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# Windspeaker

AIDS awareness

Pages 9-14

October 10 - October 23, 1994

Canada's National Aboriginal News Publication

Volume 12 No. 15

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



Bert Crowfoot

## Sharing secrets

Strater Crowfoot, chief of the Siksika Nation, shares a few secrets with his son Amon, 3, during the reaffirmation of the 1876 peace treaty between the Cree and the Blackfoot in southern Alberta.

## Health care gets \$243 million funding boost

By Debora Lockyer  
Windspeaker Staff Writer

OTTAWA

The federal Liberals have made good on a promise made during the last election to help deal with health issues in Canada's Aboriginal communities.

The new health care strategy, Building Healthy Communities, will see \$243 million pumped into Aboriginal health care during the next five years. This is in addition to the dollars currently being spent on Aboriginal health.

The strategy includes components to deal with mental health, solvent abuse and home care nursing as well as responding to priorities identified by individual First Nations and Inuit communities.

The dollars will see support for crisis intervention, after-care and rehabilitation, and training for caregivers and community members to deal with situations such as suicide.

The solvent abuse component of the strategy is targeted at youth and will support the development and delivery of early intervention activities,

training, and the advancement of research.

Home care nursing targets co-ordinating on-reserve patient care to meet the needs of patients discharged from hospital and those with acute illness.

The announcement is good news for Aboriginal health, said Doris Ronnenberg, president of the Alberta Branch of the Native Council of Canada. Ronnenberg's organization is one of many Native groups seeking to turn Edmonton's Charles Camsell Hospital into an Aboriginal healing centre.

Ronnenberg said she suspects the groups will attempt to woo some of the new federal health dollars to finance the programs at the hospital. The project will endeavor to combine traditional healing methods with conventional medicine to achieve a more holistic approach to healing Aboriginal people.

John Robson of the Assembly of Manitoba Chiefs said it would be difficult to balance one area of need against another in distributing the new money. The current lack of services result in so much need in some communities, the fear is that once the money is divided up, it will not go far.

## Separatists major threat to Cree — Coon-Come

By Debora Lockyer  
Windspeaker Staff Writer

OTTAWA

New Quebec Premier Jacques Parizeau is no Rene Levesque, said Matthew Coon-Come, Grand Chief of the Council of Crees. Parizeau may be taking on the responsibility of Native Affairs as did his Parti Quebecois predecessor, but he hasn't taken the best interests of Aboriginals to his heart, Coon-Come said.

Parizeau was sworn in as Quebec's 26th premier Sept. 26, and took the Native Affairs portfolio as his own. While it's true Native issues will be in the forefront in the Quebec political agenda in the coming years, it doesn't mean Parizeau took the portfolio for this reason.

"He was just doing what Mr. Levesque was doing, and he's not Mr. Levesque."

Parizeau named 14 men and six women to cabinet positions,

including assigning a new portfolio of Restructuring (in the event of separation) to Richard Le Hir, a controversial PQ member who publicly slighted Native culture by saying it has nothing to teach modern society.

Coon-Come said there is much to be concerned about, now that the provincial electorate have chosen a separatist government. Statements the PQ made before and after they got into power pose a major threat to changing Native status and rights, he said.

"They said they would not maintain the fiduciary obligations of Canada. They said they would cancel the James Bay and Northern Quebec Agreement, which is our signed Treaty. They've maintained they would only recognize cultural rights, but deny us our political rights and classify us as minorities. They've said that they would take the Cree and the north territories without our consent. These are the kind of statements they have made which are very worrisome."

Coon-Come has met with Parizeau numerous times, but never in his capacity as premier. The Cree leader said he would have no problem meeting with Parizeau as a head of a provincial government in the context of reminding Quebec of its obligations and commitment to the James Bay Agreement. But he would have to think twice about meeting with a government that denies him the right to discuss a new constitution for Quebec.

There is a conflict with claims the separatists are making about the right to self-determination for themselves while denying this same right to First Nations, Coon-Come said.

The Cree people support a parallel referendum where Native people could determine whether they want to go with a sovereign Quebec, remain in Canada or go on their own.

"If Quebec wants to paddle away in a canoe, we have a choice if we want to jump into the canoe

with Quebec or remain on dryland. That is the choice that we have," said Coon-Come.

Meanwhile, Parizeau jumped started relations with First Nations with an announcement he was prepared to offer them natural resources royalties so Natives might have control over their economic future in an independent Quebec.

Coon-Come warned the Parizeau government would want to make sure it is seen as trying to accommodate Native concerns and give the impression that something was being done, when in reality it does nothing.

"I think that this government, because of their obsession to separate from Canada, they will want to do what is necessary to make sure they get the support and backing of other Quebecers."

In the meantime, the province's First Nations will work together to develop a common strategy to deal with the separatists, and most importantly to support and defend Cree rights.

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PUBLICATION MAIL REGISTRATION #2177

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## CONDOM GRANNY

Jackie McPherson, aka the Condom Granny, is known in many Aboriginal communities for her down-to-earth workshops on how to prevent infection from HIV, the virus that causes AIDS. She also talks about abstinence as an option and insists she's not promoting sex, she's promoting safety.

See Page 10.

## MY COMMUNITY

What is home? A reader from southern Alberta shares her childhood memories of playing games with her family, learning about life at her mother's knee, and living her cultural and spiritual heritage, guided by loving relatives at Peigan Reserve.

See Page R3.

## AD DEADLINES

The advertising deadline for the October 24 issue is Thursday, October 13, 1994

## Elder wrestles polar bear — and wins!

By Lisa Gregoire and Clara Kolit  
*Nunatsiq News*

IQUALUIT, Nunavut

Standing face-to-face with a female polar bear protecting two cubs and wrestling that bear to save yourself and your family is the stuff of Arctic legends.

And if that's case, then Rankin Inlet Elder Moses Aliyak is a living, breathing legend.

On July 19, 1994, Aliyak, his wife Simona and grandson Kuuk were at their cabin outside of Rankin Inlet when the most dangerous of all Northern creatures paid them a visit.

And Aliyak, so taken by surprise that he didn't even have time to go for his rifle, fought the bear off with his bare hands —

and with such courage that the bear conceded victory and bounded away.

Aliyak explained that he and his wife and grandson were out hunting geese, and that morning were preparing to collect eggs.

They had just had tea. Kuuk was on top of the cabin, Simona was cleaning out the tea pot, and Aliyak had picked up his binoculars and was walking away. The bear, attracted to a pot of caribou stew, had wandered over to their boat. None of them had noticed it.

Simona saw the bear first. She saw a dog near their boat, and then saw the bear nearby. When the bear started running towards her, she turned and ran back to the cabin.

Aliyak saw his wife running to the cabin and realized that the bear was after her, so he ran back

as well. The bear then spotted Aliyak, changed direction, and ran towards him.

The bear gave Aliyak a shove and Aliyak, tired from running back to the cabin, fell down. When the bear took a swipe at him, her claw got stuck in Aliyak's jacket. Aliyak said that at this point he was almost on his stomach.

Aliyak scrambled to his feet and the bear let out a roar. He was now face to face with her. By then Simona had the rifle, but she couldn't get a clear shot at the bear without the risk of hitting her husband. So she prayed instead.

Aliyak said that, in the moment that he and the bear stood together, his wife prayed for him to gather the strength necessary to conquer the mother bear. He said he knew her thoughts were

with him.

Somebody must have been listening, because Aliyak then gave the bear a great push, knocking her flat on her back. She'd had enough of Aliyak. So she got to her feet, turned toward her cubs, and ran off with them.

The silence that followed the scene was broken by Kuuk. He came down from the cabin and went over to his grandfather.

"Let's just go home," Kuuk said.

And that they did — with no fresh eggs but a story to tell for decades to come.

Aliyak said he encourages everyone who goes out on the land to take a dog with them to warn them of danger.

(Written from an interview conducted and translated by *Nunatsiq News* Inuktitut editor Clara Kolit.)

## Low incomes mean substandard housing

By Charles Mandel  
*Windspeaker Contributor*

EDMONTON

Australian Aboriginals have reached a land claims agreement with their government. In contrast, Canadian Natives are lucky to even be able to afford adequate housing.

These are two perspectives urban planners from across the world heard at the recent Habitat '94 conference held in Edmonton. Habitat '94 is the annual gathering for members of the International Federation for Housing and Planning.

"The future of the First Nations weighs heavily on my mind," Patrick Stewart, a Vancouver planner, told the assembled audience. Stewart was one of three speakers addressing the issues of Housing and Plan-

ning for Indigenous Peoples and Cultures.

The planner talked about the barriers which kept many Canadian Natives living in substandard housing. Eighty per cent of Aboriginals in Canada have incomes below \$20,000 annually, he said. Of those, half cannot pay for their own homes.

Beyond that basic economic fact, cultural differences between Natives and non-Natives play a large role in the kinds of housing currently being developed.

"As First Nations develop their land, they feel pressure to use Western concepts of property," he said. "A three-bedroom bungalow situated in a suburb is not sufficient, especially for families that can't afford cars."

Among other things, Stewart called for Native control of federal fund allocations for housing. Six federal departments now control funding for First Nations housing.

Australian planning lawyer Mary-

Lynne Taylor spoke of the progression of self-government for Australian Aboriginals.

In 1992, Eddie Mabo from one of the Murray Islands off the Australian Coast claimed continuous ownership, occupation and possession by Natives of the Island of Mer. That's what was needed to prove to the Australian High Court Australian Aboriginals had title to the land they lived on.

In his lawsuit against the State of Queensland, the government of the Islands, Mabo proved that Australian Natives in fact had a highly developed social system complete with laws.

Mabo won. The case has had huge implications for Australians. The Native Title Act provided recognition and protection of titles and also gave titles back to land freeholders. In it, land claims must be uncontested and negotiated, with all parties agreeing. If that fails, a federal court helps settle the claim. So far 50 claims have been made.

## Gambling charges thrown out

SASKATOON

Gambling charges have been dismissed in Saskatchewan's Bear Claw Casino case.

Judge Wallace Goliath threw out the case when the Crown failed to show that the defendants, the White Bear Indian Band and a U.S. gaming consultant, set out to break the law.

White Bear Chief Bernard Sheppard said the band is considering whether or not to reopen the Bear Claw casino or ne-

gotiate gaming regulations with the province. If they do re-open, Saskatchewan's Gaming Minister Eldon Lautermilch promised he would again lay charges.

The casino was shut down following a pre-dawn raid March 22, 1993. RCMP officers were heavily armed and wearing masks when they crashed through the casino's front doors. Dressed in full camouflage, the RCMP were accompanied by a SWAT team and police dogs. Casino employees at first

thought they were being robbed.

Defendants fought the charges of keeping a common gaming house and illegally importing and keeping gaming machines on the grounds provincial laws don't apply on First Nations land.

"Their actions and their belief that the Criminal Code gaming provisions did not apply to their on-reserve gaming activities may be considered as reasonable," said the judge in dismissing the case.

## Correction

A story which appeared in the Aug. 29-Sept. 11, 1994 issue of *Windspeaker* said the newly formed Winnipeg Council of First Nations represented status Indians in urban centres across Canada. In fact, the organization represents status Indians in Manitoba.

## NATION IN BRIEF

## Candidates gear up for SFIN election

Only two candidates are vying for leadership of the Federation of Saskatchewan Indian Nations in the Oct. 19-20 election. Blaine Favel of the Poundmaker Indian band has challenged Roland Crowe, who has held the top job at SFIN since 1986. Favel, 30, is a member of the Saskatchewan Human Rights Commission. He holds an education and law degree and has been chief of Poundmaker since 1991. Crowe, 52, is a former chief of Piapot First Nation. The SFIN's 72 member bands will vote in the election.

## Recognition for boy hero

An Inuit youth who died after helping an injured pilot survive a plane crash was honored in Quebec City Sept. 30, more than 20 years after his death. David Kootook's family accepted the Meritorious Service Cross from Gov. Gen. Ray Hnatyshyn, who said the recognition was long overdue. Kootook cared for Marten Hartwell, whose legs were broken when the plane he was piloting crashed 400 kilometres northwest of Yellowknife. The 14-year-old boy from Spence Bay, N.W.T., fetched and cared for the pilot despite

suffering from appendicitis and numerous injuries in the crash. Kootook died 23 days after the plane went down. Hartwell was rescued 32 days after the crash.

## Hunters honor Elder's wish

Four Inuit hunters in the Eastern Arctic killed a whale of an endangered species in order to fulfill an Elder's request that he have a taste of the animal again before he died. The bowhead whale was killed despite a hunting ban, because an Elder's wishes should be respected, said Louis Tapardjuk, mayor of Igloodik. The 94-year-old Elder, Noah Piugatuq, had killed bowheads in the 1960s. He taught people in the community the traditional way of hunting the creature, one of the largest in the Arctic Ocean. After the whale was killed, everyone in the community was invited to the Elder's home for a feast, said Tapardjuk. Jack Anawak, MP for the area, advised the Department of Fisheries and Oceans not to treat the incident too severely. But representatives from the Nunavut Wildlife Management Board, the Inuit Tapirisat of Canada and the Baffin Region Inuit Association presented a united front, saying they could not support the illegal hunt.

## Just say no

The British Columbia government has rejected Las Vegas-style casinos as an avenue to economic development and revenue, but gave the gambling nod to Native groups. Bands in B.C. will be allowed casinos, with a maximum of 25 gaming tables, to operate for charitable purposes, which could include economic development for the First Nations.

## Fighting continues over statue

The Manitoba Metis Federation is prepared to go to court to get out of an agreement with an artist they hired to sculpt a memorial to Louis Riel. Marcien Lemay had agreed a statue he had sculpted of the Metis leader could be removed from the provincial legislature grounds on the condition he would design and build its replacement. Preliminary drawings were approved by the Metis Federation in 1991, but president Billyjo DeLaRonde now says the contract should be voided because the artist's version is not an accurate representation of Riel. Lemay and two other men chained themselves to the original statue this summer in an attempt to stall its removal.

## News

## Poverty, social problems mean unhealthy children

OTTAWA

A new study by the Canadian Institute of Child Health reports that many Aboriginal children "live in dire circumstances," and do not enjoy the same level of health as the rest of Canada's child population.

The Health of Canada's Children, released Sept. 27, reports the social and economic conditions under which Aboriginal children live result in poor health for many of the 350,000 under 15 years of age in Canada today.

Aboriginal people, including children, experience food shortages, live in over-crowded and substandard housing, and experience serious social problems in their communities, including alcohol and

drug abuse, family violence, sexual abuse and suicide, the institute reports.

"Many (Aboriginal children) live in extreme poverty and without adequate physical and social structures to enable them to grow up healthy," the profile reads.

Combine the deprived circumstances of Aboriginal people with the hidden and overt racism of society, the report says, and "they are doubly oppressed." The first edition of the profile released five years ago spoke about similar circumstances for Aboriginal children, and it appears little has changed, the September report continues.

Of the statistics available (for status Indian and Inuit people only), infant death rates are twice as high as the rate

for the total Canadian population. The Indian death rate due to Sudden Infant Death Syndrome is three times that of the total Canadian population. For Inuit, the death rate due to SIDS is four times higher.

The injury death rate for Indian teenagers is almost four times greater than for the Canadian population, and suicide among Indian youth is five times greater than for the total Canadian population.

The institute calls for serious and immediate action to enable Aboriginal peoples to improve their social conditions and, in turn, their children's health.

The strategies suggested for improving Aboriginal children's health include:

- Recognizing and promoting self-determination.

- Promoting efforts to reduce poverty and enhance social conditions that are relevant and culturally suitable to the needs of Aboriginal children.

- Increasing awareness among all Canadians about the degree of ill health in the Aboriginal population.

- Directing energies to a more holistic health approach.

- Focusing on self-esteem, knowledge of values, and confidence building.

- Encouraging understanding of Aboriginal healing methods.

- Recognizing Aboriginal rights and promoting cultural healing and pride.

- Encouraging Elders, medicine people, community health workers and other Aboriginal health professionals to heal communities.

## Healing centres will fight effects of residential schools

By Debora Lockyer  
Windspeaker Staff Writer

WINNIPEG

Approximately \$1 million will be spent over the next three years on a project designed to help heal Manitoba Natives who attended residential schools.

Two healing resource centres are in the works to combat the devastating effects 12 major residential schools had on the lives of thousands of Aboriginal people.

The proposal is the brainchild of the Manitoba Joint Committee On Residential Schools, a group comprised of representatives from the Assembly of Manitoba Chiefs, Indigenous Women's Collective, Indian and Northern Affairs Canada, and the United, Anglican and Presbyterian churches.

The centres will be located in Winnipeg and northern Manitoba, and will provide referral services for individuals and groups in need of counselling or other healing services. Each will assist in advocacy, planning and the development of other First Nations' programs related to residential schools.

An evaluation of the project will be done at the end of this

first phase to determine its effectiveness.

Increased attention has been drawn to the legacy of abuse and spiritual harm left by residential schools, and particularly the mark they left on Aboriginal people.

In 1990, AMC Grand Chief Phil Fontaine publicly disclosed he was abused while a student at the Fort Alexander Residential School. His and the testimonies of other students led to a clear understanding that while the era of residential schools had officially ended, their effects continue to haunt the Native community today and into the future, reads the proposal.

Soon after the grand chief's disclosure the AMC met with the Bishop's Advisory Committee of the Roman Catholic Church. Discussion centred around a government-church response to healing victims of abuse. The scope was later expanded to include the other churches and resulted in a joint working committee of all participants.

This committee was responsible for developing a provincial approach to attending to the healing needs of former residential school students.

The Catholic Church quit the committee by the fall of 1993, accusing the AMC of

dominating the group's agenda and creating an atmosphere of disrespect towards the Catholic Church.

Fontaine accused the Bishop's advisory group of disrupting and obstructing the working group's progress.

"The key departure point appears to be who controls the process of healing and our proposition is very simple," Fontaine said in a radio interview at the time. "It has to be controlled by First Nations people with the support of the people that acted as agents for government in this very painful experience."

The healing centre proposal is the result of the remaining members' efforts.

The residential school program was undertaken by four major churches, under the policies and with the financial support of the federal government.

Residential schools began operation in the 1880s and by 1909 there were 77 in operation across Canada. The last of the church-run residential schools closed their doors in the 1970s.

In Manitoba, of the 12 schools that operated for an extended period of time, six were operated by the Roman Catholic Church, two by the Anglican Church, three by the United Church and one by the Presbyterian Church.



Janis Walker is the new president of the Native Women's Association of Canada.

## NWAC wants voice heard

By Debora Lockyer  
Windspeaker Staff Writer

The new president of the Native Women's Association of Canada is pressing the federal government for funding which would do justice to its status as Canada's fifth national Native political association.

Although NWAC has been a national voice for Native women since 1974, its influence is just now being recognized, said Janis Walker. With this recognition should also come the resources necessary to allow NWAC to do its work.

Funding was on the agenda for Walker's Sept. 19 meeting with Indian Affairs minister Ron Irwin, her first since her election in July. Women have to have input into the process of social reform, but the limited funding currently received will limit that input, she said.

"It's fine to say we have to listen," said Walker. "Give us the funding to have our own voice."

Irwin was receptive to Walker's concerns, she said, and would like to meet with the president at least once each month. He also gave her contacts in other federal departments where NWAC might be able to access funding.

Walker insists the provinces also should be contributing more to provincial Native women's organizations. Funding is imperative for women to organize and develop policy.

During her short time in of-

rice, Walker has attended three provincial women's assemblies and one territorial assembly in her promise to remain in touch with the issues and concerns at the grassroots level, she said. She will be in Goose Bay in October and in Montreal in November. She wants to hear firsthand how the troubles in Davis Inlet, and the Parti Quebecois win are affecting women in those two provinces.

Her role as national leader has also taken her to the premiers' conference in Toronto in the early days of September. There she took the first steps to fulfill her second mandate, which is to work with other Aboriginal leaders to further Native concerns.

Walker joined Ovide Mercredi, National Chief of the Assembly of First Nations; Jim Sinclair, President of the Congress of Aboriginal Peoples; Gerald Morin, President of the Metis National Council; and Rosemarie Kuptana, President of the Inuit Tapirisat of Canada in their bid to push Native issues onto the premiers' agenda. The five made a commitment to see each other on a regular basis in order to make policies that would allow the organizations to support each other and work together.

The country has entered a new decade in which Aboriginal endeavors will be positively received by the general population of Canada, she said. Canadians are an empathetic people and will no longer sit back and allow the mistreatment of people in their own country.

## Insulin-dependent diabetes linked to five-gene combination

NEW YORK

Insulin-dependent diabetes has been linked to a combination of five genes that act in concert with each other, and people who inherit these combinations of genes are highly likely to develop the disease.

This discovery may enable scientists to determine who is at risk and who will be spared the complex disease that runs in families.

"It's very exciting news," said Ken Farber, executive director of the Juvenile Diabetes Foundation International in New York City in an interview with the New York Times.

The research that pinpointed the genes is part of an international effort by the Human Genome Project to identify all human genes. The methods will be used for other diseases, like rheumatoid arthritis, heart disease, multiple sclerosis and asthma, which also are inherited.

Diabetes type one, or the auto-immune disease found to destroy insulin-producing cells in

the body, was the focus of the research. Patients who suffer from type one diabetes must give themselves daily insulin injections in order to survive.

Now that the genes have been isolated, genetic testing can be done to determine which people will get sick.

At Oxford University in England, researchers spent six years testing 300 families in which two children have insulin-dependent diabetes, but neither parent has the disease.

Information was collected by three different independent research groups. The working premise was, if two children have diabetes and neither parent does, then the children must have inherited the gene combination that allows the disease to materialize.

The next step of the process is to find out what the genes actually do and how the combinations leave people vulnerable to diabetes.

There are a number of experiments underway that scientists hope will lead to the prevention of the disease.

# Our Opinion

## Nothing new in health report on Native children

It's a time-worn story. One that's been screamed from the rooftops, and has fallen upon deaf ears almost since the time of first contact with European society. The plot centres around disparities between the quality of life for Aboriginals and that of the population in the rest of Canada. The latest chapter comes from the Canadian Institute of Child Health, in the form of a profile on the health of Canada's children.

Aboriginal children are living in the most dire of circumstances, reads a section of the report. The social conditions in their communities include domestic violence, substance abuse and suicide. They live in overcrowded, substandard housing. Their future seems bleak.

Harsh criticism but it's telling us nothing we don't already know. The profile is the second of its kind from this organization in the past five years. The call to action went out loud and strong then, but "it appears that little has changed," since.

Shall we add this report to the mountain of other such reports Canada has successfully ignored about the plight of Aboriginal people in this, one of the wealthiest countries in the world? Shall we pile it on top of the 1992 and 1993 annual reports of the Canadian Human Rights Commission, in which Canada's record of bringing equity to Aboriginal communities is slammed time and time again?

The words of the commission should still be ringing in the nation's ears. "The plight of Native Canadians is by far the most serious human rights problem in Canada," the 1993 report reads.

"If there is one thing that has consistently tarnished (Canada's) image, however, it is the sad history of its relationship with its aboriginal peoples," condemns the 1992 report.

Have Canadians heard?

These are among the many studies found in the pile of reports. They include, among others, those completed by Canadian Mortgage and Housing Corporation and the Royal Commission on Aboriginal Peoples. All of them sending the same message: Take action now.

The concern for Aboriginal health and welfare is not new. Although these reports are all quite recent in terms of the length of time Aboriginals and non-Aboriginals have been interacting in Canada, they are only repeating a haunting refrain. In fact, the Children's Institute report makes reference to comments made about the inequality of Aboriginal health by the Deputy Superintendent General of Indian Affairs circa 1903.

At what point do we decide to stop talking about the problem and start doing something about it? An announcement that an additional \$243 million would be designated to Aboriginal health issues over the next five years from the federal government conveniently came a day before the Canadian Institute's child health profile was released. Could this mean the flood gates are finally open? Have the studies finally hit their mark?

Let's remember that money is only part of the solution. The political will to improve the quality of life for Aboriginal people has got to be the driving force. The feds can throw millions of dollars into the black hole known as Aboriginal health, but unless there is a true desire to change the lot of Canada's first people the dollars could be wasted.

This money must be used in an honest and forthright attempt at helping Aboriginal people achieve optimum health. Each one of us has a responsibility, an obligation, to ensure this happens. If the voice of the people has finally been heard, let's seize the moment and ensure a healthy, promising future for our children.

JACQUES PARIZEAU TRIES "NATIVE AFFAIRS" ON FOR SIZE ...



Illustration by Don Kew

## Indian Time a worn-out excuse

By Gilbert Oskaboose

It's 11 a.m. in Anywhere, Indian Country. The meeting was supposed to have started two hours ago. Half of the people expected haven't even bothered to show up yet. Someone titters nervously about "being on Indian Time again, I guess."

Nobody laughs. Jokes about Indian Time are wearing thin. An annoyed band administrator and two Tribal Council types announce "they have more important things to do with their time" — and leave for appointments elsewhere.

So what exactly is Indian Time?

According to the romantics, it's a natural time, the Creator's time, a spiritual time in tune with the ancient rhythms of Mother Earth — and in perfect synchronization with harmonies of the Universe...

Opponents dismiss it as bullshit, our very limited time and meagre resources wasted again, a lackadaisical inability to maintain a simple timetable, an appalling disrespect for the schedules of others, thinly disguised as some kind of noble cultural trait.

Does "accountability to the people" refer only to the cash box

in Indian Country or can it include the use — or abuse — of time as well? Is there a balance, somewhere between living life by the clock and being "out to lunch" when you should be hard at work?

Speaking of waste, how about some of these big "chieves" (one of them actually pluralizes the noun chief in this manner) getting flown into Toronto, Winnipeg or Vancouver for yet another two or three-day "high-level meeting."

Since everybody is on Indian Time the majority arrive late. Agendas are often hours or even days behind. Often the agenda is abandoned and a new one made up on the spot, to the dismay of organizers who may have worked months to set the bash up.

The meeting is opened by a "highly respected Elder" who is dragged in to say the opening prayer in some obscure dialect few understand. He or she is then shuffled off into Elder limbo, to await the closing prayer. This is one way Indian Country demonstrates its great "respect" for its Elders.

Some chiefs don't utter a single word during the entire meeting, other than gossiping and bragging about the one they tied on the night before. Others, mes-

merized by the sound of their own voices, can't be shut up. Speakers are often drowned out by tables of delegates more at home in a bingo hall than they are at national meetings. Frequently the chair has to ask for "some silence and a little respect." Rarely do they get it.

National, provincial or regional visions, if there are any, are discarded in favor of individual chiefs grabbing the opportunity to whine about their own individual community problems. Every little coffee or lunch break becomes a major task for organizers to get delegates back into their chairs.

Around the second last day, when important resolutions are being put together and votes are required, the chiefs start vanishing, leaving to catch a plane, get in a few rounds of golf, head for the mall, or to do some heavy decision-making at the local casino.

A good time was had by all — except for the "grassroots people" back home. Do the people deserve more from their so-called "leadership," or do they deserve exactly what they accept?

(Gilbert Oskaboose is a 53-year-old Ojibway from the Serpent River First Nation in Ontario. He's a retired journalist and former communications director for the North Shore Tribal Council.)

# Windspeaker

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

15001 - 112 Avenue, Edmonton, Alberta T5M 2V6  
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## Your Opinion

# Natives again a high-risk group — for AIDS

Dear Editor,

Although AIDS has been around North America for at least 18 years, many Native people would like to believe that it isn't in our communities or that it is only a gay disease.

It is true that many cases now seen among Native people are with those who are gay, or also known as two-spirited. Many HIV-positive people experience isolation from their communities.

Statistics indicate that Native people have similar rates of infection as other groups, but major concern is being expressed about how that may change.

Native people are again identified as

being a high risk group, only now it is with HIV. Certain socio-economic factors suggest that HIV can be spread by those who are not aware of their HIV status.

Alcohol and other drug use, family violence, Native people in prisons, high rates of teen and unwanted pregnancies are a few examples. Every time a girl has an unwanted pregnancy, it could also mean an unwanted disease.

Native women also seem to be at higher risk and the route of transmission is primarily heterosexual sex. Some experience abusive relationships where husbands or boyfriends cheat on them, but have difficulty getting their partners to use a condom.

The Atlantic First Nations AIDS

Task Force has a mandate to serve Native people in Atlantic Canada. In response to the concern over HIV and AIDS, a manual was developed.

Substance abuse, mental health, child development, family violence and HIV/AIDS are topics included in this manual, which is a first of its kind. Five days of training goes with the manual.

Due to cutbacks, the task force staff was reduced to two health educators from four, which makes it a struggle to cover such a large region and to keep prevention and education a priority.

Advocating for HIV-positive people and providing support services is also a challenge. Finding strength through traditional teachings and medicines is

how we can differ in our approach.

Even here, we need to educate those who do the ceremonies or attend them. For example, the virus cannot be spread by smoking a pipe, or being in a sweat lodge with an HIV-positive person.

Until there is a cure, much work remains to help those infected to live a good quality of life and to reduce the isolation that many feel.

Preventing further infection, and educating people by talking about what is happening in our communities, must also continue. Our traditions teach us to honor life, to respect one another and to help those in need.

Kevin Barlow

## New organization a lobby group for Aboriginals with HIV/AIDS

Dear Editor,

Hardly anyone outside the small circle of Aboriginal AIDS organizations is aware that a national Aboriginal AIDS organization exists. But, yes, such an organization does exist. It is called NAPHAN. It was organized as a national advocacy and lobby group to voice the needs of Canadian Aboriginal people living with HIV or AIDS.

NAPHAN stands for the National Aboriginal PHA Network. PHA stands for persons living with HIV or AIDS. NAPHAN hopes to become better known as it works with its network of member organizations.

Aboriginal AIDS organizations from Halifax to Vancouver to Whitehorse are supporting NAPHAN in its effort to provide input to a National AIDS Strategy which will be responsive to First Nations people. Up until now, Aboriginal AIDS organizations and people with HIV or AIDS have had almost no influence on the National AIDS Strategy — despite the fact that Aboriginal people are the number one target group of the strategy.

Aboriginal AIDS organiza-

tions are on the front line of the AIDS epidemic as more and more First Nations individuals and communities are affected.

The Feather of Hope Aboriginal AIDS Society, which was founded in Edmonton, is one of those groups. Ken Ward, a Cree from the Enoch Band, was one of the first Aboriginal people to "come out" and speak about the issue of AIDS in Canada's Aboriginal community. He has crossed the country making presentations to warn Aboriginal people that AIDS is a very real threat.

Ward was a key person in the development of the Feather of Hope. In March of this year he was elected Chair of the newly formed national organization, NAPHAN.

NAPHAN is dedicated to improving conditions and caring for Aboriginals who are infected with the AIDS virus. A recent study by Vancouver Native Health demonstrated that Aboriginal people were diagnosed later than other Canadians and, consequently, were dying sooner after knowing they were HIV-positive.

On average, Aboriginals died within three years of test-

ing positive while other Canadians lived an average of more than six years. One of the reasons NAPHAN is interested in raising its profile is that they hope these "at risk" Aboriginal people will call them and get connected to culturally appropriate support groups and AIDS services in their area.

NAPHAN is currently gathering information on Aboriginal models for support, care and treatment of Aboriginal individuals and families in Aboriginal communities. Anyone wishing to contribute information for this study can write to: NAPHAN, Box 716, Main Post Office, Winnipeg, MB R3C 2K3, or call (204)942-6299, Fax (204)942-6308.

In addition NAPHAN hopes to be publishing a regular communique dealing with HIV/AIDS support, care and treatment issues for Aboriginal individuals, families and communities.

Aboriginal organizations wishing to become involved in the network, or wishing to get on the mailing list, should write or fax NAPHAN as above.

C.R. Procyk

## Atlantic Canada to host two-spirit gathering

Dear Editor,

The 8th International Two-Spirit Gathering is scheduled to take place in Atlantic Canada in July or August of 1995, hosted by the Atlantic First Nations AIDS Task Force.

Two-spirit is the term that many Native people prefer to use when identifying themselves, instead of using gay, lesbian or bisexual. It goes back to when Native people once respected diversity within their communities.

Throughout the years, and as a result of the mainstream society, two-spirited people have been pushed aside, where once they performed many of the sacred ceremonies and were seen to have a special gift of being able to talk to the spirit world.

The gathering has been held in many different locations over the past seven years, including Vancouver and Winnipeg. It is aimed at helping two-spirited people gather in a safe

environment, to reclaim what was lost.

An AIDS forum for Aboriginal people who are HIV-positive is also provided. Many of the initial cases of Aboriginal people who are HIV-positive are among two-spirited people. Some of them experience isolation and rejection from their families and communities.

This gathering also provides HIV positive people, their families and friends with a supportive environment where sweat lodge ceremonies, talking circles, and traditional healers can be accessed.

It is a drug and alcohol-free event with attendance ranging between 50 and 120. Exact location, cost, and the agenda has not been set. The initial planning meeting was scheduled for Oct. 6, 1994 in Halifax.

For more information, you can call toll-free from anywhere in Canada to 1-800-565-4255, and ask for Kevin or Tuma.

Kevin Barlow

## Your body is yours to protect, enjoy

(Reprinted from SKYLine)

Dear SKYLine,

I'm 15 and my boyfriend won't use a condom. He says he can't feel anything and they are just no good. I'm on the pill, but it kinda scares me taking these pills when I'm this young. How can I get him to wear a condom?

My friends say they can't imagine asking a guy to wear a condom. But one of our friend's uncle who is not very old got AIDS, and we're afraid. What should we do?

Wondering.

Dear Wondering,

Whew. You know how to ask the hard questions, don't you? A young woman needs to feel strong and good about herself to ask for what she wants and needs. She needs to be reared understanding that she is a gift from the Creator, and that the strength of Native women is very important to the future of all Native people.

You have made the first step in saying out loud (by paper) this is what I want. Are there elder women in your community that you can talk to? Maybe you and your friends could ask her (or them) to talk to you about traditional views of women.

Your body is the centre of your strength — spiritual, physical, and mental. It is up to you to protect it. Not only for yourself, but for your future children and for your community.

I am very proud that you are concerned about HIV. Transmission among youth is skyrocketing and the rates of AIDS diagnosis among women of color is higher than for white women.

Your sexual choices are an important part of protecting your strength. The consequences of sexual activity are serious and potentially life changing. Some traditions teach that you are bonded for all time with anyone you choose to be physically intimate. ALL TIME! Are you ready to be connected to your boyfriend through eternity?

Pregnancy rates are very high among Native youth. Protecting the strength of Native women also means making sure that we don't bring children into the world before we are ready.

It may seem like I haven't answered your question, but I don't think your question is a simple one, and a simple answer would dishonor the meaning behind your thoughts.

It is difficult to stand up to anyone opposing us. You must deepen your belief that YOUR body is YOURS to protect and enjoy. You have the right and the responsibility to protect yourself from pregnancy and disease.

How about practicing with your friends? One of you pretend to be a guy pressuring you into having sex without a condom, while you try out different ways of handling the situation.

Say to yourself every day, "This is MY body to enjoy and protect."

Preventing HIV is up to everyone! Good luck!

## Mothers to caravan for Peltier's freedom

Dear Editor,

Plans are being made now for another effort to free Leonard Peltier. A Mothers of All Colors Caravan(s) for Peltier's Freedom is scheduled for Monday, Oct. 24 and Tuesday, Oct. 25 in Washington, D.C.

Women traditionally have the responsibility of caring for future generations. When there is injustice — whether affecting children, lands, families, communities, or Mother Earth — they have always had a strong voice.

It is this voice of our Mothers, Grandmothers, and Sisters that needs to be heard. It is a voice of reason, of respect, of honor, of our Nations. It is the voice that has encouraged us to discover ourselves, healed our wounds, and guided us through life. It is the voice that reminds us of our responsibilities.

We will take this voice to Washington, D.C. The government also has responsibilities — that of truth and justice! In the case of Leonard Peltier there has

been neither truth nor justice.

This event, a joint effort of Walk for Justice and Leonard Peltier's Defense Committee, will include a march from the Vietnam War Memorial to Lafayette Park, a rally, meetings of participants to organize delegations to visit legislators on The Hill, and a reception.

There will be a steering committee representing Native Americans, Asians, African-Americans, Caucasians, Chicanos, and Africans who will activate their communities' participation in the Washington Mothers' Caravans.

The Washington, D.C. coordinator is Christine Rice, tel. (202)986-4677, fax (202)234-4558.

To receive more information contact Walk For Justice, P.O. Box 315, Newport, KY, 41071. Tel. (606)581-9456, fax (606)581-9458 or Leonard Peltier's Defense Committee, P.O. 583, Lawrence, KS, 66044. Tel. (913)842-5774, fax (913)842-5796.

Christine Rice

# Indian Country

## Community Events

**IF YOU WOULD LIKE TO INCLUDE YOUR EVENTS IN THIS CALENDAR FOR THE OCTOBER 24TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, / OCTOBER 12TH AT 1-800-661-5469, FAX: (403) 455-7639 OR WRITE TO: 15001 - 112 AVENUE, EDMONTON, ALBERTA T5M 2V6.**

### NATIVE ELDERS SOUP & BANNOCK

Every Wednesday at noon

Cottage E, 10107 - 134 Avenue, Edmonton, Alberta  
**INDIGENA 94 (see ad)**

September 17 - November 20, 1994, Calgary, Alberta

### FIRST NATIONS GATHERING FOR ARTISTS, CRAFT PEOPLES AND EDUCATORS

October 14 - 16, 1994, Elliot Lake, Ontario

### INTERNATIONAL COWBOY & INDIAN CONGRESS

October 14 - 23, 1994, Scottsdale, Arizona USA

### RED BANK VOLLEYBALL TOURNAMENT

October 15 & 16, 1994, Red Bank, Nova Scotia

### NATIONAL INDIAN EDUCATION ASSOCIATION SILVER ANNIVERSARY CONVENTION

October 15 - 19, 1994, Minneapolis, Minnesota

### 32ND ANNUAL NATIVE FESTIVAL

October 21 & 22, 1994, Edmonton, Alberta

### NATIONALECONOMIC DEVELOPERS CONFERENCE (see ad)

October 22 - 25, 1994, Calgary, Alberta

### SOBER HALLOWEEN COSTUME BALL (see ad)

October 25, 1994, St. Albert, Alberta

### AIDS: SHARING THE JOURNEY

October 25 - 27, 1994, Saskatoon, Saskatchewan

### FIRST NATIONS BUSINESS AWARDS

October 27, 1994, Sudbury, Ontario

### SECOND ANNUAL FUNDRAISING GALA (see ad)

October 28, 1994, Calgary, Alberta

### 1ST ANNUAL POWWOW

October 28 - 30, 1994, Winnipeg, Manitoba

### WELLNESS & SPIRITUALITY

October 30 - November 2, 1994, Tucson, Arizona USA

### ABORIGINAL COMMUNITY CONFERENCE ON HIV/AIDS (see ad)

November 2 & 3, 1994, Edmonton, Alberta

### INNOVATIONS & ALTERNATIVES IN MENTAL HEALTH

November 2 - 5, 1994, Calgary, Alberta

### NATIVE ARTS & CRAFTS SHOW & SALE

November 4 - 6, 1994, Edmonton, Alberta

### 15TH ANNUAL RITA HOULE AWARDS BANQUET (see ad)

November 5, 1994, Edmonton, Alberta

### INTERDISCIPLINARY SYMPOSIUM ON WILDLIFE, FOREST & PEOPLE

November 6 & 7, 1994, Winnipeg, Manitoba

### 8TH ANNUAL HIV/AIDS CONFERENCE (see ad)

November 6 - 8, 1994, Vancouver, British Columbia

### EDUCATION AUTHORITIES SYMPOSIUM (see ad)

November 7 - 11, 1994, Prince Albert, Saskatchewan

### STOPPING THE VIOLENCE CONFERENCE

November 16 - 19, 1994, Vancouver, British Columbia

### COMING HOME: NATIONAL METIS FAMILY CONFERENCE

November 16 - 19, 1994, Edmonton, Alberta

### DREAMCATCHER 94: ABORIGINAL YOUTH CONFERENCE

November 18 - 20, 1994, Edmonton, Alberta

### NEXUS 94

November 28 & 29, 1994, Vancouver, British Columbia

Oki. You know this column has been dedicated to all the people who are extraordinary in their own way. This time around, I have to tell you a story that really touched my big old heart. I humbly asked Mr. Tim Burton, Editor, Joanne L. Cope and the Micmac Maliseet Nation News for this story to give to you people.

Sammy Gehue was the toast of a little community called Indianbrook, Nova Scotia. He was born with a rare blood disorder called Fanconi's anemia, a disease that reduces the production of all types of blood cells by the bone marrow. With no cure for the disease, he went through a lot just to live. He did grow up like any other boy his age. He survived many little battles with the disease until the summer of 1992 when he almost lost the battle. His doctors determined the disease progressed into Myelodysplastic Syndrome, which is a pre-leukemic condition.

As with other patients with leukemia, chemotherapy was suggested for Sammy. When he did go for chemotherapy, his condition worsened until one evening the Creator was going to take his little soul. With his strength, his condition improved as the days after came and went. After winning this round he finally got to return home - by then he had an entourage that greeted him when he arrived. He cherished all the gifts and presents from his community and relatives with all his heart. One of the gifts that was given to him by the community was an apple tree. They planted it right outside his room, and it always inspired him to feel positive about the future each time he looked out on it. On the morning of December 1, 1993 Sammy's battle ended,



## PEOPLE & PLACES

### by Ethel Winnipeg

but his spirit lives on.

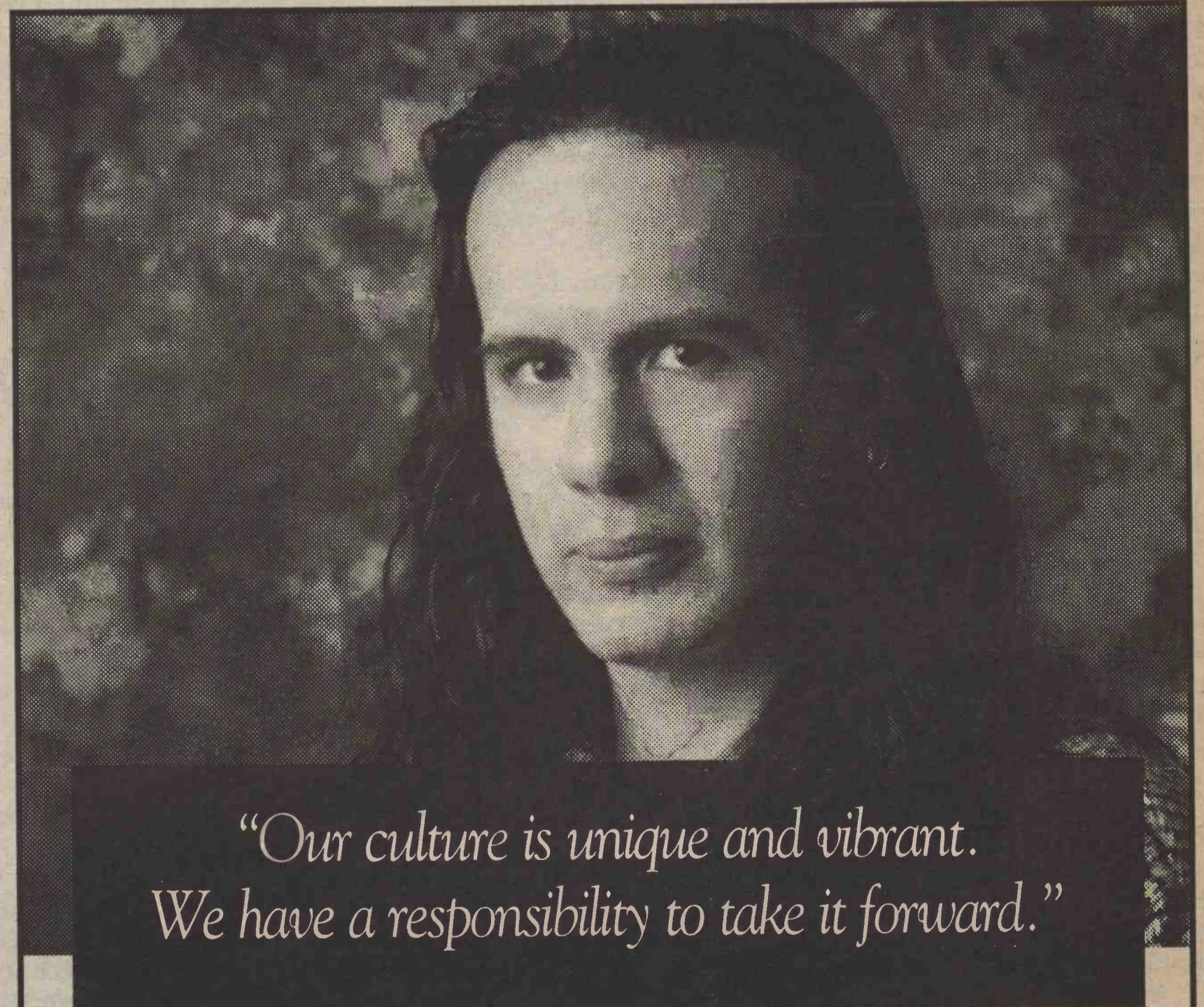
Theresa Meuse from Bear River First Nation in Nova Scotia was so touched by Sammy's story, she had to meet him and his family. As her visits started to become more frequent, Meuse felt compelled to help the family. She approached some organizations in the area, showed them the story and asked what special things they could do for him. Then they came up with the Sammy Gehue Awards for kids. Then the group set up a house called Sammy Gehue House for Aboriginal parents with kids in hospital, you know, like the Ronald McDonald House. The morning Sammy died, Meuse was visited by his spirit in an albino deer that passed her on the road. She believes that he left

in the shape of the rare deer because his heart was so pure, strong and innocent.

These are the winners of the Sammy Gehue awards for this year. The first place winner is Richard Sack of the Indianbrook First Nations for his personal and academic achievements. Richard is diagnosed with Pyruvate Carboxylase Deficiency (PCD). It is believed he is the only child in Canada with this illness. The second place goes to Roger Christmas Jr. for Memebertou First Nation. He was born with spina bifida, but that doesn't stop him from growing up like any normal kid. The third place went to Leigha Christmas from the same reserve as Roger, a girl that gives most of her time and heart to her community.



Here are the winners. From left to right they are Roger, Leigha and Richard in the wheel chair.



*"Our culture is unique and vibrant.  
We have a responsibility to take it forward."*

Marty Ballentyne, Sandy Bay, Saskatchewan, has been nominated and selected to the National Native Role Model Program. His values and beliefs are an inspiration to others and reflect the vision of the program.

The National Native Role Model Program is a national health program committed to the recruitment and promotion of role

models whose dreams can inspire youth to create and achieve positive lifestyles. For more information, or to invite the program into your community, call 1-800-363-3199.



NATIONAL NATIVE ROLE MODEL PROGRAM

PROGRAMME NATIONAL DE PERSONNAGES  
MODÈLES AUTOCHTONES

# What's an "expert" to do?

What to do when, through no fault or intention of your own, practically everybody considers you an expert? And even if you aren't — which I'm not — they don't listen to you. If you decline this flattering but inaccurate assessment, people think one of two things: 1 - you're just being modest, which seems to make things even worse because it makes them want your opinion even more; 2 - they conclude you're ducking the question, or favor, or work that requires your supposed expertise, thus pissing them off.

In truth, I am a 31-year-old Native Ojibway writer who knows a few things about how to write a play, a television script, some journalism, and how to lose at poker badly. If you throw in scads and scads of useless trivia about television and movies, and everyday Native life, you have about the extent of my knowledge. Not that impressive, is it?

But for some reason, there's a train of thought out there in the mainstream world we call society that says anybody who gets things published can answer practically any question about anything. Now make that writer a Native person, regardless of background, and he is supposed to have an encyclopedic knowledge of issues, customs, cultures and personal family names of every Native person from the Pacific to the Atlantic



**DREW HAYDEN TAYLOR**

and up to the Arctic.

It is not uncommon for me to, for arguments sake, get asked if I know a Native person from Alberta that a non-Native person met at a conference. I ask if they could be a tad more specific and they respond with "Well, I think he was Cree." That certainly narrowed it down. "His last name might have been Cardinal." Well, in the Alberta Cree community that's like saying his first name is John. I ended up having to apologize for not knowing this individual immediately. There are still a few hundred thousand Native people in this country I haven't gotten around to meeting yet.

Another example of my presumed all-around proficiency is the amount of cassettes and C.D.s that have poured into my office from Native musicians. Evidently for some reason they think I can, in some capacity, review them. I can't, but they make great paper weights. Several weeks ago I received a special request from a Native magazine to review Don Ross's new

C.D. Don is a phenomenal Micmac classical guitarist. But I had to point out that my knowledge of music is somewhat limited to anything I already know the words to. It also didn't help that I don't even own a C.D. player, which would have made the review all the more difficult.

Just recently I received a call from a producer interested in turning a short story with a tenuous Native connection in it, into a half-hour drama for television. As part of the process he wanted me to read the piece and come up with some comments about the correctness or authenticity of the spiritual elements of the story. There are many things in life I am — an Elder or Medicine person I am not. Like many people my age and my profession, I have a certain level of understanding concerning spiritual matters but I am by no means an expert.

But these people don't care! I'm Native, that's all that matters to them! It's all supposed to be in my blood (even though I'm only half-Indian,

evidently my Native corpuscles overcome the Caucasian part of my hemoglobin). What's a guy to do?!

By sheer exposure, though, you do learn to expect a certain amount of inquisitiveness. I don't think there's been a week in the last three-and-a-half years that I haven't been asked, somewhere by somebody, my personal opinion (from an Aboriginal perspective of course) about either Oka or Dances with Wolves. For the record, I thought both had some high drama, a few tears, some laughs, people learned some things about Native people, and I especially liked the fact the Indians were the good guys and the army were the bad guys. And both are ripe for sequels. I bet you the same guy wrote both scripts.

But perhaps the most telling area is the complex world of politics. During the wild and wacky months we called Meech Lake, every time I went home I was always asked to explain in a manner as simple as possible, what the hell is going on? What was all the fuss about?

Unfortunately my knowledge of politics is often limited to watching or sometimes participating in what goes on at family gatherings or bars. So in order to fake it, I end up making things up about the white government's need to make things more complicated than

they need to be. But the twist was I actually think I was closer to the truth than I intended.

During the last election I was asked several times to write a political commentary (again from the Aboriginal perspective) on the issues and candidates for various areas of the media. It's amazing what you can fake when people wave a cheque in front of your face. I really must get around to finding out who won that election.

That's my dilemma. You fess up and tell these people you're not qualified and they tell you to just offer an opinion or write something anyway, they're sure it will be wonderful.

I have toyed with the idea of going back to school to give me some sort of academic base for these questions but I wouldn't know where to start due to the incredibly wide variety of subject matter I get asked about. I might end up in school for eons and eons and by the time I got out, I'd be a boring academic whose opinion nobody wanted.

So when all's said and done, I guess I'm left seeking comfort in the words of Vladimir Nabokov who once said, "I am sufficiently proud of my knowing something to be modest about my not knowing everything."

OK, so I know a few things.

## NEW RELEASE



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# Taxation may provide revenue for self-government

This is part two in a series looking at taxation as a means of creating a revenue base for self-government. In the last installment in the Sept. 13, 1994 issue, we looked at the rationale behind taxation by First Nations and the federal government's response.

By Robert L. Bish  
*Native Issues Monthly*

The initial provincial response to Bill C-115 was to pass Bill 77, the Indian Land Tax Cooperation Act. The bill authorized B.C. governments such as the B.C. Assessment Authority, the Surveyor of Taxes and local governments to provide tax administration services to Indian bands.

It did not, however, end the main issues under dispute: the taxation of Indian lands without the permission of bands and without the provision of services. Because Bill 77 was rejected by First Nations, Bill 64, the Indian Self-Government Enabling Act, was adopted in 1990. This act provides three options for bands:

1. Concurrent tax jurisdiction: An arrangement where both B.C. local governments and bands would tax leasehold lands, with an agreement on tax sharing and service responsibility worked out between them.
2. Independent Taxation: Bands, at their request, can exclude all other taxing jurisdictions, levy their own property taxes and make their own purchase of service agreements with other governments.
3. Indian Districts: Bands achieving corporate status like the Sechelt First Nation on the Sunshine Coast near Vancouver may use either taxation option and also receive provincial benefits that municipalities receive, including provincial revenue sharing and other grants.

With any of the options, bands could contract with the B.C. Assessment Authority, other provincial agencies or local governments for tax administration and services.

Bill 64 clearly recognized band jurisdiction over band lands and makes explicit that band governments have both tax jurisdiction and service responsibility for those lands.

The provincial government did not abandon the position that it has a legal authority to tax non-Indian leaseholders. It vacated that field of taxation when bands introduced property taxation to avoid double taxation of their citizens. Provincial and local government taxation of leaseholders continues where bands do not introduce their own property taxes.

## Introducing taxation

All 36 First Nations in B.C. currently levying taxes opted in favor of Independent Taxation. First Nations with the most revenue at stake proceeded carefully with considerable analytical back-up from the Indian Taxation Advisory Board, the Indian Taxation Secretariat and consultants. Many of the smaller First Nations purchased a complete taxation bylaw package from a consultant.

As a result, of the 36 First Nations now taxing, including all those identified as generating major leasehold tax revenues in 1986, more than 90 per cent of leasehold tax revenues in B.C. are accruing to First Nations instead of to non-Native governments.

With increasing property values and additional leasehold development since 1986, the total amount collected for 1994 should be between \$10 and \$11-million. Much of this revenue, however, is used to provide services to leasehold lands, often through service contracts with the local governments.

All First Nations have entered into co-operative relationships with other governments to implement taxation. All have contracted with the B.C. Assessment Authority to assess leasehold properties and provide the First Nation with a tax roll.

Some have contracted with a private firm for the calculation of taxes owed on each property along with the printing and

mailing of tax bills. Many have entered into service contracts with local governments for the provision of some services, especially water, sewer and fire protection. In most cases the services contracted for were already provided by the government with whom the contract was made.

The net result and probably an unanticipated one, is that the First Nations that have implemented property taxation have become much more involved in formal government-to-government relationships with the provincial government, Crown corporations and local governments, without INAC involvement, than they have been in the past. This is an important aspect of self-government by First Nations in British Columbia.

Another benefit for First Nations is the realization that the jurisdiction to tax creates a secure asset base from which to use public debt to finance improved infrastructure on a reserve without involvement by INAC.

Discussions are underway, led by the Westbank Indian Band, to develop a co-operative finance authority, modeled after the highly successful Municipal Finance Authority of British Columbia. This is another important step toward self-government.

In spite of generally smooth implementation, some First Nations have encountered problems. The largest problem, especially for some smaller First Nations, was the failure to determine their net revenues from implementing taxation in advance of making the decision to tax. Making such estimates involves obtaining information on provincial homeowners grants and calculating service costs for purchasing services from local governments.

Several First Nations have been surprised by the low net revenues they achieve, in contrast to the total property taxes collected on reserves. Such calculations are critically important. They can generally be done for from \$1,000 to \$5,000, which is a modest sum compared to the costs of implementing a taxation bylaw and tax administration system.

For some First Nations, especially those where leaseholds

are occupied by relatively low-revenue occupants, (e.g. mobile homes), revenues from taxation may be less than the sum of service costs and the costs of tax administration.

Another problem that some First Nations are encountering is inadequate enforcement provisions in Indian Act taxation amendments. Non-Native governments enforce property tax collection through their ability to order the sale of the property in order to collect taxes and penalties.

The nature of reserve lands and Certificates of Possession does not permit similar enforcement procedures by First Nation governments. The difficulty of enforcing property tax collection is a serious one where further amendments to the Indian Act may be required.

One issue that was of great concern to non-Native governments that has not materialized is that leaseholders on reserve lands are taxed by a government within which they have no voting rights. (Ironically this concern was expressed by local governments that were taxing leaseholders but not providing them with services even though the leaseholders voted for that government's officials.)

This situation does not seem to have become a problem because First Nations are keeping their tax rates comparable to those of neighboring governments while either maintaining or improving service quality.

It is in the self-interest of the First Nation to be sure leaseholders receive good services for their taxes in order for the First Nation to obtain good leasehold prices whether or not the leaseholders vote in First Nations. This self-interest is likely to be more important than voting rights would ever be.

## ITAB, ITS and INAC

The Indian Taxation Advisory Board and the secretariat have provided advice and information to Bands wishing to implement taxation. The board has promoted contact among bands so that they can exchange information and learn from one another. It has also facilitated relationships between band and local and provincial governments.

Much of the success of tax

jurisdiction implementation is due to the Indian Taxation Advisory Board's efforts. Federal involvement is not without its own problems, however, and two serious problems need resolution: they are clarifying and consistently applying criteria for band bylaw approval and relating taxation bylaw approval timing to the assessment, billing and budgeting cycle of all other governments in B.C.

## Bylaw Approval Criteria

Approval criteria should relate to items band governments can control and not to issues controlled by other governments, especially governments that the band must negotiate with. Former Indian Affairs Minister Tom Siddon's position that First Nations and municipalities should have service contracts in place prior to ministerial approval of band bylaws simply provided the opportunity for municipalities collecting taxes, but not supplying services, to delay First Nation taxation and continue historic inequities by prolonging service negotiations.

Ministerial response to such requests from non-Native governments have been viewed by First Nations — and rightly so — as politically protecting the interests of non-Native governments in preserving historically inequitable situations against the First Nations.

The decision to exercise jurisdiction over taxation should be made by the First Nation, which in turn should demonstrate its capacity with proper bylaws and proof of administrative capacity to carry out taxation prior to Ministerial approval.

ITAB, ITS and consultants can help the band to meet these objectives and recommend approval to the Minister only when they are met. If a service agreement cannot be reached at the local level then arbitration can be requested under provisions of provincial Bill-64; a situation that has not yet arisen in B.C.

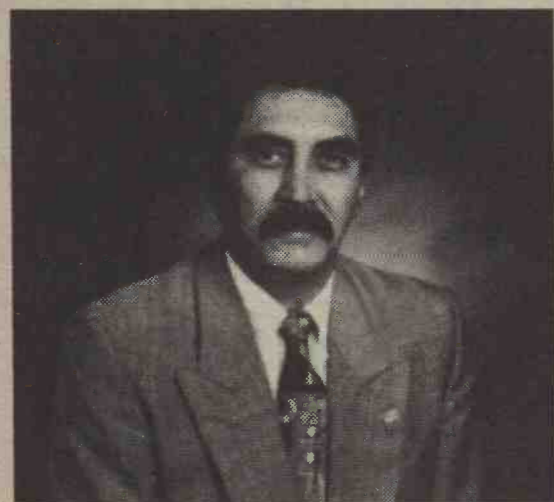
(*Native Issues Monthly* is a Vancouver-based research report on Native affairs and issues.)

Next installment, we will look at working with provincial and local governments.

## Walsh Wilkins

Barristers and Solicitors

The Partners of the law firm Walsh Wilkins are pleased to announce the appointment of Eugene J. Creighton as an Associate.



Eugene J. Creighton

Eugene J. Creighton graduated from the Faculty of Law, University of Alberta, in 1985 and was admitted to the Law Society of Alberta in 1986.

A member of the Blood Tribe, Eugene practiced law as Counsel to the Tribe from 1986 until 1994.

On August 1, 1994, Eugene joined Walsh Wilkins as a member of the firm's Native Law Group. He will conduct a general practice of law, providing legal services to his clients in native law, corporate and commercial law, and general litigation.

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# Windspeaker

October 10 - October 23, 1994

Canada's National Aboriginal News Publication

Volume 12 No. 15

More sports,  
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## Band flies new flag

The spirit of Ahtahkakoop lives on, displayed proudly on the new flag of the Ahtahkakoop Cree Nation. Chief Barry Ahenakew, Lt. Gov. Jack Wiebe and hereditary Chief Allen Starblanket raised the flag in a ceremony on the Ahtahkakoop Reserve, Sask. Sept. 15. Ahtahkakoop signed Treaty Six in 1876 between his people and Queen Victoria. The flag, designed by artist Willard Ahenakew, carries the portrait of Chief Ahtahkakoop and 276 stars, one for each member of the band at the time of the treaty signing.

## Mass celebrated in Mi'kmaq

By Stephanie O'Hanley  
Windspeaker Contributor

HALIFAX

Mi'kmaq people came from all across the Atlantic region to renew their 384-year alliance with the Roman Catholic Church during annual Treaty Day celebrations this month.

"When I hear the comment that Christ was shoved down our throats, I get very irate," Murdena Marshall, an Eskasoni resident, told at least 200 Mi'kmaq people gathered for a morning mass held at St. Mary's Basilica in Halifax.

"In 1610 our nation became a Catholic state. I have too much faith and respect for my ancestors to believe they were forced to accept Christianity," said Marshall, a professor at the University College of Cape Breton.

The Concordat of 1610, an agreement between Mi'kmaq people and the Vatican, was kept alive through oral history, Marshall said.

On June 24, 1610 Grand

*"I have too much faith and respect for my ancestors to believe they were forced to accept Christianity."*

— Murdena Marshall, Eskasoni resident, during Treaty Day mass.

Chief Membertou was baptized as a Catholic, and a covenant was made to protect Catholic priests and the French who brought priests among Mi'kmaq people. A two-metre long wampum belt records the Concordat, the Mi'kmaq Nation's first alliance with a foreign power.

Though Treaty Day has been celebrated in Halifax for the past eight years, Oct. 1 marked only the second time Mi'kmaq traditions were incorporated into the Treaty Day mass.

The Sons of Membertou Singers, a drumming group, played an honor song at the start of the mass. Then a procession led by members of the Mi'kmaq Grand Council and elders, and followed by veter-

ans, walked to the front of the church to signal the beginning of the mass.

Before they could say mass, the archbishop and priests were purified with sacred herbs - sweetgrass, sage, cedar and tobacco. Blessings were made in seven directions to acknowledge gifts from the Great Spirit in each direction.

During the mass, hymns and prayers were sung and spoken in Mi'kmaq. While reading, scripture readers held up an eagle feather to show they were speaking the truth.

Since 1986 Mi'kmaq people have celebrated Treaty Day every Oct. 1 to commemorate treaties signed between their ancestors and the British Crown, particularly the Treaty of 1752.

In 1985 the Supreme Court of Canada upheld Aboriginal hunting and fishing rights under the Treaty of 1752, and since then Mi'kmaq representatives have met with Nova Scotia government representatives every year to renew the treaty.

"(Treaty Day) is there to remind people that we still have treaties that are recognized by our people," said Ben Sylliboy, Grand Chief of the Mi'kmaq Grand Council. "The Treaty of 1752 is still valid, even in 1994."

Alex Denny, grand captain of the Mi'kmaq Grand Council, said Treaty Day is significant for what it teaches young people.

"They will see what we have begun and they will see it will continue," said Denny, who is also the president of the Union of Nova Scotia Indians.

Treaty Day events included a meeting between Mi'kmaq representatives and Nova Scotia Premier John Savage on Friday, a flag-raising ceremony to honor war veterans and a reception at Halifax City Hall on Saturday. A feast wrapped up the celebrations Saturday evening.

## Denny points finger

HALIFAX

Treaty Day celebrations took a serious turn in Halifax when the head of the Union of Nova Scotia Indians accused non-Natives of abusing nature.

Alex Denny told Nova Scotia Premier John Savage and other MLAs at the provincial legislature that over-use by non-Natives have depleted fish stocks and harmed forests.

The controversial leader also said that non-Natives have become weak and are too dependent on welfare.

Denny called on the federal government and the provinces to give Aboriginals back 10 per cent of Canada's land base, land which he said was taken from Natives in the first place.

# Central Canada

## Hunters out to save their hides

By Dina O'Meara  
Windspeaker Staff Writer

NORTH BAY, Ont.

A 20-year-old provincial program salvaging deer and moose hides for artisans has gained new momentum in Ontario.

Hats for Hides collects hides for use by artisans through an exchange program with Native and non-Native hunters. Formerly run by the Ministry of Natural Resources, the program had experienced a slump in interest, dropping from 40,000 hides being taken in to provincial depots during the mid-1980s, to approximately 20,000 in 1993.

But interest is picking up since the Union of Ontario Indians took over co-ordinating the program.

"What we've done is develop a media package and promoted the program at hunting and trapping shows," said Perry McLeod-Shabogestic.

Aboriginal depots have almost doubled since the Union launched its media kick, numbering approximately 20 out of 50 such collecting centres across Ontario.

Non-Native depots operate under BRT Hides Company guidelines, with set prices for

green and tanned hides. This way Aboriginal artisans can buy hides at reasonable prices through the BRT, McLeod-Shabogestic said. Native depots vendors are independent and set their own prices, he said.

Hats for Hides was initiated by a group of non-Native hunters during the early 1970's who were concerned with wasted hides. Opening depots where hunters could exchange hides for orange hunters' hats with stylized logos on them helped eliminate waste.

"This is not a money-making endeavor for us, but it does save money. We're gearing up to have the program pay for itself soon."

One move to cut corners was to come up with a less costly hat - this year, instead of an embroidered logo, it is printed on the hat. McLeod-Shabogestic hopes the move won't create the furore substituting whistles for the hats did three years ago.

"Oh, the hunters were so ticked off, it almost collapsed the program," said McLeod-Shabogestic, laughing. "They wanted their hats."

The bright caps had become collector's items among hunters.

For more information on the Hats for Hides program, contact Perry McLeod-Shabogestic at (705)497-9127.



Native and non-Native hunters work together in the unique Hats for Hides exchange program.

### IN OUR OWN VOICES

Glenbow and the Nickle Arts Museum present a program of events highlighting native filmmakers, visual artists, musicians, writers, and performers.

*In Our Own Voices* celebrates two exhibitions of contemporary native art currently on view: *Indigena: Perspectives of Indigenous Peoples on Five Hundred Years* (on view at Glenbow through November 20) and *Land Spirit Power* (on view at the Nickle Arts Museum through November 27).

#### EVENTS AT GLENBOW

##### Telling Our Own Stories

Saturday, October 15, 10:30 a.m. \* Glenbow Theatre  
Free with museum admission

Native artists, writers and performers discuss their creativity and what inspires them.

##### Eagle Hill Dance Troupe

Saturday, October 15, 2 p.m. \* Glenbow Theatre  
Free with museum admission

An interactive historical journey of the Siksika Nation performed through traditional music and dance. Something for the whole family!

##### Winston Wuttunee

Friday, October 21, 7 p.m. \* Glenbow Theatre  
Tickets \$5. Available at the Glenbow Shop, Nickle Arts Museum or at the door.

Join singer/songwriter Winston Wuttunee for an evening of music and laughter!

##### Native Imagery Film Series

October 16, 23 and 30, 3 p.m. \* Fourth Floor  
Free with museum admission

A series exploring the traditions and new directions of native imagery in contemporary visual art.

##### Kanehsatake: 270 Years of Resistance

Friday, October 28, 7 p.m. \* Glenbow Theatre  
Free admission

A feature documentary by Alanis Obomsawin on the Oka standoff of 1990 shown in conjunction with the *Alanis Obomsawin Film Retrospective*.

#### EVENTS AT THE NICKLE ARTS MUSEUM

##### Children's Art Workshop

Saturday, October 22, 2 to 4:30 p.m.

Nickle Arts Museum \* Suitable for kids 6 to 10

Registration fee \$5 (includes supplies)

Pre-registration required: call 220-7234

Local artist Cherie Spotted Eagle shows how to make unique Dreamcatchers out of willow.

##### Gallery Talk

Wednesday, October 26, 12:30 p.m.

Nickle Arts Museum \* Free admission

Artist Faye HeavyShield discusses her work in *Land Spirit Power*.

##### Alanis Obomsawin Film Retrospective

Nickle Arts Museum

Continuous showings during the exhibit *Land Spirit Power*, on view through November 27.

Contact the Glenbow (403)268-4100  
or the Nickle Arts Museum (403)220-7234  
for more information.

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# My Community

## Beloved memories of home wrapped in family history

By Holy Roads Woman  
 PEIGAN RESERVE, Alta.

What makes Peigan a special place is my attachment to past experiences with my family, relatives and friends.

It is the place where my grandparents and parents live. I remember my older brother and I walking with Grandma in the spring to pick duck eggs. My grandmother cooked them for us with the ducklings starting to form which we thought was wonderful.

I remember one of my uncles holding me so I could suck a mare and grandma being hysterical that I would be killed. My uncles thought it was the funniest thing.

I remember begging to go swimming with my older brother and uncles at the lake. Being allowed to go along reluctantly. While swimming, they talked me into swimming out to the middle where a raft was. They left me there and I eventually got enough courage to swim back to shore.

Memories of my childhood days with my brother and cousins stealing the tractor tires and taking turns sitting inside and rolling one another down a hill. We thought it was great entertainment to see one another staggering around.

The reserve was the place where my brother and I went to ceremonies with my grandparents. Anxiously waiting to eat the

food and wondering what everyone was bringing and who would be there. Trying to help my grandparents prepare for the ceremony. I remember my grandfather singing and drumming. Most of the time it was the first and last thing I heard going to sleep and waking up.

There are memories of dancing with my grandparents with the Horn Society, All Brave Dogs Society doings and at the Sundance. Sitting with my grandmother at the medicine pipe bundle opening after hearing the thunder in the spring. My brother and I dancing during the medicine pipe bundle for our family and relatives that needed help. Watching my grandfather drumming and singing at ceremonies and powwow's.

I remember hitching up the team to go berry picking, gathering roots and herbs for medicine. Sitting in the shade with my grandmother and elderly aunts cutting meat for drying, crushing cherries and drying saskatoons. Asking my grandmother questions about life. Who will I marry? When will I grow up? Then there are the memories of my grandparents and parents telling me about boarding school so I can be educated in the ways of white people. In the future it will be important to be well educated and help my people, they said.

The memories return of finding school challenging, feeling

abandoned and stuck.

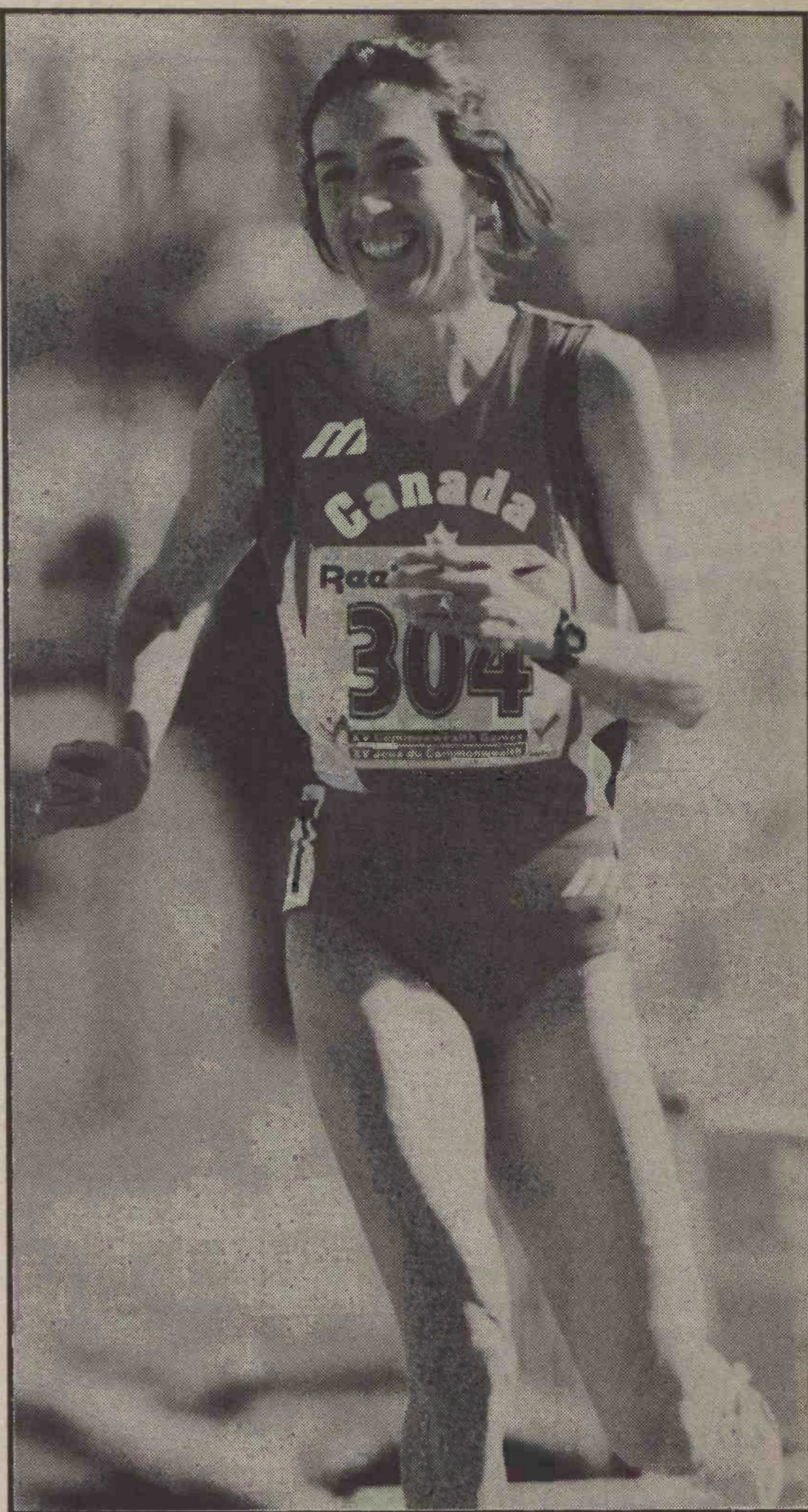
This is the final resting place of my grandparents and brother. This is the place where my cousin Korrine and I pierced each other's ears during one Easter holiday. The place where my mother told me a story of when her dad dreamed of her children playing by the spring where he fell asleep when he was rounding up his horses. The place where my daughter tried to find the Old Lady's house that lived at the spring, not realizing we were talking about a spiritual being.

This is a place where I used to argue with my brothers about getting water and chopping wood so I could wash dishes and do other things, beside wait for them. It is the place where I shared a last Sundance with my grandfather, with Uncle Ray singing for our family clan.

This where, with my family, relatives and friends organized a protest about the constitution. As I look around, I see Chief Mountain, Table Mountain and Squaw Butte. I remember the stories of who fasted where and received visions and were given a song.

This is where my Elders are that I laugh with, accept me, encourage me and most of all, visit with. It is the place where I go and can be myself and eat real food.

It is that special place where I laugh, cry, remember and look to the future. This is the place where my heart and home is.



Heinz Ruckeman

### Jet setter

Canadian gold medalist Angela Chalmers takes on Europe. See Page R4 for story.

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 Application deadline: March 17, 1995

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CFWE FM 89.9 Native Perspective  
 a division of the Aboriginal Multi-Media Society of Alberta

## Sports

## Final IRCA rodeo promises action

By Jim Goodstriker  
Windspeaker Contributor

STANDOFF, Alta

The Indian Rodeo Cowboy Association, the longest running association of its kind in Canada, will be hosting its year-end 1994 Finals Rodeo here at the Agriplex Oct. 7, 8, 9.

The three-day rodeo will feature the top 10 contestants in the final standings in all major events, including saddle bronc, bareback and bull riding. The timed events are calf roping, steer wrestling, and team roping, plus the ladies barrel racing.

The junior events are the boys steer riding and girls junior barrel racing for contestants 15 years and under, an added event will be the ladies breakaway roping.

The purse for the major events is \$2,000, the team roping is \$4,000, the junior events and ladies breakaway roping is \$1,000 each, bringing a total purse with added entry fees to over \$39,000.

Contestants will bring to the finals the total points they have accumulated from 10 IRCA rodeos for the '94 season in all events. The year end champion in the major events will represent the IRCA at the National Indian Rodeo Finals in Rapid City South Dakota, later this month.

The second seat to the Dakota event will go to the finals winners in all events, the winners will be determined by the

most money won over four performances - there will be no average.

In order for contestants to qualify for the IRCA finals, they must have competed in at least 50 per cent of IRCA rodeos for 1994.

Fort Vermillion annual Indian Summer rodeo will be the tenth sanctioned rodeo for the year, so contestants will be hitting that rodeo to gain more year-end points. Or for contestants that have been to only four rodeos, but have enough points for the top ten, competing in the rodeo would qualify them for the finals.

Finals champions will each be presented with trophy buckles in all events. Year end champions will be presented with trophy saddles and buckles at the IRCA annual banquet to be held in Calgary, sometime in December.

To date, stock contractors and rodeo personnel have not been selected, but proven bucking stock will be a big test for finals contestants.

The performances during the three-day rodeo will start at 7 p.m. Friday, continue with two performances on Saturday at 1 p.m. and 7 p.m., ending with the final performances on Sunday at 2:00 p.m.

The finals rodeo committee is led by manager Brian Many Grey Horses, sec. treasurer Dolly Creighton. Others include Floyd Smith, Pat Fox, Lyman Tailfeathers, Barry Shods, Gilbert Black Water Sr., Boyd Low, Jeanne Blood and Rosie Many Grey Horses.

## Woman who walks fast runs on European track

By Steve Newman  
Windspeaker Contributor

VICTORIA

When Angela Chalmers was a little girl, her great uncle had a dream while working in the fields one day.

The dream was about a woman and a storm and the words walk fast, walk fast. And it so it was that when Chalmers began showing potential as a young runner she was named Dusanwe at a special ceremony. The name means woman who walks fast.

Special ceremonies were also part of the 15th Commonwealth Games in Victoria, British Columbia, where Chalmers walked into Centennial Stadium as the flag-bearer for the Canadian team. Six days later she walked in again, as the gold medallist, for the 3,000-metre medal ceremony.

After establishing a Commonwealth Games and Canadian record in the 3,000, Chalmers

chose not defend her 1,500-metre title a few days later.

Patronage is one reality, but financial realities are another for the full-time athlete, who decided to race in Berlin instead of the Commonwealth 1,500 on her home turf in Victoria, even though she would have finished no worse than second.

Her two-year contract with Adidas had just expired, so it was important to return to the heartland of track and field, to impress potential sponsors and to earn some money by running well against the world's best.

"Adidas Germany needs to see me in Europe, and if I'm to continue to be a full-time athlete that's what I need to do," said Chalmers, who four years ago became the first woman to win the 1,500 and 3,000 in the same Commonwealth Games.

"If I do well, there will be some significant financial success, but I need to do that if I'm going to stay in the sport two more years.

"I didn't know if I could re-

cover in time," said Chalmers of her reason for not defending her Commonwealth Games 1,500-metre title. "It's not that the race here (in Victoria) wouldn't be a good race. I also need to get over jet lag by going to Europe before the Grand Prix final (in September).

"I want to test myself against the best in the world," said Chalmers, who said there has been little financial benefit from her three Commonwealth Games medals (all gold) and her 1992 Olympic bronze.

"No, (potential sponsors) are not beating a path to my door. It didn't mean a lot of commercial success from winning the medals in Auckland, and the Barcelona bronze didn't mean a lot. And I don't think this Commonwealth medal will either," Chalmers said.

Still, she endeared herself to the Canadian crowd while becoming the only woman who will ever successfully defend her Commonwealth 3,000-metre title. Why? Because at the next Games women will run 5,000-metres instead.

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Keep the length under 500 words — that's about two pages typewritten, double-spaced.

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## Do you know ...

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# Sports

## Injured competitor returns to sport as an official

By R. John Hayes  
Windspeaker Correspondent

EDMONTON

In his third year of junior football, Richard Sansregret injured his back so badly that he quit football, and all athletics, for good. Four years later, though, the 5'9" Metis man, now 24, decided that he wanted to take up sports again. He started playing indoor soccer, and he's now looking forward to becoming one of Canada's top officials over the next few years.

Sansregret has always been a big man. As an Edmonton Huskies' defensive back, his playing weight had been 185 pounds. After the injury, his weight ballooned to 235, and he saw many other aspects of his personality slide, as well.

"A lot of my identity was wrapped up in football," said Sansregret. "And that was gone. My self-esteem was down, my grades were down." In many ways, his life was down.

But the articulate Sansregret is made of sterner stuff. At the start of 1993, he withdrew from an engineering program at the University of Alberta and went to Australia for a month and a half. Upon his return, he went to work for Steel, a men's wear company, and he was within an eyelash of being made a store manager when the parent company shut down the whole



R. John Hayes

A lifetime involvement in sports brought Richard Sansregret back from a crippling back injury to a new life refereeing.

chain.

Sansregret had become a successful retailer. Since the company had left him stranded, he decided to return to school. He signed on with Integrated Technologies to fill the time till he could return to mechanical engineering at Alberta in 1994-95. He also decided to return to sports.

His sisters are successful soccer players, and Sansregret had played and officiated as a youth, so he looked to soccer for

a team.

"I missed the competitiveness, the intensity," he said. "I decided to return for the competitiveness."

He didn't like working out for its own sake, and he "can't stand running." But his football had given him discipline and he firmly believes that physical sharpness equals mental sharpness. "Staying active and in shape is a matter of personal discipline," he said.

Returning from a devastating back injury to get in shape shows Sansregret's personal toughness. Many others would have lived on their pasts.

Sansregret's athletic past has some serious high points. In high school at Edmonton's Harry Ainlay Composite, his teams went 26-1-1 in his three years, two at the senior level. It was there that he met and worked under the coach who made the biggest impression on him, Brian Anderson.

Anderson, Sansregret said, was "a character builder, a man of influence and ethics." Those teams saw Sansregret play with Jeff Martins, Peter Rowe and Mark Singer, all of whom would go on to football successes.

The Calgary-born Sansregret went on to play for the Edmonton Huskies, but for two years he played sporadically behind two all stars, making occasional appearances. It was in one of those appearances during his second year that he first injured his back. He was out for four weeks, but was able to return before the season ended.

In his third year with the Prairie Junior Football Conference club, Sansregret was a starter. The first game that year "was the best I ever played," he said. He led the PJFC in points. But his third game back, he hit a player with his head down and, in a second, ended his career.

He talks about the injury

casually now, but it could have been much more serious. Vertebrae were moved and damaged, and it took considerable work to get to the point where Sansregret could perform things like household chores and shoveling snow. Now he's back and hoping to move into high-level competition again.

He was fast and big as a football player, and quick enough to play recreational soccer, but he wanted a bigger challenge. He found it when some soccer people remembered that he'd officiated in his early teens. He returned to refereeing this spring, and has already been appointed to some difficult games. He lined the Edmonton & District Soccer Association's Premier Major Soccer League game this summer.

"When I do something, I want to do it well," said Sansregret. "As a short-term objective, I'd like to reach my Level One within three years." (He's currently a Level Three referee.) "And I hope to get down to my 'playing weight' before too long; I'm at 205 right now."

At a clinic for soccer officials last week, Sansregret was following the intricacies of the rules carefully, pointing out a few inconsistencies he'd spotted. His intensity was manifest. Soccer is one of the most demanding sports on its officials. Sansregret is obviously looking forward to taking on all comers this indoor season.

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# Entertainment

## Mainstream roles finally becoming more available to Native actors

By Sheena Stewart  
Windspeaker Contributor

EDMONTON

The time for Native film actors has been a long time coming. But during the last three or four years movie goers may have noticed a much greater number of Native actors and roles finding their way onto the big screen.

Beginning with movies like *Dances With Wolves* and *Thunderheart*, opportunities for Native actors in mainstream Hollywood productions have never been better.

That's welcome news for people like activist-actor Sonny Skyhawk, who spoke at Edmonton's Dreamspeaker Festival about the efforts of his organization, American Indians in Film. The group is an advocacy and consulting organization dedicated to promoting opportunities for Native actors and to ensuring that film portrayals are accurate reflections of modern Native life.

"There is a real history of dishonest portrayals in American films and television," explained Skyhawk, of the Rosebud Lakota Tribe in South Dakota.

In the past, if Native roles existed in films they were almost guaranteed to be stereotypical portrayals of blood-

thirsty Indians warring with western settlers. Worse, they were rarely ever played by Native actors.

"Most every young Hollywood actor played a Native role at one time or another," said the California-based Skyhawk.

Everyone from Natalie Wood to a very young John Wayne are included in that category.

Today, Native actors such as Tantoo Cardinal, Graham Green and Jimmy Herman

have become recognizable names in their own right. Still, Skyhawk cautions that in many films Aboriginals still have not reached that point of true accuracy.

"Too often Indians are portrayed in past tense forms - it's almost always in a historical setting," he said.

Instead, Skyhawk would like to see film begin to depict the modern realities of Native life.

"There are Native lawyers and teachers, but that is rarely portrayed."

It is in this area where TV may actually be well ahead of movies. Programs such as *L.A. Law* have included episodes

dealing with very modern Native issues, while programs like *Northern Exposure* and *North of 60* have main characters who are modern Natives. Unfortunately, TV also has some glaring faults, said Skyhawk, who notes that Native characters are virtually non-existent on both soap operas and game shows.

American Indians in Film plays a valuable role in making sure what roles do exist are accurate in their portrayal, said Skyhawk. They also encourage and promote the involvement of young Native people both in front of and behind the camera. At present Skyhawk is involved in a number of projects, which would tap into the growing number of Native actors and production personnel.

"What is needed right now are viable, promotable scripts," he explains. Eventually, he envisions a time when Native actors and roles will become accepted as an expected part of the industry. Ideally, someday there will be no need for organizations such as his, and there "will be no need for us to even have a conversation like this."

"Too often Indians are portrayed in past tense forms - it's almost always in a historical setting."

- Sonny Skyhawk, activist-actor

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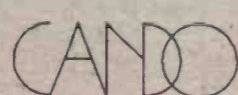
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CONFERENCE AGENDA

SATURDAY, OCTOBER 22

- Delegate Registration
- Welcoming Reception

SUNDAY, OCTOBER 23: ANNUAL GENERAL MEETING

- Delegate Registration
- Opening Brunch
- CANDO Annual General Meeting
- CANDO Board Meeting
- Conference Opening Reception & Banquet  
*Recognizing Opportunities & Making Them Happen*  
- Keynote: Albert Diamond, President, Air Creebec

MONDAY, OCTOBER 24: CONFERENCE

- Plenary Session:  
*Corporate/Community Case Studies with Aboriginal Partners*  
- Syncrude Canada Limited: Jim Carbery  
- B.C. Hydro: Cheryl Brooks  
- Cameco: Jamie McIntyre
- Luncheon - Guest Speaker  
National Chief Ovide Mercredi, Assembly of First Nations
- Community Visits: Siksika Nation & Tsuu T'ina Nation  
Hosted by: Economic Development Staff
- Partnership Dinner: *The Benefits of Aboriginal Business Development*

TUESDAY, OCTOBER 25

- Workshop A: Government & Equity Capital Sources
- Workshop B: Private Capital Sources
- Workshop C: Role of an EDO

- Workshop D: Communications & Networking
- Workshop E: Harvard Project  
*Institutional Development for Economic Prosperity*  
(Case Studies of American Tribal Administrations)
- Workshop F: Tax Planning

Luncheon: *Harvard Project*

Guest Speaker: Manley Begay & Dr. Stephen Cornell, National Executive Education Program for Native American Leadership (Institutions of Tribal Government for Economic Prosperity)

- Workshop G: Education and Training
- Workshop H: Youth Development & Entrepreneurship
- Workshop I: Social Security Reform & Economic Development

- Wrap-up Plenary Session
- Closing Ceremonies

# Arts & Entertainment

## Vision quest becomes comic film odyssey

By Sheena Stewart  
Windspeaker Contributor

EDMONTON

Sam Bob never really intended to be an actor. In fact, the Vancouver Native had been working toward his degree on criminology at Simon Fraser University when his sister dragged him to audition for a summer theatre project. That was five years ago, and he hasn't looked back since.

During a recent tour through Edmonton to promote his latest movie, *Road to Saddle River*, Bob explained that at first his interest lay solely in theatre. It was only when he felt he'd plateau-ed on stage that he turned his eye toward films and television. After getting his union memberships organized - "When you're an actor you can be unemployed in 5 or 6 different unions," Bob laughed - he took the plunge.

In *Road to Saddle River*, which is directed by Edmontonian Francis Damberger, Bob plays the part of Norman Manyheads, an Indian

on a vision quest. Norman joins up with a rag tag bunch of bumpkins who are lost and looking for directions, explained Bob. "They pull up behind him and just kind of bust into his world - ultimately they become part of his vision quest."

Among the bumpkins are The Cowboy Kid (Paul Jarett), a 38-year-old Czechoslovakian vegetarian who works in his uncle's butcher shop in Hamilton, Ont.. After seeing a western movie, a saddle falls from the sky and The Cowboy Kid decides to pursue his dream of becoming a cowboy.

Along the way he hooks up with Sam (Paul Coeur), a divorced salesman; Dieter (Eric Kramer), a German tourist financing his journey by selling hunks of rock he claims are part of the Berlin Wall; and Norman (Bob). Eventually they all meet up with Louis (Michael Hogan), a gruff, hard-drinking cowboy who attempts to teach The Cowboy Kid how to ride.

For Sam Bob the role of Norman offered some interesting historical parallels.

"His (Norman's) relation-



In *Road to Saddle River*, Norman Manyheads (Sam Bob) is joined by a cast of misfits, including The Cowboy Kid, during his vision quest.

ship with The Cowboy Kid is a funny play on the historical relationship between our people and the Whites. When they first got here they were lost, they needed food and shelter, and they needed guidance - in the movie we're sort of reliving the same thing. Maybe that's stretching it a little, but the idea was there."

*Road to Saddle River* was

actually completed two years ago, but as Bob understands it, problems with its distributor held it up until now. Still, he's optimistic about the movie, which he believes will appeal to a broad audience. The film has already garnered an AMPA award for cinematographer Peter Wunsdorf, and it received rave reviews from audiences at a Minneapolis Film Festival.

In addition to *Road to Saddle River*, Sam Bob has appeared in such films as *Leaving Normal* (with Meg Tilly) and in TV shows like *Destiny Ridge*, as well as numerous stage productions. Despite his growing success, he still finds it difficult to see himself on screen.

"I don't think you ever get used to it," he laughs, "not unless you're psychotic or something."



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## Artisans database opening in Alberta

The Chiefs Economic Development Advisory Council (CEDAC) has divided into an exciting, new venture in Native arts & crafts. Beginning this month, CEDAC will be compiling a comprehensive list of all Alberta Native artisans and arts & crafts dealers. This database is the first step in the planning and development of a unique Native arts and crafts incubator to be located in Edmonton, Alberta.

Development plans have begun for this endeavor in Native arts featuring high quality Native arts & crafts and talented

Native artisans at work, giving them an opportunity to display their talents in-house and provide sales and market exposure. Preliminary research into this new facility demands a listing of all Alberta Native artisans and arts & crafts dealers. CEDAC is calling on all Native artisans and dealers to submit their profiles, addresses, phone numbers, and contact names to: CEDAC, 14601-134 Ave, Edmonton, AB. T5L 4S9

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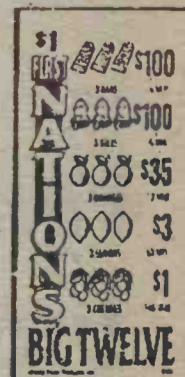
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# Prairies

## Ahtahkakoop school opens

By Connie Sampson  
Windspeaker Contributor

AHTAHKAKOOP, Sask.

More than a century ago, at treaty time in 1876, Plains Cree Chief Ahtahkakoop had a vision.

"Let us not think of ourselves, but of our children's children," said the powerful chief to his people.

With the buffalo gone, Ahtahkakoop saw education as the means of providing the children with the tools they would need in the white man's world. He saw to it the reserve was never without a place of learning. First, farming instruction was provided and soon there was a school. Later, there was a second, larger school.

Today his visionary words are carved in the wall of a new kindergarten to Grade 12 school on the Ahtahkakoop Reserve, 100 kilometres northwest of Prince Albert, Sask.

"This is great. I am very proud of this school. I am very glad I can graduate here, in my community," said Grade 12 student Maria Ahenakew, at the official opening ceremony Sept. 15. Previously, students traveled 45 kilometres, round trip, to Canwood schools.

The older wing of the building houses the elementary school, including a kindergarten enrolment of 60 children. The new \$6.3 million high school wing includes classrooms, a library, a computer lab, gymnasium and industrial workshop. The new facility has a student body of 385.

Assembly of First Nations Grand Chief Ovide Mercredi joined Chief Barry Ahenakew, local officials, elders and Lt. - Gov. Jack Wiebe for the celebration. Mercredi expanded on Ahtahkakoop's words by saying Indian children must learn two cultures in order to be as strong as two people. He challenged everyone at the school to see that students learned the

two cultures to be strong and walk side-by-side with all other cultures.

The political leader also promised students at the opening of the new Ahtahkakoop School they could look forward to a future in a united Canada.

"See yourselves as strong human beings, not in a broken, but in a united Canada. Indian people will see that Canada is not dismembered by those seeking sovereignty. All (Canadian) youth will have a future in a country that is whole."

Elder Eli Bear told students to know who they are as Indians, saying those who do not understand themselves are those who often are in trouble with the law, drugs and alcohol.

The school building bears an unusual brick carving depicting a life-size mounted hunter shooting a running buffalo with bow and arrow. Willard Ahenakew, a descendent of Ahtahkakoop and noted Canadian artist, designed the scene for the front wall of the new



Connie Sampson

Elected chief Barry Ahenakew, left, shares the scissors with Lt. Gov. Jack Wiebe and hereditary chief Allen Starblanket at the opening of the Ahtahkakoop School, assisted by Grand Chief Ovide Mercredi and Elder Eli Bear, far right.

high school. Angelo Belluz, of Canada Brick, in Mississauga, Ontario, created the mural, using Ahenakew's design.

Belluz carved and sculpted the mural in unfired brick and then tinted each brick before it

was fired.

Ahtahkakoop was a famous buffalo hunter and he and his band supplied buffalo meat and pemmican to the Hudson Bay post of Fort Carlton, south of the present day reserve.

### Prairie Briefs

#### Doctor investigated

The work of an emergency room physician at a Manitoba hospital is being reviewed after complaints of his offensive bedside manner. Officials at The Pas Health Complex are investigating allegations that a doctor called Native patients stupid and refused to let them speak Cree between themselves in the emergency ward. Chief Francis Flett joined approximately 50 Opaskwayak Cree Nation residents in a protest march to the hospital, and called for the doctor to be removed from the practicing medicine in The Pas. The alternative would be to bus residents to a facility in Flin Flon or Swan River, Flett said. The hospital executive has received at least five complaints about the doctor on grounds other than racism since the physician started working in January, said executive director Don Solar. The hospital is looking into having the doctor take cross-cultural sensitiv-

ity training, he said. Flett is satisfied the facility is open to his community's concerns but wants hospital officials to look into such complaints as soon as they are made, and not "five or six months later," when other complaints come in.

#### Activist files land claim

A Bill C-31 Albertan refused membership on his reserve has filed a land claim on territory in Alberta's Kananaskis Country. Fred Fraser, who has lived in makeshift camps on Moose Mountain for several years, filed a treaty land entitlement claim on the mountain in August with the federal land claims office. Fraser wants to establish homes for approximately 300 reinstated Natives that have been denied membership on Tsuu T'ina Reserve, located on Calgary's southwest limits. RCMP and provincial officers have twice evicted Fraser and a group of peo-

ple living on site with him on Moose Mountain. Ottawa does not officially recognize Fraser's claim to being hereditary chief of the Old Sarcee band Uterus clan.

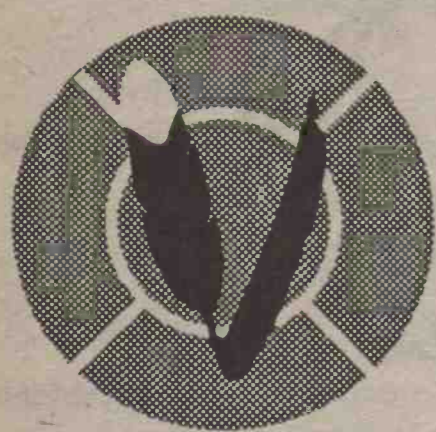
#### College opens new campus

The newest branch of the Saskatchewan Indian Federated College officially opened in Saskatoon, with VIPs including Federal Indian Affairs Minister Ron Irwin in attendance. Chief Roland Crowe of the Federation of Saskatchewan Indians also took part in the ceremony commemorating the move from a downtown office location to a former school on 1.3 hectares. The expanded facility includes more classroom space and a larger library, and a total of \$1.15 million in renovations. The campus will be home to 410 students. The SIFC has an enrollment of 1,259 students on three campuses.

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# AIDS Awareness

## Education essential to prevent AIDS, victim says

By Leanne Larmondin  
Wawatay News

Nolan Mamakeesic is not much different from you.

He's 26 years old. He grew up in Sandy Lake and left there to go to high school in Sioux Lookout, Ont. when he was 15 years old. He got into a minor scuffle with the law soon after and didn't finish Grade 12. He likes the outdoors, but after getting a taste of town and city life, he finds going back to Sandy Lake a little stifling.

Actually, there is one thing different about Nolan Mamakeesic. He has tested positive for HIV — the virus that causes AIDS. He is the first known case from the Sioux Lookout Zone.

He is not sure where he contracted the virus, but he guesses it was more than six years ago when he was living in Toronto. It is almost certain that he contracted the virus from a sexual partner, since he is not an intravenous drug user, and he admits he was very sexually active.

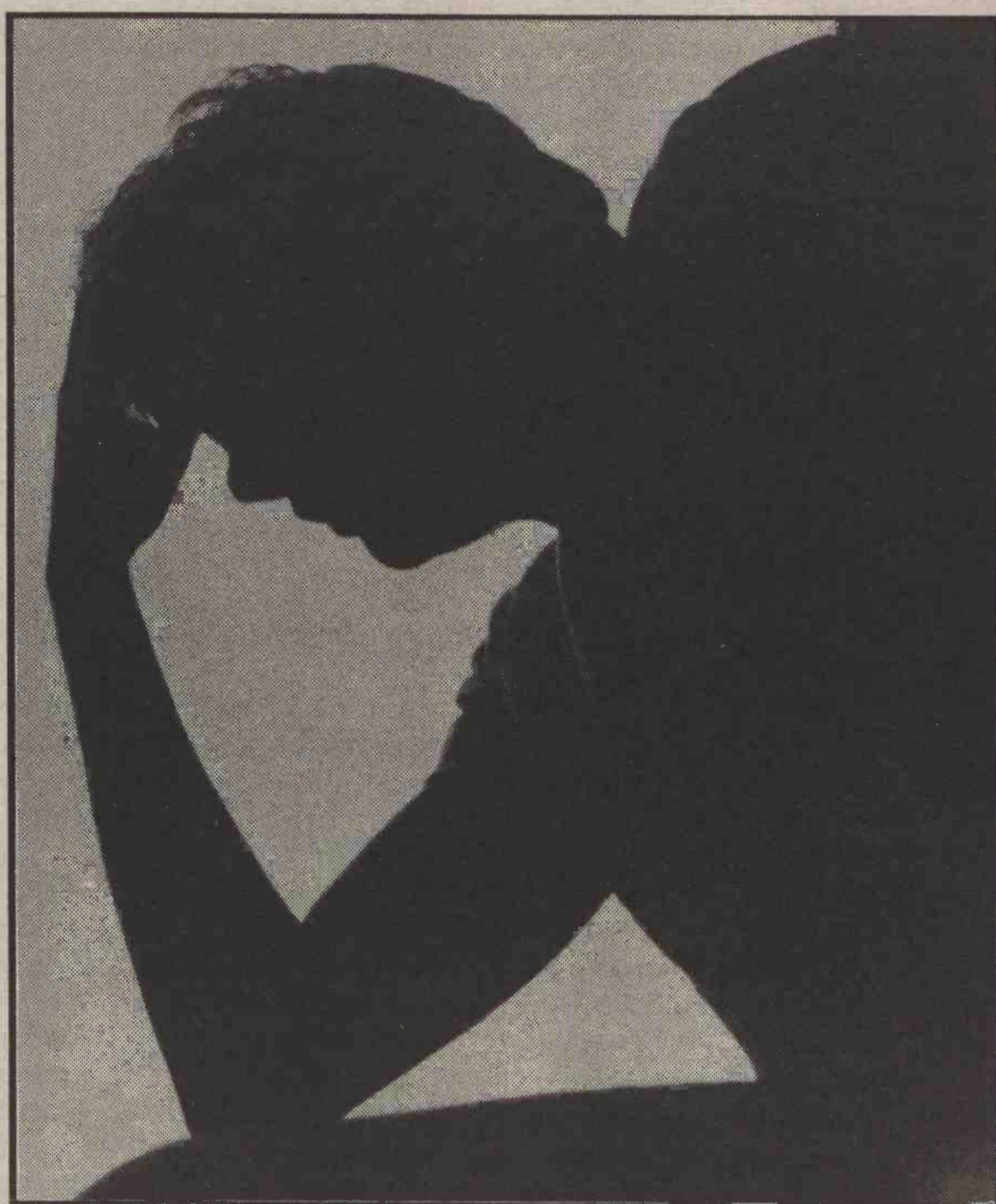
"Sometimes it was a different person every night. I was young, I was stupid, I didn't use condoms. I knew about the risks, I guess, but when you're drinking and on drugs, you don't think about the risks.

"Sometimes it was like I'd wake up beside someone in the morning and say, 'Who are you? Where'd you come from? Did we do anything?'

"I did get a little heavy into liquor when I was in Toronto, and drugs. Heavy drugs. I never did IV drugs. I did nearly every other drug you can name, you know, cocaine, acid, crystal.

"From there, I came back to Winnipeg 'cause I was getting too heavy into the drugs, too heavy into the smoking and I was doing all kinds of crazy things in my life. You know, things a normal person wouldn't do — just to get drugs, get smoke, get money for liquor. . . . 'You know, you sell your body for sex, for money. All kinds of crazy things. So, it came to the point where I realized my life was going downhill fast.'

Nolan moved around quite a bit after he left Toronto. From Winnipeg, back to Sandy to look after his bedridden grandparents, back and forth between Calgary, Winnipeg and Vancouver. It was over the



File photo

**Some AIDS victims find their suffering compounded when family, friends and their communities reject them.**

Christmas holidays in Winnipeg in December 1990 when he realized he was sick.

"I was diagnosed in January 1991, right after New Years. I was sick for about two months. I couldn't eat because I had thrush in my throat — I couldn't swallow anything. I ended up in the hospital and then I had said, 'There's got to be something wrong here — I've never had anything like this before.' I knew some of the signs of HIV, so I asked the doctor would it be possible to have an AIDS test."

Nolan did test positive for HIV and was referred to an AIDS specialist in Vancouver. He says that when he found out, he didn't know what to do. He set off on a three-hour walk in the rain. He stood on a bridge for hours, just thinking.

"I thought maybe about jumping off — I didn't know what I was doing. When I'm close to water, I can think. I can close off the rest of the world."

One of Nolan's greatest concerns was telling his friends and family. He had already had friends die of AIDS and had seen how their families and communities had treated them.

"I wanted to talk to some-

one about it but at the same time I didn't want to because I watched three of my friends die. I was there when they died in the hospital — without family. One guy — his name was Joey — they didn't even want his body to be buried on the reserve, Nelson House in Manitoba. He had to be buried by the Salvation Army in Vancouver.

"I remember one day he had asked me to phone his sister. So I phoned his sister. I said, 'I'm a good friend of Joey's and I'm phoning from the hospital and he's not doing too good and he really wants to talk to his mom.' And she said, 'His mom doesn't want anything to do with him.' Just like that. I couldn't say anything after that.

"He (Joey) didn't start out with HIV. It just became full-blown AIDS immediately. He got very sick very fast. His body literally deteriorated in front of us. He weighed about 180 pounds and within weeks he was down to about 90 pounds. He wasn't eating anything. He lasted for about six months. He died in June, just after my birthday, and he was diagnosed just after Christmas.

"I learned a lot from Joey. He and I sat and talked. I

learned how to cope with my illness by talking to him. Even though he didn't know, he wasn't scared to talk about it."

Nolan finally told his family after coming down with pneumonia over Christmas of 1991 — a year after testing positive for HIV. By then, he had moved back to Winnipeg to be closer to his family. He says he was at "death's door" with double pneumonia, and both his natural and adopted families were with him in the hospital (he was adopted by Ernie and Elizabeth Mamakeesic when he was three months old). His family was supportive from the beginning, he says.

"I think I'm very much blessed to have a family so supportive. I really expected to be treated the same way my friends were. Because my mom works with health (Elizabeth Mamakeesic is a community health representative in Sandy), I think she knew."

Remarkably, the pneumonia Nolan came down with was not PCP, the often fatal pneumonia most commonly associated with AIDS. AIDS victims do not die of 'AIDS', they die of AIDS-related diseases, since the body's immune system is too broken down to fight infection.

His health varies from day to day. He is taking AZT, a drug which lessens the effects of AIDS, and sleeping pills because, he says, he has too much on his mind to fall asleep at night. He gets tired very easily. He used to like to ski, but has had to give it up. His appetite is quite healthy, though he is very thin. But, he says, he has always been thin. When he was sick in January, he was down to 98 pounds, but he has brought it back up to about 116 pounds.

Now Nolan and his parents are interested in AIDS education. Nolan is considering a suggestion from Sioux Lookout for NNADAP workers. He speaks candidly and articulately about his illness as well as his homosexuality.

"I'm glad everybody knows now. In Sandy, I didn't want to play a role for anyone. I wanted people to know me for who I am," Nolan says.

"Some people said to me, 'We heard you're gay,' and I said, 'Yeah, what difference does it make? The only difference is that now you know. I'm still the same person that you knew.' I still get the odd rude

remarks, but on the whole, people are supportive."

Nolan also offered to Sandy Lake band councilors to go over the radio in an attempt to clear up some of the myths and rumors going around about himself and the disease. He expresses some anger when he describes how the community found out about his illness. Apparently, a Sandy Lake band employee was at the hospital in Winnipeg when Nolan had pneumonia.

"We had a meeting with the doctor on the Monday. On Sunday, this guy went on the radio and said 'He has full-blown AIDS'. He could have waited 'til Monday to get the facts straight from the doctor. By Monday, my doctor had received a phone call from the Sioux Lookout Zone Hospital asking about me. It put the whole community in complete chaos. My dad had to get on the radio and say 'It's just HIV'."

Nolan's parents eventually organized an AIDS workshop for Sandy Lake. About 50 people showed up and Nolan says he got a few phone calls as soon as the workshop ended, with friends and even some strangers offering him support. The Roman Catholic church offered to pay to bring him home from Winnipeg anytime he asks. The group also sent him a huge card signed by all the participants saying, "We love you and we're with you." Nolan has it up on his bedroom wall now.

"That workshop in Sandy — I thought it was good they were willing to talk about it, to learn about it. It meant a lot to me and my parents, but it's too bad more people didn't turn out."

As long as he is healthy, Nolan thinks he'd like to possibly travel around to northern communities, educating people on the facts about AIDS.

"It has got to be talked about. A lot of people come out from the reserve, they get drunk and pick up women, men. They don't know what they're bringing home. My mom (a community health representative) talks about condoms, and people laugh at her. They think, 'It's not going to happen to us.'"

(Author Leanne Larmondin of Sioux Lookout in Ontario was chosen as the National Indian AIDS Media Consortium's World AIDS Day Writing Contest winner.)

# Levi's

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INFORMATION CAN BE OBTAINED BY CONTACTING THE ASSISTANT TO THE MANAGER, COMMUNITY AFFAIRS IN MARKHAM, ONTARIO AT (905) 470-4509.

# AIDS Awareness

## Use caution when caring for AIDS victims

Giving safe care to people with HIV or AIDS in the community is largely common sense. Everyday good hygiene will usually be enough.

HIV, the virus that precedes AIDS, can be passed in these ways:

- HIV can be found in blood, semen and vaginal fluids of infected people.
- Anyone infected with HIV can transmit the virus to another person through vaginal and anal intercourse.
- Sharing needles or syringes for injecting drugs like cocaine, heroin or steroids can pass infected blood from one person to another.
- There is a 15 - 25 per cent chance that an infected mother can pass HIV to her baby during pregnancy, at birth or during breast feeding.
- Receiving infected blood or blood products before screening of blood began in November 1985.
- Blood-to-blood contact with infected blood through open wounds or sores.

### Caring for the care-giver

- Stay away from the person you care for if you are sick. Germs from a cold or flu can harm someone with HIV or AIDS, so wear a mask if you have a cold or flu.
- Rest, exercise and healthy eating are important for your health.
- If you live with the person you care for, try to take time for yourself. A short break will help reduce stress and burn-out.

### In the kitchen

- Clean kitchen counters with a clean cloth, household cleaners and rinse with fresh water. Wash dishes, pots, glasses and cutlery in warm, soapy water. Wash cutting boards with soap and hot water. Mop the floor at least once

a week. Throw the dirty water down the toilet. Wash up after handling garbage normally.

- Germs that live on or in food can make you and the person you care for sick. It's important to prepare food carefully.
- Wash your hands before preparing food.
- Wash fruits and vegetables before you cook or eat them.
- Cook or peel organic fruits or vegetables because they may have germs on the skins.
- Use a separate spoon, only once, to taste the food. Use a different spoon for stirring.
- Don't give a person with HIV or AIDS uncooked meat, fish or raw eggs.
- Don't offer a person with HIV or AIDS unpasteurized milk or organic lettuce.
- Serve hot foods while they are still hot, and cold foods while they are still cold.

### In the bathroom and laundry

Cleaning kills germs that may be dangerous to the person you care for and you.

#### Bathroom:

- Clean tubs, showers and sinks with a clean cloth, household cleaners and rinse with fresh water.
- Wet mop the floor at least once a week. Throw the dirty water down the toilet.
- Wear rubber work gloves when you clean the toilet. Use bleach right from the bottle.
- Everyone should use their own towels, washcloths, razors and toothbrushes.

#### Laundry:

- If you live with the person you care for, you can wash your clothes together. Use warm water and laundry soap.
- Vomit, diarrhea, blood and other body fluids stained with blood should be cleaned up right away. Clean floors and counters with one part bleach mixed in nine parts water and wear rubber work gloves.

• Blood, semen or vaginal fluid on clothes, towels or bedding can be soaked in cold water with a little bleach to remove stains. Ordinary soap and water will kill HIV.

• Wet garbage such as diapers, bandages and menstrual pads should be put in two plastic bags to prevent leaks.

### Personal care

- Hugging, shaking hands or giving a massage is always safe.
  - A healthy skin is a good barrier against infection. At the same time, skin can carry germs that can hurt the person you care for and you.
- Wash your hands after you:
- sneeze or cough
  - go to the toilet
  - touch your nose, mouth or genitals
  - handle garbage
  - clean the house
  - handle blood, semen, urine, vaginal fluid or feces

### How to wash your hands:

- Wash your hands with warm, soapy water for at least 15 seconds. Clean under your fingernails and between your fingers.

Wash your hands before and after you:

- give personal care
- wear gloves
- change diapers, menstrual pads or bandages

You don't need to wear gloves all the time when you give personal care. You should wear disposable latex gloves when you:

- touch blood, open cuts, semen, vaginal fluid, urine
- have cuts, sores or rashes on your hands.

You should wear rubber work gloves when you clean up:

- toilets and the bathroom, vomit, diarrhea,

after pets.

Wash rubber work gloves well after use, and then wash your hands.

### Take care with needles

- Hold the sharp end away from yourself.
- Put used needles in a sturdy, plastic jar with a lid.
- Give the jar to your health care professional for safe disposal.
- Never put the cap back on the needle.
- Never bend or cut needles.
- Never remove the sharp needle from the plastic part.
- Never put the used needle jar in the garbage.
- Put the needle in the used needle jar.
- Wash where you stuck yourself using warm, soapy water for at least 15 seconds. Call your doctor or clinic nurse and tell them what happened.

### Pets and gardening

When you care for someone with HIV or AIDS, you may also care for the family pet.

People with HIV or AIDS should not clean bird cages, litter boxes or fish and animal tanks. Other people should wear rubber work gloves while cleaning tanks, cages and litter boxes, and wash their hands afterward. Litter boxes should be cleaned every day.

People with HIV or AIDS should wear work gloves when gardening. Germs can live in gardens or potting soil. Wash hands after gardening.

(For more information or a copy of the brochure this material was reproduced from, contact the National AIDS Clearinghouse, Canadian Public Health Association, 400 - 1565 Carling Ave., Ottawa, ON K1Z 8R1 tel: (613)725-3769 fax: (613)725-9826.)

## "Condom Granny" preaches prevention

"Condom Granny" Jackie McPherson is well known in many Aboriginal communities for her down-to-earth workshops on how to prevent infection from HIV, the virus that causes AIDS.

"I talk from the heart," says the grandmother from Manitoba's Little Black River First Nation.

"We want elderly people involved," McPherson explains about the fight against AIDS in Aboriginal communities.

"The younger generation need support to guide them in the right direction. A lot of them are crying out for education."

McPherson also talks about abstinence as an option for young people. She makes it clear that she is not promoting sex — just making sure that people are safe.

She has plenty of health education know-how, including 18 years' experience as the Community Health Representative in her own community. She's taught new CHR's at Health Canada's Medical Services Branch training sessions throughout Manitoba, and has helped train National Native Addiction and Drug Abuse Program workers.

The Medical Services Branch

also often calls on her as a valuable resource person and educator.

To date, Jackie has taught safe sex and condom use in more than 60 Aboriginal communities in Manitoba. It was a chief in one of these communities who first gave her the title "Condom Granny" back in 1989.

"After that, the name just stuck."

As "Condom Granny," she has also taken her workshops to the N.W.T., the Yukon and to Nova Scotia. She's shared her wisdom and experience at AIDS conferences in Montreal, Vancouver and New Zealand. In February, she was invited to visit nine different communities in the James Bay area of Northern Quebec.

McPherson has often been asked back to the same community three and four times. She says her workshops have "great impact because they're real."

Part of that reality are the companions who travel with her and help her give the workshops: Aboriginal people who have the HIV virus, or who are in the first stages of AIDS.

"These people need support because of prejudiced attitudes to-

ward them," Jackie stresses.

One of her main goals is to see communities carry on the workshops themselves. A strong and constant message is the only way to ensure HIV/AIDS prevention, and encourage community support and understanding for Aboriginal people who are HIV carriers or who suffer from AIDS.

Although she officially retired as a Community Health Representative in May last year, McPherson will continue to work where she is needed. She gets a lot of support from the local Medical Services Branch nurse, her community's chief and council and her own family of five children and nine grandchildren. One of her daughters is band manager, and her youngest daughter drives the community bus.

"I'm proud of them," she says, just as the many Aboriginal communities she has visited are proud of their own "Condom Granny" and her tireless work in HIV/AIDS prevention and education.

Jackie McPherson can be reached through the Little Black River First Nation, O'Hanley P.O., Manitoba, R0E 1K0. Tel: (204)367-4411, Fax: (204)367-2000.

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If you don't abstain, use a condom.

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PH: (604) 879-0906 FX: (604) 879-1690

## **AIDS Awareness**

### Who you gonna call?

#### AIDS hotline numbers

Feather of Hope - crisis line	1-800-256-0459
British Columbia	1-800-661-4337
Alberta	1-800-772-2437
Saskatchewan	1-800-667-6876
Manitoba	1-800-782-2437
Ontario	1-800-668-2437
(French)	1-800-267-7432
Quebec	1-800-463-5656
New Brunswick	1-800-561-4009
Nova Scotia (collect)	1-902-425-2437
Newfoundland	1-800-563-1575
Northwest Territories	1-800-661-0795
Yukon	1-800-661-0507

#### Information, education

B.C. First Nations AIDS Society	(604)879-0906
Feather of Hope Edmonton	(403)488-5773
Feather of Hope Calgary	(403)560-9455
Manitoba Aboriginal AIDS task force	(204)957-1114
National AIDS Clearinghouse, Ottawa	(613)725-3769
People With AIDS (Toronto)	(416)506-1400
AIDS Committee of Toronto	(416)340-2437
Two Spirited People (Toronto)	(416)944-9300
Atlantic First Nations	1-800-565-4255
Aboriginal AIDS task force	
AIDS Yellowknife	(403)873-2626
AIDS Yukon Alliance	(403)633-2437

# WE ARE A NATION UNDER ATTACK



Every day, more of our people discover they are infected with HIV, the virus that causes AIDS. If you think you are safe from this deadly disease, think again. Sadly, many of us engage in high-risk activities that threaten the safety of our people.

AIDS cannot be cured. But it can be prevented. If you would like to know how to protect yourself, or would like to help in the battle against AIDS, call the Atlantic First Nations Task Force. We're here to listen and ready to help.

Write us at: P.O. Box 47049,  
Halifax, Nova Scotia B3K 2B0  
Visit us at: 2164 Gottingen Street,  
Halifax (next to the Friendship  
Centre)

(902) 492-4255  
OR 1-800-565-4255  
(CANADA-WIDE)

## HIV, Herpes may be linked

Two clinical trials indicating that HIV patients who take both AZT and the herpes drug acyclovir have longer survival rates than those who take only AZT has renewed interest in an early theory that herpes viruses act as "co-factors" in HIV infection and stimulate the spread of the virus in the body.

"Herpes viruses may drive the replication of HIV, while si-

multaneously taking advantage of immune system damage to cause opportunistic infections," explained British researcher Dr. Paul Griffiths.

Scientists believe that cytomegalovirus (CMV) and Epstein-Barr Virus (EBV) are two infections most likely to act as co-factors, while herpes simplex and herpes zoster are unlikely to serve in that function.

## WHO warns of global TB epidemic

Unless tuberculosis "becomes a funding priority," 30 million people will die from the infection in the next decade, the World Health Organization warned recently.

TB is spreading with particular speed among the HIV population, according to the WHO report. In 1990, it said, four per cent of TB patients were

also infected with HIV.

The organization predicts that, by the year 2000, nearly one in seven TB patients will also be HIV positive. Co-infection with TB and HIV has become so common that the Centers for Disease Control and Prevention last year added TB to its AIDS case definition.

(From the Washington Blade, 7/08/94.)

# AIDS. It's Deadly Serious.

For more information concerning AIDS, contact your local Public Health office or the **AIDS N.B.** toll free information line at **1-800-561-4009.**

New  **Brunswick**  
Health and  
Community Services

**TO ADVERTISE IN WINDSPEAKER CALL: 1-800-661-5469**

# AIDS Awareness

## Women most susceptible to HIV

Women are particularly at risk of getting HIV, the virus that leads to AIDS, for a number of reasons.

"The cards seem to be stacked against them," says Dr. Bryce Larke, Medical Director of Alberta Health's Provincial AIDS program.

First, studies and experience indicate that the spread of HIV is more likely to occur from men to women than from women to men. Second, and just as serious, is the empowerment issue. Many women may not feel they have a choice when it comes to insisting on the kinds of behavior that reduce risk, such as using a condom or having sex without intercourse.

And third, if they get HIV, women's symptoms can differ dramatically from men's, which has often led to a delayed diagnosis in the recent past. Warning signs of HIV infection can be abnormal PAP tests, chronic fatigue, frequent vaginal yeast infections, unexplained weight loss, fever and diarrhea.

But these may be missed as symptoms and early indicators of HIV infection. The presence of sexually transmitted diseases, such as herpes and chlamydia, mean that the person has been involved in risky behavior. Generally speaking, women are neither being encouraged by the medical profession to get HIV tested, nor are they going for tests on their own initiative.

The risk of contact with an HIV-infected person is increasing. In the 1980s, there was less risk of actually getting the virus because fewer people were infected.

The fact is, HIV is predominantly a sexually transmitted disease. Unprotected sexual intercourse with infected persons, whatever their sexual orientation or gender, is driving the epidemic.

*The fact is, HIV is predominantly a sexually transmitted disease. Unprotected sexual intercourse with infected persons, whatever their sexual orientation or gender, is driving the epidemic.*

And whether male or female, there is no sure way to tell if a sexual partner is HIV-positive except by a blood test.

It's a fact that brings into sharp focus what's necessary to alter the spread of the disease.

Ultimately, men and women have to take responsibility for their own safety.

It's a responsibility not currently taken seriously enough. Risky sexual behaviors appear to be widespread, even among

young people, many of whom have had the benefit of AIDS education. According to a 1992 survey, Listening to Albertans who risk getting HIV/AIDS, almost half of those surveyed who are or have been at risk of HIV stated that even though they knew about HIV, their risky behavior had not changed.

Knowledge is not being reflected in behaviors. It's a situation made more difficult by the fact that the disease might not show up for 10 to 12 years. To

many young people, 10 to 12 years down the road can seem like a lifetime away.

Despite this, Dr. Larke believes the young can turn the AIDS epidemic around.

"This is, after all, a preventable disease. And more and more of our young people are entering their sexual years with more knowledge, with a bigger sense of responsibility and as more equal partners in their relationships. The young truly are our hope for the future."

## Today's misconceptions about HIV and AIDS

### 1. HIV and AIDS are the same thing.

Not exactly. AIDS is the end result of HIV infection. HIV (Human Immunodeficiency Virus) shelters itself in the body as it slowly goes to work. The virus attacks the immune system which is supposed to protect the body against disease. But HIV is so powerful that it eventually destroys the immune system, leaving the body open to many overwhelming infections. That's when a person has AIDS (Acquired Immunodeficiency Syndrome).

### 2. Condoms don't work.

Using a latex condom doesn't make it impossible to get HIV, but it does greatly reduce the risk provided, of course, they are used correctly every time you have intercourse. In fact, you are 10,000 times safer using a condom than you are without.

### 3. Straight (heterosexual) sex is safe sex.

Not so. For so long being HIV-positive or having AIDS was perceived as a gay man's disease. The misconception that

heterosexuals aren't likely to be infected by HIV is dangerous because straight/heterosexuals may not think to protect themselves. In 1993, 13 per cent of all reported HIV transmission in Alberta was through heterosexual contact. Think About It.

### 4. We use birth control so we are safe.

Condoms are the only means which will help protect against HIV and other STDs. You can't rely on the pill, the I.U.D., withdrawal, and certainly not anal intercourse. It is very risky for HIV.

### 5. Once a person has HIV, full-blown AIDS occurs within months.

No. A person who has HIV could show no symptoms for 10 years or more and yet they continue to be infectious. If you have unprotected sex and think that everything is fine because your partner feels fine and looks healthy, you might as well be playing roulette with your life.

### 6. If I get an HIV test and the results are positive, my identity will be revealed to everyone.

There is no requirement to report

an individual's positive HIV test to Alberta's Public Health Authorities. Persons being tested can insist that their name not be identified on their blood sample, and that a coded identifier known only by that person and their doctor be used.

### 7. Having unprotected sex with a virgin is completely safe.

It's not that simple. Ask yourself some questions. Has "this virgin" ever shared needles? Has this person ever been involved in anal sex? Even though it's a lower risk, has this person ever had oral sex? How would you know? Read on to #10 and find out more about the "safer sex" model.

### 8. I may have had a sexually transmitted disease (STD) before, but that has nothing to do with HIV.

Yes it does. The reason? If you have had an STD, your sexual behaviors have also put you at risk for HIV. Also with some STDs, small open sores on the genitals make you more likely to get infected if you come in contact with HIV.

### 9. In unprotected heterosexual

contact, both partners are at equal risk.

Actually women are more likely to become infected with HIV than they are to transmit it. A woman who has sex with an HIV-infected man stands a greater chance of picking up the virus than does a man who has sex with an HIV-infected woman.

### 10. I'm in a long-term relationship, I don't need to have protected sex.

That may be true if you have followed the "safer sex" model for couples. From the beginning of your relationship, condoms must be used consistently and correctly and neither partner has sex with anyone else or shares needles. Then, at the end of six months, if both partners test negative for HIV, unprotected intercourse is safe as long as both people do not have sex with anyone else or share needles.

*(Reproduced from Know AIDS, a tabloid publication sponsored by the Alberta Medical Association.)*



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## Learning & Teaching: HIV/AIDS Kiskinowmakew: HIV/AIDS

ABORIGINAL COMMUNITY CONFERENCE ON HIV/AIDS

NOVEMBER 2ND & 3RD, 1994

CANADIAN NATIVE FRIENDSHIP CENTRE  
EDMONTON, ALBERTA

Who should attend: Individuals interested in learning and teaching others about HIV/AIDS

### Conference Objectives:

As a result of attending this conference, you will be able to:

- 1) Plan HIV/AIDS educational and/or community support programs
- 2) Identify and educate people engaging in high risk behaviors
- 3) Explore ways to meet the needs of persons living with HIV/AIDS and their families
- 4) Access and develop appropriate resource materials and teaching methods

Speakers will include: Persons living with HIV/AIDS; Family Members; HIV/AIDS Educators; Urban and Rural Community Health Workers; Elders and Youth.

Conference Information: Registration will cost \$25.00. This includes all sessions, resource materials, lunch and nutrition breaks.

Participants are responsible for their own accommodations, travel and meal costs.

Limit: 75 participants

Payment by cheque or money order must be received prior to October 26th, 1994.

Send payment to: Canadian Native Friendship Centre, 11205 - 101 Street, Edmonton, Alberta, T5G 2A4.

This community conference  
is being sponsored by:

The Canadian Native Friendship Centre  
Boyle Street Co-op  
Feather of Hope Aboriginal AIDS Prevention Society  
AIDS Network of Edmonton

Funding provided by: Health Canada - AIDS Community Action Program, Alberta Health - Provincial AIDS Program

For further information contact Denise Lambert at 967-4868 or 479-1999

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

## Respect yourself, protect the future



For accurate,  
confidential and  
culturally sensitive  
information:  
call the toll free

**Indian AIDS Line:  
1-800-283-AIDS**

### Respect

*is a gentle word I learned from my grandmother. She taught me to respect the earth and all that comes from her. She taught me to respect myself so I could teach my future children.*

*Today, my grandmother knows how important it is to get the facts about HIV, the virus that causes AIDS. She wants me to know how to protect myself and our family's future.*

*Together, we learned women and children are getting HIV faster than any other group. Unprotected sex, sharing needles while shooting drugs and closing my eyes to the drug use of others, puts me and my future family at risk. I could pass HIV to my unborn children. I could carry and pass HIV for years without knowing it.*

**Carry our future;  
don't carry AIDS.  
Let's all watch the  
sunrise on the  
twenty-first  
century.**

## AIDS Awareness

# Correct use of condoms helps prevent spread of AIDS

Besides abstinence, using a condom is the most effective way of preventing the spread of HIV and AIDS, and other sexually transmitted diseases, if you use it correctly. Here's how:

1. Use a new latex (rubber) condom each and every time you have intercourse.
2. Open the package, being careful not to tear the condom. (Partners with long or sharp nails should pay particularly close attention here.)
3. Pinch the reservoir tip (the closed end) of the condom to keep out air, which can cause the condom to burst. If there is no reservoir tip, pinch the tip enough to leave about 1/2 inch for semen to collect.
4. Place the condom over the erect penis, and unroll the condom, smoothing out the wrinkles all the way from the tip to the base of the penis.
5. If the condom is not pre-lubricated, use a water-based lubricant like K-Y jelly or MUKO. Never use Vaseline or other oil-based lubricants because they may weaken the latex.
6. After doing what comes naturally, and while the penis is erect, grip the open end of the condom at the base of the penis, and remove the penis and the condom together. Don't wait too long, and be careful to prevent semen from leaking out.
7. Throw away the condom (never reuse it) and wash your hands before making any further contact with your partner.

Here's a few more hints you may find useful:

- Store condoms in a cool, dry place, out of direct sunlight. Condoms exposed to temperatures over 100°F (38°C), high humidity, air pollution and ultraviolet rays deteriorate quickly. Condoms may tear if handled

roughly or brought into contact with rough surfaces. So avoid extended storage in a glove compartment or wallet. Be creative in finding places to have them available.

- Check out the instructions for use on the package.
- Putting a drop of lubricant inside the condom improves sensation.
- If one of you is allergic to latex (rubber), use two condoms: one made out of animal skin to come into contact with the allergic partner, covered by a latex one to come into contact with the non-allergic partner.
- Do not use condoms produced for novelty use only or ones made of animal skin (natural membrane). They may not meet prescribed standards set by Health and Welfare Canada.
- Use a condom even if you practise birth control. A vasectomy, the pill, withdrawal and other practices do not protect against the transmission of HIV or other sexually transmitted diseases (STDs).
- Spermicides with nonoxynol-9 can be used in addition to (but never instead of) condoms. They can help kill HIV, other STD organisms and sperm. Do not use nonoxynol-9 during anal intercourse because it irritates the rectal lining, and if vaginal irritation occurs, stop using it. You can check for allergies in advance by rubbing the spermicide on your arm and seeing whether a rash develops.
- Don't be embarrassed about using condoms. People have been using them for hundreds of years.
- Consider the act of putting on a condom as an erotic opportunity. Try making that activity part of the flow of your lovemaking rather than an interruption.

## New therapy may slow AIDS transmission to babies

The Centers for Disease Control and Prevention estimates there are 100,000 HIV-positive women of child-bearing age in the United States, and that 7,000 infants are born to infected mothers each year. The U.S. rate of perinatal HIV transmission among women not receiving antiretroviral therapy is 15 to 30 per cent. Recent findings from a major clinical trial suggest that treating mothers and newborns with zidovudine may significantly lower the risk of HIV transmission.

The CDC cautions, however, that potential risks linked to antiretroviral treatment during pregnancy should be carefully considered.

The Zidovudine in Pregnancy Registry was installed in

1989 by the Wellcome Foundation, in conjunction with the CDC, to measure the incidence of infants with structural defects. An analysis of the registry finds that the observed proportion of birth defects among infants of women who received zidovudine therapy was two per cent, not significantly different from the three per cent that characterizes the general population.

The findings, however, are preliminary, and the sample limited. The CDC says the registry must be sustained to monitor for possible birth defects among infants of women who received zidovudine therapy during pregnancy.

(From *Journal of the American Medical Association*, 7/06/94, Vol. 272, No. 1, P. 17.)

*This is a bungee cord. It is made of rubber, and it will save your life when you take that adrenaline-pumping plunge into the great unknown.*



*This is a condom.*



**JOB DESCRIPTION SUMMARY**

As an Account Manager with the Toronto Dominion Bank, your key responsibility lies in relationship building. You are accountable for the day-to-day management of a group of current commercial customers as well as a number of prospective customers. You will develop and manage the client's profitability objectives, ensure the portfolio is sound, identify any deteriorating situations, and prepare reviews based on your analysis. Your position makes a significant contribution to achieving the branch's profitability and productivity objectives via your commercial relationships and ensuring that all cross-selling opportunities are developed and that the client's needs are effectively met.

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**BASIC REQUIREMENTS**

**EDUCATION**

Successful completion of post secondary education is necessary to attain the proper knowledge base for a challenging career such as an Account Manager. Post secondary education shows us that you have set goals in your life and have worked to attain those goals.

Courses and programs such as finance, commerce, accounting and/or business administration would be a definite asset, but not a requirement.

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**MOBILITY**

At TD Bank willingness to move to different locations is crucial to career advancement. Every successful applicant must be willing to relocate from time to time throughout their career.

Without question, mobility means being open to greater experiences, learning situations, and opportunities.

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At TD Bank we look for individuals who have demonstrated their leadership skills. Our account managers have all shown the ability to take initiative.

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*Tremendous advancement opportunities*



As an Account Manager with the Toronto Dominion Bank, your key responsibility lies in relationship building. Doris Bear has excelled at building relationships with her clients.

Doris Bear is reaching out a hand to Aboriginal business. As a new Aboriginal Business Development Account Manager with the Toronto Dominion Bank, Bear is in the position to help make business succeed.

"It's challenging," she said of managing the day-to-day financial needs of the group of businesses assigned to her. But Bear wouldn't have it any other way.

Bear grew up at Peguis First Nation in northern Manitoba. She attended the University of Manitoba's Faculty of Arts program for 18 months where she majored in Math. She transferred to Red River Community College in Winnipeg and graduated after two years with a diploma in business administration. She is currently in her third level of the CMA program.

Upon graduation she was employed as a financial administrator with an Aboriginal group called Native Language, and after six months was introduced to the TD bank.

Although Bear had never considered a career in banking, the opportunities TD Bank offered appealed to her. She began as a management trainee. There she trained in various areas in the bank over an eight month period and then was posted to a supervisory position.

After seven months in this position she was promoted to Customer Service and Sales Administrator where she was in charge of staff and day-to-day operations at the branch. Her stay at this level of banking lasted for less than a year when



*At TD there are so many areas you can specialize in. You're not limited to one job.*

**Doris Bear,**  
TD Account Manager

she was elevated to Personal Banking Officer. Again a promotion came swiftly and she was sent to Winnipeg's main branch as a financial analyst.

Bear is now training for her new job within the industry. As an Aboriginal Business Development Account Manager she will focus on the commercial needs of First Nations and Aboriginal businesses. She will have a portfolio of current TD clients, but part of her job is to seek out prospective accounts. The financial service Bear is expected to offer her clients is varied. She will be one of a team of trained individuals who will develop and manage the profitability objectives of her clients and set her own objectives while ensuring they are in the best interest of her clients as well as the bank. Bear will also be an integral part of the commercial borrowing of her clients, both monitoring and reviewing each account.

As the central contact for the client, the Account Manager is responsible for addressing all client banking enquiries and matters concerning the banking relationship. Bear will concern herself with the effective delivery of all core services, while maintaining close working relationships with other areas of the

bank in order to meet the entire needs of the client.

"There's a lot of opportunity here," said Bear of her career with TD Bank. "I feel that the TD Bank is focusing on Aboriginal Banking and my focus is Aboriginal business."

Training for her position encompasses learning a wide variety of new skills, from writing up the financing from loans to interviewing the customers and dealing with their issues on a day to day basis.

There's also the aspect of business development. "That means getting out in the community and introducing yourself and the TD Bank to prospective clients."

"In the bank there are so many areas you can specialize in. You're not limited to one job. If you work hard and prove you are capable of handling the tasks put before you, it opens the doors to many career opportunities."

Her goal is to become more involved on a national level. The bank has certainly shown its commitment to her career.

This is the fourth in a series of IANE career profiles.

Next Month: A Career profile with Nova Corporation



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# Sweetgrass sales rile Native leaders

By Charles Mandel  
Windspeaker Contributor

EDMONTON

The sale of sweetgrass and smudges as incense has caused a bit of a stink for a couple of south Edmonton stores.

"It's a no-no situation, because they're sacred," said Tom Cardinal, the new president of the Indian Association of Alberta, when he learned of the goods for sale.

The Fort Door, a Canadiana store, is selling

braided sticks of sweetgrass for \$4 each.

Owner Tom Sawchuk said he's sold sweetgrass since he first opened his shop 15 years ago.

"I'm going to continue to sell sweetgrass. This is my livelihood," said Sawchuk.

"Ojibway people use it for baskets; Cree people use it for a sweatlodge. It's spiritual to them and I understand it."

Sawchuk said gift shops, trade shows and many places outside of Edmonton sell sweetgrass. He wondered why they haven't attracted attention.

"The people come in and work me over on the furs. They work me on the ivory," he said, referring to other products he stocks in his shop.

Alikatu, a trendy Whyte Avenue shop, offers two different lines of smudges, one from British Columbia, available since last spring, the other from New Mexico, also available since last year. Neither contain sweetgrass.

The smudges from New Mexico go under the name of Native Scents and consist of sage and cedar, as well as pinon pine with lavender and sell for \$11.50.

The B.C. smudges contain sage, cedar and juniper and cost \$8.99.

Alikatu manager Viola Mah said they don't sell sweetgrass because "it has a lot of religious significance. As far as smudges go, it has some significance as well, but similar to that of a church candle."

People purchase the 10-inch long bundles and burn them as incense, said Mah.

"It's something to scent

their homes."

Mah said that before she stocked the smudges, she consulted one of her staff members who is Metis and who attends the University of Alberta's Native Studies program.

"My understanding of this, and I could be wrong, is it is not as loaded with meaning as sweetgrass."

However, Indian Association of Alberta secretary Helen Gladue disagreed.

"You don't just go and get sweetgrass or smudges because you feel like it. There's a formula that you have to follow. It should not be in those places," Gladue said.

James Dempsey, the director of the School of Native Studies for the University of Alberta, said generally sweetgrass and smudges are used to purify individuals and their spirits.

He said Natives might use them before any occasion, from a meeting to a sweatlodge ceremony.

"You're asking for aid and protection from the spirit

world," he explained.

He thinks the selling of sweetgrass and smudges is a grey area.

"People who are selling this run into two ways of thought," Dempsey said.

"One is you don't sell things to make money. The other is you may be given the right to do this from some individual."

But Gladue continued to argue sweetgrass and smudges are non-commercial objects and should remain so.

"The white man has done enough damage to our culture. We'd better not come in contact with these people because they might get themselves out of business."

The Indian Association of Alberta's Cardinal said he'd definitely follow up on the matter and ask the stores to refrain from selling sweetgrass and smudges.

"If it's a question of religious sensitivity, then it's something we're unaware of and obviously we'd discontinue selling it," said Mah.



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## Career Section

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*Note: As this position is of the management type, the scope of work shall not be limited to the above, but must be perceived as flexible to meet the needs of the organization.*

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1. Degree or equivalent in public and/or private administration;
2. Good communication skills, both written and verbal;
3. Knowledge of potential funders;
4. A minimum of 5 years related experience;
5. Must be knowledgeable in the Bigstone Cree Band culture; governmental systems and ability to speak Cree would be an asset;
6. Must own reliable transportation; possess a valid driver's license and be willing to travel;
7. Should be literate in legal terminology and financial documentation.

**Salary:** Negotiable - depending on education and experience.

**Deadline for submission of application:** October 28, 1994, no later than 4:30 pm.

Please submit letter of application and resume in confidence to:

Mabel Gladue  
Secretary for Chief and Council  
Bigstone Cree Nation  
General Delivery  
Desmarais, Alberta T0G 0T0  
Phone: (403) 891-3836 or Fax: (403) 891-3942

For more information, contact Pearl Gullion, Acting Band Executive Officer at the above phone number.

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# Nominees sought for achievement awards

The deadline is looming for nominations for the 1995 National Aboriginal Achievement Awards.

Oct. 16 is the final date to submit names for the awards, which recognize Aboriginal individuals for their outstanding career achievements.

A total of 12 awards, plus

one lifetime achievement award, will be bestowed on Metis, Indian and Inuit people who have made valuable contributions to their professions.

Anyone can nominate an achiever, but nominees must live in Canada. The awards categories include agriculture,

arts and culture, business and commerce, community service and development, education, energy, environment, fisheries, forestry and natural resources, health services, heritage and spirituality, housing, law and justice, media and communications, medicine, public service, science and technology,

social services and sports.

The achievers will be chosen by a 21-member jury comprised of distinguished individuals from a wide variety of regions, disciplines and activities.

The winners will be presented with their awards at a ceremony at the Queen Eliza-

beth Theatre in Vancouver on March 31, 1995. The event will be televised by the CBC as a national TV special on April 6, 1995.

For more information or an official nomination form, call the National Aboriginal Achievement Awards Secretariat at (416)588-3941.

## EMPLOYMENT OPPORTUNITY

Native Counselling Services of Alberta is currently seeking applicants for the following:

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N.C.S.A. is presently taking applications/resumes for full/part time positions.

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Grade 12 or equivalent considered

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Knowledge in Social Work/Correctional field.

Ability to speak a Native language a definite asset.

Above average writing/communication skills

Previous experience working with Native male clients

**\*Note: Please indicate what position applying for.**

Please submit resumes or applications to:

Dixon Twin

Stan Daniels Community

Correctional Centre

9516 - 101 Avenue

Edmonton, Alberta T5H 0B3



## EXPERIENCED ABORIGINAL INTERVIEWERS

SPR Associates, a research firm specializing in surveys and evaluations, has a number of temporary positions available for experienced Aboriginal interviewers. The work will consist of personal interviews with tenants of CMHC's Urban Native Housing Program in October and November.

Location: various urban locations across Canada. Interviewers will be hired locally to conduct interviews in their region or may be required to travel to other regions.

Requirements: previous interviewing experience and knowledge of Aboriginal culture essential; self-motivated, good communications and organizations skills. Aboriginal language and related education an asset.

Compensation: according to qualifications.

Please mail your résumé as soon as possible to: SPR Associates Inc., 2 Carlton Street, Suite 804, Toronto, ON, M5B 1J3, or by FAX, to: (416) 977-7747.

## Career Section

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