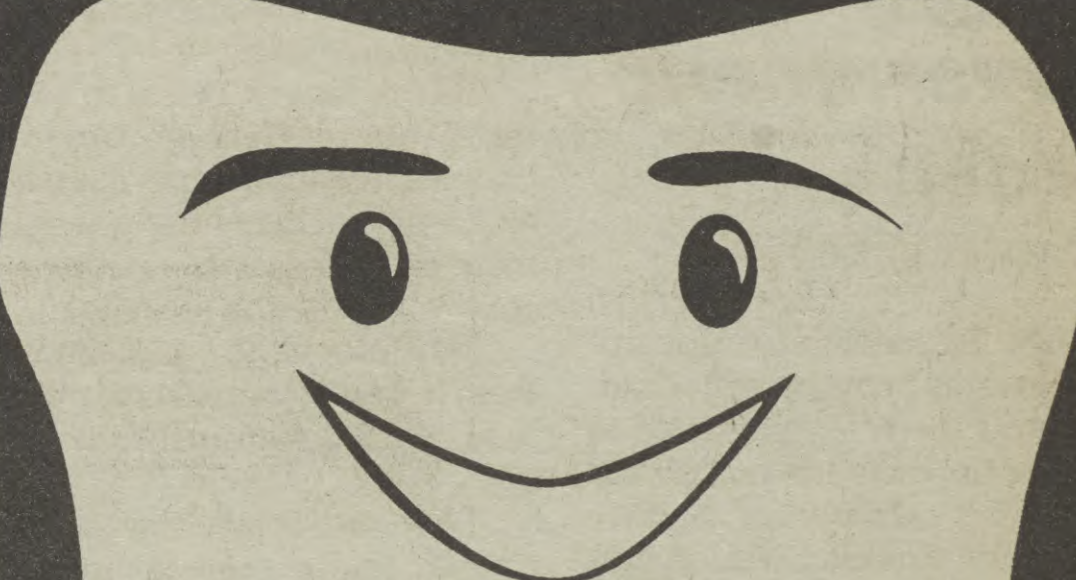
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Film keeps memory of warriors alive

By Linda Caldwell
Windspeaker Staff Writer

Loretta Todd has found a unique way to keep the memory of Native war veterans alive: capture their stories on film.

Forgotten Warriors is "a story that has needed to be told for a long time," said the CBC director and writer.

Native Canadians were not conscripted during the Second World War but many volunteered to serve, even though it often meant losing their status.

"You had to be Canadian to serve, and theoretically the Indians weren't Canadian."

Whether or not they lost their status was up to the individual Indian agent, who could decide whether to remove their names from band lists. Assimilation was being stepped up at that time, and enlisting in the service was viewed as a part of that process, Todd adds.

Some vets regained status under Bill C-31, but because of the bill's two-generation cut-off,

their grandchildren are not considered status Indians.

Partly because of the citizenship requirement, many aboriginals did not register as Indians when they signed up, so there is no way of knowing how many Natives fought overseas. The Canadian government puts the figure at about 6,000, but Native peoples think the total is much higher - from 15,000 to 50,000. Todd has heard of whole families enlisting, seven or eight brothers together.

When the men returned home, they didn't get the same benefits that white soldiers got, in part because they weren't allowed to join the legion.

"I was paid \$2,300 to start a new life. Non-Natives were paid \$6,000," said James Scotchman, a veteran and grand chief of the Union of British Columbia.

The treatment of the returning soldiers got varied. B.C. Metis Harry Lavallee got gratitude money of \$715, which he was supposed to buy furniture with.

"I suppose I got what everybody else got," he said.



Loretta Todd

Most soldiers returned to a warm welcome from their communities, but sometimes their return was disruptive.

"Even though they got very little, the fact that they got something sometimes divided the community," Todd explained.

Reserve life under the Indian Act was very restricted, which might have prompted men to enlist.

"Soldiers got more freedom in the service than they were used to, and freedom is what they went away to fight for,"

Todd said.

James Dempsey, director of the School of Native Studies at the University of Alberta, has done extensive research into Native soldiers in the service.

"Legally speaking, the Natives were wards of the Canadian government but they could not vote, own land or be taxed. They had all the rights of children," said Dempsey, whose research concentrated on the First World War.

The warrior ethic still existed then, because the young men were only one or two generations away from being Plains Indians. Going into battle gave them honors and status.

"Upon their return, a lot of them were given welcomes similar to warriors coming back from a successful battle.

"As late as World War Two, it was a very common belief among the Blackfoot that it was better to die in war than from disease," Dempsey said.

Many men went to war because they felt an allegiance to the queen and the crown, and

many succumbed to peer pressure and pressure from Canadian society. The military also did some recruiting on reserves.

According to some letters written by men serving overseas, the primary motive often was to escape life on the reserves.

"One said he was sad the war was over because that meant he had to come back home. Is this a comment on what their life was like at the time?" Dempsey said.

Forgotten Warriors is a documentary, filmed partly in Alberta and Saskatchewan. Gil Cardinal was the original director of the film and he travelled with a group of veterans to Europe, where they visited former battlefields and towns where they had been. Some filming was done there, but it was also part of a healing process for the vets, Todd said.

The film, which is national in scope, will also look at the women who served and the families who stayed home. Todd hopes to have the movie finished some time in 1993.

Accord's death mourned, cheered

Continued from Page 3.

"Not everything is lost," Dumont said as national leaders sifted through the constitutional rubble in the days after the vote. "I think that there are some areas where the provincial and federal government can move ahead."

A militant Mercredi, who suffered challenges to his leadership in the run-up to the vote and a ringing defeat from treaty nations at the polls, is calling for a direct assertion of Native rights and a program of civil disobedience.

"The only way we have made progress on our rights is through assertion of our rights," he said, calling on bands and tribal councils to enact their own laws in areas like child care and gaming, even if it leads to clashes with the provincial and federal governments.

"If people want to challenge

"There was a lot of fear of the unknown. We can show it will work, clarify the concepts and give some models and solutions."

- Rene Dussault

the laws, well, let them challenge them. We have arguments . . . The only way we are going to exercise self-government is to do it ourselves."

Mercredi is reported to be seriously considering invitations to join blockades in southern Manitoba and eastern Quebec. He said the people want direct action now that the negotiation process has failed.

The failure of the Charlottetown accord has also trained the spotlight on the Royal

Commission on Aboriginal Peoples, which has been holding cross-country consultations for the last 18 months.

"Now that the deal is dead, the real role of the commission will show better," said Quebec judge Rene Dussault, who is co-chairing the inquiry with past assembly president Georges Erasmus.

"We hope we can make it possible to come back to the constitution on aboriginal issues . . . There was a lot of fear of the unknown. We can show it will work, clarify the concepts and give some models and solutions."

Meanwhile, provincial leaders ruled out the possibility of returning to constitutional negotiations, at least until the next election. Mercredi said he would not attempt a return to talks because no one would be at the table to bargain with.

Communities must pursue self-government goal

By Cooper Langford
Windspeaker Staff Writer

The defeat of the Charlottetown accord shouldn't stop work towards self-government at the community level, say leaders of some of Manitoba's Native organizations.

"The struggle continues at the community level whether the vote had gone yes or no," said Kathy Mallet, a spokesman for Winnipeg's Original Women's Network.

"There's too much time spent on this stuff . . . If we had that money spent at the community level look how far ahead we could be."

Provincially, Manitoba was a divided province in the weeks leading up to the Oct. 26 vote. Leaders like MLA Elijah Harper, who played a crucial role in the defeat of the Meech Lake accord, were studying the deal and holding back on public comments.

But strong opposition surfaced in the final days of the referendum campaign. After weeks of considering the deal, Harper urged communities to boycott the vote. By then chiefs from at least 10 of the province's 61 bands had decided to bar polling booths from their reserves.

And opposition to the accord gained extra momentum in a final chiefs' meeting before voting day. Along with leaders from treaty nations in other provinces,

chiefs took steps to set up their own organization outside the umbrella of the Assembly of First Nations.

Rousseau River chief Henry Lawrence called on communities to begin acting as sovereign nations whether or not the constitution recognized self-government.

When the vote was tallied, Manitoba's communities cleanly rejected the accord. But the defeat was not as solid as in provinces like Alberta. The eight bands of Dakota-Ojibway Tribal Council voted to an even split, with the four bands currently involved in self-government negotiations accepting the accord.

"I was somewhat surprised. I thought it would have been closer," said Andrew Kirkness, spokesman for the off-reserve Indian Council of First Nations of Manitoba.

Kirkness was disappointed by the outcome, which would have set a framework for dealing with off-reserve issues. He blamed the accord's failure on timing.

"I think they were pushing it too fast," he said. "I think that did more harm than good. (If there was more time) it might have had a different outcome."

"I think everything possible should be done to go after off-reserve rights. I don't think we should stop just because the deal went down. I think we should fight harder."

Blockade members staying put

Protesters ignore government order

MEADOW LAKE, Sask.

The Saskatchewan government wants protesters blockading a northern logging road to dismantle their six-month-old camp. But members of the Protectors of Mother Earth organization say they are going to stay put.

Doug Cressman, the province's deputy minister of natural resources, has sent a letter to

the group asking them to leave their cabins, tents and trailers on Highway 903 about 65 km north of Meadow Lake.

In the letter Cressman said the protesters are occupying Crown land without permission and warned them the government is seeking an injunction to shut down the the blockade.

But blockade spokesman Ruth Iron said there are no plans to heed the government's warning.

She said treaties with the Crown made more than 100 years ago guarantee Natives the right to live, hunt and trap on the land.

The Protectors of Mother Earth are protesting clear-cut

timber harvesting methods they accuse forestry developers Mistik Management of using. The group says the harvest methods are destroying a traditional lifestyle based on hunting and trapping.

The blockade was raided in June by 80 police officers in riot gear. More than 30 people, including elders, were arrested and charged with a variety of offences ranging from trespassing to blocking a public road. The charges were stayed when they got to court.

Mistik Management is partly owned by the Meadow Lake Tribal Council through its participation in the NorSask forestry development corporation.

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SELF RELIANCE 2000



ON THE ROAD TO RECOVERY

Maori find ways to fight addictions

Influence of dominant society to blame for substance abuse

By Glenna Hanley
Windspeaker Contributor

Alcohol and drug abuse among New Zealand's young aboriginals has reached near epidemic proportions.

But after 150 years of colonial domination, the Maori people are experiencing a resurgence of new pride and new hope for the future. And with that new-found pride they hope to overcome their substance abuse problems.

Wendy Arahanga of Auckland, New Zealand, told an audience at the recent international conference on healing that alcohol and drug abuse were unknown among her people only a generation ago.

Now the problem has escalated, leading to increased crime and anti-social behavior among her people.

Arahanga was one of a large Maori contingent who travelled from New Zealand to Edmonton to attend the Healing Our Spirit Worldwide conference. Arahanga works with the Alcohol Advisory Council of New Zealand and is chairperson of the Te Whitiki O Tamaki Makaurau, an organization which helps Maori people access services.

"We have placed our young people in a jungle entwined with deceit and corruption, induced on many occasions by the very people we choose to love and care about."

- Wendy Arahanga



The Maori presenter gave a long list of statistics that paralleled many similar reports on drug and alcohol abuse among Canadian Native people.

Alcohol-related deaths were 75 per cent higher among Maori than non-Maori during the 1970's; Maori arrests for drunk driving are four to five times higher than non-Maori.

The admission of Maori males to mental hospitals has increased four-fold since 1970 and alcohol is the prime cause of admissions; both Maori men and women who drink were found to be heavy drinkers compared to the non-Maori drinkers.

About 10 per cent of New Zealand's population of three million are Maori.

Arahanga blamed much of the substance abuse among young Maoris on the pressures of growing up in a materialistic and competitive society.

High unemployment rates, low education levels and low self-esteem give them little hope for the future, the speaker added.

Maori society is traditionally based on the family concept (whanau). But migration to the cities to find employment and the influence of the dominant colonial culture has weakened the whanau concept.

The nuclear family with two working parents and higher incidents of divorce have further eroded the whanau concept and created additional pressures for youth.

"We have placed our young people in a jungle entwined with deceit and corruption, induced on many occasions by the very people we choose to love and care about," said Arahanga.

But the conference speaker said there are positive steps being taken to address the high rate of alcohol and drug abuse.

Leading up to 1990, the 150th year of colonial rule and a Maori tribal celebration, the

Waitangi celebrations, young Maoris became more political and the celebrations brought a new awareness of their traditional culture.

Many of the young men took part in Rahui, an old tribal custom of total abstinence from alcohol and drugs.

A new program in one of the prisons, teaching prisoners about Maori spirituality, helped to dramatically reduce the number of repeat incarcerations of Maori men.

And new services have been introduced throughout New Zealand to address the needs of Maoris, whatever their ages.

Arahanga is convinced there must be a Maori solution to the Maori problems. She offers her people's long-held beliefs in a holistic approach to life, a return to the teachings of the elders and to spirituality as a way out of the dead-end of substance abuse.

"The race is poised to accept the challenge of preparing themselves properly for the 21st century."

"The challenge to overcome the effects of substance abuse is with us today and we look forward to winning back the future for the younger generation."

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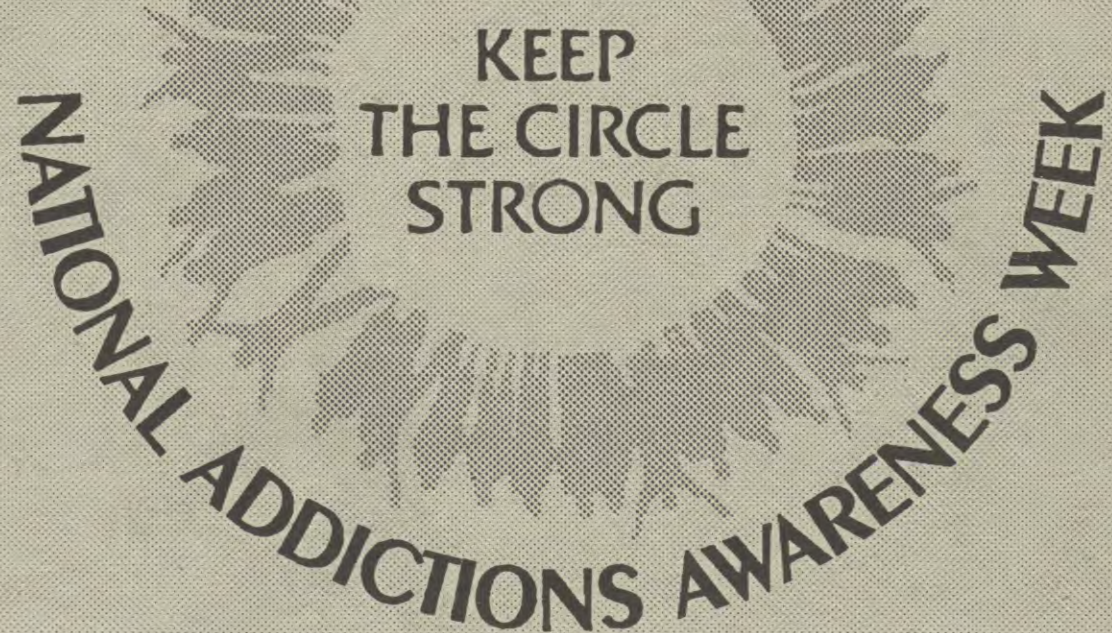
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ON THE ROAD TO RECOVERY

Changing attitudes key to recovery process

By Diane Parenteau
Windspeaker Contributor

FROG LAKE, Alta.

Anyone can quit drinking, says Frog Lake's Freda Turcotte, but to change attitudes and actions requires treatment and after-care.

And the Frog Lake Puskeyakewin Aftercare Centre's program can do just that, says Turcotte, the program's co-ordinator.

"The overall objective of our program is to help people overcome their alcohol and drug problems and lead a more productive lifestyle by maintaining their state of sobriety." Situated on an isolated sloping hill on the west shores of Frog Lake, the 12-bed facility offers a breathtaking view, peaceful surroundings and a friendly safe environment to help clients grow and change.

Since its opening in 1988, the Aftercare Centre has implemented a number of programs and ideas to meet the demands of clients and serve surrounding communities, which include two Metis settlements and five reserves.

This is more evident with the recent change in staff which brought with it fresh ideas, soon to be put into practice.

"We are going to bring in resource people to do workshops in anger management, career counselling, healthy sexual relationships, personal development skills, such as resume writing and job interview skills," says Turcotte. Only three weeks into her new

position, her desk is an organized array of proposals and program information.

"We want to institute a job search club and we are trying to get a therapist to come in to see the clients."

Over the past year, the centre has operated a day program which will continue and expand. Run in conjunction with Frog Lake and Fishing Lake counselling services, the program is open to anyone.

"This program enhances the other programs and assists clients by allowing them to interact with others and listen to the problems they are facing when trying to stay sober in their communities," says Turcotte.

Because the centre's focus is on holistic healing, culture and recreation programs are also included at Puskeyakewin.

Cultural co-ordinator John Cross oversees cultural activities, which include pipe ceremonies and regular sweats.

"They have an elder come in once a month and he does a pipe ceremony," says client co-ordinator Angela Calliou, "and sweats every Thursday. It's not mandatory for anyone to take part in the sweats. They sort of choose their own way of finding their spirituality."

"Right now we have a client doing a four-day fast for spiritual cleansing. He wants to find his spirituality at a deeper level."

Despite the centre having no facility to operate a full-scale recreational do program, they do take advantage of the school facilities with a proposal in place for a gymnasium addition going to council shortly. The clients regularly attend events such

as round dances, AA round ups, pow wows and other sober activities in surrounding communities. An arts and crafts evening program may be in place soon.

Because of the limited number of beds at the centre, it offers a family atmosphere and homelike setting to all of the clients, which can include eight men and four women when filled to capacity. Couples have also been accepted. Most clients are either from treatment centres or are awaiting admission to treatment.

For 42-year-old Wayne Calder from Enoch, Frog Lake offered exactly what he needed. After 45 days at the Beaver Lake centre, Calder felt the change to Puskeyakewin was a good one.

"It's a little more personal, one-to-one. Beaver Lake takes 25-30 clients. I needed more treatment than I got over there. At Beaver Lake I was more or less drying out. I need some spiritual guidance. I must have lost it somewhere along the way."

"I've been talking to an elder and they've been guiding me. I never had that before. I need more time to think things over. Here nobody is pushing you."

Clients can stay at the centre anywhere from three to six months but are free to leave at any time if they choose. Not all the clients who go through the centre remain sober, but according to Turcotte it's the small successes that count.

"A seed is planted. It may not mature right away but eventually it will."

Acceptance start of a cure

By Diane Parenteau
Windspeaker Contributor

FROG LAKE, Alta.

For Kenny Desjarlais, sobering up means facing a lifetime of personal regrets, missed opportunities and deteriorating health as a result of years of drug and alcohol use.

An admitted alcoholic and hard drug user, Desjarlais recently checked into the Frog Lake Puskeyakewin Aftercare Centre to do some work on himself and take inventory of his life. While this is not the first taste of sobriety for Desjarlais, who has been through treatment and recovery programs before, this time things are different.

"I've grown up and matured to where I truly accept that I am an alcoholic. This happens when you look back and reflect on your life - the things I could have accomplished and the opportunities I let go by me. Finding my true self and letting go of the things that have been putting me down in the past. To accept, reach out and ask for help when I'm down."

A member of the Fishing Lake Metis Settlement, Desjarlais grew up and went to school in the neighboring town of Marwayne. He had to quit school when he was 14 or 15 for financial reasons.

At 45, Desjarlais shows signs of age with greying hair, prominent laugh lines and poor health. The poor health is a direct result of the drinking, he said.

"I don't want to croak, and alcohol is killing me. My nerves are shot, it's affected my liver

and mentally I was getting pretty damn miserable."

Desjarlais recalls some strong influences from the vague memories of his teenage years.

"Acid was in, tattooing, flower children. You fall into these things and it leads you into drugs and to where you don't give a damn about yourself or anybody. It turned out to be one big downer."

As a young adult often under the influence of drugs, alcohol or a combination, Desjarlais got in trouble with the law.

"I kept graduating, from provincial and finally ending up in the federal penitentiary."

His alcoholism meant "not being able to support my family properly. Booze meant more to me. When Crown Royal meant more to me than buying a pair of shoes for my son. I never seen my kids grow up. I was always incarcerated or drunk and stupid. That is one of my biggest regrets - not seeing them grow up."

Now in his second marriage, Desjarlais has one son and three stepdaughters with his first wife.

Incarceration also played a role in Desjarlais's continued alcohol use.

"I quit drinking before but I was never sincere about it. AA meetings were forced on me, a stipulation while I was on parole. As a result of this, it turned me against it."

Now, Desjarlais admits alcohol is the biggest problem and he is doing something about it.

"All my family are supporting me. I'm pretty stubborn and bullheaded and if I make my mind up to do something, I usually get it done."

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ON THE ROAD TO RECOVERY

Follow-up part of recovery process

WINTERBURN, Alta.

A recent two-year study on follow-up and after-care for persons who completed alcohol/drug treatment programs is the only extensive review in the field in Canada and the United States.

The study was done by Clive Linklater for the National Native Alcohol Drug Abuse Program (NNADAP).

The study involved a review of existing literature, interviews with people in a large Native community and a survey of treatment centres in Canada and the United States that have follow-up and after-care programs.

As a result of the study, Linklater developed a follow-up and after-care manual which is available from

NNADAP headquarters in Ottawa.

The main part of the manual is the treatment/recovery continuum—a model for after-care.

The after-care model describes phases of drinking, treatment and recovery following formal treatment.

During the drinking phase the alcoholic goes through certain stages: experimental drinking, increased drinking, problem drinking, alcoholic drinking and problems related to drinking.

The treatment phase consists of assessment, pre-treatment and residential or non-residential treatment. This phase usually includes one-to-one counselling, group counselling, family counselling, and information about

the effects of alcohol on all aspects of the drinker's life.

The recovery phase consists of post-treatment stabilization, follow-up and after-care and transformation.

Follow-up is a means of contacting the client in some way after they leave treatment to find out how they are doing in recovery, and if they are still drinking or not.

After-care is that period of time after a client leaves a formal treatment program and the treatment professionals are no longer directly involved on a regular basis for one-to-one or group counselling.

The client takes responsibility for his own recovery.

The follow-up section of the manual describes 16 sug-

gested follow-up activities with their advantages and disadvantages.

The after-care section describes nine primary critical factors and nine secondary factors that contribute to sound recovery.

The manual includes a Progress Inventory Checklist to help clients chart their progress, and a Client Info Data Form to help programs measure their success rate in helping clients in recovery.

Linklater presented the treatment/recovery continuum as part of the Nechi Institute Training program in March 1992.

He conducted after-care work-shops and training sessions for NNADAP workers in Alberta, Manitoba, Ontario and the Atlantic Region.

He also presented the after-care model to the Healing Our Spirit Worldwide Conference in Edmonton in July and to the International Institute On The Prevention And Treatment of Alcoholism in Berlin, Germany, June 1990.

(For more information, contact Clive Linklater at the Enoch Administration Building, Box 82, R.R. 1, Site 2, Winterburn, Alberta, T0E 2N0.

The phone number is (403)470-3276 (work) or (403)352-5540. Copies of the manual are available from Addictions and Community Funded Programs, Health and Welfare Canada, Room 1186, Jeanne Mance Building, Tunney's Pasture, Ottawa, Ontario. Phone (613)957-3388.)

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ON THE ROAD TO RECOVERY

AIDS education a slow process

By Judy Shuttleworth
Windspeaker Contributor

Education can stop the spread of AIDS but teaching people to protect themselves is a slow process, an American health educator told an Edmonton conference recently.

Joan Lewis works with the American Indian Health Care Association in St. Paul, Minnesota. She has been involved in AIDS education since 1988. AIDS can be stopped if people change the way they act, she said at the recent Healing Our Spirit World-wide conference.

"However, people have been in the process of forming those behaviors all their lives," she cautioned. "You can't change those behaviors in a month or two months or a year or five years, however long your program is going to last."

"Government agencies, or at least our government agencies, tend to think that 'Well, if we're going to fund you for five years we expect some changes, some impacts, some evaluation. Some impact is going to come from your program.'"

People must decide to change their habits themselves, Lewis said, and they don't do it quickly. Education programs must have community support if they are going to work.

"Changing those behaviors is such a huge task, you can't do it alone. The government certainly can't do it. It has to come from the



All the equipment an intravenous drug user needs to avoid catching HIV, the virus that leads to AIDS: A clean needle, information and supplies to clean a used needle, and a packet of condoms.

community."

The American Indian Health Care Association consulted members of the community to help develop AIDS education materials. The association now has brochures, T-shirts, a bumper sticker, posters, comics, a coloring book and key chains to spread its message.

"All of those materials are very popular," Lewis said. "And I think the reason they've been popular is they've been developed not spe-

cifically by me, but by the people they were intended to help."

Lewis came to the conference armed with copies of the health care association's workbook Promoting Healthy Traditions. The book is a "how-to" guide for setting up a community education program to deal with any kind of health issue. It includes chapters on how to gather the data needed for government grants, writing media releases and resources to use.

Native groups may have to do their own surveys if government statistics aren't available because they must document problems before they can get funding to help solve them.

The association did its own survey of urban Native people to find out what information they needed about AIDS. The results showed more than half the people who responded did not use condoms. Many respondents did not think Natives were at risk of

contracting HIV - the virus believed to cause AIDS.

Groups working to prevent the spread of the disease must speak to the people who need information in language they can understand, Lewis said.

"I've seen AIDS teaching materials and brochures that were aimed at Native Americans or other groups and the reading levels were like twelve grade, fourteenth grade - that is post-graduate level and they just fly right over the heads of most people." People won't read a brochure that has too many words in it, she added.

If attitudes towards people with HIV infections and AIDS are to change, Lewis said people must be careful what language they use. Saying people who got infected through a blood transfusion are "innocent victims" suggests that people who got infected through sex or sharing needles for drugs deserve to get sick.

The difference between being HIV-positive and having AIDS needs to be made clear, Lewis said. Education material should explain that a person may carry the HIV virus for many years before they begin getting AIDS symptoms.

"In order to prevent a disease that's not going to happen for 10 years, we need to talk more in today's terms, tomorrow's or next weekend - the kind of behaviors that are going to be happening next weekend is something they can get a hold of, rather than 10 years from now."

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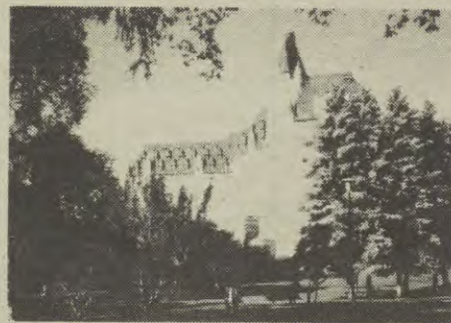
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ON THE ROAD TO RECOVERY

Steroid abuse not limited to athletes

At the Summer Olympics in Seoul in 1988, Ben Johnson won the gold medal in the 100-metre sprint event. Just days later, he was stripped of his medal and his title as "the fastest man in the world" when he tested positive for the use of anabolic steroids.

A commission of inquiry was called to investigate the illegal use of anabolic steroids in Canada, and on June 27, 1990, the Dubin Inquiry report was tabled in the House of Commons.

The commission found: "a widespread, thriving black market in anabolic steroids . . . dealers operate in the knowledge that the current regulatory controls are inadequate and the penalties insignificant.

The abuse has spread beyond high level sport into the gyms and high school locker rooms of the country, putting the health of athletes, recreational sports people, and high school children alike at risk."

Studies in the United States and Canada have revealed that the steroid problem is not confined to the high-stakes arena of international competition.

Some high school athletes, among them football players, abuse steroids to get athletic scholarships or to make teams. Amateur athletes may use steroids to help them recover from injuries or to get into shape faster for competitions.

Also, there is evidence that an increasing number of recreational athletes, adolescents and adults alike, use steroids to

improve their physical appearance.

Anabolic steroids imitate the actions of testosterone, a natural human hormone in the body. Anabolic steroids are used by veterinarians to promote rapid growth of muscle tissue in animals.

In humans, anabolic steroids are used to treat certain hormonal deficiencies, such as abnormally short stature and delayed puberty in males. They are also used to treat certain types of breast cancer and anemia.

The doses must be carefully monitored, however, in order to prevent hazardous side effects. These side effects can include blood-filled cysts in the liver and spleen, liver tumors, and blood lipid changes which can lead to heart disease.

Anabolic steroids have been used as performance aids in sports since the late 1950s, when Soviet athletes used them to build muscle.

Since then, their use has spread in competitive and recreational athletics. Anabolic steroids are used most often in sports which involve short bursts of strength, such as weight-lifting, football, sprinting, wrestling, and power-throwing (shot and discus). They are also used by competitive and recreational body-builders of all ages.

Often, these athletes practice "stacking"; taking several different kinds of steroids at up to 100 times the prescribed doses. In addition, many ana-

bolic steroids are not meant to be used by humans in any quantity, such as those used in veterinary medicine.

Anabolic steroids produced by clandestine laboratories may not work, or they may have some impurities in them which could cause major health hazards.

Even taken in small doses for legitimate medical purposes, anabolic steroids can cause serious side effects. At doses higher than the therapeutic levels, the side effects are more severe and more obvious.

Large doses of anabolic steroids taken over an extended period of time may cause personality changes. These can range from increased aggressiveness, sex drive and feelings of euphoria to violent behavior and psychosis.

In women, anabolic steroid use may cause deepening of the voice, excessive growth of facial or body hair, male pattern baldness and menstrual irregularities.

In men, atrophy of the testicles, painful urination, acne, and breast development may occur.

In adolescent users of both sexes, fusion of the long bones may occur, resulting in stunted growth.

Long-term users may experience muscle cramps, bone pain, nausea or vomiting and impotence.

Potentially life-threatening side effects of anabolic steroid abuse may include increased cholesterol levels, high blood

pressure, heart disease, kidney disease, liver disease or tumors and blood poisoning from injections.

In addition, anabolic steroid users often take other drugs to counter the more noticeable side effects. It is unknown how some of these drugs interact with steroids in the human body, and they often produce side effects themselves.

Information from various law enforcement agencies suggests that most of the anabolic steroids used by athletes are not prescribed by physicians. The majority of these drugs are diverted from legitimate companies and then illegally imported and/or sold, or they are obtained from other athletes who have access to them while competing in foreign countries where they are readily available.

Often, the drugs are of inferior quality to begin with or have been adulterated before being sold. The mixtures sold on the street may contain no anabolic steroids at all. These substances could pose unknown health risks, particularly if injected.

Dealers have, until recently, been able to sell anabolic steroids at up to 20 times their prescription value with little risk of getting caught. Currently some anabolic steroids may be sold with little restriction provided that they are labelled for veterinary or agricultural use or in a form unsuitable for human use.

There were no penalties for

possession of anabolic steroids or for wholesale distribution. The penalties for trafficking in sex hormones (including steroids) for human use were low enough that the profits exceeded the risks.

Amendments to the Food and Drugs Act and the Food and Drug Regulations have resulted in 44 anabolic-androgenic steroids and their derivatives being classified as controlled drugs.

This means that these drugs will only be available through licensed dealers, pharmacists, and medical practitioners for medical and scientific purposes.

People doing research involving such steroids will be required to have authorization to purchase them from licensed dealers.

Prison sentences of up to 10 years will be imposed on those illegally producing, selling, or importing anabolic-androgenic steroids.

In addition, the listed steroids will be subject to import, manufacturing and distribution controls.

It is hoped that these measures will prevent much of the uncontrolled trade in steroids that previously occurred.

Hormonal implants for veterinary use will be exempted from the new regulation because of their low risk of abuse and their large use in the meat producing industry.

(This information was provided by the Health Protection Branch of Health and Welfare Canada.)

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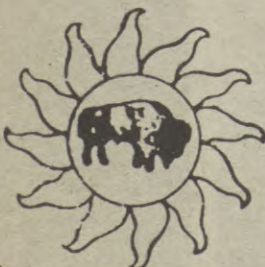
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• Opening Ceremonies with Local Dignitaries
• Welcoming Remarks from
• Peepeekesis Council • Okanese Council • Starblanket Council • Little Black Bear Council

TUESDAY, NOVEMBER 17, 1992
9am to 5 pm *Okanese Band Hall*
Fort Qu'Appelle Zone Co-ordinators' Workshop with Billy Rodgers
Workshop: Billy Rodgers
Okanese Band Hall
Fort Qu'Appelle Zone NNADAP
Co-ordinator Semi-Annual Business Meeting (Chairman - Sharon Clarke)

WEDNESDAY, NOVEMBER 18, 1992
Noon to 6 pm *File Hills United Church*
Fowl Supper sponsored by File Hills United Church
Admission EVERYONE INVITED

THURSDAY, NOVEMBER 19, 1992
9 am to 3:30 pm *Peepeekesis School*
Speakers all Day: • Bob Bodnar • Debra Wusuik • Noel StarBlanket

FRIDAY, NOVEMBER 20, 1992
9am *Peepeekesis School*
Speakers: Cheryl Starr U of S Student • Kim Keewatin
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**ON THE ROAD
TO RECOVERY**

**Culture, tradition
help fight abuse**

By D. B. Smith
Windspeaker Contributor

EDMONTON

Helping Native adult offenders beat alcohol and drug addictions means getting to the root of the problem, say counsellors at Edmonton's Grierson Centre. The minimum security facility's seven-week-long Family Life Improvement Program is designed to help drug and alcohol abusers understand the mental and psychological causes of their addictions and replace those behaviors with better life skills, said program trainer Vicky Whelan.

"You may have a drug and alcohol problem, so you may be drinking and doing drugs but now you've got to deal with the problems that led you there to begin with," she said.

Counsellors address the issues around substance abuse during the fourth week of the program, but Whelan said her groups talk a lot about alcohol and drugs over these seven weeks.

Elder George Kehewin, 64, counsels inmates and teaches Native traditions and culture three days a week.

"I teach the boys about Native culture. I teach the boys about spirituality. Do the pipe ceremony, sweat lodges, coun-

selling one-to-one."

On Fridays, he holds a sweatlodge with several of the inmates on a property west of the city. The excursion lasts most of the day and provides the inmates with a chance to experience a part of their culture and explore their own spirituality.

This exposure to Native culture is the first experience many inmates ever have with their own spirituality, Whelan said.

By teaching inmates the traditions of Native life, Kehewin hopes to give them new mechanisms to cope with problems.

A recovering alcoholic himself, Kehewin learned Native tradition from his grandfather on the Kehewin reserve near St. Paul in east-central Alberta.

"I don't go to (Alcoholics Anonymous) now," he said. "I go to sweats. It's the same thing. You meditate, you have people inside that are praying with you, asking the Great Spirit for blessings that you want."

Kehewin works with several groups throughout Alberta, both on and off reserves, as his form of thanks for the help he once received with his own alcoholism.

"We know we have success here.

"When the boys leave, they come back and visit us here. And some of them phone from far away."

Windspeaker CONTEST 4

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Contest is open to all readers of Windspeaker (except staff and their families of AMMSA and 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 December 1, 1992. Prizes must be accepted as awarded. The decision of the contest committee will be final.

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EDMONTON

The Alberta government and the Alberta Motor Association have come up with a new way to curb automobile thefts.

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driven between 1 a.m. and 5 a.m.

This authorizes the police to verify vehicle registration and driver's licence should the vehicle be seen on the road during those hours.

Participation is voluntary and there is no charge.

"Alberta ranks third in Canada for ratio of motor vehicles stolen," said Stephen

West, Alberta Solicitor General.

"The Stop Thief program is in keeping with my department's support of crime prevention.

"In 1991 there were six thefts per 1,000 registrations in the province. In total, about 17,000 autos were stolen in 1991 - a 42-per-cent increase over 1990."

Stop Thief registration forms and decals now are available from police and Alberta Motor Association offices around the province.

The program is based on the successful Combat Auto Theft program in the three other Western provinces.

In Manitoba, the program was introduced in 1990. Its British Columbia debut was

in November 1991, where it was dubbed with the name CAT (Combat Auto Theft).

In March 1992 the program was introduced in Saskatchewan.

To withdraw from the program, the sticker must be removed from the vehicle.

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The Order has been presented at the time of the Institute's Annual Cultural Conference, at the end of January. Recipients in years past have included: R. James Larocque of Lebret, local historian and farmer; Vital Morin of Ile-a-la-Crosse, war veteran and community worker; Dr. Roger Carter, Emeritus Dean of the University of Saskatchewan Law School; and the Honourable Ethel Blondin, Member of Parliament for the Western Arctic.

The Order is presented in the form of a medallion, and a certificate which indicates the recipient enrolled and the signatures of the officers of the Institute over the Seal. Anyone may submit a nomination.

Deadline for receipt of nominations is December 15, 1992.

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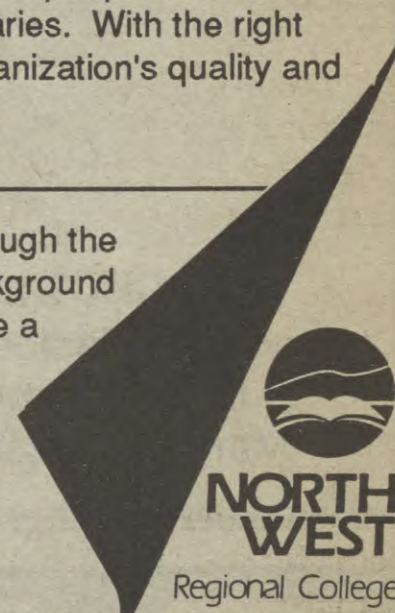
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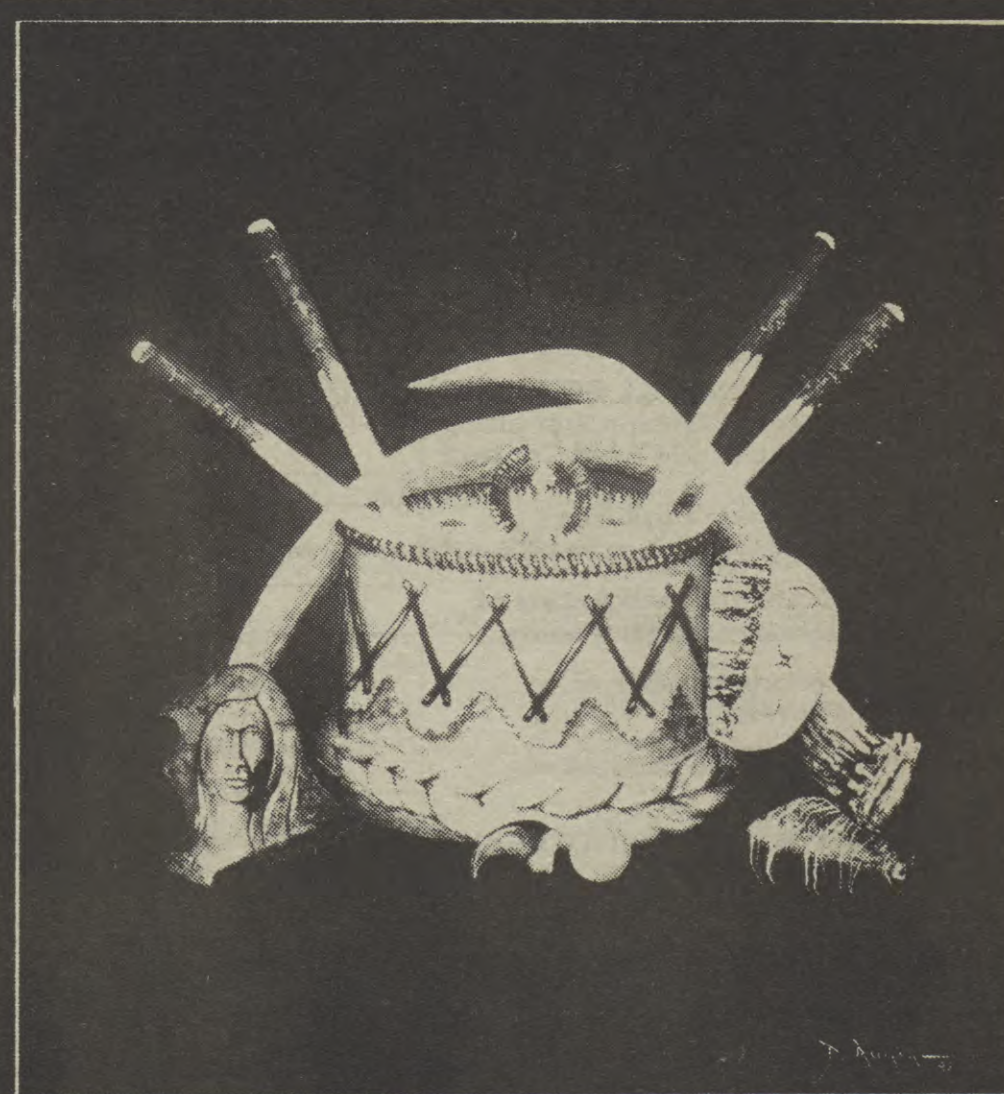
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Sports

Hobbema boxers clean up

Fighters make amateur debut

By Jeff Morrow
Windspeaker Contributor

EDMONTON

It may have been the first time they duked it out in public, but the young boxers never let their nervousness show.

Three of Hobbema's newest junior-weight fighters cleaned up at the late October matches at the Southside Legion in Edmonton. They helped the Indian Nations Boxing Club live up to its reputation as one of Alberta's most diverse and talented locales for up-and-coming fighters.

Nearly 200 fans were on hand to watch the Hobbema team take the first three bouts of the night. And to make their appearance at the invitational event even more exciting, the Hobbema fighters were making their amateur debuts, says Indian Nation Boxing Club manager Jim Gilio.

The Southside Legion was a place to cut teeth, he explained.

"I believed if they could do well here, they could handle it just about anywhere. They have," Gilio said.

Elliott Littlechild scored big in the first match-up, winning by a clear decision to take the 85-



Jeff Morrow

Floyd Ward of Hobbema takes a swing at Cougar 80-pound boxer Tommy Voros as Indian Nations boxing coach Jim Gilio looks on.

pound Junior A bout.

In the second match, Carmen Bull slugged his way past Ryan Cardinal of the Cougar Boxing Club in the 95-pound Junior A class.

In the 80-pound Junior A, Floyd Ward of Hobbema had trouble staying away from the aggressive and hard-punching Tommy Voros from the Cougar organization in Edmonton. But Ward eventually won the match with a split decision by the three-judge panel.

In the change room after the fights, Gilio said he believed his new crop of fighters will keep in step with the other championship boxers Hobbema has created in recent years.

"There's no question."

The Ermineskin-based club

is now training provincial 119-pound champion Lonnie Ward and Canadian silver medallists Donnie Redcrow and Ross Asson.

Native boxers in Alberta are making a name for themselves in the amateur fight circles across Canada, Gilio added.

Dennis Belair, technical director of the Alberta Amateur Boxing Association, agrees. The impressive wins on the Southside Legion fight card are an indication of just that, he said.

"We've now got Native kids coming out from all over. It's just a fact that they get out and compete."

More than half the team at last year's Junior National Championships were Native, he said.

Young Enoch hockey players join city association

By Jeff Morrow
Windspeaker Contributor

Enoch youth are being admitted this year into the Edmonton Minor League Hockey Association as part of a plan to give all children a fair chance at playing the game.

Enoch recreation coordinator Neil Morin says that reserve's minor hockey program has been dismantled while most of the players join Edmonton-based teams. Children will no longer have to "go through the back door" just to get a shot at playing hockey in the city.

"It's really for the betterment of the children. If they want to improve their game by joining in Edmonton, all the better," he says.

Nearly 25 minor hockey players, aged 12-14, have joined with the Edmonton league. There are 20 in Enoch that have not. But Morin says there will still be Shinney Hockey organized for them.

"We'll still have pick-up games, just not as many kids," he says.

The past several years, children in Enoch have registered for the city league using Edmonton addresses. Morin

says hockey players in Enoch were beginning to suffer because parents couldn't afford to pay the high fees.

"The players were sneaking away. It was tough on the others." Under the Edmonton Minor Hockey League terms, players must reside within the city limits to be admitted to the league. Enoch, just west of Edmonton, is not considered part of the city.

Recreation officials at Enoch petitioned the association earlier this year to loosen its restrictions on eligible players, Morin says.

"They were very receptive."

Carl Brodie, vice-president of the Edmonton Minor Hockey Association, says his executive committee was encouraged by the plan. They unanimously agreed to allow Enoch residents to play.

"Certainly, we've taken them in. They're most welcomed."

Brodie says the league constitution was amended three weeks ago to allow them in.

"They simply weren't within the boundaries set down by our constitution. But we can see there's a need (to change that)," Brodie says.

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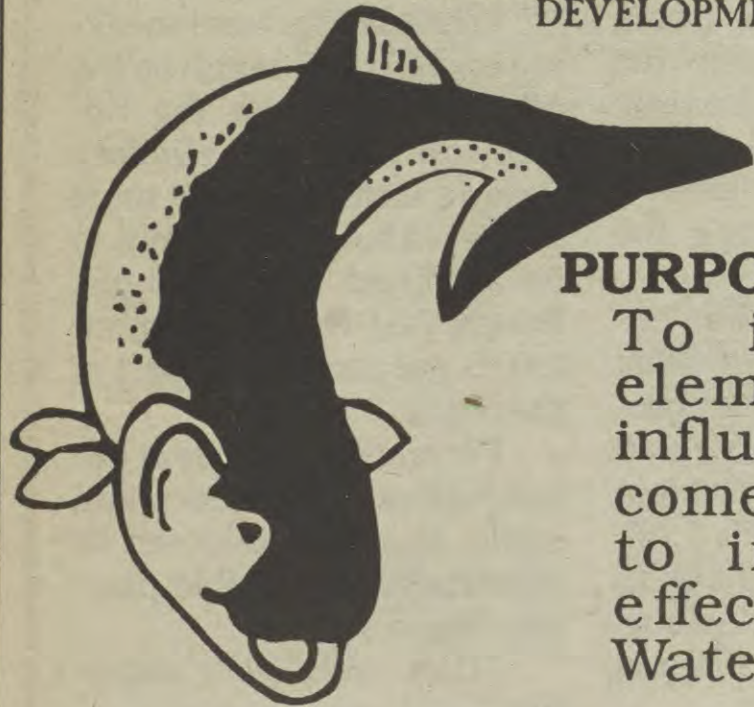
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Pollen study confirms legend

By John Eberlee

VANCOUVER

A scientist at Simon Fraser University is searching through buried plant remains for signs of earthquakes and other catastrophic events from the distant past.

Rolf Mathewes uses analysis of fossil pollens to determine the frequency of seismic activity during the last few thousand years. By uncovering evidence of past earthquakes, scientists should be able to determine more accurately the likelihood of future ones, he says.

Studies of plant remains may also back up Native Canadian legends. During land claim hearings for the Gitksan-Wet'suwet'en people of British Columbia, underwater sediments interpreted by Mathewes lent support to an 'oral history' describing a landslide long ago. The tale, which had been kept alive for hundreds of generations, was used to justify the Gitksan claim to land in B.C.

In 1986, the Gitksan tribe contacted Mathewes for help in justifying its claim to 57,000 hectares of land in northwest B.C. To prove it was a long-time occupier of the land, the tribe collected oral histories dating back thousands of years.

The legends included the tale of a huge 'Medeek' or mythological grizzly bear, which had raced down the side of a mountain near Hazelton, tossing trees into the air. When it jumped into the Skeena river, water levels in the nearby 'Lake of the Summer Pavilion' rose.

To the people building the case, this tale described a landslide which had blocked a lake outlet stream. "There's evidence of a series of landslides in the region. And you clearly see a flooded area in the valley bottom. This marshland backs up into Seeley Lake, and it looks like the lake level at one time in the distant past rose very quickly."

To confirm that the flooding had actually been caused by a

landslide, two independent studies were conducted. A geologist identified which landslide had come the closest to the Skeena River. By analysing wood that had been uprooted, he estimated its age at about 3,500 years.

This research helped the Gitksan tribe convince the B.C. Supreme Court that its oral histories are substantially correct. Although it lost the claim, the tribe is currently appealing the decision to the Supreme Court of Canada. However, the case illustrates the value of taking oral histories seriously, Mathewes says.

Meanwhile, Mathewes began sampling bottom sediments in the deepest part of Seeley Lake. The most common finding was a "fine-grained, cheese mud". However, a thin band of sandy clay was also present about 1.5 metres into the mud. On top of the clay lay birch seeds, many unidentified plant bits, and the remains of aquatic life plants that only grow in shallow areas. An examination of these fossils showed they were deposited about the same time as the landslide.

Earth tremors and other dramatic geological events in the past are often represented by sudden changes in the character of buried vegetation, says Mathewes. When a major earthquake occurs, "the strain tends to buckle the land or cause it to settle." Although the resulting change in elevation may be less than a foot, for plant communities in low lying areas that's enough to create havoc.

In the Fraser River deltas, for example, plant communities of vastly different kinds are found in relatively close quarters. At the boundary between salt water and fresh water there are salt marshes. At slightly higher elevation, the marshes give way to inter-tidal grasslands and swamps, Mathewes says. And in areas of good drainage, there are forests.

A sudden shift in elevation can produce several different effects.

"A salt marsh might turn into a swamp and a swamp into a dry forest, or the other way around."

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All voices crucial to success

Continued from Page 1.

Given the divisiveness arising from the referendum process, there is much work to be done. Our own internal politics need rearranging, strengthening, broadening and redefining.

When the issue is survival, you absolutely need to include the entire village. In this case, the village is the entire aboriginal body politic.

Because the greatest howling came from groups who claimed either misrepresentation or no representation at all. Native women and urban Indians were the most vocal in this regard, followed by treaty nations who felt deserted. So the need to recognize all voices and all needs is tantamount to the success or failure of the self-government battle.

The very nature of the survivor is the ability to transcend the WHY of reality and live and move in the HOW. The solution as opposed to the problem.

While the Ron Georges of the aboriginal world are declaring the imminent rise of confrontation and tumult in the pursuit for recognition of rights, they are ignoring the imminent

rise of dissent within our own electorate. Dissent that can only serve to further divide us and diminish our impact.

Somewhere you begin to get the impression that someone's smiling.

More important at this political juncture than another round of First Ministers' constitutional talks is an on-going round of talks at the community level to discuss the peoples' concerns. Perhaps the Royal Commission, which suffered much neglect through the referendum, might address those concerns but its work won't be completed for another three years.

Aboriginal people need answers now. Aboriginal leadership absolutely needs to adhere to the direction of community voices. Absolutely.

The erosion process begins when neglect is part of the system. We've seen that in the broader mainstream political arena and its action before we eventually erode into a thousand small and politically insignificant voices.

Solidarity is already a precious and scant commodity in

the aboriginal community. Leadership needs to take action to plug the leaks and holes that exist within our political ship of state before it sinks slowly into the multicultural ocean of Canada.

Because the NO vote was not a denunciation of aboriginal people. It was a denunciation of a political proposal that included us for the first time. Leadership should celebrate the fact that we were even there and aboriginal people in general should congratulate them for getting us that far.

But what needs to happen now is a revamping of our own mechanisms. We saw more divisiveness than we did a pulling together and that, more than anything, should direct our political mandates.

A clear demonstration of the ability to effect a unified political approach will be a clear demonstration of our ability to operate as truly self-governing entities. Tangible evidence of fact.

Because the proof is always in the pudding and we need to show our proficiency in the kitchen right now and right away.

YOU AND THE LAW

Collection Agents and Agencies

By Ward Mallabone

Many creditors, like credit card agencies, financial institutions or other companies who have outstanding debts and are unable to collect these debts, will refer their accounts to collection agencies. These agencies will, for a fee, attempt to collect these outstanding accounts. This is usually a last step before the creditor commences legal proceedings.

In Alberta, with certain exceptions, no one is authorized to carry on the business of a collection agency unless they have a licence to operate. The individual collectors who are employed by these agencies also have to be licenced.

Collection agencies and agents are governed by the Collection Practices Act. Pursuant to this act, a person entitled the Administrator of Collection Practices is appointed. The administrator is given the power to grant licences, ensure proper accounting procedures are kept, approve the forms used by collection agencies and investigate any complaints. Accordingly, a member of the public who has a complaint about the conduct of a particular collector or collection agency can contact the administrator to investigate the complaint. The administrator has the power to order the agency or collection agent to stop engaging in the particular conduct.

Under the Collection

Practices Act, a collector cannot contact you personally or by telephone between the hours of 10 p.m. and 7 a.m. when the only reason for the contact or call is to collect the debt. The collection agent must state his true name when he or she calls you and must state the name or the collection agency that employs him or her.

When a collection agency contacts you by letter, this standard letter has to be approved by the administrator or the Collection Practices Act. This letter cannot be misleading as to its true nature and purpose, nor misrepresent the obligations or legal liabilities of the debtor. This letter cannot resemble a court document or legal document which is likely to deceive you into thinking that it is a court document.

Reasonable collection proceedings are allowed and protected in Alberta. The rights of creditors to employ agents for debt collection is offset against the right of the debtor not to be unfairly pursued or harassed.

This legal column is for information purposes only and should not be construed as legal advice. If you require advice on a similar matter you should consult your legal adviser.

(Ward Mallabone is a lawyer with Walsh Wilkins, a full-service law firm that has carried on an extensive Native practice for more than 25 years. The Calgary telephone number is 267-8400.)

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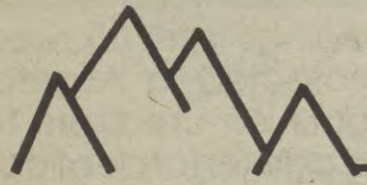
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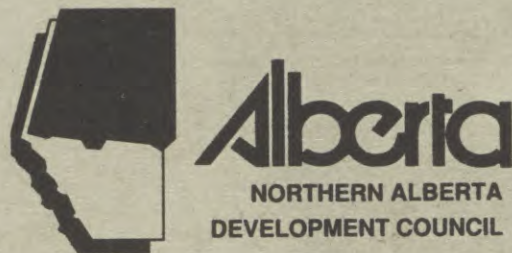
NADC Public Meeting

Bonnyville
7:30 p.m., Tuesday, November 17, 1992
Senior Citizens Drop-In Centre

This Northern Alberta Development Council public meeting 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 Saran Ahluwalia in Cold Lake at 639-3183 or 594-3183, or the Northern Development Branch in Peace River at 624-6274.

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Windspeaker knows there are some talented storytellers and writers out there and we want to know about what makes Christmas special for you. So we're hosting a contest and we want you, our readers, to be the judges.

All entries chosen for publication will appear without names and will be identified by number in our Dec. 7 and Dec. 21 issues. A voting form will appear in both issues and the winner's names will be published in our Jan. 18 issue.

First prize: \$200, a one-year subscription and a Windspeaker sweatshirt.

Second prize: \$100 and a one-year subscription to Windspeaker.

Third prize: \$50 and a one-year subscription.

Those who vote will have their names entered for a draw prize of a Windspeaker jacket and a one-year subscription. Ballots must be in by Jan. 11, 1993.

So put those pens, pencils, typewriters or computers to work and share your Christmas memories with us.

All entries must be received by Nov. 25.

Mail or fax us at:

Christmas Memories
Windspeaker
15001 112 Ave.
Edmonton, AB
T5M 2V6
(403)455-7639 (fax)

s o p h i a

— true psychic reader —

specializing in Palms, Tarot Card Readings

— will tell past, present and future —

— will help with all problems —

— 49 years experience —

PHONE: 447-1065

**STURGEON LAKE BAND ADMINISTRATION**

— Job Opportunity —

BAND SOCIAL ALLOWANCE ADMINISTRATOR

Required to work under the general supervision of the band administrator. Applicant will be responsible for administration and implementation of the social allowance. Preference will be given to applicant with BSW and/or work experience.

QUALIFICATIONS:

- Minimum of Grade 12 education
- Able to work independently
- Experience in working with Native clientele
- Understanding of financial management
- Ability to speak Cree a definite asset
- Valid driver's license

DEADLINE FOR APPLICATIONS: November 17, 1992 at 12:00 noon

Send resumes to the attention of:

Adrian Yellowknee, Band Manager
Box 757
Valleyview, Alberta
T0H 3N0

CAREER OPPORTUNITY

BIGSTONE INDIAN CHILD WELFARE requires a Director for the Bigstone Indian Child Welfare Program. Successful candidate will be responsible for the implementation of the tri-lateral Child Welfare Agreement between Alberta Family and Social Services, Bigstone Cree Nation and the Department of Indian and Northern Affairs Canada and assisting in the on-going negotiations with these departments.

Responsibilities would include:

1. Assist in on-going negotiations;
2. Develop a formal organizational structure with all necessary staffing requirements;
3. Implement a functional budgeting system;
4. Ensure that personnel enforce the Child Welfare Act as stated by law;
5. Ensure that child welfare investigations are conducted in a professional manner;
6. Develop new programs and negotiate for on-going funding;
7. Work closely with the local Child Welfare Committee.

Qualifications:

The Incumbent will have a Bachelor degree or two year diploma in Social Work with some experience in Child Welfare/Social Services. Several years experience in the delivery of Child Welfare services, community development, management supervision will also be considered. Ability to speak Cree and knowledge of the Native Culture would a definite asset. Must be able to maintain good communications and deal tactfully with public. Must have strong leadership and organizational skills. Must have a valid driver's license with own transportation and willing to take a Criminal Record check.

Salary: Negotiable, depending on qualifications and experience

Deadline for Resumes/Applications

November 20, 1992 at 4:30 pm. Screening Process will be in place.

Interview Date: To Be Announced.

Please Send or Fax resumes in confidence to:

Phillip Nanemahoo
Director, Bigstone Social Services
Bigstone Cree Nation
General Delivery
Desmarais, AB T0G 0T0
Fax: 403-891-3942

For More Information call (403)891-2225, 891-2226

**STURGEON LAKE BAND ADMINISTRATION**

— Job Opportunity —

STURGEON LAKE BAND ACCOUNTANT

Required to work under the general supervision of the band administrator, the accountant will be responsible for recording and carrying out all the daily financial transactions of the band's accounting department, which services all band administered programs.

DEADLINE FOR APPLICATIONS: November 17, 1992 at 12:00 noon

Please send resume to the attention of:

Adrian Yellowknee, Band Manager
Box 757
Valleyview, Alberta
T0H 3N0



NATIONAL ADDICTIONS AWARENESS WEEK

November 15-21, 1992

Take this opportunity to join a growing circle of friends, families and communities across the country who have chosen a lifestyle free of alcohol, drug, and solvent abuse.

Help us celebrate NAAW's 5th Anniversary.

Everyone is invited to join in the spirit of caring! Don't forget to mail in your Declaration of Intent so your group can be acknowledged as a participant of the Join the Circle Campaign.

For more information contact:

**NATIONAL
ADDICTIONS
AWARENESS
WEEK**

c/o Nechi Institute
Box 3884 Station D
Edmonton, Alberta
T5L 4K1

Tel: (403) 458-1884
Fax: (403) 458-1883



The Circle is Growing!