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Windspeaker

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QUOTABLE QUOTES

"In 1969 if you mentioned aboriginal rights, they looked at you as if you were from outer space. And when you stared progressing to land claims that was even more of a pipe-dream."
- Ron George, president of the Native Council of Canada
See Page 10

September 28, 1992

North America's Leading Native Newspaper

Volume 10 No. 13

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Leah Pagett

Laying down on the job

Pals Danielle Pagett and Missy Derocher, both 10 years old, got tired of their weekend chore of raking fallen leaves and decided to roll around in them instead. The two were doing an autumn clean-up job in their Edmonton yards.

Treaty commission set up for B.C.

SQUAMISH RESERVE, B.C.

More than 4,000 people gathered at this North Vancouver reserve to mark the creation of British Columbia's treaty commission in a day-long celebration of the once-outlawed potlatch ceremony.

"This historic signing ceremony is the culmination of many years of hard work by our people," said Chief John Edward, of the Carrier-Sekani Tribal Council.

"Our ancestors and elders have guided us to this momentous day. It marks the beginning of a new relationship... which recognizes and respects First Nations as self-determining and distinct nations."

Dignitaries were blanketed and honored with traditional songs and

dances as they entered the longhouse-style recreation complex where the signing occurred.

The new commission - signed into existence by Prime Minister Brian Mulroney, Premier Mike Harcourt and the province's First Nations leaders - will co-ordinate land claim talks. Most of B.C.'s 192 First Nations never signed treaties, making settlement negotiations long and difficult.

The five-member group follows up on one of the key recommendations of the 1991 B.C. Claims Task Force report, written by federal, provincial and Native governments.

The commission will oversee the negotiation of modern treaties, co-ordinate the start of talks and monitor progress. It will also develop an information base to provide a public

record of each negotiation's status.

"This new relationship with the federal and provincial governments will allow First Nations to walk proudly into the 21st century," said Chief Joe Mathias of the Squamish Nation.

Mulroney, who was in B.C. to kick off a support campaign for the August constitutional accord, used the event to pitch support for the Oct. 26 national unity referendum.

"The time has come for all Canadians... to say... yes, a solid generous yes to the Native peoples of Canada. It is long overdue," he said.

But not all bands welcomed the new agreement. A representative from the Okanagan Nation Elders Council slammed the deal as a manipulative attempt by the govern-

ment to draw support for the constitution, strongly opposed in B.C.

In a media release, council spokesman Glenn Douglass said First Nations should be given more time to resolve land title issues in B.C., where Natives are being "railroaded" by an "elitist" group of leaders.

Members of the Gitskan and Wet'suwet'en band on a railway blockade in north-central B.C. took a cynical view of the event. Don Ryan, the band's traditional government spokesman, said the commission's work will be held up until final financing agreements are reached between Ottawa and the province.

The blockade is partially the result of a timber-rights dispute between the Gitskan and Wet'suwet'en and the Westar sawmill.

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SCARED STRAIGHT

Education officials on the Louis Bull Reserve in central Alberta are scaring their young charges - on purpose. Modelled after the American Scared Straight program, students are taken on tours of the Calgary morgue, a psychiatric hospital and correctional institutions. This is part of an effort to educate the young people about the dangers of alcohol and drug abuse and to stem the rising tide of suicides and petty crime. See Page 8

WRITER TURNS PLAYWRIGHT

Former *Windspeaker* editor Diane Meili has added a play titled *Japasa and the River of Change* to her list of accomplishments, which include penning the book *Those Who Know: Profiles of Alberta's Native Elders*. The play was performed in Peace River, Alta. as part of the Ten Biggest Days in the North celebration commemorating Sir Alexander Mackenzie's arrival. See Page 12

AD DEADLINES

The advertising deadline for the October 12th issue is Thursday, October 1st at 2:00 p.m.

Arctic land claim opposed

OTTAWA

The federal court is now considering whether it will grant an injunction that could block the passage of the largest land claim in Canadian history.

Lawyers for the Prince Albert Tribal Council asked the court to stop the ratification of the eastern Arctic Inuit claim on the grounds it violates the traditional rights of the Saskatchewan Dene.

"We're asking the court to recognize there's a serious issue that has to be dealt with before ratification," tribal council chief

negotiator John Dantouze told reporters outside the Ottawa hearing.

"Canada hasn't recognized our treaty rights in the Northwest Territories, which we believe we have."

The Inuit settlement, reached between the Tungavik Federation of Nunavut and the federal government last December, will create a 350,000 square kilometre Inuit homeland.

Saskatchewan Native leaders say about 3,700 people belonging to three northern bands will lose out if the \$580-million deal is ratified in November.

The Saskatchewan leaders say Ottawa stepped outside its legal rights when it dealt away land north of the province's border that has been traditionally used by the Wallaston Lake, Fond du Lac and Black Lake bands.

The current deal allows the Dene bands to continue hunting, trapping and fishing in the disputed territory.

Don Brown, a lawyer for the Inuit federation, also said the agreements won't prevent further negotiations for additional Dene rights.

"If the TFN agreement is ul-

timately ratified, these plaintiffs are going to be able to use the land where they claim an interest in exactly the same way they always have," he said. "There's going to be no dams, there's going to be no logging, there's going to be no mining. It's going to be used for hunting caribou."

But Dantouze said provisions for non-Inuit use severely limit development potential for the Saskatchewan bands.

"It doesn't give us very much room," he said.

The court is expected to hand down its ruling on Oct. 15.

Yes, no sides gearing up for October referendum

EDMONTON

Both sides of the national unity campaign are gearing up in western Canada's Native communities for the Oct. 26 referendum on the constitutional package.

Assembly of First Nations Chief Ovide Mercredi kicked off his "Yes" campaign in Regina with a pitch to inner-city high school students, urging those old enough to vote to cast their ballots for the deal.

Self-government is a right, not a gift, and taking part in the referendum gives people a chance to participate in the future of the country, he said.

Support is also flowing from the Metis Nation of Alberta and its president Larry Desmeules, who promised to actively campaign for the accord in the province's Metis and Native communities.

"This package finally brings Metis people to a level playing field with other aboriginal people and establishes their rightful place within Canadian society," he said.

Desmeules said the nation will be holding information sessions on the package in selected Alberta Metis communities.

But opposition to the

"This package finally brings Metis people to a level playing field with other aboriginal people and establishes their rightful place within Canadian society."

-Larry Desmeules, president, Metis Nation of Alberta

agreement, which will enshrine the right to self-government if it is ratified by Ottawa and the 10 provinces, is emerging in British Columbia - a province where the package is subject to intense criticism.

Saul Terry, president of the Union of B.C. Indian chiefs, said the package may be good for the premiers and the provinces, but it doesn't offer much to B.C. Natives. He criticized the deal for failing to recognize the integrity of individual First Nations.

Manitoba MLA Elijah Harper, who rose to national prominence for his opposition to the failed Meech Lake accord, reacted cautiously to the new agreement.

The Native community stands to gain from the deal if it contains all that its supporters claim, said Harper as he urged Native leaders to consider it carefully before making their decisions.

"We should not be rushed

into it," he said. "There is a sense of urgency to getting on with ratifying the deal, but it depends on whose timelines you're operating on."

Ed John, chiefs of B.C.'s T'ast'en band, said education is the key to ensuring the deal's passage. If people are given time to understand the package and it is explained sufficiently, they will come to support it, he said.

But the Native Women's Association of Canada has asked the Federal Court of Canada to halt the referendum vote, arguing the deal violated the rights of Native women because they didn't have a seat at the constitutional talks.

The court adjourned the case on Sept. 22 for at least two weeks to give other Native groups time to intervene if they want to.

The assembly of First Nations asked for the delay to prepare for the hearing.

Band members set to celebrate huge land claim

By Cooper Langford
Windspeaker Staff Writer

SASKATOON

More than 800 people are expected to gather outside of Saskatoon at Wanuskewin Park to celebrate the completion of a \$455 million land claim for 27 Saskatchewan bands.

"We are ready to rock and roll here," Federation of Saskatchewan Indian Nations negotiator Winston McLean said of the claim tied up in details for weeks as it neared completion.

"We were told to organize (the celebration) for 500 people. We're up to 800. It will be up standing room only - the logistics are a nightmare."

The ceremony at the new park, the site of First Nations gatherings for 6,000 years, will include a program of cultural activities and entertainment.

One of the first steps toward implementation of the agreement will be drawing up band membership lists, McLean said. Individual bands now have up to three years to sort out memberships and select their lands.

Under the now complete umbrella agreement, 27 bands will receive funds over the next 12 years to purchase land from farmers and towns to fulfil unmet treaty obligations, some more than 100 years old.

NATION IN BRIEF

Manitoba may take control of Sandy Bay child welfare

The Manitoba government may be asked to step in and take over the troubled child welfare services on the Sandy Bay reserve. Chief Angus Starr said the council is considering that option in light of a stinging report against the Dakota-Ojibway Family Services. Last month a provincial court judge faulted the Native-run agency and the provincial government for letting politics get in the way of child welfare in the suicide of a 13-year-old boy. In the 300-page report, Brian Geisbrecht said the province should pull the agency's mandate if flaws are not cor-

rected and ban chiefs and counsellors from sitting on welfare boards. Angus rejected the call for a ban but said the Sandy Bay council may ask the province to revoke the Dakota-Ojibway agency's mandate.

New Shamattawa chief fired one month after election

Members of the Shamattawa reserve in northern Manitoba fired Chief Bennet Redhead one month after he was elected to replace Noah Redhead, the 28-year-old leader who was stabbed to death. A spokesman for the band, who refused to give his name, said the community is upset with Redhead's leadership and that the chief has not been on the reserve for more than two weeks. RCMP confirmed that

nominations are underway in the community 800 kilometres northeast of Winnipeg. Redhead was elected after promising to stop the bootlegging that has sent community crime rates soaring.

Diet-related diseases sweeping northern communities

Nutritious food is getting harder to find in northern communities and its absence is causing an epidemic of diet-related diseases, the director of Manitoba's northern medical unit says. Diabetes rates on one reserve are three to nine times higher than in southern Manitoba, Dr. Sharon MacDonald says. MacDonald blames the illness rates on the decline of traditional foods due to environ-

mental contamination. She says more people are turning to store-bought foods, which are costly and full of fats and sugar.

B.C. Liberals lose Native support over constitution

The British Columbia branch of the Liberal Party has lost its aboriginal commission in a dispute over the stand against the unity deal. Commission head Bill Williams resigned saying he cannot support Liberal leader Gordon Wilson's opposition to the accord reached last month between the first ministers and Native leaders. Williams said defeating the accord in the Oct. 26 national referendum will end hopes for self-government. The commission's five-member executive has also disbanded itself. Wilson called the resigna-

tions unfortunate but said they will not change his position.

Harper stuck with massive air travel bill

Elijah Harper is being sued by Air Canada for an outstanding credit card bill worth more than \$13,000. The national airline company wants the Manitoba MLA to pay the outstanding balance on his enRoute gold card - plus interest. Harper said he is surprised by the lawsuit because he thought the matter was settled. Harper entered the national spotlight three years ago when he helped kill the Meech Lake constitutional accord because it failed to enshrine Native rights.

Government to investigate missing fish

VANCOUVER

The federal government has appointed a natural resource management expert to head an investigation into the disappearance of 150,000 sockeye salmon in the Fraser River.

"We need a thorough accounting for why certain early sockeye runs did not meet projections," Fisheries Minister John Crosbie said in a media release announcing the formation of the 50-member team.

University of British Columbia professor Peter Pearse will head the investigation, which will look into catch reporting, mortality rates of young salmon and re-examine methods for estimating stocks.

Pearse has 25 years experience in the economics of resource management. He headed a 1981 royal commission inquiry into west coast fishing policy.

Hundreds of thousands of salmon appear to have vanished from the B.C. fishery, fuelling a heated dispute in the industry. Blame has been cast far and wide, but has been particularly directed at Native bands who were allowed to fish for profit this year for the first time in more than 100 years.

B.C. bands win inquiry into unfair treatment

VANCOUVER

Decades of alleged mistreatment at the hands of governments and police will be the subject of a soon-to-be announced public inquiry in British Columbia.

Final arrangements are being hammered out between the provincial government and three interior bands, who say they have received rough and unequal treatment for the last 20 years.

"This is the first overall investigation," said Francis Lacesse, chief of the Chilcotin Toosey band.

"Our people want to get this out of the way once and for all."

Among the concerns raised by members of the Chilcotin, Shuswap and South Carrier tribal groups are allegations of excessive force used by RCMP officers.

There are also lingering concerns over the investigation of several deaths in the area that some people believe were treated lightly because the victims were Native.

In one case a Chilcotin woman died from a gunshot wound that went unnoticed by medical professionals and an RCMP officer.

Another case concerns the death of six people, including one man who suffered only a

broken leg, after their car ran off an embankment and was not found for more than 20 hours.

Police have also been accused of dragging their heels until pressured by non-Native individuals in the 1979 death of Grace Haines.

Haines, a Chilcotin woman, was raped and then thrown over a bridge. Two men were eventually charged and convicted of manslaughter.

Differences remain between government and Native officials on the final form the inquiry will take, including issues such as the appointment of a commissioner.

The government wants to name a retired Vancouver Island judge while the bands prefer a high-profile individual like Ted Hughes, the man who is currently heading the inquiry into the shooting of Cree trapper Leo LaChance in Saskatchewan.

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Bert Crowfoot

Olaf Ingstrep, (left to right), head of Corrections Canada, Victor Buffalo, chief of the Samson band, and Doug Lewis, federal Solicitor General, break ground at the site of the Hobbema jail-to-be.

Hobbema breaks ground for first Native-run prison

By Cooper Langford
Windspeaker Staff Writer

HOBBEMA, Alta.

In a chilly, windswept field federal officials and members of the Samson Cree Nation gathered last week to break the hard ground where Canada's first Native-run federal prison will be built.

"I want to see the bulldozer pull up right behind us as we leave. I want to see bricks and mortar," said federal Solicitor General Doug Lewis, who announced the project in January.

In a speech that started out as a plug for the unity agreement that will be the subject of a national referendum Oct. 26, Lewis called the prison project "bold and unique."

Lewis lined up with Corrections Canada head Olaf Ingstrep and Samson chief Victor Buffalo to plunge gold-colored shovels into the ground in a symbolic sod-turning ceremony on the Samson reserve, about 100 kilometres south of Edmonton.

The 60-bed, minimum security pilot project has been widely touted as a possible solution to dealing with the cultural isolation and over-representation of Native people in the corrections system.

The new prison will cost an estimated \$8 million and will be jointly managed by Ottawa and the band. It will specialize in culturally sensitive rehabilitation programs run by a First Nations staff.

In a speech citing the "historic" significance of the project, Buffalo played down "negative talk" surrounding fears of bringing criminals into the community.

"We are dealing with our own people on our own terms every step of the way," he said in a short speech emphasizing the project's advantages for Hobbema's four reserves and neighboring communities.

About 60 people turned out for the ceremony and the unveiling of a polished, wooden road sign proclaiming the land as the site of the future prison in English, French and Cree.

Flora Cardinal, a member of the steering committee planning the facility's design, said the group has been touring jails in western Canada to learn about the needs of Native prisoners.

Programs for aboriginal offenders are not well integrated into the corrections system's mainstream at this time, she said. There is a lack of follow-up work for offenders who require specialized counselling and often don't recognize rehabilitative measures like elder counselling in parole hearings.

The new prison will likely include services ranging from primary to university-level education, job skills training, drug and alcohol counselling and Native life skills programs.

Planners expect many of the 30 to 35 permanent staff positions to be filled by members of First Nations. At a reception honoring the announcement of the project last January, Samson leaders said they hope the anticipated 50 construction jobs will also help alleviate soaring unemployment rates in the 4,200-member band.

IAA facing budget crunch

EDMONTON

The Indian Association of Alberta has been forced to lay off staff and cut salaries as it faces a growing deficit crunch stemming from a re-organization of government funding.

"It's going to hurt," said association president Regena Crowchild. "But we have a mandate to keep going and we will."

The association's financial woes began in 1991 when Ottawa slashed its \$1 million annual budget to fund treaty chiefs directly at the regional level.

Organizations representing treaties 6, 7 and 8 are now re-

ceiving more than \$200,000 a year each for the administration of their own policy development programs, said Ken Kirby, Indian Affairs assistant regional director.

Kirby said cutbacks in his department and pressure from the chiefs to take greater control over the direction of policy development in their regions led to financial reorganization.

"It's very difficult when you have discussion and negotiations with a body and then have other representatives come forward and say that group doesn't speak for them," he said.

But Crowchild said the new

funding arrangements are restricting the 46-year-old association's ability to fulfil its mandate.

"This money went for everything - for salaries, rent, telephones - all our bills," she said.

Sykes Powderface, the association's vice-president for Treaty 7, said the organization has financial problems but it could be due in part to the current hard times.

Seven staff positions have been cut at the association's headquarters on the Enoch Reserve west of Edmonton and its directors are no longer being paid.

Understanding unity package essential

Ottawa will ask Canadians to vote on the national unity package Oct. 26 in a national referendum.

The federal government is looking for a simple answer - either a yes or a no. But the process people will have to follow to arrive at one of those two words is long and complicated.

And it is not being made easier by the doom-sayers who want your vote. On one side, people like Prime Minister Brian Mulroney say defeating the accord will spell the end of Canada. Opponents claim ratifying the accord is a life sentence that will doom the country to years of ineffective and expensive government.

It's tough being threatened like that all the time. Now is not the time to scare people into a decision. It is the time for calm and careful thought.

The Native community stands to gain a great deal from this package. Entrenching the inherent right means Ottawa has to negotiate self-government. No more getting around to talks when it feels like it. The self-government package also avoids the sticky question of pre-determining what powers the new governments will have. The emphasis is on negotiation, which gives each First Nation a real stake in determining its own future.

And the package recognizes the long-ignored rights of the Metis and off-reserve people. This is a flexible package that leaves lots of room for the communities to pursue their own identities.

There are, however, people who oppose this deal. Alberta's treaty chiefs are refusing to recognize the deal. They say the process does not reflect their special nation-to-nation relationship with the federal government because current and future negotiations are open to provincial governments.

While the chiefs' position deserves respect, it should not be taken as grounds for a wholesale rejection of the package. Alberta's treaty organizations should be supported if they want to work outside the constitutional framework. That's what being self-determining is all about.

But let's leave room for people who do not benefit from treaties to choose the constitutional route to self-government if that is what they want.

Unfortunately, when members of First Nations communities vote for or against the unity deal, they won't be for or against the self-government agreement alone. They will be asked to pass judgment on a host of constitutional issues ranging from Senate reform to federal-provincial relations.

The importance of many of these issues will vary from community to community, individual to individual. Some issues will directly affect the future of First Nations government outside the deal on the inherent right. For example, the provinces will gain control over natural resources under the proposed unity deal. It is unclear how this will play out in the re-creation of self-government.

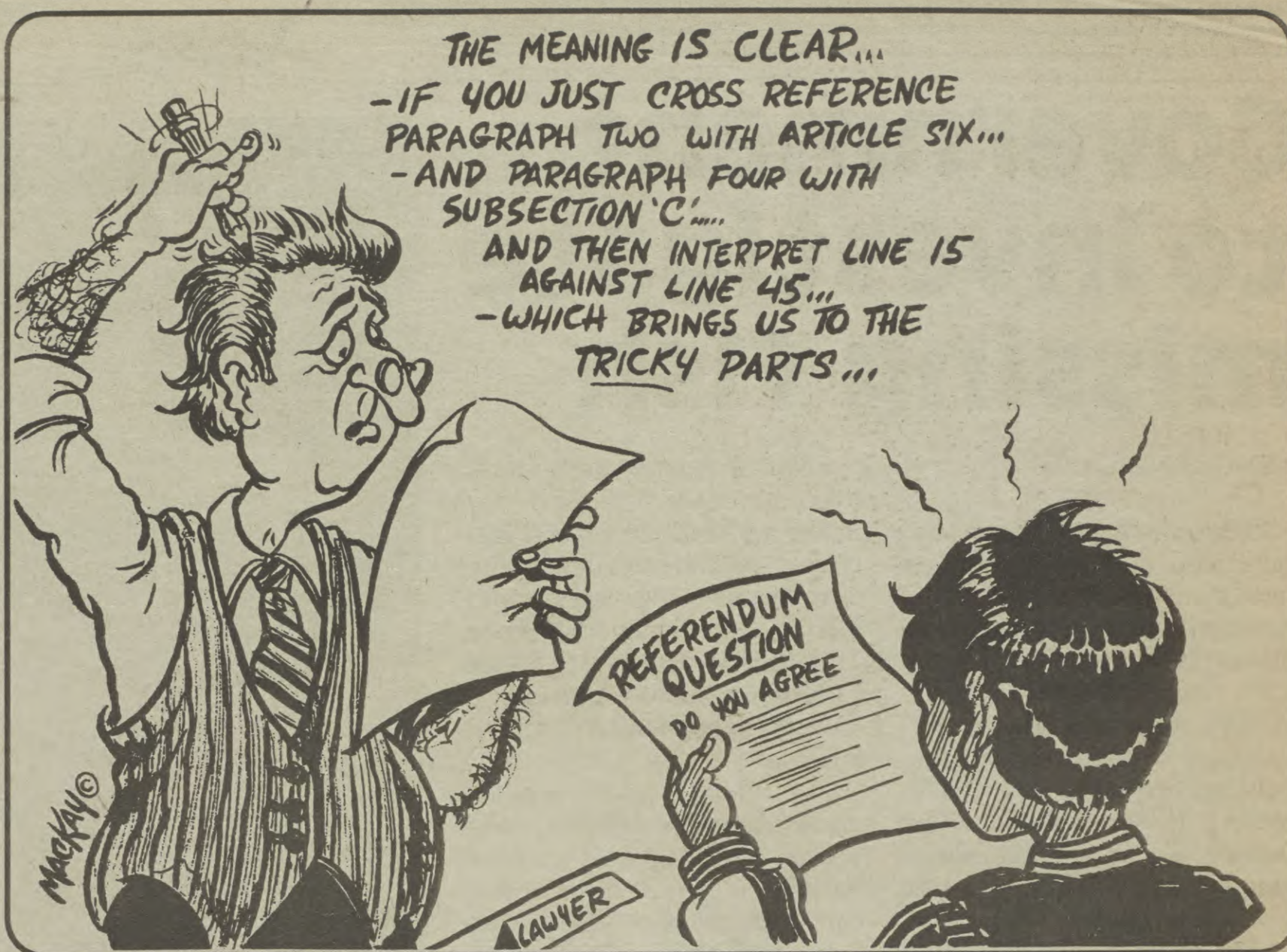
Does provincial control mean Native communities will not be able to appeal development decisions to a higher authority? Does it mean Ottawa will no longer have a say in controversial projects such as Alberta's Oldman River dam? What role will Native communities have in planning resource development that is bound to affect their communities?

These are the kinds of questions that need to be answered before people can reasonably be expected to vote responsibly on Oct. 26.

The government of Canada has opened a toll-free telephone line for people who have questions about the constitution. National, regional and community leaders are making themselves available to answer questions.

Windspeaker suggests you make use of these opportunities to learn more about this deal. Learn from the people who support and oppose the deal before making a decision.

Everybody may well be fed up with all this constitutional talk. But now is not the time to get cynical. Get informed and vote carefully. If we all do that, the whole mess might actually go away for awhile.



Murder victims' lives as tragic as their deaths

In the past five years, the bodies of five aboriginal women have been found dumped within or near Edmonton's city limits. There have been no arrests made and little information released as to the actual deaths or the manner in which the bodies were disposed of.

The tragedy of the deaths of these women was in the way they lived as much as in the manner they died.

Marlene Morowski, 35, Georgette Flint, 20, Lynda Aheekew, 22, Cassandra Irene Francis, 21, and Mavis Mason were all victims of neglect and alienation in life.

Most were raised in foster homes or institutionalized settings. As a result, they had little exposure to traditional Indian beliefs, culture or communities and very little opportunity to learn anything about their aboriginal origins.

These women were all alone. They were alienated by their home communities at birth and they were unable to find a common ground with their foster families once they grew into adulthood.

The five victims were known to spend time in Edmonton's inner city. This is home for many single mothers who are unable



Pikiskwe
by Connie Buffalo

to find better accommodations because of limited budgets.

The system failed them. One failure was the lack of services that should have been made available to these women and others like them. Another is the absence of any support mechanism for people that find themselves in such circumstances.

Last week, nominations for mayor and city council were held in Edmonton. The candidates should be made aware that better quality services should be provided for inner city residents, such as adequate and affordable housing, job creation projects and community centered activities.

These programs should be made available if not for humanitarian reasons, then for electoral ones.

There are high numbers of urban Natives living in Wards One, Three and Four. It is esti-

mated by the Edmonton Social Planning Council that in some of these wards the Native population is 12 to 18 per cent of the eligible voters.

That's a significant number of voters.

If all these people insist that elected officials listen to their demands for more and better services, perhaps council will listen. After all, that many voters carry some weight.

Indian people also have a responsibility to these women.

We have to make our culture, our belief systems available to them. There must be some linking organization between the reserves and the urban centres.

Our chiefs, band councils, provincial and national organizations must work together with the urban Indian population to stop some of the tragedies that occur in the urban centre.

Windspeaker

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Your Opinion

AIDS awareness must be created

Dear Editor,

Re: Natives not responsible for AIDS

I wanted to take my time to understand and listen to the letter mentioned above. Allow me to thank the Creator that I am able to read and write in response in good health. Sherry Maglive from Alex, Alberta, I do not know you but I thank you for your support in your letter.

Please do not misunderstand what I may say or be offended; this is not my wish. Also, I do not write to defend Dr. Jay Wortman. However, I will write to illustrate his challenges as a

human being who does work for the government.

"Aboriginal people in this country... create favorable conditions to spread the virus," Wortman said. It is certainly a popular theme these days. And it's the theme of hope that I am witnessing. Perhaps if I may suggest it is the time of change for the people of many First Nations that are bringing the focus of healing to our spirits and hearts. It is setting an example to the younger children, teens and families. Please, I beg of you, don't tire of this theme but encourage hope. You are concerned for our people and I thank you.

I have had the honor to attend some workshops and ceremonies with this man and he is learning the Indian way of life in his time. Anyone who is helping people I consider this of great honor and I will not be a man of judgments. He does have Indian blood. I urge you to look before constructive criticism is placed, understand who you speak of and understand what is important to the issue.

However we must use ways in this day and age to help create the awareness of HIV/AIDS in Indian country. I thank Windspeaker for the excellent support for the very few of us who are in this challenge and of

course those who are living with this illness, like myself.

There are many waves coming and we are in the first wave. The healing for our people must recognize unity. Where there is unity there is hope.

Perhaps your readers can help volunteer for AIDS Awareness Week Oct. 3- Oct. 10 anywhere there is an AIDS agency or join the Walk for Life. For more info call Feather of Hope Society in Calgary at 223-0155 or Edmonton at 421-1747. Please support the Walk of Life, Elijah Harper, Laura Vinson and others who will be there.

In conclusion, I want to let the readers know that I have

grown with the involvement of Feather of Hope Society. It's time to move on to another part of my journey. Mother Earth is become so dear to me that I have decided to lend my support to the Mother Earth Healing Society while I am given good health and time.

Not only fund-raising but human volunteer support is top priority. Board members, office and fund-raising staff are needed, along with people to help with newsletter and poster development. The Feather of Hope Society appreciates those who have given time.

*A good life in good health,
Ken Ward*

Woman seeks help for band

Dear Editor,

I am 19 years old and a member of the Fort Nelson Indian Band. I'm writing in concern of the direction our band is heading. Our reserve is a scary place to live. Alcoholism and drugs have seemed to take over our community. Gang-rapes and senseless violence are common and I feel that this is just not right. Our culture has nearly vanished and it's hard

to be proud of my heritage when more than a few 'bad apples' have the stage.

What I'm looking for is advice from anyone who has some. Are we the only ones having to deal with losing our culture? Alcoholism? Drugs? If you have any suggestions or information, I would be glad to hear from you.

Thank you.

*Leloni Needlay
Fort Nelson, B.C.*

More alcohol not the answer

Dear Editor,

Alcohol in the grocery stores? Hard liquor in the cold wine and beer stores? What's the government trying to do to our country? The liquor stores are open six days a week; taverns are open every day. Isn't that enough? Let's put the Canadian dollar to better use. More

alcohol is not the answer. Crime rates are climbing fast and many crimes are alcohol-related.

Suicides, motor vehicle accidents, mental illnesses, AIDS, need we go on? Alcohol plays a big part in Canada's hospital problem. More alcohol defeats the process to a better Canada.

Windwalker

Readers: make a difference in a young person's life

Dear Editor,

Can any of your readers answer "yes" to the following questions?

Do you want to make a difference in a young person's life?

Are you interested in an "at home" career?

Do you want to be a member of a professional team?

Have you acquired skills, knowledge and experience raising your family?

If the answers are yes, Acadia House needs you!

The Challenge: Help adolescents learn appropriate behavior management skills while she/he resides in your home; youth advocacy; report writing and case conferencing; mandatory team preparation, and ongoing training provided.

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adolescent to negotiate through this stage of life and a per diem of \$40/day.

Acadia House Association Community Based Residential Treatment Program offers an alternative to group home and institutional placements. The youths, 13 to 17 years of age, with Child Welfare Status, are working to improve their life skills and enhance their support systems.

Acadia House Association works with 18 homes in Edmonton and surrounding area.

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The Acadia House program offers ongoing training and support for the Relationship Workers, bi-weekly in-home visits and 24 hour on-call.

The youth involved are responsible for attending a weekly Youth Group facilitated by Acadia House. This group's main focus is on life skills training.

Acadia House also offers a bi-monthly Support Group for the natural parents of youth involved in the program.

Acadia House Association is a registered, charitable, non-profit organization with a volunteer Board of Directors.

Interested readers should contact Angie in Edmonton at 433-5511.

*Sincerely,
Brian Mitchell
Executive Director*

Accuracy crucial to survival of traditions

Tansi, ahnee and hello. I've been a storyteller for a long time now. Each day I'm out of my bed and at my desk long before most people's work days begin. It's the writing time. It's that time of day when prayers are said, coffee's brewed and the words come.

Sometimes they come in bunches, long flowing herds of them tumbling across the page like the great buffalo herds of old. Or other times they come as slowly, as shyly as the words of children. They take me into other worlds, that birthplace of legend, or they simply help me make more sense of this one. Either way, they have the ability to transport me.

Storytellers know the strength of words. Their craft and its impact depends utterly on the right choice of the words they use. Quite simply, words that can't dance just lie upon the page like gasping fish, breathless and dying.

It's the same with spoken words. As Native people we're pretty hip to the power of a good speaker. Our histories are amply sprinkled with men and women who could spellbind with the strength of

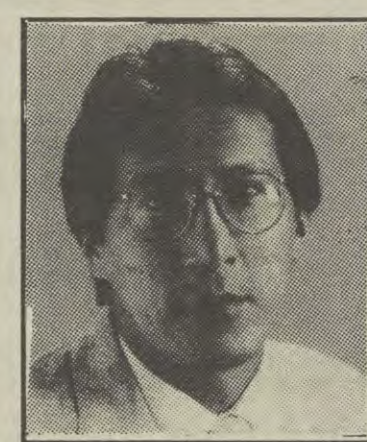
their oral tradition. These days there are still many who possess that power.

I had the opportunity to hear one recently. It was at the annual general meeting of the Calgary Aboriginal Awareness Society. We were gathered to elect new board members and chart our course for the coming year. Prior to the regular business this man spoke.

He spoke well, although there were more than a few of us who grew uncomfortable at the slickness, the rehearsed mannerisms, the non-Nativeness of it all. The woman beside me referred to it as "like a TV evangelist." For myself, I felt like I was buying a used car.

The speaker talked of the importance of the job the newly elected board members were embarking upon. He referred to the bridges we were building over the gaps that exist between cultures, societies and peoples. He talked of the already visible changes that happened over the first years of the society's existence.

All of this was well delivered and I believe, well received. But then, he lost us. Before us suddenly was a Native man, eloquent in the manner of Dale Carnegie grads everywhere, beginning to lean on a tradition



**RICHARD
WAGAMEESE**

that was nowhere evident in the way he presented himself.

He began to tell us what we needed to bring to this circle, this board we were forming. He said there were four, a traditional number. He referred to them as four "traditional" values. He outlined them as being bravery, fortitude, sharing and wisdom.

Continuing on, he embellished these values with a smattering of 'traditional' guidance about their application within the context of the board. All of which was fine except that it was inaccurate.

Firstly, bravery is NOT a traditional value. Bravery is a by-product of an active faith in the hand of the Creator directing one's life. You are gifted with bravery by living through the ups and downs of life and using that faith to give you the strength to endure. Faith is the traditional value which results in bravery.

Secondly, fortitude, which is best defined as strength of mind, is not a traditional value. The humility which directs you to rely on the Creator to direct your thinking in a good way results in your being gifted with fortitude. Humility is the traditional value.

Thirdly, wisdom is also a by-product rather than a value. It is a by-product of a number of years spent living well, with faith, humility, kindness and respect. It's also a gift earned over time.

Of the four things the speaker outlined, only sharing is recognized as a bona fide tradition. Learning to give and receive with equal dignity.

My reason in writing this is not to criticize the speaker. Rather to outline an important issue. As a storyteller who uses much of tradition in his writing, it's imperative to be accurate. Accuracy is just honesty written

another way. Honesty is another traditional value.

Because there are many people out there, both Native and non-Native, who seek to understand our traditional values and philosophies. Seeking a way to implement them in their daily lives. Seeking the true path to themselves, their identities. Seeking the balance that is crucial to living life in a good way.

Storytellers, whether they be writers or speakers, absolutely need to be accurate if they are referring to the traditions of our people. Because when the issue is survival, solid directions are critical to the process.

This man was not wrong, just misdirected. The words he chose were good words, meant, I believe, in a good way. But the bottom line will always be that when you refer to tradition you need to refer to the traditions themselves: honesty, kindness, humility, respect and faith to name but a few.

It follows that in order to refer to them honestly, you need to live them. That's as true for the storytellers as their audience.

Until next time,
Meegwetch.

INDIAN COUNTRY

Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENT IN THIS CALENDAR FOR THE OCTOBER 11TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, SEPTEMBER 30TH AT 1-800-661-5469, FAX 455-7639 OR WRITE TO : 15001 - 112 AVENUE, EDM., AB., T5M 2V6.

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

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

NATIVE ELDERS SOUP & BANNOCK; noon Wed.; 11821 - 78 St.; Edmonton, AB.

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

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

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

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

THE COWBOY/INDIAN SHOW; August 22-October 17, 1992, Glenbow Museum, Calgary, AB

ALBERTA'S FIRST NATIONS FROM THE FOUR DIRECTIONS ART EXHIBIT & FIRST NATIONS FILM; August 28-October 4, 1991, Edmonton, AB

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

FUNDRAISING DANCE FOR YOUTH GROUP; October 3, 1992; Sacred Heart Church, Edmonton, AB

AIDS AWARENESS WEEK; October 5 - 11, 1992

ABORIGINAL CELEBRITY GATHERING SPONSORED BY FEATHER OF HOPE SOCIETY; October 3, 1992, Ben Calf Robe School, Edmonton, AB

WALK FOR LIFE; October 4, 1992, Edmonton, AB

TWO RIVERS NATIVE FILM & VIDEO FESTIVAL; October 1-4, 1992, Minneapolis, MN USA

OUR ELDERS SPEAK WISDOM SOCIETY PLANNING SESSION; October 1-4, 1992, Capilano Reserve, B.C.

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

ABORIGINALS & AIDS; October 6, 1992, Poundmaker's Lodge, Edmonton, AB

INTERNATIONAL INTERTRIBAL EXPOSITION AND TRADE FAIR; October 4-11, 1992, Calgary, AB

IRCA REGIONAL RODEO FINALS; October 8 - 11, 1992, Calgary, AB

INTERNATIONAL INTERTRIBAL POWWOW; October 9-11, 1992, Big Four Building, Calgary, AB

PROTECTION, PRESERVATION AND PROMOTION OF NATIVE LANGUAGES CONFERENCE: NALI '92; October 7-11, 1992, Washington, D.C. USA

NEXUS '92; October 8-11, 1992, Vancouver, B.C.

CHIPPEWAS OF RAMA FIRST NATIONS TRADITIONAL GATHERING; October 10-11, 1992, Barrie, Ont.

NEKANEET ANNUAL THANKSGIVING POWWOW; October 10-11, 1992, Maple Creek, SK

EQUITY EMPLOYMENT EXCHANGE DAY; October 19, Regina City Hall, Regina, Saskatchewan

AS SNOW BEFORE THE SUMMER SUN CONFERENCE; October 22-24, 1992, Woodland Cultural Centre, Brantford, Ontario

UNITING NORTH AND SOUTH: PARTNERS IN EDUCATION; October 24, 1992, U of A, Edmonton, AB

NATIVE ART NETWORK; October 23-25, 1992, Minneapolis, MN USA

PLAY: MOON LODGE; October 28-November 1, 1992, Edmonton, AB

PARTNERSHIPS FOR ECONOMIC GROWTH: ABORIGINAL WORKFORCE PARTICIPATION CONFERENCE; November 3-5, 1992, Winnipeg, MB

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

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

REUNION FOR FORMER CLIENTS AT ST. PAUL'S TREATMENT CENTRE; November 20, 1992, Cardston, AB

Ok! or Hi!! This is Ethel Winnipeg bringing you this issue's latest. This issue's events will be champions of different origins.

Cross Lake, Man. - Congratulations to the Cross Lake Volunteer Fire Department for winning the National All-Native fire-fighting championship for the second time. The competition was hosted at the Muskoday Indian Reserve near Prince Albert. They beat out the best teams representing several reserves across Canada. The second place went to Hazelton, B.C. Congrats again!

This is not the whole story. After the awards ceremonies, the Cross Lake team was returning to Prince Albert when they came across a single vehicle accident. They used the qualities that made them champions: intuition and quick response. They did anything they could to help before the police and an ambulance arrived on the scene. Here are the true heroes from Cross Lake: Fire Chief Elijah Garrioch, Deputy Fire Chief Ray McKay, Johnston and Alex Garrioch, Dennis Sinclair, Raymond Miswagon and Gordy Ross.

Edmonton - This past weekend the provincials for softball were held in St. Albert. Three teams from the Siksika Nation made it to the provincials. My brother, Hector, brought up his team, the Silverados. But from what I heard, my brother's team lost their only official game by a very big margin. Only one of the teams from Siksika - Beartracks - made it as far as playing on Sunday. The others, including my brother's team, were out before they started. Anyways I just wanted to congratulate you on making it to the provincials!

Penticton, B.C. - We are blessed with another school opening up to Native students. The school program follows the regular school system but has a twist of teaching the Native culture. The



PEOPLE & PLACES

by Ethel Winnipeg

school opened Sept. 14 to 29 students from ages 12 to 20 and is on the Penticton reserve.

Calgary - The Calgary Native Friendship Centre hosted the Elbow River Intertribal Powwow at Max Bell Arena. I had the pleasure of seeing old friends and meeting new friends. It seemed to me that there has been a baby boom down south. Babies, babies and more babies. I haven't seen so many babies all at once in my life. It must have been a cold fall and winter last year, eh?

I want to send out a special thanks to my dear friend Shirley

Hill for lending me one of her dance outfits. I had a great time dancing along side of you. You just gave me new inspiration to complete my outfit.

Many of the visitors that I met travelled from Window Rock, Arizona, where they hosted their annual powwow the weekend before.

From the last issue, we were looking for lost friends. This time we are looking for a friend of Windspeaker. If anyone knows the whereabouts of Boye Ladd could you contact our office at 1-800-661-5469? There is something valuable waiting for him.



Bert Crowfoot

Sayed Najemr (left) shows Joey McDonald (kicking) and Sherman Alexander (looking on) a Tae Kwan Do move while Shelley Vettere Baert watches. The two are wearing their uniforms from the summer Olympics in Barcelona, where they both won silver medals. The event was on the Samson Reserve, where the band invited elementary and junior high school students to watch national and world champions demonstrate their skills.

WOODLAND CULTURAL CENTRE CONFERENCE

AS SNOW BEFORE THE SUMMER SUN

October 22, 23, 24th, 1992

AS SNOW BEFORE THE SUMMER SUN CONFERENCE will examine the relationship of First Nations' Cultures to the Natural Environment. The strong link between the culture of First Nations, our Spiritual Beliefs, and the environment includes a concept of stewardship for the land. This Conference brings together First Nations' Elders, Traditional Chiefs, Spiritual Leaders, Academics, and Environmental Professionals; who will present their perspective on First Nations Traditional Beliefs and the impact colonization has made.

An exhibit, AS SNOW BEFORE THE SUMMER SUN, will run concurrently at the Woodland Museum.

Fees and other details will be announced later.

For more information contact:



Woodland Cultural Centre
184 Mohawk Street, P.O. 1506
Brantford, Ontario N3T 5V6
Phone: (519) 759-2650 or Fax: (519) 759-8912

John Creeden Ext. 250

Dusty Sowden EXt. 228

Joanna Bedard Ext. 227

Jails not needed if children raised right

About three years ago, I had occasion to go to a wildlife farm. After being there for a while, I swore that I would never go to a wildlife farm again. I saw these wild animal in cages with hardly any room for them to move around. I saw owls and eagles in cages, also other birds. I did not feel good at all. These birds and animals certainly do not belong in cages. They should be out where they can be free.

I saw one eagle in a cage that had a damaged wing, I got a bit angry when I saw that. I wondered how people could be so cruel and selfish. Why can't people go out into the woods and see these animals in their natural environment? I suppose they have too much fear besides being just plain lazy. Some of these animals and birds would not live long if they were set free. They

have been locked up for too long. It must be painful not to be able to fly and soar up in the clouds like the eagle was meant to do. Not being able to stretch its wings must do a lot of harm. The wolves and coyotes can not run any distance like they're supposed to do.

It is no wonder that these animals cannot be trusted. They are bound to be angry and confused not being able to live a normal life. To take away the freedom of anything on our Mother Earth is something I cannot believe in. Taking away the freedom of a human being or a bird, animal or insects is not what our Creator intended. I think that our Creator wanted everything to be free.

It is up to the parents to make sure that the young ones know right from wrong. With the



I Have Spoken by Stan Gladstone

proper upbringing, a human being should not have to be locked up. Animals have done nothing wrong but they are also locked up. If you take a good look at nature, you will see how much love and attention that is given to the young. Animals make sure that their young ones will survive when they have to be on their own.

Our Native people did the same thing with their children. At one time, we did not have all kinds of laws or detention cen-

tres. Our young people did not have to do anything wrong or do anything to harm Mother Earth. The young man was responsible in any given situation. Some of them became great warriors. These warriors would have rather died than be locked up in jail. I am so grateful that we did not lose our Native spiritual ways. Without the Great Spirit, we would be lost. I believe that many of us were lost for a long time. I was lost in the bottle for quite a while. If I did not ask for

help from the Creator, I don't think I would be alive today.

I feel sorry for our young people these days as I see more and more of them going to correctional centres. I do not blame them. If they had the chance to learn the way parents and elders once taught the young people, I don't think we would have all the problems we now have. It has to start in the immediate family. The place to bring up a well developed young person is at home. Until people start looking at what our true values are, things will just get worse. I have told a few big wheels that half of Canada would be in some kind of a correctional centre in about five years. I don't know why people can't see this. Is it because they don't want to face the truth?

I have spoken.

We take this time to honor and show respect for Our Native Leaders across Canada. We salute and support them in their efforts.

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Fear may put kids on right track

By Jeff Morrow
Windspeaker Contributor

HOBBEEMA, Alta.

To head off the growing number of youth suicides and crimes attributed to alcohol and drug abuse at the Louis Bull Reserve, education officials there are planning an exercise they hope will put a little fear in their childrens' hearts.

It worked so well last school season, they intend on making it a regular practice.

"It's had a real impact so far," notes reserve education director Helen Bull. "We wanted to stop all these problems before

they got out of hand - before there wasn't any way to stop them."

The effects of last spring's Scared Straight program, modelled after a similar campaign in the U.S., are only now being detected, Bull said. "We're already working on starting another program for this fall. We've got contracts ready to go."

As part of last May's Education Week, Louis Bull education counsellors took 15 students on a five-day field trip around Alberta to give them a first-hand view of the problems alcohol and drug abuse can cause.

This was no ordinary excursion.

First stop was the Calgary

Medical Examiner's office, where the students got a frightening look at the morgue - the final stop for many who have abused drugs once too often.

Tour co-ordinator Larry Daniels said the children needed to see what happens after someone commits suicide or dies otherwise, often needlessly.

"This is the last stop," he said. "Once you die, that's it."

There are 1,064 members of the Louis Bull Band, 60 per cent of them under age 18, said Bull.

"We need to attack our problems somehow. We need to show them what would happen if they go too far," she said.

Bull said there will be trips this fall to Edmonton's Remand

Centre and other Alberta jails where students see how convicted criminals are dealt with.

There will also be return visits to Red Deer's centre for young offenders and the Alberta Hospital in Ponoka for a seminar on suicide, alcohol and drug abuse.

Louis Bull reserve is plagued mostly by petty crimes committed by youth, Bull said. But the most serious problem facing Hobbema kids is the growing rate of suicides and listlessness.

According to figures from the Nayo-Skan Human Resources Program, 16 per cent of suicides on Hobbema's four reserves involved people 15 to 24 years old and drugs and alcohol played a part in half the deaths

between 1980 and 1988. Nearly 130 of the 461 deaths which occurred on the four Hobbema reserves were related to drug and alcohol abuse.

Randy Meyer, program planner for the newly formed OH-PE-KI Community Network, helped develop the Scared Straight program at Louis Bull. The band's education department will sponsor smaller, less costly trips throughout the year to "bring awareness to the kids."

"We realized from the start that experiences like going to the morgue could be graphic for the kids. But they needed to be exposed to these things as part of the holistic approach to learning."

*We salute the Native leader of the world.
Let us pull together so we can find peace and harmony.*

Sucker Creek Band 150A

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Grand Entries: November 6 at 7 pm and November 7 at 1 pm.



Muskeg Lake Band will be honoring athletic and academic achievements of Band Members on Friday, October 2 at 6:00 pm - at the Marcelin Community Hall. Old time dance to follow.

Free to all Band Members.

For more information contact:



Muskeg Lake Band
Box 248
Marcelin, Sask.
S0J 1R0

Phone: {306} 466-4959 • Fax: {306} 466-4951

Dene Tha' youth, women need a voice

By Molly Chisaakay
Windspeaker Contributor

ASSUMPTION, Alta.

Young people and women of Dene Tha' communities need a voice in leadership, said Eileen Tecomba.

"Representation of both parties are needed for us at the band council level," she said. "The young people need a chance to voice their opinions as they are our leaders for the future.

Women have not been involved nor have representation at council meetings in our community."

Executive secretary for the Dene Tha' Education Authority, Tecomba is an assistant manager for the local radio station and committee member of the Child Welfare Program in the community. She is also the mother of five children and is a foster parent.

"There are many issues that pertain to women which are not addressed in the community," she said. "As women we need to

be heard; we are not separate from our communities. We as parents have to uphold our responsibility to our future leadership.

"As a mother I have concerns about the future of my children who have to live here.

"I took parenting for granted as I went to the mission, but it is hard work. Dealing with my teenage boys is quite a challenge, but also it is very difficult. There are times when I see kids walking on the road late at night and wonder, where are the parents?"

Tecomba spoke about the need for youth and women to start their own projects.

"As parents and women we have that responsibility to help our youth. The young people need to take an interest in and to determine their own leadership within the community, and elders can be their advisers."

"There are recreational activities but young people are not given a chance to participate in community development and they feel left without a voice, which is too bad," she said.



Eileen Tecomba

THE NEW CONSTITUTIONAL AGREEMENT

THE HIGHLIGHTS

Over the past two years, federal, provincial and Aboriginal leaders have consulted with thousands of Canadians and special interest groups from coast to coast. These consultations included Royal Commissions, participatory conferences, parliamentary hearings, and hearings in the provinces and territories held by provincial and territorial legislatures. Federal, provincial, territorial and Aboriginal leaders have agreed unanimously on a package of constitutional proposals that recognizes the equality of all Canadians and represents all of our interests. The agreement is now before Canadians.

A Social and Economic Union

The agreement proposes that the new Constitution would contain a statement of key economic and social objectives shared by all of the governments in the federation. The objectives include comprehensive, universal, portable, accessible and publicly administered health care, adequate social services and benefits, high quality primary and secondary education and reasonable access to post-secondary education, collective bargaining rights and a commitment to protecting the environment. The economic policy objectives to be entrenched would be aimed at strengthening the Canadian economic union; the free movement of persons, goods, services, and capital; ensuring full employment and a reasonable standard of living for all Canadians; ensuring sustainable and equitable development.

Exclusive provincial jurisdiction would be recognized in the areas of forestry, mining, tourism, housing, recreation, municipal affairs, cultural matters within the province, and labour market development and training. In addition, to ensure the two levels of government work in harmony, the government of

Distinct Society

Canada commits to negotiate agreements with the provinces in areas such as immigration, regional development and telecommunications. Federal-provincial agreements on any subject could be protected by the Constitution from unilateral change.

As was the case in the Meech Lake agreement, the new Canadian Constitution

Avoiding Overlap and Duplication

would recognize the distinct nature of Quebec, based on its French language, unique culture and civil law tradition.

Parliamentary Reform

In the reformed Parliament, the Senate would reflect the equality of the provinces while the House of Commons would be based more on the principle of representation by population. As well, Quebec would be assured a minimum 25% of the seats in the House of Commons.

The proposed Senate would be made up of six elected senators from each province and one from each territory. Additional seats would provide representation for Aboriginal peoples. The reform Senate's powers should significantly increase the role of the elected Senators in the policy process.

The proposals recognize that Aboriginal peoples have an inherent right to self-government and that the Constitution should enable them to develop self-government arrangements and to take their place in the Canadian federation. The proposals recognize Aboriginal governments as one of the three constitutionally recognized orders of government in Canada.

In addition, the proposals provide for a negotiation process between Aboriginal leaders and provincial and federal governments to put this right into effect. The recognition of the inherent right would not create any new rights to land.

Now that Canada's federal, provincial, territorial and Aboriginal leaders have reached a consensus, it is the right of all Canadians to understand the new proposals. Call the toll free number below to receive an easy-to-read booklet on the new constitutional agreement or a complete text.

It's your right to know what the constitutional proposals say, before voting on October 26.

Aboriginal Self-Government

**FOR INFORMATION CALL:
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Canada



Native leaders look back

By Susan Lazaruk
Windspeaker Contributor

EDMONTON

When Canada celebrated its 100th birthday, politics to Helen Gladue simply meant keeping harmony among her six school-age children on Alberta's Enoch reserve.

But two years later that changed when Pierre Trudeau's new government recommended Indians be assimilated into white society with the universally despised White Paper on Indian Policy.

In keeping with Trudeau's philosophy that no Canadians be accorded special rights, the paper recommended scrapping the Indian Act.

That made political activists out of Natives across Canada, including Gladue, as they formed national groups to fight for their rights.

"They were ready to do away with Indians, turn reserves into municipalities - no special status, no treaty rights," Gladue said from her home at a trailer park west of Edmonton near her reserve.

"I remember on the reserve that people were just all riled up. They were scared."

Indians from across Alberta jammed into a hall on a reserve at Hobbema, recalled the Cree Indian who's now in her late 50s.

"Where are we going to take our children? Who's going to pay for their education, which is our treaty right?" she asked.

"That was my first political speech in front of a crowd like that."

It wasn't her last. She has worked since with the Indian Association of Alberta to win better rights for women and treaty Indians.

Gladue's transformation from housewife to Indian advocate symbolized how politically involved Canadian Natives have become since the centennial, just seven years after they were given the unconditional right to vote federally.

"There's been a tremendous amount of change since that date, when the image of the drunken Indian was always there," said Richard Davis, former vice-president for Treaty 8 in the Indian Association of Alberta.

After the White Paper, Natives harnessed their outrage to draft a "red paper" that reaffirmed their rights and identity.

Their condemnation forced then-Indian Affairs Minister Jean Chretien, now leader of the Liberal party, to withdraw the plan a year later. In a rare public admission that he was wrong, Trudeau conceded to a gathering of Indian chiefs in 1980 that the paper was ill-conceived.

The Native groups, including the Assembly of First Nations formed in 1970 to represent status Indians, now numbered at about 500,000, have grown. Members worked tirelessly to educate themselves in white policy-making and laws - and to teach whites about Native issues.



Helen Gladue

For centuries, Natives and their culture were considered backward and savage by European settlers. The purpose of the Indian Act, up to the mid-1900s, was to assimilate Natives into white society.

For more than 100 years, beginning in the 1830s, the federal government separated Native children from their families to attend Christian residential schools, where they were punished if they spoke their mother tongues.

And it wasn't until 1951 that a ban on traditional ceremonies, such as the potlatch on the northwest coast and the spiritual sundance on the Prairies, was dropped from the Indian Act.

Recognition of Native rights was as foreign to whites as burning sweetgrass to cleanse the spirit.

"In 1969 if you mentioned aboriginal rights, they looked at you as if you were from outer space," said Ron George, president of the Native Council of Canada, which represents non-status Indians.

"And when you started progressing to land claims that was even more of a pipe-dream."

To Indians, their rights - to get an education, hunt and trap and govern themselves - are set out in treaties signed between their ancestors and the British Crown before and after Confederation, based on the Royal Proclamation Act of 1763.

To Ottawa, those rights are less specific; the 1982 Constitution recognizes them in Section 35, but they have not been legally defined.

It wasn't until Elijah Harper - standing with a sacred eagle feather in the Manitoba legislature - scuppered the Meech Lake accord in 1989 that Ottawa sat up and took notice.

Bur for George, Harper was a "stroke of luck," and the stand-off between Mohawks and the military at Oka, Que., in 1990 was the real turning point for Natives.

The Lubicon Cree in northern Alberta, the James Bay Cree and Natives in B.C. logging territory have also resorted to blockades to force recognition of their land claims.

"The only time our issues were dealt with were when it was sensational," said George. "So we caught on."

Roadblocks may have put Natives on the national news, but tough bargaining by lawyers won them a place at the latest constitutional reform talks, where the groundwork was laid for self-government.

Danny Christmas of the Union of Nova Scotia Indians in Sydney is heartened by the so-called third order of government. That will give Natives more control over their own destiny, as did the band councils people fought for in the 1970s, he said.

"The transfer of control from Indian Affairs to band councils had the most dramatic impact" for the Native movement, he said.

When he was a young boy on the Membertou reserve in Sydney, his grandfather, the chief, would have to travel to the largest nearby reserve to get permission for clothing or a food ration from one of the two white government Indian agents responsible for the five reserves.

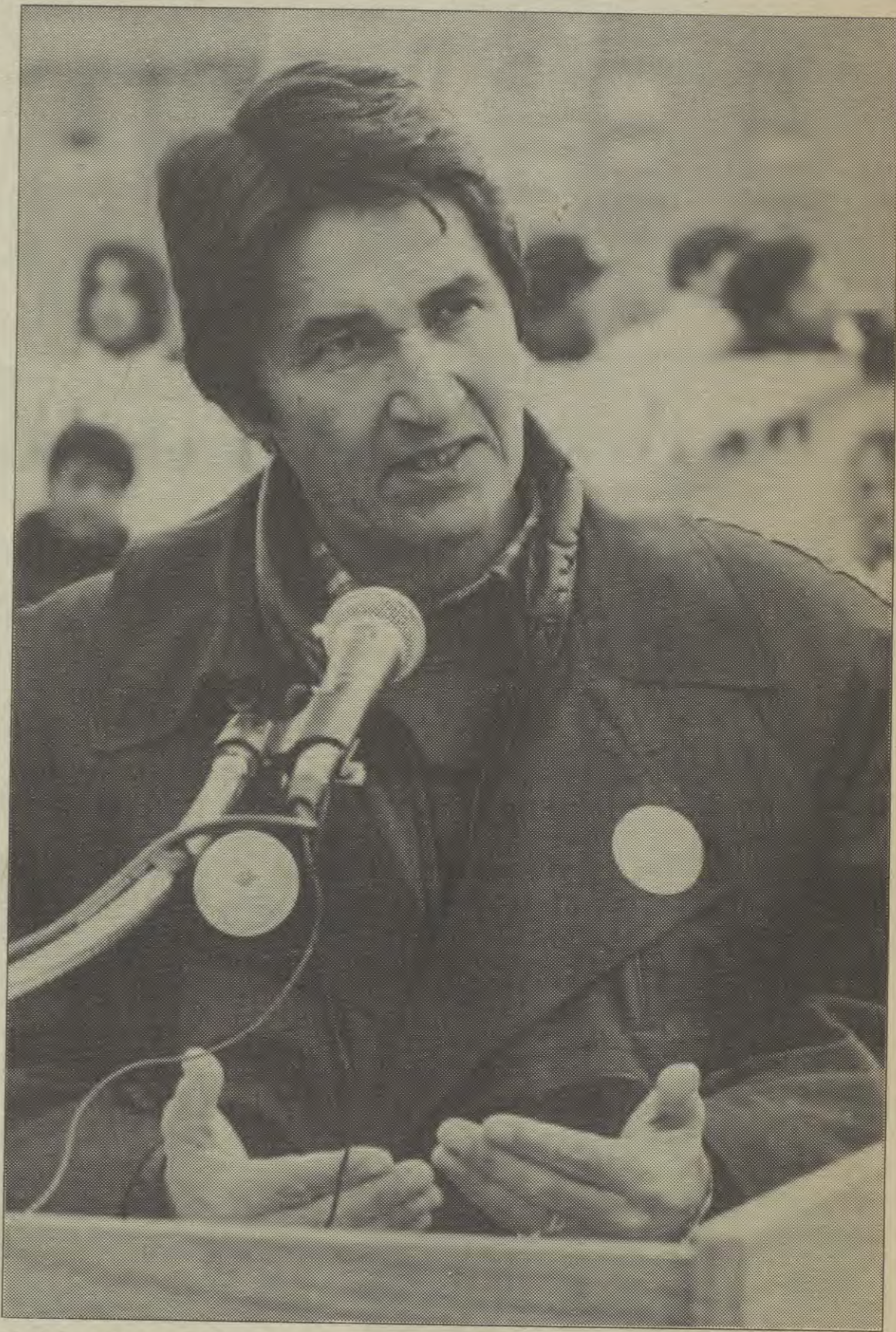
"They were nickel-and-dime things they needed permission for," said the thoughtful 35-year-old Mi'kmaq. "Leaders were spending so much time on just getting the essentials of life."

Band councils allowed Natives to set their own agenda for better social programs and education, he said.

"You now have a generation of young aboriginal leaders who are educated and eloquent and who are able to speak well for their people."

"We now understand the political and economic systems," said Christmas. "Aboriginal people have taken the white man's tools and learned how to use them. They have won victories on the Canadian playing field," such as legal challenges over land claims.

He points to Ovide Mercredi, grand chief of the Assembly of First Nations, who fought hard for a seat at the constitutional reform table. "He's a lawyer, he's



Ovide Mercredi, grand chief of the Assembly of First Nations, fought hard for a seat at the constitutional reform table and was instrumental in hammering out the agreement for Native self-government.

very fluent, he comes across well on TV and in print."

But despite progress at the political level, more than 500 land claims are outstanding, many Natives suffer the legacy of abuse from residential

schools, and poverty and violence are rampant on reserves. In the past decade, almost half of Indian reserve housing didn't meet basic standards and about 40 per cent were without running water or toilets.



In a rare public admission that he was wrong, Trudeau conceded to a gathering of Indian chiefs in 1980 that the White Paper was ill-conceived.

Look at evolution of politics

Living conditions on the Membertou reserve, where Donald Marshall Jr. grew up and where the murder he wrongly spent 11 years in jail for was committed, have improved since 1967, said Christmas. Then it had limited water services, dirt roads and poor housing stock.

"But in terms of employment and economic development, it's quite minimal on reserves. Social problems - alcoholism, drug abuse, family violence - are still plaguing us."

Compared with non-Natives, aboriginals die younger, are less likely to have a job and more likely to commit suicide, abuse substances and end up in prison. And racism against Natives hasn't gone away.

But Christmas has seen an improvement in relations between the Mi'kmaq, the provincial government and non-Natives since the inquiry into the Marshall case.

"The Marshall commission opened a window for the Nova Scotia people to find out who their Mi'kmaq neighbors were."

That may be true across Canada. Just five years ago, what Canadians knew about Natives would probably fit into a chapter of a Grade 5 textbook. But this year a survey suggests about 60 per cent of Canadians support Natives' constitutional right to govern themselves.

And while the centennial birthday party included an Indian princess pageant, Canada 125 put on a school contest to identify aboriginal heroes.

Nonetheless, for some Natives, July 1 was no reason for hotdogs and fireworks.

"I consider it almost in the same category as the Columbus 500-year anniversary" also being marked this year, said Marilyn Buffalo, a school board member for the Samson band at Hobbema, Alta. "Forget it. It's not where my nation started."

"We should all agree that the first 125 years was nothing to brag about," said George. "This is 1992 and I think people have decolonized their thinking toward aboriginal peoples to the extent they're sorry that the Indian Act stopped us from speaking our languages and caused us to lose our culture."

But by the 150th birthday "I see the third order of government participating in the celebrations, and perhaps languages still intact, our culture being celebrated genuinely instead of the touristy aspect of it."

Christmas was ambivalent about the 125th birthday.

"I still carry a sense of bitterness because the government has so dishonorably dealt with our concerns. Yet I have in my heart a pride in Canada.

"My father felt enough for the country to fight for it and he was critically wounded. I can't harbor a grudge for Canada because my father didn't."

And he is optimistic for the next 25 years, as more aboriginals are welcomed into political and legal institutions.

"There's no way to avoid it, there's going to be change."



Pierre Trudeau's government drafted the White Paper in 1969, which accorded no special rights to Indians, instead recommending Indians be assimilated into white society. Native outrage forced then-Indian Affairs minister Jean Chretien, (standing), now leader of the Liberal party, to withdraw the White Paper a year later.



Indians harnessed their rage against the White Paper and drafted the "red paper", which reaffirmed their rights and identity. It was an eye-opener for Ottawa when they presented their document on Parliament Hill.

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Playwright's debut presents Native view

Audience time-travels 200 years into the past

By Angela Simmons
Windspeaker Contributor

PEACE RIVER, Alta.

A stage play that opened in September at the Athabasca Hall in Peace River is writer Diane Meili's first inroad as a playwright.

Japasa and the River of Change tells a story of the Beaver People (Dunne-za, "Real People"), that once resided in the Peace River area.

The plot centres around an elderly woman, a dreamer who dreams ahead to the coming of non-Natives and how their arrival spells the beginning of the end for the Beaver way of life, explained Meili.

"She is a very strong character - she voices the Native point of view."

It is the arrival of Alexander Mackenzie in 1789, and his decision in 1792 to winter near Peace River after his failure to find a northern passage to the Pacific Ocean, that first heralds the change for the Dunne-za.

Meili weaves a tale around Japasa, the dreamer's granddaughter, and her grandson Aballi who is lured towards the "glamor" of nearby Fort Chipewyan.

In this hour-and-a-half play, the playwright explores the character of Mackenzie and Lt. Alexander McKay by using observations written in Mackenzie's diaries.

According to Meili, Mackenzie was a very driven man whose



While Japasa (left, played by Diane Meili) admires her brother's gift of silk ribbons, Grandmother Saweh (Charmaine Larsen) refuses to accept the iron pot Aballi (Rusty Quinney) has brought from Alexander Mackenzie's fort.

diaries are full of calculations and sometimes poetic prose.

Her strongest observation of Mackenzie regarding his attitude towards the Dunne-za is perhaps best revealed in a dialogue which occurs between Mackenzie and McKay in the

course of the play.

"You're as thorny as the thistles in Scotland, you treat them as children and you use them for your own purposes."

The opening of Japasa coincided with bicentenary events commemorating Mackenzie's

arrival in Peace River.

Meili is a former Windspeaker editor and author of the recently published *Those Who Know: Profiles of Alberta's Native Elders*.

Although she has never written fiction before, last January

she decided that instead of boycotting the activities commemorating the 500 years since the arrival of Columbus, as some Native communities and groups have chosen to do, she could use this as an opportunity to portray a Native point of view.

"Why not make a statement in a creative and subtle way so nobody gets stepped on? After I came up with that idea, the writing came easily. It just seemed that it was meant to be."

Combining her love of history and the Elders with the fact that she could use a strong Elder in the play meant she found the work was "a joy."

During the staging and rehearsal of the play, she received enormous support from the Friendship Centre in Peace River. Their support was particularly helpful when it came to creating authentic costumes.

"We wanted hand-tanned and smoked hide and we had to figure out ways to decorate them based on Mackenzie's diary explanations. We used teeth, bone and quills in the end."

People who saw the play gained a new historical perspective, Meili added. When they stepped into the hall, they were transported 200 years back in time.

Three months of research, poring over books and diaries at the Northern Boreal Institute at the University of Alberta, culminated in a premier "original piece" for the town of Peace River, explained Meili.

It was a volunteer effort with actors who had never appeared on stage before.

Although the performance run was short, three performances only, Meili hopes to take Japasa and the River of Change to Edmonton in the spring as part of Native Awareness Days.

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Arts & Entertainment

Artist uses humor, irony as tools

By Angela Simmons
Windspeaker Contributor

CALGARY

Canadian Indian artist Gerald McMaster uses humor and irony to address the dichotomy of the stereotypes of cowboys and Indians.

His exhibition, *The Cowboy/Indian Show*, runs at the Calgary Glenbow Museum until Oct. 17.

When McMaster first started working on the concept three years ago, he saw it as an opportunity to visibly question stereotypes. He saw how the "cowboy/Indian" stereotype was "pitting an entire race of people against an occupation," and how this stereotype was ironic.

By utilizing this concept as the foundation for his exhibi-

tion, McMaster has given the public an opportunity to challenge and question the status quo.

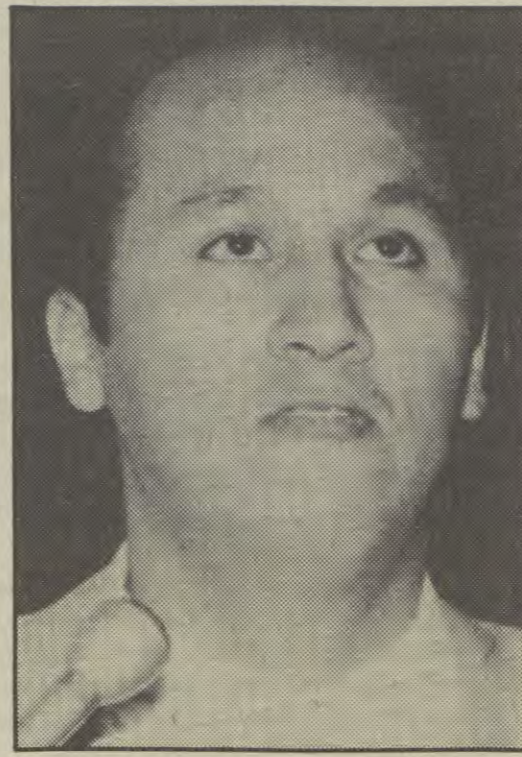
He cited the Calgary Stampede and the 1988 Calgary Winter Olympics as just two examples of stereotypical acceptance and irony.

"While it is wonderful to see Native people come out in traditional wear, there is an irony and absurdity about it of playing up to the stereotypes.

"Indian is a construction, a symbol. I think Indian and cowboy are both symbols and taken as an equation it is more absurd."

McMaster combines his visuals with a text overlay which persuades viewers to take a second look and seek additional comprehension and insight.

"People come to galleries, look at work, and sometimes if



Gerald McMaster

you write text on it, it stops them and they look again. It gets people to think and take an impression away with them. A double take is an important strategy," he explained.

Blending humor with irony

is a way to establish a point of view.

"Humor puts people at ease. It draws you in. I want the viewers of my work to think about something profoundly serious. Humor invites dialogue and promotes understanding."

Besides the Glenbow exhibition, McMaster has one called *Savage Graces* in Vancouver at the Museum of Anthropology. Again, he takes a stereotypical image of the "noble Savage" and treats it with irony and humor.

In *Savage Graces*, McMaster further delves into the Indian stereotype and questions what creates it and how that creation feeds into stereotypes.

He's looked at Indians not just as a symbol, but as they are often treated by society, as a commodity.

"What interested me was in what ways has the Indian been

'commodified' and exploited?"

He cites comic books and the movie industry as two examples of ways the Indian has been and is treated as a commodity.

Above all, McMaster sees himself as a critic of what is happening around him. He sees his exhibits as a way to bridge the gap between a pre-conceived attitude and potential change.

"I'm a commentator. Contemporary art is like that, you can comment on what's happening around you, historically and contemporarily," he explains.

Among other challenges this year, McMaster has been involved with the *Indigena* Exhibition in his role as curator of contemporary Indian Art at the Canadian Museum of Civilization, in Ottawa.

That exhibit is in Ottawa and will come to the Glenbow within two years.

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Group calls for year to honor elders

By Cooper Langford
Windspeaker Staff Writer

WHITE ROCK, B.C.

It may not be 1993 or even 1994, but a group of volunteers in British Columbia are hoping to see a declaration of the international year of the elder in the not-too-distant future.

"Indigenous elders speak from the heart," said Karie Garnier, who is co-ordinating the campaign through a volunteer organization called Our Elders Speak Wisdom Society.

"There is a need for the rest of the world to hear the messages, the words of the indigenous elders . . . We have enough technology to destroy the world many times over but we don't have the wisdom."

Plans for what is hoped to become an international celebration are still in the early stages and will be developed over the next few months.

The pace is deliberate and meant to foster grassroots support before official declarations are made, Garnier said. Too often such declarations are made by governments and never reach down to the communities they are supposed to celebrate.

Instead, the Our Elders

Speak Wisdom Society wants to work on community planning first so that activities and awareness campaigns will be in place when a declaration is made.

Much of the initial groundwork will take place in October when volunteers and elders meet in Vancouver for a two-day planning session.

"We're involving elders from square one because it is not going to work any other way," he said.

The idea for a year of the elder grew out of photo exhibition Garnier put together for Vancouver's Expo '86. The exhibit featured life-size black-and-white portraits of B.C. Native elders along with their comments on how they see the world.

At the prompting of community leaders, Garnier formed the OESSociety in 1989 and published a book based on the photo exhibit.

"That book has helped to promote the goals of our society, which is to promote awareness of indigenous elders in particular and of the elderly everywhere."

Momentum has been building behind the international year campaign since then.

"Somehow a few hundred people just came together. It just worked."

Windspeaker

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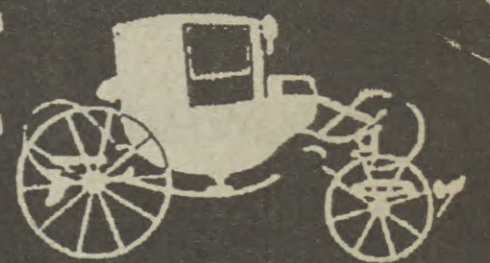
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Natives' problems know no borders

By **Connie Sampson**
Windspeaker Contributor

PRINCE ALBERT, Sask.

The problems for Native people are much the same on both sides of the Canadian-United States border, according to Patrick Spotted Wolf, a Cheyenne-Arapahoe dancer.

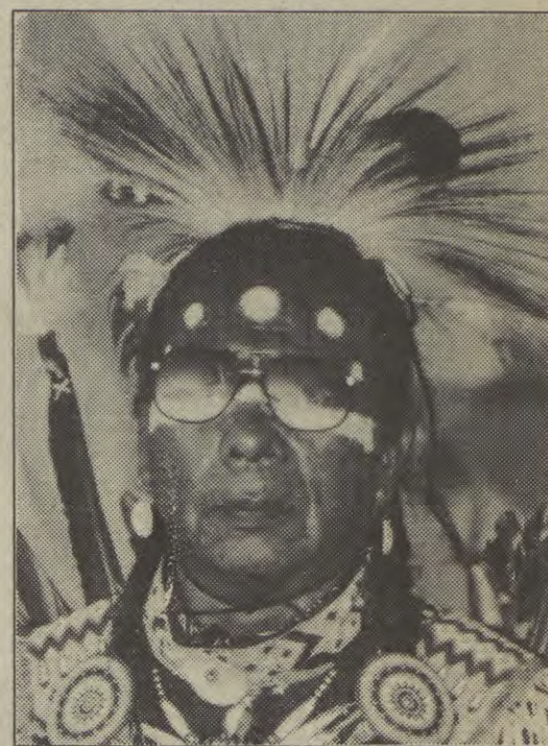
Spotted Wolf, who is semi-retired, travels the powwow circuit with his wife Sandra, daughter and grandchildren each year. This year they went from their Oklahome home throughout the northwestern states into B.C., Alberta and Saskatchewan.

Alcohol and drug abuse and loss of identity are the major problems facing Native people he sees wherever he travels, along with a real need for more cultural training in schools. There have been improvements, but many people still have misconceptions about Indians.

"The Indian is still the bad guy, the blood-thirsty savage. The view that the Indian was only trying to protect his home as any normal person would do is not put across."

Severe cuts to federal grants for Natives in the U.S., coupled with a trend toward assimilation, may cause future problems.

"Moving to the city, getting a job and a house and a car like everybody else is good for the young people now. But when they are in their thirties, they are going to want to go back to their own ways, to their own culture."



Patrick Spotted Wolf

Oklahoma granted allotments of 160 acres to Natives in the 1890s. His family is among the very few to still live on an allotment. Most have been leased to farmers and the families have moved to the cities.

Tribal governments try to do what they can to help their people through cultural and treatment programs, but too often there is not enough money.

Spotted Wolf wants his own children to have a strong Indian identity and to know they can live in both worlds.

A veteran of the Vietnam war, he was a U.S. Marine E4 (corporal) serving in Da Nang in 1965-66. In his time, Native men were encouraged to enter the military to become warriors. Unlike non-Native Vietnam veterans, who often returned to abuse, Native veterans returned to celebrations and dances in their honor.

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Cindy Koop, Slave Lake, AB - Cindy is entering her first year of Engineering at the University of Alberta.

Amy Mitchell, Morinville, AB - Amy is entering her first year of Science at the University of Alberta.

Nalaine Morin, Smithers, BC - Nalaine is entering her second year of Civil Engineering at the University of Alberta.

Roxanne Warrior, Lethbridge, AB - Roxanne is entering her third year in the Faculty of Management program at the University of Lethbridge.

Husky Oil is also pleased to continue its educational support for the following individuals.

Brad Enge, Edmonton, AB, who is in his second year of Law at the University of Alberta.

Wanda Begic, Edmonton, AB, who is in her second year of Secretarial Arts at the Northern Alberta Institute of Technology.

John Johanson, Spruce Grove, AB, who is in his second year of Instrumentation at the Northern Alberta Institute of Technology.

Each year Husky Oil provides four new awards to persons of Native ancestry who are enrolled in post-secondary programs at universities, technical institutes or community colleges.

The Educational Awards Program assists Native people in achieving greater success for professional career opportunities.

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Sports

Funding biggest hurdle for athletes

By Jeff Morrow
Windspeaker Contributor

EDMONTON

The most difficult hurdle for Alberta Native athletes currently preparing for next year's North American Indigenous Games in Saskatchewan isn't the stiff competition they'll face when they get there.

It will be the complicated task of getting there in the first place.

"The biggest obstacle we're facing now is co-operation and co-ordination," said Harold Burden, president of the newly formed First Nations Sports Council in Edmonton. "We're lacking the volunteers to keep this thing alive."

Burden, who quit his job with the Canadian Human Rights Commission earlier this year to spearhead the provincial program, is already facing organizational problems of his own.

Tournaments have been organized across Alberta which would produce participants to

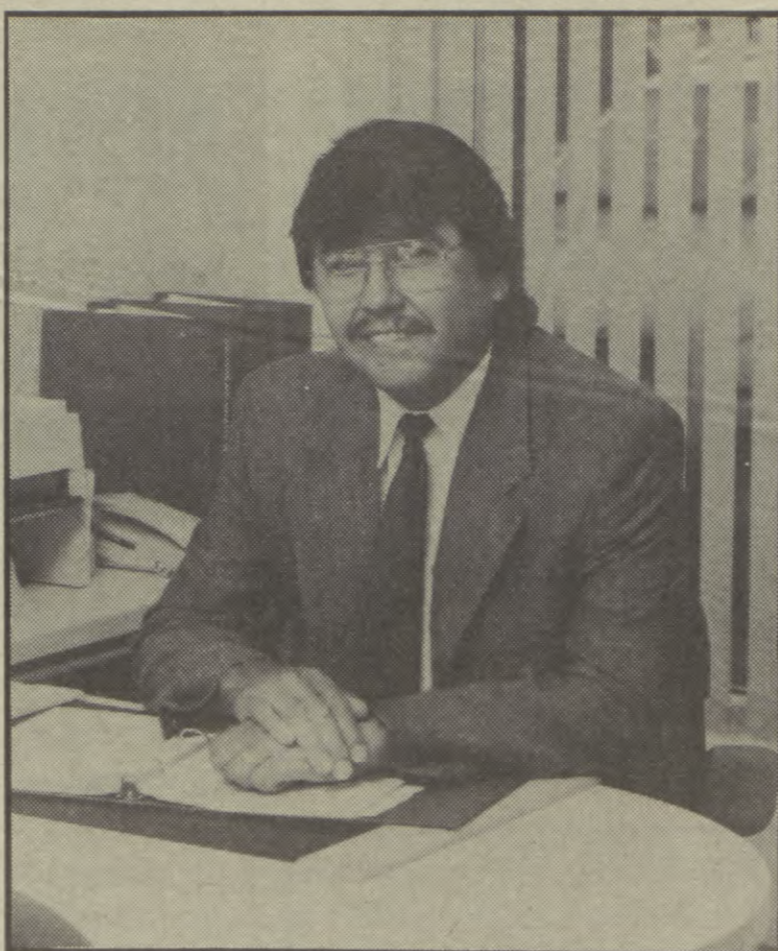
represent Team Alberta in next summer's games in Prince Albert, Saskatchewan. But Burden said there's been no preparation to get the athletes to the venue once they're selected.

The Native sports council is now trying to establish a sports foundation which could provide enough funding to cover the athletes' expenses.

A committee was recently struck to organize a banquet set for early next year to raise the money. The 1993 Native sporting event will prove to be more inspiration to Native youth than the first one held in Edmonton three years ago, he added.

Meanwhile, indigenous games chairman Eugene Arcand announced organizers are expecting more than 5,000 athletes to the city. Sporting facilities and accommodations, an issue that dogged organizers of the Edmonton games, have been determined.

"The only thing left are the technical details. We have support from the province, city and community. We're ready to go here."



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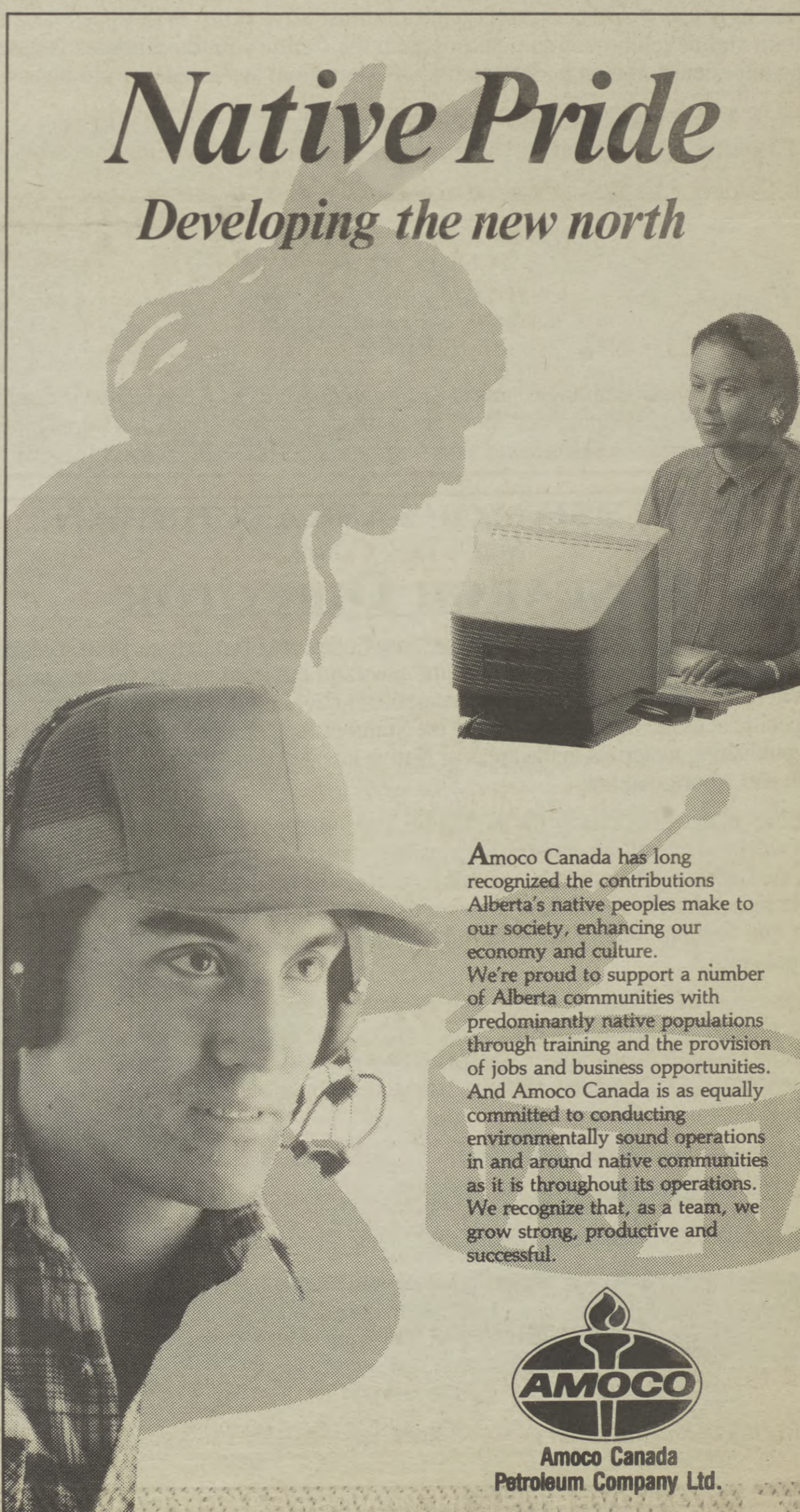
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Bert Crowfoot

Canadian boxing champ Eugene Junior Louis shows his form during a sparring demonstration. The band brought in students from the Samson Reserve for the event, which included a Tae Kwan Do demonstration.

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Native Law Centre

PROGRAM OFFICER

Established in 1975, the mission of the Native Law Centre is to, through teaching, research and publications, assist in the development of the laws and the legal system in Canada in ways which will better accommodate the advancement of native communities in Canadian society. Some specific activities include providing the Summer Program of Legal Studies for Native People, publishing materials in the area of Native law and conducting research in the areas of Indian and Aboriginal law.

Reporting to the Research Director, the Program Officer will be responsible for the day-to-day administration of the Centre's activities. As well as the administrative affairs of the Centre, other activities such as the Program of Legal Studies for Native People, participating and/or teaching in the academic programs of the Centre and the College of Law, along with other related activities as determined by the Research Director, are included in the incumbent's list of responsibilities.

Applications for the position of Program Officer, Native Law Centre, are invited from candidates with the following qualifications: a Bachelor of Laws degree (postgraduate qualifications in law would be an asset), and administrative skills. Willingness and ability to maintain and develop communications with the Centre's funding bodies is essential. Teaching experience and an understanding of Aboriginal law issues would be assets.

Salary: The salary will be commensurate with qualifications and experience.

Term: The initial appointment will be for a five-year term commencing January 1, 1993.

Apply by October 31st including a Curriculum Vitae plus references to:

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As the Chief managerial officer for the Centre, reporting to the Dean of Law, the Research Director will have overall supervisory responsibility for the Centre's programs and operations. As well, the Director will undertake specific responsibility for the enhancement of the Centre's academic research activities. Other duties will include providing leadership in stimulating research and funding raising activities and teaching in the College of Law's program in Aboriginal law.

Applications for the position of Research Director, Native Law Centre, are invited from candidates with the following qualifications: postgraduate qualifications in law, demonstrated research and leadership capabilities, significant experience in teaching or in the practice of law, and demonstrated administrative skills. An understanding of Aboriginal law issues would be an asset.

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Native Olympian proves dreams can come true

By Jeff Morrow
Windspeaker Contributor

VICTORIA

Manitoba Native Angela Chalmers started running competitively at the age of eight and has never looked back.

Twenty years later, during the 1992 Summer Olympics in Barcelona, Spain, she became part of sports history as the third fastest women on the planet in the 3,000 metre run.

It was a way of proving to Native children throughout Canada that dreams really do come true, Chalmers said after accepting the Bronze medal. She added her name to the list of 18 Canadians to win medals at this year's games.

Chalmers considered herself a role model to young Natives to "show them they can achieve what they set out to do."

In the last lap of the 3,000 metre final, Chalmers was bumped by an opponent after bolting through the pack of sprinters. But she was unable to push past the second and first place finishers, both of them from the Unified Team.

No hard feelings, said Chalmers, the first Native Canadian to participate in the Summer Olympic Games since Quebec Mohawk Alwyn Morris competed in the canoeing event in the 1984 games in Los Angeles.

Chalmers came in 8:47.22, just behind Tatiana Dorovskikh at 8:46.85 and gold medallist Elena Romanov at 8:46.04.

She failed to qualify in the 1,500 metre run, an event she won two years ago in the Commonwealth Games in Auckland, New Zealand.

Chalmers, 28, has spent her career expressing her Native pride the best way she knows how - by matching her speed with the top runners in her class and winning in the process.

Chalmers has been frequently quoted as saying she believes there are many other means of promoting Native achievement besides protests and aggression. She's always maintained that Natives can be recognized if they excel at the things they do best.

"I do get involved," she insisted during the medal presentation at Barcelona's Olympic pavilion.

Throughout her high-profile career as a world class distance runner, she's attempted to inspire young athletes to stay away from alcohol and drugs. And though recent bouts with injuries and a demanding schedule have kept her from touring Native communities, she still tries to encourage children to become better educated and lead healthier lifestyles.

"This year I wasn't able to do much because my time was used to train, but I hope to do more," she said.

After the Summer Games, which ended Aug. 9, Chalmers began touring Europe to compete in other world championships before returning to Victoria, B.C. to complete her science degree at the university there.

For her mother Betty, it has become just one more triumph for her daughter.

"Angela has been a runner and a winner all her life. She works hard for everything she gets," she said from her home on the Bird Tail Sioux reserve near Brandon, Man.

"She's always been athletic, but never went in for team sports. She never wanted to blame anyone else for losing, but she wanted the credit for winning," she said.

Betty has six sons and three daughters, "all of them athletes. They're stars in their own right," she said.

Chalmers attended the University of Arizona on a full track and field scholarship before leaving to compete internationally three years ago. Betty said she plans to complete her Bachelor of Sciences degree at Victoria.

"Manitoba isn't a high-profile area for running," she laughs.

Angela was able to finish school at Neeland High School 200 kilometres from the reserve, Betty said. Her husband is from British Columbia and was in the Canadian Armed Forces, so the family moved several times between Victoria and Manitoba.

Betty said her daughter has her sights set on becoming a dietitian - and of course winning a Gold in the 1996 Summer Games in Atlanta, Georgia.

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- ensures that the centre maintains a strong, positive image in the community
- undertakes such other duties as assigned by the Executive Director

QUALIFICATIONS:

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- Valid drivers license
- Well-developed verbal and written communications skills
- Ability to work well as a team member
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St. Thomas University is a four-year Liberal Arts Institution affiliated with the University of New Brunswick, with whom it shares library and some physical facilities. The University is self-governing and grants its own degrees in Arts, Education, and Social Work, and certificates in Criminology and Social Justice, Gerontology, and Social Work. A BA degree with a major in Native Studies has been offered since 1981. The University has an enrollment approximately 2000 students.

The incumbent will be responsible for providing leadership and coordination for all activities under the auspices of the Chair. These activities will normally include limited teaching in the Native Studies program, research and scholarly work, and liaison with aboriginal groups in the region. The Chair will work under the direction of an Advisory Committee and report to the President.

Candidates should be of native ancestry, preferably with a PhD, but with minimum of a MA (or equivalent) in a discipline appropriate to a liberal arts university; preferably have prior university work experience; preferably have a working knowledge of one of the native languages of the region (Micmac and Maliseet); and be familiar with the issues of native post-secondary education in Canada.

The initial appointment is for a three year term.

Letters of application, including names, addresses and telephone numbers of three referees, are to be sent to:

Native Studies Chair Search Committee
 c/o Office of the President
 St. Thomas University
 P.O. Box 4569
 Fredericton, N.B.
 E3B 5G3

The closing date for receipt of applications is October 9, 1992. The position is available as early as January 1, 1993.

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Advertising Feature

Step into the business future with the International Inter-Tribal Exposition and Trade Fair

CALGARY

North America's First Nations will take a bold step into the economic future this month. And everyone is invited to join in by participating in the International Inter-Tribal Exposition and Trade Fair.

More than 65 First Nations businesses, organizations and sponsors from Canada and the United States have staked out space for this debut event taking place in the Calgary Convention Centre October 4th to the 8th. Business representatives from other countries, including the Philippines, Ecuador, Korea, Micronesia, Hong Kong and Sweden will also be on hand to size up this dynamic business community.

Entitled "A New Era: Venturing With First Nations." The Calgary show promises to be more than the traditional Trade Fair. Organizers have planned a host of activities to foster a deal making atmosphere, and event where you and your business can connect, swap ideas and find new opportunities you might not have

thought of before.

"There's a lot of things we are trying to do. We are being very ambitious," says Chief Strater Crowfoot, Chairman of Trade Fair, Planning Committee.

"We really want to get away from the kind of business fair event where we sit around and talk about business or have a lot of non-Native companies coming in and trying to sell their wares to our communities. We are trying to build self-sufficiency for our people."

To that end, the International Inter-Tribal Exposition and Trade Fair is open for business. It is a chance for the Native and non-Native communities to meet and find ways they can work together in the international arena. It is a chance to promote trade between First Nations, explore joint ventures and learn about the land, tax and labour advantages of doing ventures and learn about the land, tax and labour advantages of doing business with original communities.

Representatives from several business sectors will have their ventures on display. Wander around the show

floor and you'll find members from the agriculture, tourism, energy and service industries.

Officials from several Canadian government departments and their American counterparts will also be on hand. Fair organizers are currently finalizing arrangements to invite federal and provincial ministers as special guests at the opening reception.

This reception on Sunday, October 4 from 6:00 pm to 9:00 pm presents a great opportunity to mingle with International delegations, government officials, guest speakers, corporate executives and other exhibitors. One of the evenings highlights is the Entrepreneurial Awards for business excellence.

But the International Inter-Tribal Exposition and Trade Fair is not only about making contacts. Several symposia have been organized over the three days for a serious discussion of the issues facing the modern business venture.

There will be a panel discussion of international trade and business on October 5.

The panel features five distinguished speakers, including Doug Castin from the International Trade Centre, and Pat Ray who will speak on U.S. minority business law. Tony Herrera will also be on hand to talk about energy co-generation. David Kennedy from U.S. Customs and Transportation, who will talk about distribution and transportation.

Peace Hills Trust and the Bank of Hong Kong are tentatively scheduled to talk about financing Trade on October 6. Bruce Stanton from the Export Development bank has been confirmed to speak on export insurance. First Nations and Taxation will be the subject of the Oct. 7 symposia.

And the International Inter-Tribal Exposition and Trade Fair isn't only about business. While in Calgary, be sure to take a break from the trade show and visit one of the numerous cultural events that will be taking place.

Don't miss the Indian Rodeo Cowboy Association's regional finals, which will take place Oct. 8th to 11th at the

Rodeo Corral in the Calgary Exhibition and Stampede Grounds.

There's also the First Nations Cultural Festival, featuring native food, an Indian village, storytelling sessions, hoop dancing, round dancing and a moose-calling contest. Seventy thousand dollars in prize money will be awarded to finalists in the adult, teen and junior categories over the three-day celebration of Native heritage running Oct. 9th to 11th.

And to prove that the native community is a committed to social development as it is to economic development, the International Inter-Tribal Exposition and Trade Fair will feature a Gala Fundraising Dinner. Proceeds from the event will go to the First Nations Development Fund, which will sponsor community projects focusing on issues like literacy and other social development concerns.

"It's a recognition that if you're going to have healthy business, you have to have a healthy community," says Doreen Healy, Coordinator of the Cultural Festival and Gala Dinner.

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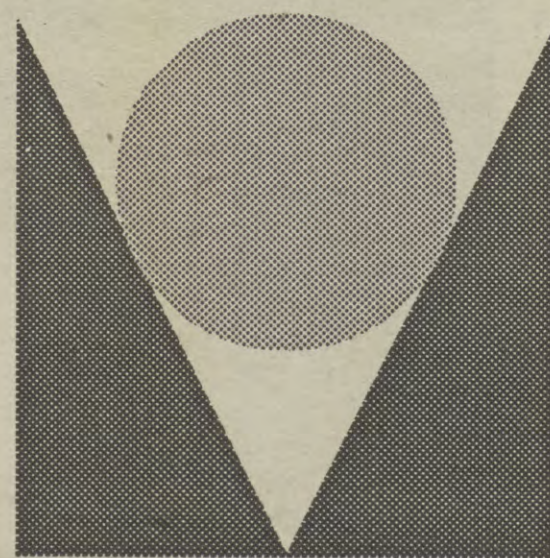
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First Nations Cultural Festival

October 9 - 11, 1992

1992 Indian Rodeo Cowboys Association Regional Finals

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International Inter-Tribal
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